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[1899]



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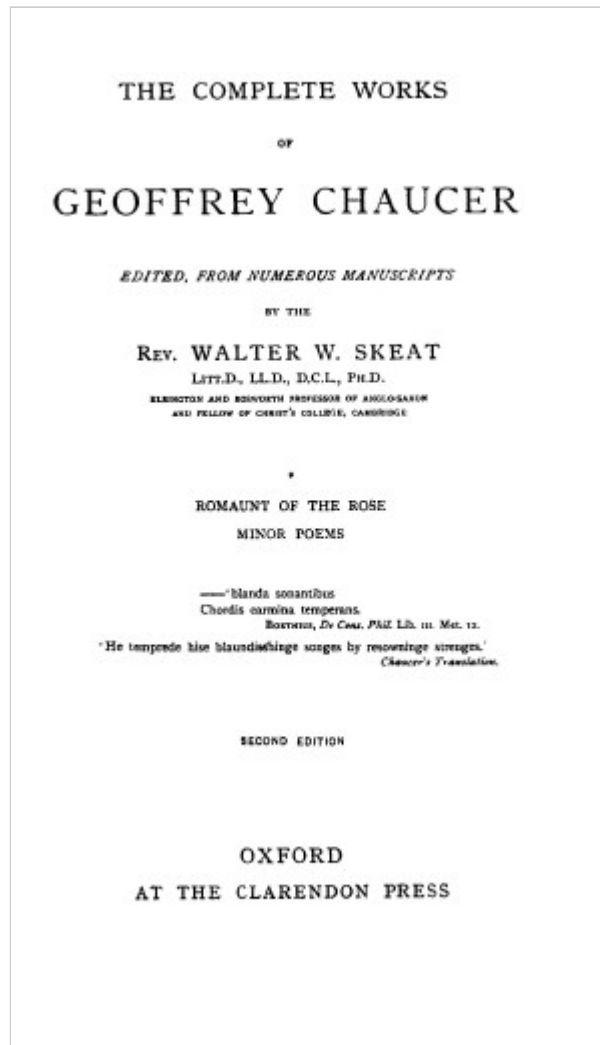
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Author: [Geoffrey Chaucer](#)

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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GEOFFREY CHAUCER: FROM MS. HARL. 4866

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GENERAL INTRODUCTION.

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

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

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

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

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

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

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

The text of Troilus is also a new one. The valuable 'Corpus MS.' has been collated for the first time; and several curious words, which have been hitherto suppressed because they were not understood, have been restored to the text, as explained in the Introduction. Most of the explanatory Notes are new; others have appeared in Bell's edition.

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

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

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

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

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LIFE OF GEOFFREY CHAUCER.

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

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

It is probable that the Chaucer family came originally from East Anglia. Henry le Chaucier is mentioned as a citizen of Norfolk in 1275; and Walter le Chaucer as the same, in 1292¹. But Gerard le Chaucer, in 1296, and Bartholomew le Chaucer, in 1312-3, seem to have lived near Colchester².

In several early instances, the name occurs in connexion with Cordwainer Street, or with the small Ward of the City of London bearing the same name. Thus, Baldwin le Chaucer dwelt in 'Cordewanerstrete' in 1307; Elyas le Chaucer in the same, in 1318-9; Nicholas Chaucer in the same, in 1356; and Henry Chaucer was a man-at-arms provided for the king's service by Cordwainerstrete Ward³. This is worthy of remark, because, as we shall see presently, both Chaucer's father and his grandmother once resided in the same street, the northern end of which is now called Bow Lane, the southern end extending to Garlick Hithe. (See the article on Cordwainer Street Ward in Stowe's Survey of London.)

§ 2. Robert le Chaucer. The earliest relative with whom we can certainly connect the poet is his grandfather Robert, who is first mentioned, together with Mary his wife, in 1307, when they sold ten acres of land in Edmonton to Ralph le Clerk, for 100s.⁴ On Aug. 2, 1310, Robert le Chaucer was appointed 'one of the collectors in the port of London of the new customs upon wines granted by the merchants of Aquitaine⁵.' It is also recorded that he was possessed of one messuage, with its appurtenances, in Ipswich⁶; and it was alleged, in the course of some law-proceedings (of which I have more to say below), that the said estate was only worth 20 shillings a year. He is probably the Robert Chaucer who is mentioned under the date 1310, in the Early Letter-books of the City of London⁷.

Robert Chaucer was married, in or before 1307 (see above), to a widow named Maria or Mary Heyroun⁸, whose maiden name was probably Stace⁹; and the only child of whom we find any mention was his son and heir, named John, who was the poet's father. At the same time, it is necessary to observe that Maria had a son still living, named Thomas Heyroun, who died in 1349¹⁰. John Chaucer was born, as will be

shewn, in 1312; and his father Robert died before 1316 (Close Rolls, 9 Edw. II., p. 318).

§ 3. Richard le Chaucer. Some years after Robert's death, namely in 1323¹¹, his widow married for the third time. Her third husband was probably a relative (perhaps a cousin) of her second, his name being Richard le Chaucer, a vintner residing in the Ward of Cordwainer Street; respecting whom several particulars are known.

Richard le Chaucer was 'one of the vintners sworn at St. Martin's, Vintry, in 1320, to make proper scrutiny of wines¹²'; so that he was necessarily brought into business relations with Robert, whose widow he married in 1323, as already stated.

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

'London.—Agnes, the widow of Walter de Westhale, Thomas Stace, Geoffrey Stace, and Laurence 'Geffreyesman Stace¹⁴, were attached to answer *Richard le Chaucer of London and Mary his wife* on a plea that whereas the custody of the heir and land of *Robert le Chaucer*, until the same heir became of full age, belonged to the said Robert and Mary (because the said Robert held his land in socage, and *the said Mary is nearer in relationship to the heir of the said Robert*, and whereas the said Richard and Mary long remained in full and peaceful seizin of such wardship, the said Agnes, Thomas, Geoffrey, and Laurence by force and arms took away *John, the son and heir of the said Robert*, who was *under age* and in the custody of the said Richard and Mary, and married him¹⁵ against the will of the said R. and M. and of the said heir, and also did other unlawful acts against the said R. and M., to the grave injury of the said R. and M., and against the peace.

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

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

The defence put in was—

‘That, *according to the customs of the borough of Ipswich* . . . any heir under age when his heirship shall descend to him shall remain in the charge of the nearest of his blood, but that his inheritance shall not descend to him *till he has completed the age of twelve years* . . . and they say that the said heir of the said Robert *completed the age of twelve years* before the suing out of the said writ¹⁶.’

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

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

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

Mr. Rye goes on to give some information as to a third document relating to the same affair. It appears that Geoffrey Stace next ‘presented a petition to parliament (2 Edw. III., 1328, no. 6), praying for relief against the damages of 250*l.*, which he alleged were excessive, on the ground that the heir’s estate was only worth 20*s.* a year¹⁷. This petition sets out all the proceedings, referring to John as “fuiz [fiz] et heire Robert le Chaucier,” but puts the finding of the jury thus: “et trove fu qu’ils avoient ravi le dit heire, *mes ne mie mariee*,” and alleges that “le dit heire est al large et ove [*with*] les avantditz Richard et Marie demourant et *unkore dismarie*.”’ The result of this petition is unknown.

From the above particulars I draw the following inferences.

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

In Dec. 1324, John le Chaucer was, according to his mother’s statement, ‘under age’; i. e. less than fourteen years old. According to the Staces, he had ‘completed the age of twelve before the suing out, &c.’ We may safely infer that John was still under twelve when the Staces carried him off, on Dec. 3, 1324. Hence he was born in 1312,

and we have seen that his father Robert married the widow Maria Heyroun not later than 1307 (§ 2). She was married to Richard in 1323 (*one year* before 1324), and she died before 1349, as Richard was then a widower.

The attempt to marry John to Joan de Westhale (probably his cousin) was unsuccessful. He was still unmarried in Nov. 1328, and still only sixteen years old. This disposes at once of an old tradition, for which no authority has ever been discovered, that the poet was born in 1328. The *earliest* date that can fairly be postulated for the birth of Geoffrey is 1330; and even then his father was only eighteen years old.

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

The last extant document relative to Richard Chaucer is his will. Sir H. Nicolas (Life of Chaucer, Note A) says that the will of Richard Chaucer, vintner, of London, dated on Easter-day (Apr. 12), 1349, was proved in the Hustings Court of the City of London by Simon Chamberlain and Richard Litlebury, on the feast of St. Margaret (July 20), in the same year. He bequeathed his tenement and tavern, &c., in the street called La Reole, to the Church of St. Aldermary in Bow Lane, where he was buried; and left other property to pious uses. The will mentions only his deceased wife Mary and her son Thomas Heyroun; and appointed Henry at Strete and Richard Mallyns his executors¹⁸. From this we may infer that his stepson John was, by this time, a prosperous citizen, and already provided for.

The will of Thomas Heyroun (see the same Note A) was dated just five days earlier, April 7, 1349, and was also proved in the Hustings Court. He appointed his half-brother, John Chaucer, his executor; and on Monday after the Feast of St. Thomas the Martyr¹⁹ in the same year, John Chaucer, by the description of 'citizen and vintner, executor of the will of my brother Thomas Heyroun,' executed a deed relating to some lands. (Records of the Hustings Court, 23 Edw. III.)

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

§ 4. John Chaucer. Of John Chaucer, the poet's father, not many particulars are known. He was born, as we have seen, about 1312, and was not married till 1329, or somewhat later. His wife's name was Agnes, described in 1369 as the kinswoman (consanguinea) and heiress of the city moneyer, Hamo de Copton, who is known to have owned property in Aldgate²⁰. He was a citizen and vintner of London, and owned a house in Thames Street²¹, close to Walbrook, a stream now flowing underground beneath Walbrook Street²²; so that it must have been near the spot where the arrival platform of the South-Eastern railway (at Cannon Street) now crosses Thames Street. In this house, in all probability, Chaucer was born; at any rate,

it became his own property, as he parted with it in 1380. It is further known that John and Agnes Chaucer were possessed of a certain annual quit-rent of 40*d.* sterling, arising out of a tenement in the parish of St. Botolph-without-Aldgate²³.

In 1338 (on June 12), John Chaucer obtained letters of protection, being then on an expedition to Flanders, in attendance on the king²⁴. Ten years later, in the months of February and November, 1348, he is referred to as being deputy to the king's butler in the port of Southampton²⁵. In 1349, as we have seen, he was executor to the will of his half-brother, Thomas Heyroun. There is a mention of him in 1352²⁶. His name appears, together with that of his wife Agnes, in a conveyance of property dated Jan. 16, 1366²⁷; but he died shortly afterwards, aged about fifty-four. His widow married again in the course of a few months; for she is described in a deed dated May 6, 1367, as being then the wife of Bartholomew atte Chapel, citizen and vintner of London, and lately wife of John Chaucer, citizen and vintner²⁸. The date of her death is not known.

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

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

Hoccleve's Poems. ed. Furnivall, p. 119²⁹.

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

my opinion, for what it is worth, that 'shortly before 1340' fits in best with *all* the facts.

The earliest notice of Geoffrey Chaucer, on which we can rely, refers to the year 1357. This discovery is due to Mr. (now Dr.) E. A. Bond, who, in 1851, found some fragments of an old household account which had been used to line the covers of a MS. containing Lydgate's *Storie of Thebes* and Hoccleve's *De Regimine Principum*, and now known as MS. Addit. 18,632 in the British Museum. They proved to form a part of the Household Accounts of Elizabeth, Countess of Ulster, wife of Lionel, Duke of Clarence, the third son of King Edward III., for the years 1356-9³⁰. These Accounts shew that, in April, 1357, when the Countess was in London, an entire suit of clothes, consisting of a paltock or short cloak, a pair of red and black breeches, and shoes, was provided for Geoffrey Chaucer at a cost of 7*s.*, equal to about 5*l.* of our present money. On the 20th of May another article of dress was purchased for him in London. In December of the same year (1357), when the Countess was at Hatfield (near Doncaster) in Yorkshire, her principal place of residence, we find a note of a donation of 2*s.* 6*d.* to Geoffrey Chaucer for necessaries at Christmas. It further appears that John of Gaunt, the Countess's brother-in-law, was a visitor at Hatfield at the same period; which indicates the probable origin of the interest in the poet's fortunes which that illustrious prince so frequently manifested, during a long period of years.

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

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

§ 6. Chaucer's first expedition. 1359-60. A year later, in November, 1359, Chaucer joined the great expedition of Edward III. to France. 'There was not knight, squire, or man of honour, from the age of twenty to sixty years, that did not go³¹.' The king of England was 'attended by the prince of Wales and three other sons,' including 'Lionel, earl of Ulster³²'; and we may be sure that Chaucer accompanied his master prince Lionel. The march of the troops lay through Artois, past Arras to Bapaume; then through Picardy, past Peronne and St. Quentin, to Rheims, which Edward, with his whole army, ineffectually besieged for seven weeks. It is interesting to note that the army must, on this occasion, have crossed the Oise, somewhere near Chauny and La-Fère, which easily accounts for the mention of that river in the House of Fame (l. 1928); and shews the uselessness of Warton's suggestion, that Chaucer learnt the name of that river by studying Provençal poetry! In one of the numerous skirmishes that took place, Chaucer had the misfortune to be taken prisoner. This appears from his own evidence, in the 'Scrope and Grosvenor' trial, referred to below under the date of 1386; he then testified that he had seen Sir Richard Scrope wearing arms described as 'azure, a bend or,' before the town of 'Retters,' an obvious error for Rethel³³, not far from Rheims; and he added that he 'had seen him so armed during the whole expedition, until he (the said Geoffrey) was taken.' See the evidence as quoted at length at p. xxxvi. But he was soon ransomed, viz. on March 1, 1360; and the King himself contributed to his ransom the sum of 16*l.*³⁴ According to Froissart, Edward was at this time in the neighbourhood of Auxerre³⁵.

After a short and ineffectual siege of Paris, the English army suffered severely from thunder-storms during a retreat towards Chartres, and Edward was glad to make peace; articles of peace were accordingly concluded, on May 8, 1360, at Bretigny, near Chartres. King John of France was set at liberty, leaving Eltham on Wednesday, July 1; and after stopping for three nights on the road, viz. at Dartford, Rochester, and Ospringe, he arrived at Canterbury on the Saturday³⁶. On the Monday he came to Dover, and thence proceeded to Calais. And surely Chaucer must have been present during the fifteen days of October which the two kings spent at Calais in each other's company; the Prince of Wales and his two brothers, *Lionel* and Edmund, being also present³⁷. On leaving Calais, King John and the English princes 'went on foot to the church of our Lady of Boulogne, where they made their offerings most devoutly, and afterward returned to the abbey at Boulogne, which had been prepared for the reception of the King of France and the princes of England³⁸.'

On July 1, 1361, prince Lionel was appointed lieutenant of Ireland, probably because he already bore the title of Earl of Ulster. It does not appear that Chaucer remained in his service much longer; for he must have been attached to the royal household not long after the return of the English army from France. In the Schedule of names of those employed in the Royal Household, for whom robes for Christmas were to be provided, Chaucer's name occurs as seventeenth in the list of thirty-seven esquires. The list is not dated, but is marked by the Record Office '? 40 Edw. III,' i. e. 1366³⁹. However, Mr. Selby thinks the right date of this document is 1368.

§ 7. Chaucer's Marriage: Philippa Chaucer. In 1366, we find Chaucer already married. On Sept. 12, in that year, Philippa Chaucer received from the queen, after whom she was doubtless named, a pension of ten marks (or 6*l.* 13*s.* 4*d.*) annually for life,

perhaps on the occasion of her marriage; and we find her described as ‘una domicellarum camerae Philippae Reginae Angliae⁴⁰.’ The first known payment on behalf of this pension is dated Feb. 19, 1368⁴¹. Nicolas tells us that her pension ‘was confirmed by Richard the Second; and she apparently received it (except between 1370⁴² and 1373, in 1378, and in 1385, the reason of which omissions does not appear) from 1366 until June 18, 1387. The money was usually paid to her through her husband; but in November, 1374, by the hands of John de Hermesthorpe, and in June, 1377 (the Poet being then on his mission in France), by Sir Roger de Trumpington, whose wife, Lady Blanche de Trumpington, was [then], like herself⁴³, in the service of the Duchess of Lancaster.’ As no payment appears after June, 1387, we may conclude that she died towards the end of that year⁴⁴.

Philippa’s maiden name is not known. She cannot be identified with Philippa Picard, because both names, viz. Philippa Chaucer and Philippa Picard, occur in the same document⁴⁵. Another supposition identifies her with Philippa Roet, on the assumption that Thomas Chaucer, on whose tomb appear the arms of Roet, was her son. This, as will be shewn hereafter, is highly probable, though not quite certain.

It is possible that she was the same person as Philippa, the ‘lady of the pantry,’ who has been already mentioned as belonging to the household of the Countess of Ulster. If so, she doubtless entered the royal household on the Countess’s death in 1363, and was married in 1366, or earlier. After the death of the queen in 1369 (Aug. 15), we find that (on Sept. 1) the king gave Chaucer, as being one of his squires of lesser degree, three ells of cloth for mourning; and, at the same time, six ells of cloth, for the same, to Philippa Chaucer⁴⁶.

In 1372, John of Gaunt married (as his second wife) Constance, elder daughter of Pedro, king of Castile; and in the same year (Aug. 30), he granted Philippa Chaucer a pension of 10*l.* per annum, in consideration of her past and future services to his dearest wife, the queen of Castile⁴⁷. Under the name of Philippa Chaucy (as the name is also written in this volume), the duke presented her with a ‘botoner,’ apparently a button-hook, and six silver-gilt buttons as a New Year’s gift for the year 1373⁴⁸. In 1374, on June 13, he granted 10*l.* per annum to his well-loved Geoffrey Chaucer and his well-beloved Philippa, for their service to Queen Philippa and to his wife the queen [i. e. of Castile], to be received at the duke’s manor of the Savoy⁴⁹. In 1377, on May 31, payments were made to Geoffrey Chaucer, varlet, of an annuity of 20 marks that day granted, and of 10 marks to Philippa Chaucer (granted to her for life) as being one of the damsels of the chamber to the late queen, by the hands of Geoffrey Chaucer, her husband⁵⁰. In 1380, the duke gave Philippa a silver hanap (or cup) with its cover, as his New Year’s gift; and a similar gift in 1381 and 1382⁵¹. A payment of 5*l.* to Geoffrey ‘Chaucy’ is recorded soon after the first of these gifts. In 1384, the sum of 13*l.* 6*s.* 8*d.* (20 marks) is transmitted to Philippa Chaucer by John Hineshorp, chamberlain⁵². The last recorded payment of a pension to Philippa Chaucer is on June 18, 1387; and it is probable, as said above, that she died very shortly afterwards.

Sir H. Nicolas mentions that, in 1380-2, Philippa Chaucer was one of the three ladies in attendance on the Duchess of Lancaster, the two others being Lady Senche Blount and Lady Blanche de Trompington; and that in June, 1377, as mentioned above, her

pension was paid to Sir Roger de Trumpington, who was Lady Blanche's husband. This is worth a passing notice; for it clearly shews that the poet was familiar with the name of Trumpington, and must have known of its situation near Cambridge. And this may account for his laying the scene of the Reves Tale in that village, without necessitating the inference that he must have visited Cambridge himself. For indeed, it is not easy to see why the two 'clerks' should have been benighted there; the distance from Cambridge is so slight that, even in those days of bad roads, they could soon have returned home after dark without any insuperable difficulty.

§ 8. 1367. To return to Chaucer. In 1367, we find him 'a valet of the king's household'; and by the title of 'dilectus valettus noster,' the king, in consideration of his *former* and his future services, granted him, on June 20, an annual salary of 20 marks (13*l.* 6*s.* 8*d.*) for life, or until he should be otherwise provided for⁵³. Memoranda are found of the payment of this pension, in half-yearly instalments, on November 6, 1367, and May 25, 1368⁵⁴; but not in November, 1368, or May, 1369. The next entry as to its payment is dated October, 1369⁵⁵. As to the duties of a valet in the royal household, see Life-Records of Chaucer, part ii. p. xi. Amongst other things, he was expected to make beds, hold torches, set boards (i.e. lay the tables for dinner), and perform various menial offices.

§ 9. 1368. The note that he received his pension, in 1368, on May 25, is of some importance. It renders improbable a suggestion of Speght, that he accompanied his former master, Lionel, Duke of Clarence, to Italy in this year. Lionel set off with an unusually large retinue, about the 10th of May⁵⁶, and passed through France on his way to Italy, where he was shortly afterwards married, for the second time, to Violante, daughter of Galeazzo Visconti. But his married life was of short duration; he died on Oct. 17 of the same year, not without suspicion of poison. His will, dated Oct. 3, 1368, is given in Testamenta Vetusta, ed. Nicolas, p. 70. It does not appear that Chaucer went to Italy before 1372-3; but it is interesting to observe that, on his second journey there in 1378, he was sent to treat with Barnabo Visconti, Galeazzo's brother, as noted at p. xxxii.

§ 10. 1369. In this year, Chaucer was again campaigning in France. An advance of 10*l.* is recorded as having been made to him by Henry de Wakefeld, the Keeper of the King's Wardrobe; and he is described as 'equitanti de guerre (*sic*) in partibus Francie⁵⁷.' In the same year, there is a note that Chaucer was to have 20*s.* for summer clothes⁵⁸.

This year is memorable for the last of the three great pestilences which afflicted England, as well as other countries, in the fourteenth century. Queen Philippa died at Windsor on Aug. 15; and we find an entry, dated Sept. 1, that Geoffrey Chaucer, a squire of less estate, and his wife Philippa, were to have an allowance for mourning⁵⁹, as stated above. Less than a month later, the Duchess Blanche died, on Sept. 12; and her death was commemorated by the poet in one of the earliest of his extant poems, the Book of the Duchesse (see p. 277).

§ 11. 1370-1372. In the course of the next ten years (1370-80), the poet was attached to the court, and employed in no less than seven diplomatic services. The first of these

occasions was during the summer of 1370, when he obtained the usual letters of protection, dated June 10, to remain in force till the ensuing Michaelmas⁶⁰. That he returned immediately afterwards, appears from the fact that he received his half-yearly pension in person on Tuesday, the 8th of October⁶¹; though on the preceding occasion (Thursday, April 25), it was paid to Walter Walssh instead of to himself⁶².

In 1371 and 1372, he received his pension himself⁶³. In 1372 and 1373 he received 2*l.* for his clothes each year. This was probably a customary annual allowance to squires⁶⁴. A like payment is again recorded in 1377.

Towards the end of the latter year, on Nov. 12, 1372, Chaucer, being then 'scutifer,' or one of the king's esquires, was joined in a commission with James Provan and John de Mari, the latter of whom is described as a citizen of Genoa, to treat with the duke, citizens, and merchants of Genoa, for the purpose of choosing an English port where the Genoese might form a commercial establishment⁶⁵. On Dec. 1, he received an advance of 66*l.* 13*s.* 4*d.* towards his expenses⁶⁶; and probably left England before the close of the year

§ 12. 1373. Chaucer's First Visit to Italy. All that is known of this mission is that he visited Florence as well as Genoa, and that he returned before Nov. 22, 1373, on which day he received his pension in person⁶⁷. It further appears that his expenses finally exceeded the money advanced to him; for on Feb. 4, 1374, a further sum was paid to him, on this account, of 25*l.* 6*s.* 8*d.*⁶⁸. It was probably on this occasion that Chaucer met Petrarch at Padua, and learnt from him the story of Griselda, reproduced in the Clerkes Tale. Some critics prefer to think that Chaucer's assertions on this point are to be taken as imaginative, and that it was the Clerk, and not himself, who went to Padua; but it is clear that in writing the Clerkes Tale, Chaucer actually had a copy of Petrarch's Latin version before him; and it is difficult to see how he came by it unless he obtained it from Petrarch himself or by Petrarch's assistance. For further discussion of this point, see remarks on the Sources of the Clerkes Tale, in vol. iii., and the notes in vol. v.⁶⁹ We must, in any case, bear in mind the important influence which this mission to Italy, and a later one in 1378-9 to the same country, produced upon the development of his poetical writings.

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

§ 13. 1374. We may fairly infer that Chaucer's execution of this important mission was satisfactorily performed; for we find that on the 23rd of April, 1374, on the celebration at Windsor of the festival of St. George, the king made him a grant of a pitcher of wine daily, to be received in the port of London from the king's butler⁷⁰. This was, doubtless, found to be rather a troublesome gift; accordingly, it was commuted, in 1378 (April 18), for the annual sum of 20 marks (13*l.* 6*s.* 8*d.*)⁷¹. The original grant was made 'dilecto Armigero nostro, Galfrido Chaucer.'

On May 10, in the same year, the corporation of London granted Chaucer a lease for his life of the dwelling-house situate above the city-gate of Aldgate, on condition that

he kept the same in good repair; he seems to have made this his usual residence till 1385, and we know that he retained possession of it till October, 1386⁷².

Four weeks later, on June 8, 1374, he was appointed Comptroller of the Customs and Subsidy of wools, skins, and tanned hides in the Port of London, with the usual fees. Like his predecessors, he was to write the rolls of his office with his own hand, to be continually present, and to perform his duties personally (except, of course, when employed on the King's service elsewhere); and the other part of the seal called the 'coket' (quod dicitur *coket*) was to remain in his custody⁷³. The warrant by which, on June 13, 1374, the Duke of Lancaster granted him 10*l.* for life, in consideration of the services of himself and his wife, has been mentioned at p. xxi. In the same year, he received his half-yearly pension of 10 marks as usual; and again in 1375.

§ 14. 1375. On Nov. 8, 1375, his income was, for a time, considerably increased. He received from the crown a grant of the custody of the lands and person of Edmond, son and heir of Edmond Staplegate of Kent⁷⁴, who had died in 1372⁷⁵; this he retained for three years, during which he received in all, for his wardship and on Edmond's marriage, the sum of 104*l.* This is ascertained from the petition presented by Edmond de Staplegate to Richard II. at his coronation, in which he laid claim to be permitted to exercise the office of chief butler to the king⁷⁶. And further, on Dec. 28, 1375, he received a grant from the king of the custody of five 'solidates' of rent for land at Soles, in Kent, during the minority of William de Solys, then an infant aged 1 year, son and heir of John Solys, deceased; together with a fee due on the marriage of the said heir⁷⁷. But the value of this grant cannot have been large.

§ 15. 1376. In 1376, on May 31, he received at the exchequer his own half-yearly pension of ten marks and his wife's of five marks, or 10*l.* in all (see Notes and Queries, 3rd Ser. viii. 63); and in October he received an advance from the exchequer of 50*s.* on account of his pension⁷⁸. He also duly received his annuity of 10*l.* from the duke of Lancaster (Oct. 18, 1376, and June 12, 1377)⁷⁹.

In the same year, we also meet with the only known record connected with Chaucer's exercise of the Office of Comptroller of the Customs. On July 12, 1376, the King granted him the sum of 71*l.* 4*s.* 6*d.*, being the value of a fine paid by John Kent, of London, for shipping wool to Dordrecht without having paid the duty thereon⁸⁰.

Towards the end of this year, Sir John Burley and Geoffrey Chaucer were employed together on some secret service (in *secretis negociis domini Regis*), the nature of which is unknown; for on Dec. 23, 1376, Sir John 'de Burlee' received 13*l.* 6*s.* 8*d.*, and Chaucer half that sum, for the business upon which they had been employed⁸¹.

§ 16. 1377. On Feb. 12, 1377, Chaucer was associated with Sir Thomas Percy (afterwards Earl of Worcester) in a secret mission to Flanders, the nature of which remains unknown; and on this occasion Chaucer received letters of protection during his mission, to be in force till Michaelmas in the same year⁸². Five days later, on Feb. 17, the sum of 33*l.* 6*s.* 8*d.* was advanced to Sir Thomas, and 10*l.* to Chaucer, for their expenses⁸³. They started immediately, and the business was transacted by March 25; and on April 11 Chaucer himself received at the exchequer the sum of 20*l.* as a

reward from the king for the various journeys which he had made abroad upon the king's service (pro regardo suo causâ diuersorum viagiorum per ipsum Galfridum factorum, eundo ad diuersas partes transmarinas ex precepto domini Regis in obsequio ipsius domini Regis)⁸⁴ .

While Sir Thomas Percy and Chaucer were absent in Flanders, viz. on Feb. 20, 1377, the Bishop of Hereford, Lord Cobham, Sir John Montacu (i. e. Montague), and Dr. Shepeye were empowered to treat for peace with the French King⁸⁵ . Their endeavours must have been ineffectual; for soon after Chaucer's return, viz. on April 26, 1377, Sir Guichard d'Angle and several others were also appointed to negotiate a peace with France⁸⁶ . Though Chaucer's name does not expressly appear in this commission, he was clearly in some way associated with it; for only six days previously (Apr. 20), letters of protection were issued to him, to continue till Aug. 1, whilst he was on the king's service abroad⁸⁷ ; and on April 30, he was paid the sum of 26*l.* 13*s.* 4*d.* for his wages on this occasion⁸⁸ . We further find, from an entry in the Issue Roll for March 6, 1381 (noticed again at p. xxix), that he was sent to Moustrell (Montreuil) and Paris, and that he was instructed to treat for peace.

This is clearly the occasion to which Froissart refers in the following passage. 'About Shrovetide⁸⁹ , a secret treaty was formed between the two kings for their ambassadors to meet at Montreuil-sur-Mer; and the king of England sent to Calais sir Guiscard d'Angle, Sir Richard Sturey, and sir Geoffrey Chaucer. On the part of the French were the lords de Coucy and de la Rivieres, sir Nicholas Bragues and Nicholas Bracier. They for a long time discussed the subject of the above marriage [the marriage of the French princess with Richard, prince of Wales]; and the French, *as I was informed*, made some offers, but the others demanded different terms, or refused treating. These lords returned therefore, with their treaties, to their sovereigns; and the truces were prolonged to the first of May.'—Johnes, tr. of Froissart, bk. i. c. 326.

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

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

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

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

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

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

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

It seems reasonable to date the poems which shew a strong Italian influence after Chaucer’s visit to Italy in 1373. The *Complaint to his Lady* is, perhaps, one of the

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

§ 18. 1377. (continued). In the commencement of the new reign, Chaucer was twice paid 40s. by the keeper of the king's Wardrobe, for his half-yearly allowance for robes as one of the (late) king's esquires⁹⁰. He also received 7*l.* 2*s.* 6½*d.* on account of his daily allowance of a pitcher of wine, calculated from October 27, 1376, to June 21, 1377, the day of king Edward's death⁹¹.

§ 19. 1378. In 1378, on Jan. 16, Chaucer was again associated with Sir Guichard d'Angle (created Earl of Huntingdon at the coronation of the new king), with Sir Hugh Segrave, and Dr. Skirlawe, in a mission to France to negotiate for the king's marriage with a daughter of the king of France⁹²; this is in accordance with a suggestion which, as noted at p. xxix., originated with the French. The negotiations came, however, to no result.

On Mar. 9, 1378, Geoffrey Chaucer and John Beauchamp are mentioned as sureties for William de Beauchamp, Knight, in a business having respect to Pembroke Castle⁹³.

On Mar. 23, 1378, Chaucer's previous annuity of 20 marks was confirmed to him by letters patent⁹⁴; on April 18, his previous grant of a pitcher of wine was commuted for an annual sum of twenty marks⁹⁵; and, on May 14, he received 20*l.* for the arrears of his pension, and 26*s.* 8*d.* in advance, for the current half-year⁹⁶.

Chaucer's second visit to Italy: Barnabo Visconti. On May 10, 1378, he received letters of protection, till Christmas⁹⁷; on May 21, he procured letters of general attorney, allowing John Gower (the poet) and Richard Forrester to act for him during his absence from England⁹⁸; and on May 28, he received 66*l.* 13*s.* 4*d.* for his wages and the expenses of his journey, which lasted till the 19th of September⁹⁹. All these entries refer to the same matter, viz. his second visit to Italy. On this occasion, he was sent to Lombardy with Sir Edward Berkeley, to treat with Barnabo Visconti, lord of Milan, and the famous free-lance Sir John Hawkwood, on certain matters touching the king's expedition of war (pro certis negociis expeditionem guerre regis tangentibus); a phrase of uncertain import. This is the Barnabo Visconti, whose death, in 1385, is commemorated by a stanza in the Monkes Tale, B 3589-3596. Of Sir John Hawkwood, a soldier of fortune, and the most skilful general of his age, a memoir is given in the Bibliotheca Topographica Britannica, vol. vi. pp. 1-35. The appointment of Gower as Chaucer's attorney during his absence is of interest, and shews the amicable relations between the two poets at this time. For a discussion of their subsequent relations, see Sources of the Canterbury Tales, vol. iii. § 38, p. 413.

§ 20. 1379-80. In 1379 and 1380, the notices of Chaucer refer chiefly to the payment of his pensions. In 1379, he received 12*l.* 13*s.* 4*d.* *with his own hands* on Feb. 3¹⁰⁰; on May 24, he received the sums of 26*s.* 4*d.* and 13*l.* 6*s.* 4*d.* (the latter on account of the original grant of a pitcher of wine), both *by assignment*¹⁰¹, which indicates his absence from London at the time; and on Dec. 9 he received, *with his own hands*, two sums of 6*l.* 13*s.* 4*d.* each on account of his two pensions¹⁰². In 1380, on July 3, he received the same *by assignment*¹⁰³; and on Nov. 28, he received the same *with his own hands*¹⁰⁴, together with a sum of 14*l.* for wages and expenses in connexion with his mission to Lombardy in 1378¹⁰⁴, in addition to the 66*l.* 13*s.* 4*d.* paid to him on May 28 of that year. He also received 5*l.* from the Duke of Lancaster on May 11 (N. and Q., 7 S. v. 290).

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

§ 21. 1381. On March 6, Chaucer received 22*l.* for his services in going to Montreuil and Paris in the time of the late king, i. e. in 1377, in order to treat for peace; as well as for his journey to France in 1378 to treat for a marriage between king Richard and the daughter of his adversary (*adversarii sui*)¹⁰⁶. The Treasury must, at this time, have been slack in paying its just debts. On May 24, he and his wife received their usual half-yearly pensions¹⁰⁷.

By a deed dated June 19, 1380, but preserved in the Hustings Roll, no. 110, at the Guildhall, and there dated 5 Ric. II. (1381-2), Chaucer released his interest in his father’s house to Henry Herbury, vintner, in whose occupation it then was; and it is here that he describes himself as ‘*me Galfridum Chaucer, filium Johannis Chaucer, Vinetarii Londonie*¹⁰⁸.’ This is the best authority for ascertaining his father’s name, occupation, and abode. Towards the close of the year we find the following payments to him; viz. on Nov. 16, sums of 6*l.* 13*s.* 4*d.* and 6*s.* 8*d.*; on Nov. 28, the large sum of 46*l.* 13*s.* 4*d.*, paid to Nicholas Brembre and John Philipot, Collectors of Customs, and to Geoffrey Chaucer, Comptroller of the Customs; and on Dec. 31, certain sums to himself and his wife¹⁰⁹.

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

On May 8, 1382, Chaucer’s income was further increased. Whilst retaining his office of Comptroller of the Customs of Wools, the duties of which he discharged

personally, he was further appointed Comptroller of the Petty Customs in the Port of London, and was allowed to discharge the duties of the office by a sufficient deputy¹¹⁰. The usual payments of his own and his wife's pensions were made, in this year, on July 22 and Nov. 11. On Dec. 10, a payment to him is recorded, in respect of his office as Comptroller of the Customs¹¹¹.

§ 23. 1383. In 1383, the recorded payments are: on Feb. 27, 6*s.* 8*d.*; on May 5, his own and his wife's pensions; and on Oct. 24, 6*l.* 13*s.* 4*d.* for his own pension¹¹². Besides these, is the following entry for Nov. 23: 'To Nicholas Brembre and John Philipot, Collectors of Customs, and Geoffrey Chaucer, Comptroller; money delivered to them this day in regard of the assiduity, labour, and diligence brought to bear by them on the duties of their office, for the year late elapsed, 46*l.* 13*s.* 4*d.*.'; being the same amount as in 1381¹¹³. It is possible that the date Dec. 10, on which he tells us that he began his House of Fame, refers to this year.

§ 24. 1384. In 1384, on Apr. 30, he received his own and his wife's pensions¹¹⁴. On Nov. 25, he was allowed to absent himself from his duties for one month, on account of his own urgent affairs; and the Collectors of the Customs were commanded to swear in his deputy¹¹⁵. On Dec. 9, one *Philip* Chaucer is referred to as Comptroller of the Customs, but Philip is here an error for Geoffrey, as shewn by Mr. Selby¹¹⁶.

§ 25. 1385. In 1385, a stroke of good fortune befell him, which evidently gave him much relief and pleasure. It appears that Chaucer had asked the king to allow him to have a sufficient deputy in his office as Comptroller at the Wool Quay (in French, *Wolkee*) of London¹¹⁷. And on Feb. 17, he was released from the somewhat severe pressure of his official duties (of which he complains feelingly in the House of Fame, 652-660) by being allowed to appoint a permanent deputy¹¹⁸. He seems to have revelled in his newly-found leisure; and we may fairly infer from the Prologue to the Legend of Good Women, which seems to have been begun shortly afterwards, that he was chiefly indebted for this favour to the good queen Anne. (See the Introduction to vol. iii. p. xix.) On April 24, he received his own pensions as usual, in two sums of 6*l.* 13*s.* 4*d.* each; and, on account of his wife's pension, 3*l.* 6*s.* 8*d.*¹¹⁹

§ 26. 1386. In 1386, as shewn by the Issue Rolls, he received his pensions as usual. In other respects, the year was eventful. Chaucer was elected a knight of the shire¹²⁰ for the county of Kent, with which he would therefore seem to have had some connexion, perhaps by the circumstance of residing at Greenwich (see § 32). He sat accordingly in the parliament which met at Westminster on Oct. 1, and continued its sittings till Nov. 1. He and his colleague, William Betenham, were allowed 24*l.* 8*s.* for their expenses in coming to and returning from the parliament, and for attendance at the same; at the rate of 8*s.* a day for 61 days¹²¹. The poet was thus an unwilling contributor to his own misfortunes; for the proceedings of this parliament were chiefly directed against the party of the duke of Lancaster, his patron, and on Nov. 19 the king was obliged to grant a patent by which he was practically deprived of all power. A council of regency of eleven persons was formed, with the duke of Gloucester at their head; and the partisans of John of Gaunt found themselves in an unenviable position. Among the very few persons who still adhered to the king was Sir Nicholas Brembre¹²², Chaucer's associate in the Customs (see note above, Nov. 23, 1383);

and we may feel confident that Chaucer's sympathies were on the same side. We shall presently see that, when the king regained his power in 1389, Chaucer almost immediately received a valuable appointment.

It was during the sitting of this parliament, viz. on Oct. 15, that Chaucer was examined at Westminster in the case of Richard, lord Scrope, against the claim of Sir Robert Grosvenor, as to the right of bearing the coat of arms described as 'azure, a bend or.' The account of Chaucer's evidence is given in French¹²³; the following is a translation of it, chiefly in the words of Sir H. Nicolas:—

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

'Asked, whether the arms, "azure, a bend or," belonged or ought to belong to the said Sir Richard of right and heritage? Said—Yes, for he had seen them armed in France before the town of Retters¹²⁴, and Sir Henry Scrope armed in the same arms with a white label, and with a banner, and the said Sir Richard armed in the entire arms, Azure, a bend Or, and he had so seen them armed during the whole expedition, till the said Geoffrey was taken.

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

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

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

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

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

It was during the session of this same parliament (Oct. 1386) that Chaucer gave up the house in Aldgate which he had occupied since May, 1374; and the premises were granted by the corporation to one Richard Forster, possibly the same person as the Richard Forrester who had been his proxy in 1378¹²⁵. In this house he must have composed several of his poems; and, in particular, The Parlement of Foules, The House of Fame, and Troilus, besides making his translation of Boethius. The remarks about ‘my house’ in the Prologue to the Legend of Good Women, 282, are inconsistent with the position of a house above a city-gate. If, as is probable, they have reference to facts, we may suppose that he had already practically resigned his house to his friend in 1385, when he was no longer expected to perform his official duties personally.

Meanwhile, the duke of Gloucester was daily gaining ascendancy; and Chaucer was soon to feel the resentment of his party. On Dec. 4, 1386, he was deprived of his more important office, that of Comptroller of the Customs of Wool, and Adam Yerdeley was appointed in his stead. Only ten days later, on Dec. 14, he lost his other office likewise, and Henry Gisors became Comptroller of the Petty Customs¹²⁶. This must have been a heavy loss to one who had previously been in good circumstances, and who seems to have spent his money rather freely¹²⁷. He was suffered, however, to retain his own and his wife’s pensions, as there was no pretence for depriving him of them.

§ 27. 1387. In 1387, the payment of his wife’s pension, on June 18, appears for the last time¹²⁸. It cannot be doubted that she died during the latter part of this year. In the same year, and in the spring of 1388, he received his own pensions, as usual¹²⁹; but his wife’s pension ceased at her death, at a time when his own income was seriously reduced.

§ 28. 1388. In 1388, on May 1, the grants of his two annual pensions, of 20 marks each, were cancelled at his own request, and assigned, in his stead, to John Scalby¹³⁰. The only probable interpretation of this act is that he was then hard pressed for money, and adopted this ready but rather rash method for obtaining a considerable

sum at once. He retained, however, the pension of 10*l.* per annum, granted him by the duke of Lancaster in 1374. Chaucer was evidently a hard worker and a practical man. We have every reason for believing that he performed his duties assiduously, as he himself asserts; and the loss of his offices in Dec. 1386 must have occasioned a good deal of enforced leisure. This explains at once why the years 1387 and 1388 were, as appears from other considerations, the most active time of his poetical career; he was then hard at work on his *Canterbury Tales*. And though the loss of his wife, at the close of 1387, must have caused a sad interruption in his congenial task, we can hardly wonder if, after a reasonable interval, he resumed it; it was perhaps the best thing that he could do.

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

On July 12, Chaucer received the valuable appointment of Clerk of the King's Works at the palace of Westminster, the Tower of London, the Mews at Charing Cross, and other places. Among them are mentioned the Castle of Berkhemsted (Berkhamstead, Herts.), the King's manors of Kennington (now in London), Eltham (Kent), Clarendon (near Salisbury), Sheen (now Richmond, Surrey)¹³¹, Byfleet (Surrey), Childern Langley (i. e. King's Langley, Hertfordshire), and Feckenham (Worcestershire); also the Royal lodge of Hatherbergh in the New Forest, and the lodges in the parks of Clarendon, Childern Langley, and Feckenham. He was permitted to execute his duties by deputy, and his salary was 2*s.* per day, or 36*l.* 10*s.* annually, a considerable sum¹³². A payment to Chaucer, as Clerk of the Works, is recorded only ten days later (July 22); and we find that, about this time, he issued a commission to one Hugh Swayn to provide materials for the king's works at Westminster, Sheen, and elsewhere¹³³.

§ 30. 1390. In 1390, on March 13, Chaucer was appointed on a commission, with five others, to repair the banks of the Thames between Woolwich and Greenwich (at that time, probably, his place of residence); but was superseded in 1391¹³⁴.

In the same year, Chaucer was entrusted with the task of putting up scaffolds in Smithfield for the king and queen to see the jousts which took place there in the month of May; this notice is particularly interesting in connexion with the *Knights Tale* (A 1881-92). The cost of doing this, amounting to 8*l.* 12*s.* 6*d.*, was allowed him in a writ dated July 1, 1390; and he received further payment at the rate of 2*s.* a day¹³⁵.

About this time, in the 14th year of king Richard (June 22, 1390-June 21, 1391), he was appointed joint forester, with Richard Brittle, of North Petherton Park, in

Somersetshire, by the earl of March, the grandson of his first patron, Prince Lionel. Perhaps in consequence of the death of Richard Brittle, he was made sole forester in 21 Ric. II. (1397-8) by the countess of March; and he probably held the appointment till his death in 1400. No appointment, however, is known to have been then made, and we find that the next forester, appointed in 4 Hen. V. (1416-17), was no other than Thomas Chaucer, who may have been his son¹³⁶. It is perhaps worthy of remark that some of the land in North Petherton, as shewn by Collinson, descended to Emma, third daughter of William de Placetis, which William had the same office of 'forester of North Petherton' till his death in 1274; and this Emma married John Heyron, who died in 1326-7, seised of lands at Enfield, Middlesex, and at Newton, Exton, and North Petherton, in the county of Somerset (Calend. Inquis. post Mortem, 1806, vol. i. p. 333; col. 1). If this John Heyron was related to the Maria Heyron who was Chaucer's grandmother, there was perhaps a special reason for appointing Chaucer to this particular office.

On July 12, 1390, he was ordered to procure workmen and materials for the repair of St. George's Chapel, Windsor, then in a ruinous condition; this furnishes a very interesting association¹³⁷.

On Sept. 6, 1390, a curious misfortune befell the poet. He was robbed twice on the same day, by the same gang of robbers; once of 10*l.* of the king's money, at Westminster, and again of 9*l.* 3*s.* 2*d.*, of his horse, and of other property, near the 'foul oak' (*foule ok*) at Hatcham, Surrey (now a part of London, approached by the Old Kent Road, and not far from Deptford and Greenwich). One of the gang confessed the robberies; and Chaucer was forgiven the repayment of the money¹³⁸.

§ 31. 1391. In 1391, on Jan. 22, Chaucer appointed John Elmhurst as his deputy, for superintending repairs at the palace of Westminster and the tower of London; this appointment was confirmed by the king¹³⁹. It was in this year that he wrote his Treatise on the Astrolabe, for the use of his son Lowis. By this time, the Canterbury Tales had ceased to make much progress. For some unknown reason, Chaucer lost his appointment in the summer; for on June 17, a writ was issued, commanding him to give up to John Gedney¹⁴⁰ all his rolls, &c. connected with his office¹⁴¹; and on Sept. 16, we find, accordingly, that the office was held by John Gedney¹⁴²; nevertheless, payments to Chaucer as 'late Clerk of the Works' occur on Dec. 16, 1391, Mar. 4 and July 13, 1392, and even as late as in 1393¹⁴³.

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

§ 33. 1394. Chaucer was once more a poor man, although, as a widower, his expenses may have been less. Probably he endeavoured to draw attention to his reduced

circumstances, or Henry Scogan may have done so for him, in accordance with the poet's suggestion in l. 48 of the Envoy just mentioned. In 1394, on Feb. 28, he obtained from the king a grant of 20*l.* per annum for life, payable half-yearly at Easter and Michaelmas, being 6*l.* 13*s.* 8*d.* less than the pensions which he had disposed of in 1388¹⁴⁴; but the first payment was not made till Dec. 20, when he received 10*l.* for the half-year from Easter to Michaelmas, and the proportional sum of 1*l.* 16*s.* 7*d.* for the month of March¹⁴⁵.

§ 34. 1395. The difficulties which Chaucer experienced at this time, as to money matters, are clearly illustrated during the year 1395. In this year he applied for a loan from the exchequer, in advance of his pension, no less than four times. In this way he borrowed 10*l.* on April 1; 10*l.* on June 25; 1*l.* 6*s.* 8*d.* on Sept. 9; and 8*l.* 6*s.* 8*d.* on Nov. 27. He repaid the first of these loans on May 28; and the second was covered by his allowance at Michaelmas. He must also have repaid the small third loan, as the account was squared by his receipt of the balance of 1*l.* 13*s.* 4*d.* (instead of 10*l.*) on March 1, 1396¹⁴⁶. All the sums were paid into his own hands, so that he was not far from home in 1395. The fact that he borrowed so small a sum as 1*l.* 6*s.* 8*d.* is significant and saddening.

In 19 Ric. II. (June, 1395-June, 1396), Chaucer was one of the attorneys of Gregory Ballard, to receive seizin of the manor of Spitalcombe, and of other lands in Kent¹⁴⁷.

§ 35. 1396. In 1396, as noted above, he received the balance of his first half-year's pension on March 1. The second half-year's pension was not paid till Dec. 25¹⁴⁸. The Balades of Truth, Gentillesse, and Lak of Stedfastnesse possibly belong to this period, but some critics would place the last of these somewhat earlier.

§ 36. 1397. In 1397, the payment of the pension was again behindhand; there seems to have been some difficulty in obtaining it, due, probably, to the lavish extravagance of the king. Instead of receiving his half-yearly pension at Easter, Chaucer received it much later, and in two instalments; viz. 5*l.* on July 2, and 5*l.* on Aug. 9. But after this, things mended; for his Michaelmas pension was paid in full, viz. 10*l.*, on Oct. 26¹⁴⁹. It was received for him by John Walden, and it is probable that at this time he was in infirm health.

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

We are tempted to suspect that the sheriff was not particularly diligent in his search after the debtor. That Chaucer was well aware of the awkwardness of his position, is shewn by the fact that on May 4, 1398, just at the very time when the suit was brought, he applied for, and obtained, letters of protection from the king against his enemies, forbidding any one to sue or arrest him on any plea, except it were

connected with land, for the term of two years¹⁵¹. This furnishes an additional reason why the sheriff did not 'find' him. When the two years terminated, in May, 1400, he had not half a year to live.

On June 3, 1398, Chaucer was again unable to receive his pension himself, but it was conveyed to him by William Waxcombe¹⁵². At the close of the next month, he was reduced to such pitiable straits that we find him applying *personally* to the exchequer, for such a trifling advance as 6s. 8d., on July 24; and for the same sum only a week later, on July 31¹⁵².

On Aug. 23, he personally received a further advance of 5l. 6s. 8d.¹⁵²

In his distress, he determined to send in a petition to the king. A copy of this, in French, is still preserved. On Oct. 13, 1398, he prayed to be allowed a hogshead of wine (tonel de vin), to be given him by the king's butler¹⁵³; he even asked this favour 'for God's sake and as a work of charity' (pur Dieu et en œure de charitee). It is satisfactory to find that his request met with a prompt response; for only two days afterwards, on Oct. 15, the king made him a grant of a tun of wine annually for life, from the king's butler or his deputy; Sir H. Nicolas computes the value of this grant at about 5l. a year. Moreover, the grant was made to date as from Dec. 1, 1397; so that he necessarily received from it some immediate benefit¹⁵⁴. He also received from the exchequer, with his own hands, the sum of 10l. on Oct. 28¹⁵⁵.

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

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

The king was prompt to reply; it must have given him real satisfaction to be able to assist the old poet, with whom he must have been on familiar terms. On Oct. 3, only the fourth day after the king's accession, the answer came. He was to receive 40 marks yearly (26l. 13s. 4d.), in addition to the annuity of 20l. which king Richard had granted him; so that his income was more than doubled. Even then, he met with a slight misfortune, in losing his letters patent; but, having made oath in Chancery, that the letters patent of Feb. 28, 1394 (referring to king Richard's grant of 20l.), and the new letters patent of Oct. 3, 1399, had been accidentally lost, he procured, on Oct. 13, exemplifications of these records¹⁵⁶. These grants were finally confirmed by the king on Oct. 21¹⁵⁷.

On Christmas eve, 1399, he covenanted for a lease of 53 years (a long term for one at his age to contemplate) of a house situate in the garden of the Chapel of St. Mary, Westminster, near Westminster Abbey, at the annual rent of 2*l.* 13*s.* 4*d.* This lease, from the Custos Capellae Beatae Mariae to Geoffrey Chaucer, dated Dec. 24, 1399, is in the Muniment Room of Westminster Abbey. The house stood on or near the spot now occupied by Henry the Seventh's Chapel¹⁵⁸. We find, however, that he had only a life-interest in the lease, as the premises were to revert to the Custos Capellae if the tenant died within the term.

§ 39. 1400. In 1400, payments to him are recorded on Feb. 21, of the pension of 20*l.* granted by king Richard¹⁵⁹, in respect of the half-year ending at Michaelmas, 1399; and on June 5, the sum of 5*l.*, being part of a sum of 8*l.* 13*s.* 5*d.* due for a portion of the next half-year, calculated as commencing on Oct. 21, 1399, and terminating on the last day of March, 1400, was sent him by the hands of Henry Somere¹⁶⁰.

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

Chaucer died on Oct. 25, 1400, and was buried in Westminster Abbey. The date of his death is only known from an inscription on the tomb of gray marble erected near his grave, in 1556, by Nicholas Brigham, a man of letters, and an admirer of the poet's writings; but it is probably correct, and may have rested on tradition¹⁶¹. We have no note of him after June 5, and no record of a payment of the pension in October. According to Stowe, Chaucer's grave is in the cloister, where also lies the body of 'Henrie Scogan, a learned poet,' i. e. the Scogan who was Chaucer's friend.

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

M.S.

Qui fuit Anglorum Vates ter maximus olim,
Galfridns Chaucer conditur hoc tumulo:
Annum si quaeras domini, si tempora vitae,
Ecce notae subsunt, quae tibi cuncta notant.
25 Octobris 1400.
Ærumnarum requies mors.

N. Brigham hos fecit musarum nomine sumptus
1556.

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

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

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

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

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

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

§ 41. Thomas Chaucer. Few things are more remarkable than the utter absence of unequivocal early evidence as to the above-mentioned point. That Geoffrey Chaucer was a famous man, even in his own day, cannot be doubted; and it is equally certain that Thomas Chaucer was a man of great wealth and of some consequence. Sir H. Nicolas has collected the principal facts relating to him, the most important being the following. On Oct. 26, 1399, Henry IV. granted him the offices of Constable of Wallingford Castle and Steward of the Honours of Wallingford and St. Valery and of the Chiltern Hundreds for life, receiving therefrom 40*l.* a year, with 10*l.* additional for his deputy¹⁶². On Nov. 5, 1402, he was appointed Chief Butler for life to King Henry IV.¹⁶³; and there is a note that he had previously been Chief Butler to Richard II.¹⁶⁴, but the date of that appointment has not been ascertained. He was also Chief Butler to

Henry V. until March, 1418, when he was superseded¹⁶⁵; but was again appointed Chief Butler to Henry VI. after his accession. He represented Oxfordshire in Parliament in 1402, 1408, 1409, 1412, 1414, 1423, 1427, and 1429; and was Speaker of the House of Commons in 1414¹⁶⁶, and in other years. 'He was employed on many occasions of trust and importance during the reigns of Henry IV., Henry V., and Henry VI.;' to which Sir H. Nicolas adds, that he 'never attained a higher rank than that of esquire.'

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

It should be noticed that there is but little to connect even Thomas Chaucer (still less Geoffrey) with Woodstock, until 1411; when the Queen (Joan of Navarre) granted Thomas the farm of the manors of Woodstock, Hanburgh, Wotton, and Stonfield, which, by the king's assignment, he enjoyed for life¹⁶⁷. That the poet visited Woodstock in 1357, when in the service of Prince Lionel, is almost certain; but beyond this, we have no sure information on the matter. It is true that 'Wodestok' is mentioned in the last line of the Cuckow and the Nightingale, but this supposed connecting link is at once broken, when we find that the said poem was certainly not of his writing¹⁶⁸. The suggested reference to Woodstock in the Parliament of Foules, l. 122, is discussed below, at p. 510.

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

§ 42. The relationship of Thomas to Geoffrey Chaucer. Considering the great eminence of these two men, the almost total silence of early evidence, establishing a connexion between them, is in a high degree remarkable.

The earliest connecting link is the fact that a deed by Thomas Chaucer still exists, written (in English) at Ewelme, and dated May 20, 1409, to which a seal is appended. This seal exhibits the arms which were certainly borne by Thomas Chaucer (viz. party per pale, argent and gules, a bend counterchanged); but the legend, though somewhat indistinct, can only be read as: 'S' Ghofrai Chaucier¹⁶⁹'; where S' signifies 'Sigillum.'

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

The next link is that Geoffrey Chaucer was succeeded by Thomas Chaucer in the office of forester of North Petherton in Somersetshire; but even here there is a gap in the succession, as Thomas was not appointed till 1416-7, the fourth year of Henry V.¹⁷⁰

It is not till the reign of Henry VI. that we at last obtain an unequivocal statement. Thomas Gascoigne, who died in 1458, wrote a Theological Dictionary, which still exists, in MS., in the Library of Lincoln College, Oxford. He tells us that Chaucer, in his last hours, frequently lamented the wickedness of his writings, though it is transparent that he here merely repeats, in a varied form, the general tenour of the well-known final paragraph of the Persones Tale. But he adds this important sentence: 'Fuit idem Chawserus pater Thomae Chawserus, armigeri, qui Thomas sepelitur in Nuhelm iuxta Oxoniam¹⁷¹.' The statement is the more important because Gascoigne ought to have known the exact truth. He was Chancellor of Oxford, and Thomas Chaucer held the manor of Ewelme, at no great distance, at the same date. As he mentions Thomas's sepulture, he wrote later than 1434, yet before 1458. Even in the case of this decisive statement, it were to be wished that he had shewn greater accuracy in the context; surely he gives a quite unfair turn to the poet's own words.

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

§ 43. Thomas's Mother. The chief reason why it is so desirable to know the exact truth as to the relationship of Thomas to Geoffrey, is that a good deal depends upon it. If such was the case, it follows that Philippa Chaucer was Thomas's mother; in which case, we may feel tolerably confident that her maiden name was Roet or Rouet. This has been inferred from the fact that the arms (apparently) of Roet 'occur repeatedly on Thomas Chaucer's tomb, as his paternal coat, instead of the arms usually attributed to him and to the poet.' These arms bore 'three wheels, evidently in allusion to the name¹⁷².' Having thus assigned to Philippa Chaucer the name of Roet, the next step (usually accepted, yet not absolutely proved) is to assume that she was the sister of the Katherine de Roet of Hainault¹⁷³, who married Sir Hugh Swynford, and afterwards became the mistress, and, in 1396, the third wife of John of Gaunt. Her father is supposed to have been Sir Payne Roet, of Hainault, upon the evidence of his epitaph, which (in Weever's Funeral Monuments, p. 413) is thus given:—'Hic jacet Paganus Roet, Miles, Guyenne Rex Armorum, Pater Catherine Ducisse Lancastriae¹⁷⁴.' It is obvious that, if all the inferences are correct, they clearly establish an important and close connexion between the poet and John of Gaunt. Further arguments, whether in favour of or against this connexion, need hardly be repeated here. They may be found in Nicolas's Life of Chaucer, and in Lounsbury's Studies in Chaucer, vol. i.

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

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

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

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

I have also to add one caution. We must not draw inferences as to Chaucer's life from poems or works with which he had nothing to do. Even Sir H. Nicolas, with all his carefulness, has not avoided this. He quotes the 'Cuckoo and Nightingale' as mentioning Woodstock; and he only distrusts the 'Testament of Love' because it is 'an allegorical composition¹⁷⁵.' As to the numerous fables that have been imported into the early Lives of Chaucer, see the excellent chapter in Lounsbury's *Studies in Chaucer*, entitled 'The Chaucer Legend.'

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

1. Personal Allusions. The poet's name is Geffrey, H. F. 729; and his surname, Chaucer, C. T., B 47. He describes himself, C. T., B 1886; Envoy to Scogan, 31. His poverty, H. F. 1349; Envoy to Scogan, 45; Compl. to his Purse. Refers to the sale of wine (his father being a vintner), C. T., C 564. Is despondent in love, Compl. unto Pity; B. D. 1-43; T. i. 15-18. His Complaints, viz. unto Pity; to his Lady; and an Amorous Complaint. Has long served Cupid and Venus; H. F. 616. Is no longer a lover, P. F. 158-166; H. F. 639; T. ii. 19-21; L. G. W. 490. Is love's clerk, T. iii. 41. Is love's foe, L. G. W. 323. His misery, H. F. 2012-8. His religious feeling, A. B. C., Second Nun's Tale, Prioress's Tale, &c. Refers to his work when Comptroller of the Customs, H. F. 652. Is unambitious of fame, H. F. 1870-900; and has but little in his head, *ib.* 621. Is sometimes a mere compiler, Ast. prol. 43. Addresses his little son Lowis, Ast. prol. 1-45¹⁷⁶. Expresses his gratitude to the queen, L. G. W. 84-96, 445-461, 496. His old age, L. G. W., A 262, A 315; Envoy to Scogan, 31-42; Compl. of Venus, 76¹⁷⁷. He will not marry a second time, Envoy to Bukton, 8. He exhibits his knowledge of the Northern dialect in the Reeve's Tale. The whole of the Prologue to the Legend of Good Women deserves particular attention.

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

He is fond of books and of reading, P. F. 15; H. F. 657; L. G. W. 17-35; and even reads in bed, B. D. 50, 274, 1326. For a full account of the books which he quotes, see vol. vi. I may just notice here the lists in C. T., B 2088; L. G. W., A 272-307; and his references to his own works in L. G. W. 329, 332, 417-28; C. T., B 57-76; C. T., I 1086¹⁷⁸. His love of nature appears in several excellent descriptions; we may particularly notice his lines upon the sunrise, C. T., A 1491, F 385; on the golden-tressed Phoebus, T. v. 8; on the daisy, L. G. W. 41; his description of the birds, P. F. 330; of a blooming garden, P. F. 182; of the golden age, The Former Age; of fine weather for hunting, B. D. 336, and of the chase itself, B. D. 360, L. G. W. 1188. He frequently mentions the fair month of May, L. G. W. 36, 45, 108, 176, T. ii. 50, C. T. A 1500, 1510; and St. Valentine's day, Compl. of Mars, 13; P. F. 309, 322, 386, 683; Amorous Compleint, 85.

He was our first great metrist, and has frequent references to his poetical art. He never slept on Parnassus, C. T., F 721; and the Host (in the C. T.) even accused him of writing ‘dogerel,’ B 2115. He cannot write alliterative verse, C. T., I 43. He admits that his rime is ‘light and lewed,’ and that some lines fail in a syllable, H. F., 1096-8. Yet he hopes that none will ‘mismetre’ him, T. v. 1796. He writes books, songs, and ditties in rime or ‘cadence,’ H. F. 622; also hymns, balades, roundels, and virelays, L. G. W. 422; and complaints, such as the Complaint to Pity, to his Lady, to his Purse, the Complaints of Mars, Anelida, and Venus, and the Complaint D’amours (or Amorous Complaint). Specimens of his graphic and dramatic power, of his skill in story and metre, of his tenderness and his humour, need not be here specified. He is fond of astronomy, as shewn by his Treatise on the Astrolabe; and, though he has but little faith in astrology (Ast. ii. 4. 37), he frequently refers to it as well as to astronomy; see B. D. 1206; Compl. Mars, 29, 54, 69, 79, 86, 113, 120, 129, 139, 145; P. F., 56, 59, 67, 117; Envoy to Scogan, 3, 9; H. F. 932, 936, 965, 993-1017; T. ii. 50, iii. 2, 618, 625, 716, iv. 1592, v. 1809; L. G. W. 113, 2223, 2585-99; C. T., A 7, 1087, 1328, 1463, 1537, 1566, 1850, 2021, 2035, 2059, 2217, 2271, 2367, 2454-69, 3192, 3209, 3516; B 1-14, 191, 295-308, 312, 4045-8, 4378-89; D 613, 704; E 1795, 1969, 2132, 2222; F 47-51, 263-5, 386, 906, 1032-5, 1045-59, 1130, 1245-9, 1261-6, 1273-96; I 2-12. Even his alchemy has some reference to astrology; C. T., G 826-9; cf. H. F. 1430-1512.

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

2. Historical Allusions. The references to contemporary history are but few. The death of the Lady Blanche is commemorated in the Book of the Duchesse. He refers to good queen Anne, L. G. W. 255, 275, 496; to the archbishop of Canterbury, C. T., B 4635; to ‘this pestilence,’ C 679; to Tyler’s rebellion, A 2459; and Jack Straw, B 4584. Perhaps the Complaints of Mars and Venus refer to real personages; see the Notes to those poems. He mentions Dante, H. F. 450, L. G. W. 360, C. T. B 3651, D 1126; Petrarch, C. T., E 31, 1147; Pedro the Cruel, king of Spain, C. T., B 3565, Bertrand du Guesclin, 3573, and Sir Oliver Mauny, 3576; Peter, king of Cyprus, 3581; Bernabo Visconti, duke of Milan, 3589, and the ‘tyrants’ of Lombardy, L. G. W. 374; Ugolino of Pisa and the archbishop Ruggieri, C.T., B 3597, 3606. There are several allusions to recent events in the Prologue, A 51-66, 86, 276, 399; and perhaps in C. T., E 995-1001.

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

§ 47. Allusions to Chaucer. One of the earliest allusions to Chaucer as a poet occurs in the works of Eustache Deschamps, a contemporary poet of France. It is remarkable that he chiefly praises him as being ‘a great translator.’ Perhaps this was before his longest poems were written; there is express reference to his translation of *Le Roman de la Rose*, and, possibly, to Boethius. The poem tells us that Deschamps had sent Chaucer a copy of some of his poems by a friend named Clifford, and he hopes to receive something of Chaucer’s in return. The poem is here quoted entire, from the

edition of Deschamps by le Marquis de Queux de Saint-Hilaire, published for the
Société des Anciens Textes Français, t. ii. p. 138:—

‘O Socrates plains de philosophie,
Seneque en meurs et Anglax en pratique,
Ovides grans en ta poeterie,
Bries en parler, saiges en rethorique,
Aigles treshaulz, qui par ta theorique
Enlumines le regne d’Eneas,
L’Isle aux Geans, ceuls de Bruth, et qui as
Semé les fleurs et planté le rosier,
Aux ignorans de la langue pandras,
Grant translateur, noble Geffroy Chaucier.
Tu es d’amours mondains Dieux en Albie:
Et de la Rose, en la terre Angelique,
Qui d’Angela saxonne, est puis flourie
Angleterre, d’elle ce nom s’applique
Le derrenier en l’ethimologique;
En bon anglès le livre translatas;
Et un vergier ou du plant demandas
De ceuls qui font pour eulx autorisier,
A ja longtemps que tu edifias,
Grant translateur, noble Geffroy Chaucier.
A toy pour ce de la fontaine Helye
Requier avoir un buvraige autentique,
Dont la doys est du tout en ta baillie,
Pour rafrener d’elle ma soif ethique,
Qui en Gaule seray paralitique
Jusques a ce que tu m’abuveras.
Eustaces sui, qui de mon plant aras:
Mais pran en gré les euvres d’escolier
Que par Clifford de moy avoir pourras,
Grant translateur, noble Geffroy Chaucier.

Lenvoy.

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

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

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

Hoccleve frequently refers to Chaucer as his 'maister,' i. e. his teacher, with great affection; and, if he learnt but little more, he certainly learnt the true method of scansion of his master's lines, and imitates his metres and rimes with great exactness. The passages relating to Chaucer are as follows¹⁷⁹.

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

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

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

'But weylawey! so is myn herte wo
That the honour of English tonge is deed,
Of which I wont was han conseil and reed.
O maister dere and fader reverent,
My maister Chaucer, flour of eloquence,
Mirour of fructuous entendement,
O universel fader in science,
Allas! that thou thyn excellent prudence
In thy bed mortel mightest not bequethe!
What eyed Deeth? Allas! why wolde he slee thee?
O Deeth! thou didest not harm singuler
In slaghtre of him, but al this land it smerteth!
But nathelees, yit hast thou no powèr
His name slee; his hy vertu asterteth
Unslayn fro thee, which ay us lyfly herteth
With bokes of his ornat endyting,
That is to al this land enlumining. . . .
My dere maister—God his soule quyte—
And fader, Chaucer, fayn wolde han me taught;
But I was dul, and lernede right naught¹⁸⁰.
Allas! my worthy maister honorable,
This landes verray tresor and richesse!
Deeth, by thy deeth, hath harm irreparable
Unto us doon; hir vengeable duresse
Despoiled hath this land of the swetnesse
Of rethoryk; for unto¹⁸¹ Tullius
Was never man so lyk amonges us.
Also who was heyr¹⁸² in philosophye
To Aristotle, in our tonge, but thou?
The steppes of Virgyle in poesye
Thou folwedest eek, men wot wel y-now.

That combre-world, that thee (my maister) slow—
Wolde I slayn werē—Deeth, was to hastyf
To renne on thee, and reve thee thy lyf. . . .
She mighte han taried hir vengeance a whyle
Til that som man had egal to thee be;
Nay, lat be that! she knew wel that this yle
May never man forth bringe lyk to thee,
And hir offyce nedes do mot she:
God bad hir so, I truste as for the beste;
O maister, maister, God thy soule reste!

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

The firste finder of our fair langage
Hath seyde in caas semblable, and othere mo,
So hyly wel, that it is my dotage
For to expresse or touche any of tho.
Allas! my fader fro the worlde is go,
My worthy maister Chaucer, him I mene:
Be thou advóket for him, hevenes quene!
As thou wel knowest, O blessèd virgyne,
With loving herte and hy devocioun
In thyn honour he wroot ful many a lyne.
O, now thy help and thy promocioun!
To God, thy Sonē, mak a mocioun
How he thy servaunt was, mayden Mariē,
And lat his lovē floure and fructifyē.
Al-thogh his lyf be queynt, the résemblaunce
Of him hath in me so fresh lyflinesse
That, to putte othere men in rémembraunce
Of his persone, I have heer his lyknesse
Do makē, to this ende, in sothfastnesse,
That they, that have of him lest thought and minde,
By this peynturē may ageyn him finde.’

Here is given, in the margin of the MS., the famous portrait of Chaucer which is believed to be the best, and probably the only one that can be accepted as authentic. A copy of it is prefixed to the present volume, and to Furnivall’s Trial-Forewords, Chaucer Soc., 1871; and an enlarged copy accompanies the Life-Records of Chaucer, part 2. It is thus described by Sir H. Nicolas:—‘The figure, which is half-length, has a back-ground of green tapestry. He is represented with grey hair and beard, which is biforked; he wears a dark-coloured dress and hood; his right hand is extended, and in his left he holds a string of beads. From his vest a black case is suspended, which appears to contain a knife, or possibly a ‘penner,’ or pen-case¹⁸³. The expression of the countenance is intelligent; but the fire of the eye seems quenched, and evident marks of advanced age appear on the countenance.’ Hoccleve did not paint this portrait himself, as is often erroneously said; he ‘leet do make it,’ i. e. had it made. It thus became the business of the scribe, and the portraits in different copies of

Hoccleve's works vary accordingly. There is a full-length portrait in MS. Reg. 17 D. vi, marked as 'Chaucers ymage'; and another in a MS. copy once in the possession of Mr. Tyson, which was engraved in the Gentleman's Magazine for 1792, vol. lxii. p. 614; perhaps the latter is the copy which is now MS. Phillipps 1099. A representation of Chaucer on horseback, as one of the pilgrims, occurs in the Ellesmere MS.; an engraving of it appears as a frontispiece to Todd's Illustrations of Chaucer. A small full-length picture of Chaucer occurs in the initial letter of the Canterbury Tales, in MS. Lansdowne 851. Other portraits, such as that in MS. Addit. (or Sloane) 5141, the painting upon wood in the Bodleian Library, and the like, are of much later date, and cannot pretend to any authenticity.

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

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

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

'This sayd poete, my maister, in his dayes
Made and composed ful many a fresh ditee,
Complaintes, balades, roundels, virelayes,
Ful delectable to heren and to see;
For which men shulde, of right and equitee,
Sith he of English in making was the beste,
Praye unto God to yeve his soule reste.'

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

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

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

'For he our English gilt[e] with his layes,
Rude and boystous first, by oldē dayes,
That was ful fer from al perfeccioun

And but of lytel reputacioun,
Til that he cam, and with his poetrye
Gan our tungë first to magnifye,
And adourne it with his eloquence'; &c.

And yet again, at fol. Ee 2:—

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

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

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

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

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LIST OF CHAUCER'S WORKS.

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

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

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

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

- Origenes upon the Maudeleyne (*See* L. G. W., A 418; *lost*.)
Book of the Leoun (C. T., I. 1087; *lost*).
(a) Ceys and Alcion (C. T., B. 57; Bk. Duch. 62-214).—A.
Romaunt of the Rose, ll. 1-1705; *rest lost*.—A.
A. B. C.; *in* M. P. I.—1.
1369. Book of the Duchesse; M. P. III.—A.
(a) Lyf of Seynt Cecyle (L. G. W., B 426; C. T., G. 1-553).—[21](#).
(a) Monkes Tale (parts of); *except* B. 3565-3652.—1.
- ab.
1372-3. (a) Clerkes Tale; *except* E. 995-1008, and the Envoy.—2.
(a) Palamon and Arcite (*scraps preserved*).—2.
Compleint to his Lady; M. P. VI.—2. 3. 4.
An Amorous Compleint, made at Windsor; M. P. XXII.—2.
Compleint unto Pitè; M. P. II.—2.
Anelida and Arcite (10 stt. *from* Palamon); M. P. VII.—2. 5. 6. 5 b.
(a) The Tale of Melibeus.—P.
(a) The Persones Tale.—P.
(a) Of the Wretched Engendring of Mankinde (L. G. W., A. 414; cf. C. T., B. 99-121, &c.)—2.
(a) Man of Lawes Tale; *amplified in* C. T.—2.
- 1377-81. Translation of Boethius.—P.
- 1379? Compleint of Mars; M. P. IV.—2. 7.
- 1379-83. Troilus and Criseyde (3 stt. *from* Palamon).—2.
Wordes to Adam (*concerning* Boece and Troilus); M. P. VIII.—2.
The Former Age (*from* Boece); M. P. IX.—1.
Fortune (*hints from* Boece); M. P. X.—1 b. 2 c.
1382. Parlement of Foules (16 stt. *from* Palamon); M. P. V.—2. 8.
- 1383-4. House of Fame.—A.
- 1385-6. Legend of Good Women.—9.
1386. Canterbury Tales begun.
- 1387-8. Central period of the Canterbury Tales.
- 1389,
&c. The Tales continued.—B. 1. 2. 9. 10. P.
1391. Treatise on the Astrolabe.—P.
- 1393? Compleint of Venus; M. P. XVIII.—1 b. 11.
1393. Lenvoy to Scogan; M. P. XVI.—2.
1396. Lenvoy to Bukton; M. P. XVII.—1.
1399. *Envoy to* Compleint to his Purse; M. P. XIX.—12.

[1](#)I see no reason for placing this after 1372; surely ll. 36-56 (from Dante) are a later insertion. Observe ‘us wrecches’ in G. 32, and ‘Me wrecche’ in G. 58. These parallel lines must (I think) have once been in closer proximity.

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

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

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ERRATA AND ADDENDA.

INTRODUCTION.

THE ROMAUNT OF THE ROSE.

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

§ 2. That Chaucer translated the French poem called Le Roman de la Rose, or at least some part of it¹, no one doubts; for he tells us so himself in the Prologue of his Legend of Good Women (A 255, B 329), and the very frequent references to it, in many of his poems, shew that many parts of it were familiarly known to him. Nevertheless, it does not follow that the particular version of it which happens to be preserved, is the very one which he made; for it was a poem familiar to many others besides him, and it is extremely probable that Middle English versions of it were numerous. In fact, it will presently appear that the English version printed in this volume actually consists of *three* separate fragments, *all by different hands*.

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

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

§ 4. The next step in this investigation was made by Dr. Lindner. In a painstaking article printed in *Englische Studien*, xi. 163, he made it appear highly probable that at least *two* fragments of 'the translation' are *by different hands*. That there are two fragments, *at least*, is easily discerned; for after l. 5810 there is a great gap, equivalent to an omission of more than 5000 lines.

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

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

The English version has:—

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

followed by:—

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

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

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

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

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

It should be noted, further, that l. 7698 by no means reaches to the *end*. It merely corresponds to l. 12564 of the French text, leaving 9510 lines untouched towards the

end, besides the gap of 5547 lines between Fragments B and C. In fact, the three fragments, conjointly, only represent 7018 lines of the original, leaving 15056 lines (more than double that number) wholly untranslated.

§ 6.

Discussion Of Fragment B.

Test I.—Proportion of English to French.—As regards these fragments, one thing strikes us at once, viz. the much greater *diffuseness* of the translation in fragment B, as may be seen from the following table:—

A.—English, 1705 lines; French, 1678; as 101·6 to 100.

B.—English, 4105 lines; French, 3491; as 117·5 to 100.

C.—English, 1888 lines; French, 1849; as 102·1 to 100.

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

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

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

2. In l. 1853, we have the rimes *thar*, *mar* (though miswritten *thore*, *more* in MS. G.), where the Chaucerian forms *there*, *more*, would not rime at all. These are well-known Northern forms, as in Barbour's Bruce. So again, in l. 2215, we find *mar*, *ar* (though *mar* is written as *more* in MS. G.). In l. 2397, we find *stat*, *hat*; where *hat* is the Northern form of Chaucer's *hoot*, adj., 'hot.' So also, in 5399, we have North. *wat* instead of Ch. *wot* or *woot*, riming with *estat*. In l. 5542, we find the Northern *certis* (in place of Chaucer's *certes*), riming with *is*.

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

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

5. The dropping of the inflexional *e*, in the infin. mood or gerund, is also Northern. In fragment B, this is very common; as examples, take the rimes *lyf*, *dryf*, 1873; *feet*, *lete* (= *leet*), 1981; *sit*, *flit*, 2371; *may*, *convay*, 2427; *may*, *assay*, 453; *set*, *get*, 2615; *spring*, *thing*, 2627; *ly*, *by*, 2629; *ly*, *erly*, 2645; &c. The Chaucerian forms are *dryv-e*, *let-e*, *flit-te*, *convey-e*, *assay-e*, *get-e*, *spring-e*, *ly-e*. That the Northern forms are not due to the scribe, is obvious; for he usually avoids them where he can. Thus in l. 2309, he writes *sitting* instead of *sittand*; but in l. 2263, he could not avoid the form *sittand*, because of the rime.

§ 8. Test III.—The Riming of -y with -y-ē.—With two intentional exceptions (both in the ballad metre of Sir Thopas, see note to Cant. Ta. B 2092), Chaucer *never* allows such a word as *trewely* (which etymologically ends in -y) to rime with French substantives in -y-ē, such as *fol-y-ē*, *Ielos-y-ē* (Ital. *folia*, *gelosia*). But in fragment B, examples abound; e. g. *I*, *malady(e)*¹, 1849; *hastily*, *company(e)*, 1861; *generally*, *vilany(e)*, 2179; *worthy*, *curtesy(e)*, 2209; *foly(e)*, *by*, 2493, 2521; *curtesy(e)*, *gladly*, 2985; *foly(e)*, *utterly*, 3171; *foly(e)*, *hastily*, 3241; and many more.

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

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

Other strange rimes.—Other rimes which occur here, but not in Chaucer, are these and others like them: *aboute*, *swote*, 1705 (already noticed); *desyre*, *nere*, 1785, 2441; *thar* (Ch. *there*), *to-shar*, 1857; *Ioynt*, *queynt*², 2037; *soon* (Ch. *son-e*), *doon*, 2377; *abrede*, *forweried*, 2563; *anney* (Ch. *annoy*), *away*, 2675; *desyre*, *manere*, 2779; *Ioye*, *convoye* (Ch. *conveye*), 2915, &c. It is needless to multiply instances.

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

Hence our first result is this. Fragment B, consisting of ll. 1706-5810 (4105 lines), containing more than fragments A and C together, and therefore more than half of 'the translation,' is *not Chaucer's, but was composed by an author who, to say the*

least, frequently employed Northern English forms and phrases. Moreover, his translation is too diffuse; and, though spirited, it is not always accurate.

§ 11.

Discussion Of Fragment C.

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

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

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

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

If we look a little more closely, we find other indications which should make us hesitate still more. At l. 5919, we find *hors* (horse) riming with *wors* (worse); but Chaucer rimes *wors* with *curs* (Cant. Ta. A. 4349), and with *pervers* (Book Duch. 813). At l. 6045, we find *fare*, *are*; but Chaucer never uses *are* at the end of a line; he always uses *been*. At l. 6105, we find *atte last*, *agast*; but Chaucer only has *atte last-e* (which is never monosyllabic). At l. 6429, we find *paci-ence*, *venge-aunce*, a false rime which it would be libellous to attribute to Chaucer; and, at l. 6469, we find *force*, *croce*, which is still worse, and makes it doubtful whether it is worth while to go on. However, if we go a little further, we find the pl. form *wrought* riming with *nought*, 6565; but Chaucer usually has *wrought-e*, which would destroy the rime. This, however, is not decisive, since Chaucer has *bisought* for *bisoughte*, Cant. Ta. A. 4117, and *brought* for *broughte*, id. F. 1273. But when, at l. 6679, we find *preched* riming with *teched*, we feel at once that this is nothing in which Chaucer had a hand, for he certainly uses the form *taughte* (Prologue, 497), and as certainly does *not* invent such a form as *praughte* to rime with it. Another unpleasant feature is the use of the form *Abstinaunce* in l. 7483, to gain a rime to *penaunce*, whilst in l. 7505, only 22 lines lower down, we find *Abstinence*, to rime with *sentence*; but the original has similar variations.

§ 13. I will just mention, in conclusion, one more peculiarity to be found in fragment C. In the Cant. Tales, B 480 (and elsewhere), Chaucer uses such rimes as *clerkes*, *derk*

is, and the like; but not very frequently. The author of fragment C was evidently much taken with this peculiarity, and gives us plenty of examples of it. Such are: *requestis*, *honést is*, 6039; *places*, *place is*, 6119; *nede is*, *dedis*, 6659; *apert is*, *certis*, 6799; *chaieris*, *dere is*, 6915; *enquestes*, *honést is*, 6977; *prophetis*, *prophete is*, 7093; *ypocritis*, *spite is*, 7253. Here are eight instances in less than 1900 lines. However, there are five examples (at ll. 19, 75, 387, 621, 1349) in the Hous of Fame, which contains 2158 lines in the same metre as our 'translation'; and there are 19 instances in the Cant. Tales.

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

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

§ 14. A consideration of the above-mentioned facts, and of others similar to them, leads us to our second result, which is this, Fragment C, containing 1888 lines, and corresponding to ll. 10716-12564 of the French original, is *neither by the author of fragment B, nor by Chaucer, but is not so glaringly unlike Chaucer's work as in the case of fragment B.*

§ 15.

Discussion Of Fragment A.

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

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

Examples: *covertly*, *openly*, 19; *redily*, *erly*, 93; *by*, *I*, 111; *bisily*, *redily*, 143; *by*, *I*, 163; *I*, *by*, 207; *povrely*, *courtepy*¹, 219; *beggarly*, *by*, 223; *enemy*, *hardily*, 269; *awry*², *baggingly*, 291; *certainly*, *tenderly*, 331; *prively*, *sikerly*, 371; *redily*, *by*, 379; *Pope-holy*, *prively*, 415; *I*, *openly*, 501; *queyntely*, *fetisly*, 569; *fetisly*, *richely*, 577; *only*, *uncouthly*, 583; *I*, *namely*, 595; *sikerly*, *erthely*, 647; *lustily*, *semely*, 747; *parfityly*, *sotilly*, 771; *queyntely*, *prively*, 783; *fetisly*, *richely*, 837; *sotilly*, *I*, 1119; *enemy*³, *tristely*, 1165; *sotilly*, *therby*, 1183; *newely*, *by*, 1205; *fetisly*, *trewely*, 1235; *I*, *by*, 1273; *trewely*, *comunly*, 1307; *lustily*, *sikerly*, 1319; *merily*, *hastely*, 1329; *I*, *sikerly*, 1549; *I*, *craftely*, 1567; *openly*, *therby*, 1585; *diversely*, *verily*, 1629; *openly*, *by*, 1637. Thirty-eight examples.

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

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

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

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

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

Thus, in more than fifty cases, the Chaucerian habit is maintained, and there is *no* instance to the contrary. Even the least trained reader may now fairly begin to believe that there is some value in this proposed test, and may see one reason for supposing that fragment A may be genuine.

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

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

§ 17. So far, there is no reason why fragment A may not be Chaucer's; and the more closely we examine it, the more probable does this supposition become. Dr. Kaluza has noticed, for instance, that the style of translation in fragment A is distinctly better, clearer, and more accurate than in fragment B. I find also another significant fact, viz. that in my essay written to shew that 'the translation' is not Chaucer's (written at a time when I unfortunately regarded the whole translation as being the work of *one* writer, a position which is no longer tenable), nearly all my arguments were drawn from certain peculiarities contained in fragments B and C, especially the former. I

have therefore nothing, of any consequence, to retract; nor do I even now find that I made any serious mistake.

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

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

1. Fragment A appears to be a real portion of Chaucer's own translation. Its occurrence, at the *beginning*, is, after all, just what we should expect. The scribe or editor would naturally follow it as far as it was extant; and when it failed, would as naturally piece it out with any other translation or translations to which he could gain access. This fragment ceases suddenly, at the end of l. 1705, in the middle of an incomplete sentence. The junction with the succeeding portion is clumsily managed, for it falsely assumes that the previous sentence is complete, and leads off with a false rime.
2. Fragment B is obviously from some other source, and is at once dissociated from both the other fragments by the facts (*a*) that it was *originally* written in a Northumbrian dialect, though this is somewhat concealed by the manipulation of the spelling by a later scribe; (*b*) that it was written in a more *diffuse* style, the matter being expanded to the extent, on an average, of nearly twelve lines to ten; (*c*) that many licences appear in the rimes, which sometimes degenerate into mere assonances; and (*d*) that it is less exact and less correct in its method of rendering the original.
3. After fragment B, there is a large gap in the story, more than 5000 lines of the original being missing. Hence Fragment C is from yet a third source, not much of which seems to have been accessible. It neither joins on to Fragment B, nor carries the story much further; and it comes to an end somewhat suddenly, at a point more than 9000 lines from the end of the original. It is, however, both more correct than Fragment B, and more in Chaucer's style; though, at the same time, I cannot accept it as his.

§ 20. There is little that is surprising in this result. That translations of this then famous and popular French poem should have been attempted by many hands, is just what we should expect. At the same time, the enormous length of the original may very well have deterred even the most persevering of the translators from ever arriving at the far end of it. Chaucer's translation was evidently the work of his younger years, and the frequent use which he made of the French poem in his later works may have made him careless of his own version, if indeed he ever finished it, which may be doubted. All this, however, is mere speculation, and all that concerns us now is the net result. It is clear, that, in the 1705 lines here printed in the larger type,

we have recovered all of Chaucer's work that we can ever hope to recover. With this we must needs rest satisfied, and it is a great gain to have even so much of it; the more so, when we remember how much reason there was to fear that the whole of Chaucer's work was lost. It was not until Dr. Kaluza happily hit upon the resolution of lines 1-5810 into two fragments, that Chaucer's portion was at last discovered.

§ 21.

The External Evidence.

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

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

The resemblance of Th. and G. is very close; however, each sometimes corrects *small* faults in the other, and the collation of them is, on this account, frequently helpful. Both are remarkable for an extraordinary misarrangement of the material, in which respect they closely agree; and we are enabled, from this circumstance, to say, definitely, that the C-portion of O. (i. e. their common original) was written (doubtless on vellum) in quires containing 8 leaves (or 16 pages) each, there being, on an average, 24 lines upon every page. Of these quires, the fourth had its leaves transposed, by mistake, when the MS. was bound, in such a manner that the *middle* pair of leaves of this quire was displaced, so as to come next the two *outer* pair of leaves; and this displacement was never suspected till of late years, nor ever (so far as I am aware¹) fully appreciated and explained till now². This displacement of the material was first noticed in Bell's edition, where the editor found it out by the simple process of comparing the English 'translation' with the French 'Roman'; but he gives no account of how it came about. But a closer investigation is useful as showing how exactly 'Th.' and 'G.' agree in following an original displacement in 'O.', or rather in the still older MS. from which the C-portion of O. was copied.

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

successive numbers, . . . -7012, 7109-7158, 7013-7108, 7209-7304, 7159-7208, 7305, &c. And this is precisely the order found, both in Th. and G.

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

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

As O. was necessarily older than G., and G. is judged by experts¹ to be hardly later than 1440, it is probable that O. was written out not much later than 1430; we cannot say how much earlier, if earlier it was.

§ 22. G. (the Glasgow MS.) is a well-written MS., on vellum; the size of each page being about 11 inches by $7\frac{1}{2}$, with wide margins, especially at the bottom. Each page contains about 24 lines, and each quire contains 8 leaves. The first quire is imperfect, the 1st leaf (ll. 1-44) and the 8th (ll. 333-380) being lost. Nine other leaves are also lost, containing ll. 1387-1482, 2395-2442, 3595-3690, and 7385-7576; for the contents of which (as of the former two) Th. remains the sole authority. The date of the MS. is about 1440; and its class-mark is V. 3. 7.

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

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

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

§ 23. Th.—The version printed in Thynne’s edition, 1532, and reprinted in 1542, 1550, 1561, &c. The first four editions, at least, are very much alike. The particular edition at first used by me for constructing the present text is that which I call the edition of

1550. (It is really undated, but that is about the date of it.) Its variations from the earlier editions are trifling, and I afterwards reduced all the readings to the standard of the *first* edition (1532). The MS. used by Thynne was obviously a copy of 'O.', as explained above; and it shews indications of being copied at an earlier date than 'G.', i. e. before 1440. On the whole, 'Th.' appears to me more correct than 'G.', and I have found it very serviceable. We learn from it, for example, that the scribe of 'G.' frequently dropped the prefix *y-* in past participles, giving l. 890 in the form 'For nought *clad* in silk was he,' instead of *y-clad*. Cf. ll. 892, 897, 900, &c.; see the foot-notes.

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

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

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

§ 25.

The Present Edition.

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

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

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

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

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

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

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

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

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

§ 27.

The French Text.

For some account of the famous French poem entitled 'Le Roman de la Rose,' see Morley's English Writers, 1889, iv. 1. It was commenced by Guillaume de Lorris, born at Lorris, in the valley of the Loire, who wrote it at the age of five-and-twenty,

probably between the years 1200 and 1230¹. He must have died young, as he left the poem incomplete, though it then extended to 4070 lines. It was continued, a little more than 40 years after Guillaume's death, by Jean de Meun (or Meung), born (as he tells us) at Meung-sur-Loire, and surnamed *le Clopinel* (i. e. the hobbler, the lame). See, for these facts, the French text, ll. 10601, 10603, 10626. He added 18004 lines, so that the whole poem finally extended to the enormous length of 22074 lines.

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

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

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

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

At l. 1705, Fragment A ends.

§ 29. Just at this point, the descriptions cease for a while, and the action, so to speak, begins. The God of Love seeks to wound the poet, or lover, with his arrows, and succeeds in doing so; after which he calls upon the lover to yield himself up as a prisoner, which he does (1715-2086). Love locks up the lover's heart, and gives him

full instructions for his behaviour (2087-2950); after which Love vanishes (2951-2966). The Rose-tree is defended by a hedge; the lover seeks the assistance of Bialacoil or Belacoil (i. e. Fair-Reception), but is warned off by Danger, Wicked-Tongue, and Shame (2967-3166); and at last, Fair-Reception flees away (3167-3188). At this juncture, Reason comes to the lover, and gives him good advice; but he rejects it, and she leaves him to himself (3189-3334).

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

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

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

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

§ 32. Here begins Fragment C; in which the ranks of the besiegers are joined by other assistants of a doubtful and treacherous character, viz. False-Semblant and Constrained-Abstinence (5811-5876). Love discusses buying and selling, and the use of bounty and riches (5877-6016). Love's Barons ask Love to take False-Semblant and Constrained-Abstinence into his service (6017-6057). Love consents, but bids False-Semblant confess his true character (6058-6081). False-Semblant replies by truly exposing his own hypocrisy, with keen attacks upon religious hypocrites

(6082-7334). Love now begins the assault upon the castle of Jealousy (7335-7352). A digression follows, regarding the outward appearance of False-Semblant and Constrained-Abstinence (7353-7420). The assailants advance to the gate guarded by Wicked-Tongue, who is harangued by Constrained-Abstinence (7421-7605), and by False-Semblant (7606-7696). And here the English version ends.

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

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

§ 34. In the present edition I have supplied the original French text, in the lower part of each page, as far as the end of Fragment A, where Chaucer's work ends. This text is exactly copied from the edition by M. Méon, published at Paris in four volumes in 1813¹. I omit, however, the occasional versified headings, which appear as summaries and are of no consequence. Throughout the notes I refer to the lines as numbered in this edition. The later edition by M. Michel is practically useless for the purpose of reference, as the numbering of the lines in it is strangely incorrect. For example, line 3408 is called 4008, and the whole number of lines is made out to be 22817, which is largely in excess of the truth.

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

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THE MINOR POEMS.

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

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

§ 2.

Testimony Of Chaucer Regarding His Works.

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

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

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

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

'He made the book that hight the *Hous of Fame*,
And eke the Deeth of *Blaunche the Duchesse*,
And the *Parlement of Foules*, as I gesse,
And al the love of Palamon and Arcite
Of Thebes, thogh the story ys knowen lyte,
And many an ympne for your halydayes
That highten Balades, Roundels, Virelayes,' &c.

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

‘He made also, goon ys a grete while,
Origenes vpon the Maudeleyne.’

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

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

There is also a remarkable passage at the end of his Persones Tale, the genuineness of which has been doubted by some, but it appears in the MSS., and I do not know of any sound reason for rejecting it. According to the Ellesmere MS., he here mentions—‘the book of Troilus, the book also of Fame, the book of the xxv. Ladies¹, the book of the Duchesse, the book of seint Valentynes day of the parlement of briddes . . . the book of the Leoun . . . and many a song,’ &c.

Besides this, in the House of Fame, l. 729, he mentions his own name, viz. ‘Geffrey.’ We thus may be quite certain as to the genuineness of this poem, the longest and most important of all the Minor Poems², and we may at once add to the list the Book of the Duchesse, the next in order of length, and the Parliament of Foules, which is the third in the same order.

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

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

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

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

§ 3.

Lydgate'S List Of Chaucer'S Poems.

The next piece of evidence is that given in what is known as 'Lydgate's list.' This is contained in a long passage in the prologue to his poem known as the 'Fall of Princes,' translated from the French version (by Laurens de Premierfait) of the Latin book by Boccaccio, entitled 'De Casibus Virorum Illustrium².' In this Lydgate commends his 'maister Chaucer,' and mentions many of his works, as, e. g. Troilus and Creseide, the translation of Boethius' *De Consolatione Philosophiae*, the treatise on the Astrolabe addressed to his 'sonne that called was Lowys,' the Legend of Good Women, and the Canterbury Tales. The whole passage is given in Morris's edition of Chaucer, vol. i. pp. 79-81; but I shall only cite so much of it as refers to the Minor Poems, and I take the opportunity of doing so directly, from an undated black-letter edition published by John Wayland.

'He wrote also full many a day agone
Dant in English, him-selfe doth so expresse,
The piteous story of *Ceix and Alcion*:
And the death also of *Blaunche the duches*:
And notably [he] did his businesse
By great auise his wittes to dispose,
To translate the *Romaynt of the Rose*.
'Thus in vertue he set all his entent,
Idelnes and vyces for to fle:
Of *fowles* also he wrote *the parliament*,
Therein remembring of royall Eagles thre,
Howe in their choyse they felt aduersitye,
To-fore nature profered the battayle,
Eche for his partye, if it woulde auayle.
'He did also his diligence and payne
In our vulgare to translate and endite
Orygene vpon the Maudelayn:
And of *the Lyon a boke* he did write.
Of *Annelida* and of false *Arcite*
He made *a complaynt* dolefull and piteous;
And of *the broche which that Uulcanus*
'*At Thebes* wrought, ful diuers of nature.
Ouide¹ writeth: who-so thereof had a syght,
For high desire, he shoulde not endure
But he it had, neuer be glad ne light:
And if he had it once in his myght,
Like as my master sayth & writeth in dede,

It to conserue he shoulde euer liue in dred.'

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

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

'Fame in her palice hath trumpes mo than one,
Some of golde, that geueth a freshe soun';

&c.—Book I. cap. 14.

'Within my house called the house of Fame
The golden trumpet *with* blastes of good name
Enhaunceth on to ful hie parties,
Wher Iupiter sytteth among the heuenly skies.
'Another trumpet of sownes ful vengeable
Which bloweth vp at feastes funerall,
Nothings bright, but of colour sable';

&c.—Prol. to Book VI.

'The golden trumpe of the house of Fame¹
Through the world blew abrode his name.'

—Book VI. cap. 15.

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

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

§ 4.

Testimony Of John Shirley.

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

§ 5.

Testimony Of Scribes Of The MSS.

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

Again, the Pepys MS. no. 2006 attributes to Chaucer the A. B. C., the title there given being ‘Pryer a nostre Dame, per Chaucer’; as well as the Compleint to his Purse, the

title being 'La Compleint de Chaucer a sa Bourse Voide.' It also has the title 'Lenvoy de Chaucer a Scogan.' See also p. 80, note 2.

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

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

From Furnivall's *Trial Forewords*, p. 13, we learn that there is a verse translation of De Deguileville's *Pèlerinage do la Vie Humaine*, attributed to Lydgate, in MS. Cotton, Vitellius C. XIII. (leaf 256), in which the 'A. B. C.' is distinctly attributed to Chaucer¹.

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

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

§ 6.

Testimony Of Caxton.

At p. 116 of the same *Trial Forewords* is a description by Mr. Bradshaw of a very rare edition by Caxton of some of Chaucer's Minor Poems. It contains: (1) Parliament of Foules; (2) a treatise by Scogan, in which Chaucer's 'Gentillesse' is introduced; (3) a single stanza of 7 lines, beginning—'Wyth empty honde men may no hawkes lure'; (4) Chaucer's 'Truth,' entitled—'The good counceyl of Chawcer'; (5) the poem on 'Fortune'; and (6) part of Lenvoy to Scogan, viz. the first three stanzas. The volume is imperfect at the end. As to the article No. 3, it was probably included because the first line of it is quoted from l. 415 of the Wyf of Bathes Prologue (Cant. Ta. 5997, vol. iv. p. 332).

At p. 118 of the same is another description, also by Mr. Bradshaw, of a small quarto volume printed by Caxton, consisting of only ten leaves. It contains, according to him: (1) *Anelida and Arcite*, ll. 1-210; (2) *The Compleint of Anelida*, being the continuation of the former, ll. 211-350, where the poem ends; (3) *The Compleint of Chaucer vnto his empty purse*, with an Envoy headed—‘*Thenuoye of Chaucer vnto the kynge*’; (4) Three¹ couplets, beginning—‘*Whan feyth failleth in prestes sawes*,’ and ending—‘*Be brought to grete confusoun*’; (5) Two couplets, beginning—‘*Hit falleth for euery gentilman*,’ and ending—‘*And the soth in his presence*’; (6) Two couplets, beginning—‘*Hit cometh by kynde of gentil blode*,’ and ending—‘*The werk of wisdom berith witnes*’; followed by—‘*Et sic est finis*.’ The last three articles only make fourteen lines in all, and are of little importance².

§ 7.

Early Editions Of Chaucer’S Works.

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

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

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

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

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

*Parliament of Foules*³. 1. Caxton, ab. 1477-8; 2. Pynson, 1526, 3. Wynkyn de Worde, 1530.

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

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

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

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

*Anelida and Arcyte*⁴. 1. Caxton, ab. 1477-8.

*Purse*⁴. (The compleynt of Chaucer vnto his empty purse.) 1. Caxton, ab. 1477-8.

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

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

Then came a reprint for the booksellers (Wm. Bonham, R. Kele, T. Petit, Robert Toye), about 1550, which put the Plowman's Tale *before* the Parson's. This was followed by an edition in 1561 for the booksellers (Ihon Kyngston, Henry Bradsha, citizen and grocer of London, &c.), to which, when more than half printed, Stowe contributed some fresh pieces, the spurious *Court of Love*, Lydgate's *Sage of Thebes*, and other poems. Next came Speght's edition of 1598—on which William Thynne comments in his *Animadversions*—which added the spurious 'Dreme,' and 'Flower and Leaf.' This was followed by Speght's second edition, in 1602, in which Francis Thynne helped him, and to which were added Chaucer's 'A. B. C.', and the spurious 'Jack Upland¹.' Jack Upland had been before printed, with Chaucer's name on the title-page, about 1536-40 (London, J. Gough, no date, 8vo.).

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

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

Separate Works. Various editions before 1532; see the list above, on p. 28.

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

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

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

The chief addition is the spurious Plowman's Tale.

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

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

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

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

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

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

Here, for the first time, appear the spurious Jack Upland¹ and the genuine A. B. C.

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

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

This edition is the worst that has appeared. It is not necessary for our purpose to enumerate the numerous later editions. An entirely new edition of the Canterbury Tales was produced by Thomas Tyrwhitt in 1775-8, in 5 vols., 8vo.; to which all later editions have been much indebted².

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

§ 8.

Table Of Contents Of Stowe's Edition (1561)¹.

Part I. Reprinted Matter.

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

2. *The Romaunt of the Rose*². Fol. cxvi.

3. Troilus and Creseide. Fol. cli., back.
4. *The testament of Creseide*. [By Robert Henryson.] Fol. cxciiii. Followed by its continuation, called *The Complaint of Creseide*; by the same.
5. The Legende of Good Women. Fol. cxcvij.
6. *A goodlie balade of Chaucer*; beginning—‘Mother of norture, best beloued of all.’ Fol. ccx.
7. Boecius de Consolatione Philosophie. Fol. ccx., back.
8. The dreame of Chaucer. [The Book of the Duchesse.] Fol. ccxliiii.
9. Begins—‘My master. &c. When of Christ our kyng.’ [Lenvoy to Buckton.] Fol. ccxliiii³.
10. The assemble of Foules. [Parlement of Foules.] Fol. ccxliiii., back.
11. *The Floure of Curtesie, made by Ihon lidgate*. Fol. ccxlvij. Followed by a Balade, which forms part of it.
12. How pyte is deed, etc. [Complaint unto Pite.] Fol. ccxlix., back.
13. *La belle Dame sans Mercy*. [By Sir R. Ros.] Fol. ccl.
14. Of Quene Annelida and false Arcite. Fol. cclv.
15. *The assemble of ladies*. Fol. ccxlvij.
16. The concludions of the Astrolabie. Fol. cclxi.
17. *The complaint of the blacke Knight*. [By Lydgate; see p. 35, note 3.] Fol. cclxx.
18. *A praise of Women*. Begins—‘Al tho the lystre of women euill to speke.’ Fol. cclxxiii.¹, back.
19. The House of Fame. Fol. cclxxiiij., back.
20. *The Testament of Loue* (in prose). Fol. cclxxxiiij., back.
21. *The lamentacion of Marie Magdaleine*. Fol. cccxviiij.
22. *The remedie of Loue*. Fol. cccxxj., back.
- 23, 24. The complaint of Mars and Venus. Fol. cccxxiiij., back. (Printed as *one* poem; but there is a new title—The complaint of Venus—at the beginning of the latter.)
25. *The letter of Cupide*. [By Hoccleve; dated 1402.] Fol. cccxxvj., back.

26. *A Ballade in commendacion of our Ladie*. Fol. cccxxix. [By Lydgate; see p. 38.]
27. *Ihon Gower vnto the noble King Henry the .iiij.* Fol. cccxxx., back. [By Gower.]
28. *A sayng of dan Ihon*. [By Lydgate.] Fol. cccxxxii., back².
29. *Yet of the same*. [By Lydgate.] On the same page.
30. *Balade de bon consail*. Begins—If it be fall that God the list visite. (Only 7 lines.)
On the same page.
31. *Of the Cuckowe and the Nightingale*. Fol. cccxxxiiij. [By Hoccleve?]
32. *Balade with Envoy* (no title). Begins—‘O leude booke with thy foule rudenesse.’
Fol. cccxxxiiij., back.
33. *Scogan, vnto the Lordes and Gentilmen of the Kinges house*. (This poem, by H.
Scogan, quotes Chaucer’s ‘Gentillesse’ in full.) Fol. cccxxxiiij., back.
34. Begins—‘Somtyme the worlde so stedfast was and stable.’ [Lak of Stedfastnesse.]
Fol. cccxxxv., back.
35. Good counsail of Chaucer. [Truth.] Same page.
36. Balade of the village (*sic*) without paintyng. [Fortune.] Fol. cccxxxvj.
37. Begins—‘Tobroken been the statutes hie in heauen’; headed *Lenuoye*. [Lenvoy to
Scogan.] Fol. cccxxxvj., back.
38. *Poem in two stanzas of seven lines each*. Begins—‘Go foorth the kyng, rule thee by
Sapience.’ Same page.
39. Chaucer to his emptie purse. Same page.
40. *A balade of good counseile translated out of Latin verses in-to Englishe, by Dan
Ihon lidgat cleped the monke of Buri*. Begins—‘COnsyder well eury circumstaunce.’
Fol. cccxxxvij.
41. *A balade in the Praise and commendacion of master Geffray Chauser for his
golden eloquence*. (Only 7 lines.) Same leaf, back. [See p. 56.]

§ 9.

Part II. Additions By John Stowe.

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

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

42. A balade made by Chaucer, teching what is gentilnes¹. [Gentilesse.] Fol. cccxl.

43. A Prouerbe [*read* Prouerbs] agaynst couitise and negligence. [Proverbs.] Same page.

44. A balade which Chaucer made agaynst women vnconstaunt. Same page. [Certainly genuine, in my opinion; but here relegated to an Appendix, to appease such as cannot readily apprehend my reasons. Cf. p. 26.]

45. *A balade which Chaucer made in the praise or rather dispraise, of women for their doublenes.* [By Lydgate.] Begins—‘This world is full of variaunce.’ Same page.

46. *This werke folowinge was compiled by Chaucer, and is caled the craft of louers.* Fol. cccxli. [Written in 1448.]

47. *A Balade.* Begins—‘Of their nature they greatly them delite.’ Fol. cccxli., back. [Quotes from no. 56.]

48. *The .x. Commaundementes of Loue.* Fol. cccxliij.

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

50. [*Virelai; no title.*] Begins—‘Alone walkyng.’ Fol. cccxliij.

51. *A Ballade.* Begins—‘In the season of Feuerere when it was full colde.’ Same page.

52. *A Ballade.* Begins—‘O Mercifull and o merciabile.’ Fol. cccxliij., back. [Made up of scraps from late poems; see p. 57.]

53. *Here foloweth how Mercurie with Pallas, Venus and Minarua, appered to Paris of Troie, he slepyng by a fountain.* Fol. cccxliiij.

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

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

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

57. These verses next folowinge were compiled by Geffray Chauser, and in the written copies foloweth at the ende of the complainte of petee. Begins—‘THE long nyghtes when euery [c]reature.’ [This is the ‘Compleint to his Lady,’ as I venture to call it.] Fol. cccxlvi¹.

58. *A balade declaring that wemens chastite Doeth moche excel all treasure worldly.* Begins—‘IN womanhede as auctours al write.’ Back of same leaf.

59. *The Court of Loue.* Begins—‘With temerous herte, and trembling hand of drede.’ Fol. cccxlvij.

60. Chaucers woordes vnto his owne Scriuener². Fol. ccclv., back. *At the end*—Thus endeth the workes of Geffray Chaucer. (This is followed by 34 Latin verses, entitled *Epitaphium Galfridi Chaucer, &c.*)

61. *The Storie of Thebes.* [By Lydgate.] Fol. ccclvj.

§ 10.

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

Of the 41 pieces in Part I. of the above, we must of course accept as Chaucer’s the four poems entitled Canterbury Tales, Troilus, Legend of Good Women, and House of Fame; also the prose translation of Boethius, and the prose treatise on the Astrolabie. The remaining number of Minor Poems (excluding the Romaunt of the Rose) is 34; out of which number I accept the 13 numbered above with the numbers 8, 9, 10, 12, 14, 23, 24, 33 (so far as it quotes Chaucer), 34, 35, 36, 37, and 39. Every one of these has already been shewn to be genuine on sufficient external evidence, and it is not likely that their genuineness will be doubted. In the present volume they appear, respectively, as nos. III, XVII, V, II, VII, IV, XVIII, XIV, XV, XIII, X, XVI, XIX. Of the remaining 21, several may be dismissed in a few words. No. 4 is well known to have been written by Robert Henryson. Nos. 11, 28, 29, and 40 are distinctly claimed for Lydgate in all the editions; and no. 27 is similarly claimed for Gower. No. 25 was written by Hoccleve¹; and the last line gives the date—‘A thousande, foure hundred and seconde,’ i.e. 1402, or two years after Chaucer’s death. No. 13 is translated from Alain Chartier, who was only four years old when Chaucer died; see p. 28, note 2. Tyrwhitt remarks that, in MS. Harl. 372, this poem is expressly attributed to a Sir Richard Ros². No one can suppose that no. 41 is by Chaucer, seeing that the first line is—‘Maister Geffray Chaucer, that now lithe in graue.’ Mr. Bradshaw once assured me that no. 17 is ascribed, on MS. authority, to Lydgate; and no one who reads it with care can doubt that this is correct³. It is, in a measure, an imitation of the Book of the Duchesse; and it contains some interesting references to Chaucer, as in the lines—‘Of Arcite, or of him Palemoun,’ and ‘Of Thebes eke the false Arcite.’ No. 20, i. e. the Testament of Love, is *in prose*, and does not here concern us; still it is worth pointing out that it contains a passage (near the end) such as we cannot suppose that Chaucer would have written concerning himself⁴.

After thus removing from consideration nos. 4, 11, 13, 17, 20, 25, 27, 28, 29, 40, and 41, half of the remaining 21 pieces have been considered. The only ones left over for consideration are nos. 6, 15, 18, 21, 22, 26, 30, 31, 32, 38. As to no. 6, there is some external evidence in its favour, which will be duly considered; but as to the rest, there is absolutely nothing to connect them with Chaucer beyond their almost accidental

appearance in an edition by Wm. Thynne, published in 1532, i. e. *one hundred and thirty-two years after Chaucer's death*; and it has just been demonstrated that Thynne is obviously wrong in at least *eleven* instances, and that he wittingly and purposely chose to throw into his edition poems which he *knew* to have been written by Lydgate or by Gower! It is ridiculous to attach much importance to such testimony as this. And now let me discuss, as briefly as I can, the above-named poems separately.

6. *A goodlie balade of Chaucer*; begins—'Mother of norture, best beloued of all'; printed in Morris's edition, vi. 275; and in Bell's edition, iii. 413. I have little to say against this poem; yet the rime of *supposeth* with *riseth* (st. 8) is somewhat startling. It is clearly addressed to a lady named *Margaret*¹, as appears from her being likened to the daisy, and called the sun's daughter. I suspect it was merely attributed to Chaucer by association with the opening lines of the Legend of Good Women. The suggestion, in Bell's Chaucer, that it possibly refers to the Countess of Pembroke, is one of those bad guesses which are discreditable. Tyrwhitt shews, in note *n* to his 'Appendix to the Preface,' that she must have died not later than 1370, whereas this Balade must be much later than that date; and I agree with him in supposing that *le Dit de la fleur de lis et de la Marguerite*, by Guillaume de Machault (printed in Tarbé's edition, 1849, p. 123), and the *Dittié de la flour de la Margherite*, by Froissart, may furnish us with the true key to those mystical compliments which Chaucer and others were accustomed to pay to the daisy.

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

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

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

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

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

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

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

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

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

26. *A Ballade in commendacion of our Ladie*. Tyrwhitt remarks that 'a poem with the same beginning is ascribed to Lydgate, under the title of *Invocation to our Lady*; see Tanner, s. v. Lydgate.' The poem consists of thirty-five 7-line stanzas. It has all the marks of Lydgate's style, and imitates Chaucer's language. Thus the line—'I have none English conuenient and digne' is an echo of the Man of Law's Tale, l. 778—'O Donegild, I ne haue noon English digne.' Some of the lines imitate Chaucer's A. B. C.

But the most remarkable thing is his quotation of the first line of Chaucer's Merciless Beauty, which he applies to the Virgin Mary! See note to that poem, l. 1.

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

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

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

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

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

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

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

e, in Chaucer, is always dissyllabic. Chaucer's biographers have been anxious to father this poem upon him, merely because it mentions Woodstock in l. 285.

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

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

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

'Go foorthe king, rule thee by Sapience,
Bishoppe, be able to minister doctrine,
Lorde, to true counsale yeue audience,
Womanhode, to chastitie euer encline;
Knight, let thy deedes worship determine;
Be righteous, Iudge, in sauynge thy name;
Rich, do almose, lest thou lese blisse *with* shame.
'People, obeie your kyng and the lawe;
Age, be ruled by good religion;
True seruaunt, be dredfull & kepe the vnder awe;
And, thou poore, fie on presumpcion;
Inobedience to youth is vtter destruccion;
Remembre you, how God hath set you, lo!
And doe your parte, as ye be ordained to.'

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

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

§ 11.

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

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

Nos. 42, 43, and 60 are admittedly genuine; and are printed below, nos. XIV., XX., and VIII. I believe nos. 44 and 57 to be so also¹; they are discussed below, and are printed as nos. XXI. and VI. No. 61 is, of course, Lydgate's. Besides this, no. 45 is correctly ascribed to Lydgate in the MSS.; there are copies of it in MS. Fairfax 16 and in MS. Ashmole 59. No. 56 is also Lydgate's, and is so marked in MS. Harl. 2251. As to no. 46, called the Craft of Lovers, it is dated by help of two lines in the last stanza, which are thus printed by Stowe:—

‘In the yere of our lorde a .M. by rekeninge
CCCXL. .&. UIII. yere folowing.’

This *seems* to give the date as 1348; whereas the language is palpably that of the fifteenth century. Whether Stowe or his printer thought fit to alter the date intentionally, I cannot say. Still, the fact is, that in the MS. marked R. 3. 19 in Trinity College Library, at fol. 156, the reading is ‘CCCCXL & VIII yere,’ so that the true date is rather 1448, or nearly half a century after Chaucer's death². The same MS., which I suppose belonged to Stowe, contains several other of these pieces, viz. nos. 48, 49, 50, 51, 53, 54, 55, 56, and perhaps others. The language and, in some cases, the ruggedness of the metre, forbid us to suppose that Chaucer can have had anything to do with them, and some are palpably of a much later date; one or more of these considerations at once exclude all the rest of Stowe's additions. It may, however, be noted that no. 47 quotes the line ‘Beware alwaye, the blind eats many a fly,’ which occurs as a refrain in no. 56, and it is therefore later than the time of Lydgate. The author of no. 48 says he is ‘a man vnknowne. Many lines in no. 49 are of abnormal length; it begins with—‘Profulgent in preciousnes, O Sinope the queen.’ The same is true of no. 51, which is addressed to a Margaret, and begins with—‘In the season of Feuerere when it was full colde.’ Of no. 52, Tyrwhitt says that the four first stanzas are found in different parts of an imperfect poem upon the *Fall of Man*, in MS. Harl. 2251; whilst the 11th stanza makes part of an *Envoy*, which in the same MS. is annexed to the poem entitled the *Craft of Lovers*. No. 53 is a poor affair. No. 54, called a *Balade Pleasaunte*, is very unpleasant and scurrilous, and alludes to the wedding of ‘queene Iane¹’ as a circumstance that happened many years ago. No. 55 is scurrilous, odious, and stupid. I doubt if no. 58 is good enough for Lydgate. No. 59 belongs to the sixteenth century.

All the poems here rejected were rejected by Tyrwhitt, with two strange exceptions, viz. nos 50 and 59, the *Virelai* and the *Court of Love*. Of both of these, the language is quite late. The *Virelai* is interesting from a metrical point of view, because such poems are scarce; the only similar poem that I can call to mind is the *Balet* (or rather *Virelai*) composed by Lord Rivers during his imprisonment in 1483, and printed by

Percy in his *Reliques of Ancient English Poetry*. Percy says that Lord Rivers copies the *Virelai* mentioned above, which he assumes to be Chaucer's; but it is quite as likely that the copying was in the other direction, and that Lord Rivers copied some genuine *Virelai* (either Chaucer's or in French) that is now lost². The final rime of *end* with *find* is bad enough; but the supposition that the language is of the 14th century is ridiculous. Still the *Virelai* is good in its way, though it can hardly be older than 1500, and may be still later.

Of all poems that have been falsely ascribed to Chaucer, I know of none more amazing than *The Court of Love*. The language is palpably that of the 16th century, and there are absolutely *no* examples of the occurrence in it of a final *-e* that is fully pronounced, and forms a syllable! Yet there are critics who lose their heads over it, and will not give it up. Tyrwhitt says—'I am induced by the internal evidence (!) to consider it as one of Chaucer's genuine productions.' As if the 'internal evidence' of a poem containing no sonant final *-e* is not enough to condemn it at once. The original MS. copy exists in MS. R. 3. 19 in Trinity College, and the writing is later than 1500. The poem itself has all the smoothness of the Tudor period³; it excels the style of Hawes, and would do credit to Sackville. One reference is too interesting to be passed over. In the second stanza, the poet regrets that he has neither the eloquence of Tully, the power of Virgil, nor the 'craft of *Galfride*.' Tyrwhitt explains *Galfride* as 'Geoffrey of Monmouth,' though it is difficult to understand on what ground he could have been here thought of. Bell's 'Chaucer' explains *Galfride* as 'Geoffrey of Vinsauf,' which is still more curious; for Geoffrey of Vinsauf is the very *Gaufride* whom Chaucer holds up to eternal ridicule in the *Nonne Prestes Tale* (l. 526).

I have no doubt at all that the *Galfrid* here referred to is no other than Geoffrey Chaucer, who was called, indifferently, *Galfrid* or *Geoffrey*. This appears from the testimony of Lydgate, who speaks, in his 'Troy-book,' of 'Noble Galfryde, chefe Poete of Brytayne,' and again, of 'My mayster Galfride'; see Lydgate's *Siege of Troye*, bk. ii. ch. 15, and bk. iii. ch. 25; ed. 1557, fol. K 2, col. 1, and fol. R 2, back, col. 2. Hence we are not surprised to find that the author makes frequent reference to Chaucer's Works, viz. to *Anelida* (l. 235), the *Death of Pity* (701), *Troilus* (872), the *Legend of Good Women* (104, 873), and the *Parl. of Foules* (near the end). The two allusions to the *Legend of Good Women* at once make the poem later than 1385; and in fact, it must be quite a century later than that date. There are more than 70 rimes that differ from those employed by Chaucer. The Poet introduces to our notice personages named *Philogenet*, *Philobone*, and *Rosial*. Of these, at least the two former savour of the time of the Renaissance; for, although Chaucer uses the name *Philostrate* in the *Knights Tale* (A 1428, 1558, 1728), he merely *copies* this name from Boccaccio; and it is amusing to find that Boccaccio himself did not understand it¹.

§ 12.

Poems Added In Speght's Editions Of 1598 And 1602.

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

62. *Chaucer's Dream*. A long poem of 2206 short lines, in metre similar to that of *The House of Fame*; accepted by Tyrwhitt, and in all the editions. But there is no early trace of it; and we are not bound to accept as Chaucer's a poem first ascribed to him in 1598, and of which the MS. (at Longleat) was written about 1550. The language is of late date, and the sonant final *-e* is decidedly scarce. The poem is badly named, and may have been so named by Speght; the proper title is 'The Isle of Ladies.' We find such rimes as *be, companie* (Ch. *be, company-e*); *know, low*, i.e. *law* (Ch. *know-e, law-e*); *grene, yene*, i.e. *eyes* (Ch. *gren-e, y-ën*); *plesaunce, fesaunce* (Ch. *plesaunc-e, fesaunts*); *ywis, kisse* (Ch. *ywis, kis-se*); and when we come to *destroied* riming with *conclude*, it is time to stop. The tediousness of this poem is appalling¹.

63. *The Flower and the Leaf*. This is rather a pretty poem, in 7-line stanzas. The language is that of the fifteenth century. It professes to be written by a gentlewoman, like the *Assemble of Ladies*; and perhaps it was². Very likely, the same 'gentlewoman' wrote both these poems. If so, the *Flower and the Leaf* is the better finished, and probably the later of the two. It contains the word *henchman*, for which the earliest dated quotation which I have yet found is 1415 (Royal Wills, ed. Nichols, p. 220). An interesting reference is given in the lines—

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

The order of the Garter was established in 1349; and we should expect that more than half a century would elapse before it would be natural to refer to the Knights as *old* knights, who did worthily *in their time*. Of course the poem cannot be Chaucer's, and it is hardly necessary to look for rimes such as he never uses; yet such may easily be found, such as *grew*, pt. t. sing., riming with the dissyllabic *hew-e, new-e*; *sid-e* with *espide*, pp. (Ch. *espy-ed*); *eye* (Ch. *y-ë*) with *sie, saw* (Ch. *sy*); and *pleasure*¹ with *desire*; after which we may stop.

In 1602, Speght issued another edition, in which, according to Bohn's edition of Lowndes' *Bibliographer's Manual*, two more pieces were added, viz. the prose treatise against Friars called *Jack Upland*, and the genuine poem entitled 'A. B. C.' But this is not all; for I find, in a still later edition, that of 1687, which is said to be a 'reimpression of Speght's edition of 1602,' that, at the very end of all the prefatory matter, on what was probably a spare blank leaf, three more poems appear, which might as well have been consigned to oblivion. But the editors of Chaucer evidently thought that a thing once added must be added for ever, and so these three productions are retained in Bell's Chaucer, and must therefore be noticed with the rest. I find, however, that they had been printed previously, viz. at the end of the Table of

Contents in ed. 1542 and ed. 1550, where they are introduced quite casually, without a word of explanation. Moreover, they are copied from MS. Trin. Coll. Cam. R. 3. 15, a MS. which also contains the Canterbury Tales; and no doubt, this fact suggested their insertion. See Todd's Illustrations of Chaucer, p. 120.

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

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

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

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

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

‘Whan feyth failleth in prestes sawes
And lordes hestes ar holden for lawes
And robbery is holden purchas
And lechery is holden solas
Than shal the lond of albyon
Be brought to grete confusioun.
Hit falleth for euery gentilman
To saye the best that he can
In mannes absence
And the soth in his presence.
‘Hit cometh by kynde of gentil blode
To cast away al heuynes
And gadre to-gidre wordes good
The werk of wisdom berith witnes
Et sic est finis ****.’

The first of these sayings was probably a bit of popular rime, of the character quoted in Shakespeare's *King Lear*, iii. 2. 81. Shakespeare calls his lines *Merlin's* prophecy; and it has pleased the editors of Chaucer to call the first six lines *Chaucer's Prophecy*¹. They appear in Bell's Chaucer, vol. iii. p. 427, in an 'improved' form, not

worth discussing; and the last eight lines are also printed in the same, vol. iv. p. 426. Why they are separated, is mysterious. Those who think them genuine may thank me for giving them Caxton's spelling instead of Speght's.

§ 13.

Pieces Added In Morris's Edition, 1866.

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

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

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

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

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

Quod Chaucere.'

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

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

‘This worldly Ioy is onely fantasy,
Of quhich non erdly wicht *can* be *content*;
Quho most has wit, leste suld In It affy,
Quho taistis It most, most sall him repent;
Quhat valis all this richness and this rent,
Sen no man wate quho sall his tresour haue?
Presume *nocht* gevin that god has done but lent,
Within schort tyme the quhiche he thinkis to craue.

Leaulte vault richness.’

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

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

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

§ 14.

Description Of The MSS.

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

The following is a list of the MSS. which have been followed. I must here acknowledge my great debt to Dr. Furnivall, whose excellent, careful, and exact

reproduction in print of the various MSS. leaves nothing to be desired, and is a great boon to all Chaucer scholars. They are nearly all¹ printed among the Chaucer Society's publications. At the same time, I desire to say that I have myself consulted most of the MSS., and have thus gleaned a few hints which could hardly have been otherwise acquired; it was by this process that I became acquainted with the poems numbered XXII. and XXIII., which are probably genuine, and with the poem numbered XII., which is certainly so. An editor should always look at the MSS. for himself, if he can possibly contrive to do so.

List Of The MSS.; With Abbreviations.

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

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

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

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

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

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

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

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

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

Bedford MS. (Bedford Library).—I.

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

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

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

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

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

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

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

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

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

Gg.¹—Cambridge Univ. Library, Gg. 4. 27.—I. V. XIII. XVI.

Gl.—Glasgow, Hunterian Museum, Q. 2. 25.—I.

H.—Harleian 2251, Brit. Mus.—I. X. XIV. XIX.

Ha.—Harleian 7578, Brit. Mus.—I. II. XIV. XV. XX. XXI.

Harl.—Harleian 7333, Brit. Mus.—IV. V. VII. XIII. XIV. XV. XIX. XXII.

Harleian 78, Brit. Mus. (Shirley's). *See Sh. below.*

Harleian 372, Brit. Mus.—VII.

Hat.—Hatton 73, Bodleian Library.—XIII. XV.

Hh.—Cambridge Univ. Library, Hh. 4. 12.—V (part); IX.

I.—Cambridge Univ. Library, Ii. 3. 21.—IX. X.

Jo.—St. John's College, Cambridge, G. 21.—I.

Ju.—Julian Notary's edition (see p. 28).—IV. XVII. XVIII.

Kk.—Cambridge Univ. Library, Kk. 1. 5.—XIII.

L.—Laud 740, Bodleian Library.—I.

Lansdowne 699, Brit. Mus.—X. XIII.

Laud.—Laud 416, Bodleian Library.—V (part).

Lt.—Longleat MS. 258 (Marquis of Bath).—II. IV. V. VII.

O.—St. John's College, Oxford (no. lvii.); fol. 22, bk.—V.

P.—Pepys 2006, Magd. Coll., Cambridge.—I. (two copies); IV V. VII (part); X. XI. XIII. XVI. XVIII. (two copies); XIX.

Ph.—Phillipps 9053 (Cheltenham).—II. VI. VII. (part); XIX.

Phil.—Phillipps 8299 (Cheltenham).—XIII.

R.—Rawlinson Poet. 163, Bodleian Library.—XII.

Sh.—Shirley's MS. Harl. 78, Brit. Mus.—II. VI.

Sion College MS. (Shirley's).—I.

T.—Trinity College, Cambridge, R. 3. 20.—IV. VII (part); VIII. X. XIII. (two copies); XIV. XV. XVIII.

Th.—W. Thynne's edition, 1532.—III. XV. XVII., &c.

Tn.—Tanner 346, Bodleian Library.—II. III. IV. V. VII. XVIII.

Trin.—Trinity College, Cambridge, R. 3. 19.—II. V.

Trinity College, Cambridge, R. 14. 51.—XIV. XV.

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

I. *A. B. C.* (184 lines).—C. Jo. Gl. L. Gg. F.; *other copies in* H. P.¹ Bedford. Ha. Sion. B.²

II. *Pite* (119).—Tn. F. B. Sh. Ff. Trin.; *also* Ha. Lt. Ph.

III. *Duchess* (1334).—F. Tn. B. Th.

IV. *Mars* (298).—F. Tn. Ju. Harl. T. Ar.; *also* P.¹ Lt.

V. *Parl. Foules* (699).—F. Gg. Trin. Cx. Harl. O. Ff. Tn. D.; *also* Ar. B. Lt. P.; Hh. (365 lines); Laud (142 lines).

VI. *Complaint to his Lady* (133).—Ph. Sh.; ed. 1561.

VII. *Anelida* (357).—Harl. F. Tn. D. Cx.; *also* B. Lt. Ad.; Harl. 372; *partly in* T. Ff. P. Ph.

VIII. *Lines to Adam* (7).—T.; ed. 1561.

IX. *Former Age* (64).—I. Hh.

X. *Fortune* (79).—I. A. T. F. B. H.; *also* P. Cx.; Arch.; Lansd. 699.

XI. *Merciless Beaute* (39).—P.

XII. *To Rosemounde* (24).—R.

XIII. *Truth* (28).—At. Gg. E. Ct. T.¹; *also* Arch. Harl. Hat. P. F.² Add. Cx.; Ar. Kk. Corpus; Lansd. 699; Phil.

XIV. *Gentilesse* (21).—A. T. Harl. Ct. Ha. Add. Cx; *also* H. and Trinity.

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

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

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

XVIII. *Venus* (82).—T. A. Tn. F. Ff.; *also* Ar. Ju. P.³

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

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

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

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

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

§ 15.

Remarks On Some Of The MSS.

Some of these MSS. deserve a few special remarks.

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

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

MSS. At Oxford.

F. (Fairfax 16) is a valuable MS.; not only does it contain as many as sixteen of these Minor Poems, but it is a fairly written MS. of the fifteenth century. The spelling does not very materially differ from that of such an excellent MS. as the Ellesmere MS. of the Canterbury Tales, excepting in the fact that a great number of final *e*'s are added in wrong places, and are dropped where they are required. This is a matter that can be to a large extent rectified, and I have endeavoured to do so, taking it in many instances as the standard text. Next to this misuse of final *e*'s, which is merely due to the fact that it was written out at a time when the true use of them was already lost, its most remarkable characteristic is the scribe's excessive love of the letter *y* in place of *i*; he writes *hyt ys* instead of *hit is*, and the like. In a great number of instances I have restored *i*, where the vowel is short. When the text of the Fairfax MS. is thus restored, it is by no means a bad one. It also contains fair copies of many poems by Hoccleve and Lydgate, such as the former's *Letter of Cupide*¹, and the latter's *Complaint of the Black Knight*, *Temple of Glass*, and *Balade against Women's Doubleness*, being the very piece which is introduced into Stowe's edition, and is numbered 45 above (see p. 33). We are also enabled, by comparing this MS. with MS. Harl. 7578, to solve another riddle, viz. why it is that Chaucer's Proverbs, as printed in Morris's and Bell's editions, are followed by two 7-line stanzas which have nothing whatever to do with them. In MS. Harl. 7578 these two stanzas immediately *follow*, and MS. F.

immediately *precede* Chaucer's Proverbs, and therefore were near enough to them to give an excuse for throwing them in together. However, both these stanzas are by Lydgate, and are mere fragments². The former of them, beginning 'The worlde so wide, thaire so remuable,' really belongs to a poem of 18 stanzas, printed in Halliwell's edition of Lydgate's Minor Poems (Percy Soc.), p. 193. The latter of them, beginning 'The more I goo, the ferther I am behinde,' belongs to a poem of 11 stanzas, printed in the same, p. 74. Perhaps this will serve as a hint to future editors of Chaucer, from whose works it is high time to exclude poems *known* to be by some other hand.

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

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

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

Another poem in this MS. requires a few words. At the back of leaf 38 is a poem entitled 'The Cronycle made by Chaucier,' with a second title to this effect:—'Here nowe folowe the names of the nyene worshipfullest Ladyes that in alle cronycles and storyal bokes haue beo founden of trouthe of constauce and vertuuous or reproched (*sic*) womanhode by Chaucier.' The poem consists of nine stanzas of eight lines (in the ordinary heroic metre), and is printed in Furnivall's Odd Text of Chaucer's Minor Poems, Part I. It would be a gross libel to ascribe this poem to Chaucer, as it is very poor, and contains execrable rimes (such as *prysoun, bycome; apply-e, pyte; thee, dy-e*). But we may easily see that the title is likely to give rise to a misconception. It does not really mean that the *poem itself* is by Chaucer, but that it gives a brief epitome of the 'Cronicle made by Chaucier' of 'the nyene worshipfullest Ladyes.' And, in fact, it does this. Each stanza briefly describes one of the nine women celebrated in Chaucer's Legend of Good Women. It is sufficient to add that the author makes a ludicrous mistake, which is quite enough to acquit Chaucer of having had any hand in this wholly valueless production; for he actually addresses 'quene Alceste' as

sorrowing for ‘Seyse her husbande.’ *Seyse* is Chaucer’s *Ceyx*, and *Alceste* is the author’s comic substitution for *Alcyone*; see Book of the Duchess, l. 220. This is not a fault of the scribe; for *Alceste* rimes with *byheste*, whereas *Alcione* does not. I much suspect that Shirley wrote this poem *himself*. His verses, in MS. Addit. 16165, are very poor.

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

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

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

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

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

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

§ 16.

Cambridge MSS.

Ff. (Ff. 1. 6) contains, besides five of the Minor Poems, many other pieces. One is a copy of *Pyramus and Thisbe*, being part of the Legend of Good Women. There are four extracts from various parts of Gower’s *Confessio Amantis*; the *Cuckoo and Nightingale* and *Letter of Cupid*; the Romance of *Sir Degrevaunt*; *La Belle Dame sans Merci*. Some pieces from this MS. are printed in *Reliquiae Antiquae*, i. 23, 169,

202; and two more, called *The Parliament of Love* and *The Seven Deadly Sins*, are printed in Political, Religious, and Love Poems, ed. Furnivall (E. E. T. S.), pp. 48, 215. We also find here a copy of Lydgate's *Ballad of Good Counsail*, printed in the old editions of Chaucer (piece no. 40; see above, p. 33).

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

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

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

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

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

Trin. (Trin. Coll. Camb. R. 3. 19) not only contains two of the Minor Poems, but a large number of other pieces, including the *Legend of Good Women* and many of Lydgate's Poems. In particular, it is the source of most of Stowe's additions to Chaucer: I may mention *The Craft of Lovers*, dated 1448 in the MS. (fol. 156), but 1348 in Stowe; the *Ten Commandments of Love*, *Nine Ladies worthy*, *Virelai* (fol. 160), *Balade* beginning *In the seson of Feuerer* (fol. 160), *Goddesses and Paris* (fol. 161, back), *A balade plesaunte* (fol. 205), *O Mossie Quince* (fol. 205), *Balade* beginning *Loke well aboute* (fol. 207); and *The Court of Love*; see the pieces numbered 46, 48, 49, 50, 51, 53, 54, 55, 56, 59 (p. 33). The piece numbered 41 also occurs here, at the end of the *Parliament of Foules*, and is headed 'Verba translatoris.' One poem, by G. Ashby, is dated 1463, and I suppose most of the pieces are in a

handwriting of a later date, not far from 1500. It is clear that Stowe had no better reason for inserting pieces in his edition of Chaucer than their occurrence in this MS. to which he had access. If he had had access to any other MS. of the same character, the additions in his book would have been different, and *The Court of Love* would never have been 'Chaucer's.' Yet this is the sort of evidence which some accept as being quite sufficient to prove that Chaucer learnt the language of a century after his own date, in order to qualify himself for writing that poem.

§ 17.

London MSS.

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

'al in balade¹,
That daun Iohan of Bury made,
Lydgate the Munk clothed in blakke.'

Here also we find two separate fragments of *Anelida*²; the two stanzas mentioned above (p. 52, l. 20), called by Shirley 'two verses made in wyse of balade by Halsham, Esquier'; Chaucer's *Proverbs*; the poem no. 45 above (p. 33), attributed in this MS. to Lydgate; &c. At fol. 256, back, is the *Balade of compleynte* printed in this volume as poem no. XXIII.

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

At. (MS. Addit. 10340). Contains Chaucer's *Boethius* (foll. 1-40); also *Truth*, with the unique *envoy*, and the description of the 'Persone,' from the *Canterbury Tales*, on fol. 41, recto³.

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

H. (MS. Harl. 2251). Shirley's MS. contains a large number of pieces, chiefly by Lydgate. Also Chaucer's *Prioresses Tale*, *Fortune* (fol. 46), *Gentillesse* (fol. 48, back), *A. B. C.* (fol. 49), and *Purse* (fol. 271). The *Craft of Lovers* also occurs, and is dated 1459 in this copy. Poem no. 56 (p. 34) also occurs here, and is marked as Lydgate's. We also see from this MS. that the first four stanzas of no. 52 (p. 33) form part of a

poem on the *Fall of Man*, in which *Truth*, *Mercy*, *Righteousness*, and *Peace* are introduced as allegorical personages. The four stanzas form part of Mercy's plea, and this is why the word *mercy* occurs ten times. At fol. 153, back (formerly 158, back), we actually find a copy of Henry Scogan's poem in which Chaucer's *Gentilesse* is *not* quoted, the requisite stanzas being entirely omitted. At fol. 249, back, Lydgate quotes the line 'this world is a thurghfare ful of woo,' and says it is from Chaucer's 'tragedyes.' It is from the *Knights Tale*, l. 1989 (A 2847).

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

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

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

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

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

§ 18.

I. A. B. C.

This piece was first printed in Speght's edition of 1602, with this title: 'Chaucer's A. B. C. called *La Priere de Nostre Dame*: made. as some say, at the Request of Blanch, Duchesse of Lancaster, as a praier for her priuat vse, being a woman in her religion

very deuout.’ This is probably a mere guess, founded on the fact that Chaucer wrote the Book of the Duchess. It cannot be literally true, because it is not strictly ‘made,’ or composed, but only translated. Still, it is just possible that it was *translated* for her pleasure (rather than use); and if so, must have been written between 1359 and 1369. A probable date is about 1366. In any case, it may well stand first in chronological order, being a translation just of that unambitious character which requires no great experience. Indeed, the translation shews one mark of want of skill; each stanza begins by following the original for a line or two, after which the stanza is completed rather according to the requirements of rime than with an endeavour to render the original at all closely. There are no less than thirteen MS. copies of it; and its genuineness is attested both by Lydgate and Shirley¹. The latter marks it with Chaucer’s name in the Sion College MS. Lydgate’s testimony is curious, and requires a few words of explanation.

Guillaume De Deguilleville, a Cistercian monk in the royal abbey of Chalis², in the year 1330 or 1331³, wrote a poem entitled *Pèlerinage de la Vie humaine*. Of this there are two extant English translations, one in prose and one in verse, the latter being attributed to Lydgate. Of the prose translation⁴ four copies exist, viz. in the MSS. which I call C., Gl., Jo., and L. In all of these, Chaucer’s A. B. C. is inserted, in order to give a verse rendering of a similar prayer in verse in the original. Of Lydgate’s verse translation there is a copy in MS. Cotton, Vitell. C. xiii. (see foll. 255, 256); and when he comes to the place where the verse prayer occurs in his original, he says that, instead of translating the prayer himself, he will quote Chaucer’s translation, observing:—

‘My mayster Chaucer, in hys tyme,
Affter the Frenchs he dyde yt ryme.’

Curiously enough, he does not do so; a blank space was left in the MS. for the scribe to copy it out, but it was never filled in¹. However, it places the genuineness of the poem beyond doubt; and the internal evidence confirms it; though it was probably, as was said, quite an early work.

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

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

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

‘Ethiques² s’avoie leü,
Tout recordé et tout sceü,
Et après riens n’en ouvrasse

Du tout seroie deceü.280
Aussi con cil qui est cheü,
En sa rois et en sa nasse.
Vierge, m'ame je claim lasse,
Quar en toy priant se lasse
Et si ne fait point son deü.
Pou vault chose que je amasse;
Ma priere n'est que quasse
S'a bien je ne sui esmeü.
'Contre³ moy doubt que ne prie
Ou que en vain merci ne crie.290
Je te promet amandement;
Et pour ce que je ne nie¹
Ma promesse, je t'en lie
L'ame de moy en gaigement;
Puis si te pri finalement
Que quant sera mon finement
Tu ne me defailles mie:
Pour moy soies au jugement
Afin que hereditablement
J'aie pardurable vie. Amen.'300

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

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

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

§ 19.

II. The Complaynt Unto Pite.

The word *complaynt* answers to the O. F. *complaint*, sb. masc., as distinguished from O. F. *complainte*, sb. fem., and was the technical name, as it were, for a love-poem of a mournful tone, usually addressed to the un pitying loved one. See Godefroy's Old French Dictionary¹. Dr. Furnivall's account of this poem begins as follows: 'In

seventeen 7-line stanzas: 1 of Proem, 7 of Story, and 9 of Complaint, arranged in three Terns [sets of three] of stanzas; first printed by Thynne in 1532 . . . The poem looks not easy to construe; but it is clearly a Complaint *to* Pity, as 5 MSS. read, and not *of* Pity, as Shirley reads in MS. Harl. 78. This Pity once lived in the heart of the loved-one of the poet . . . But in his mistress's heart dwells also Pity's rival, Cruelty; and when the poet, after waiting many years², seeks to declare his love, even before he can do so, he finds that Pity for him is dead in his mistress's heart, Cruelty has prevailed, and deprived him of her.' His theory is, that this poem is Chaucer's earliest original work, and relates to his own feelings of hopeless love; also, that Chaucer was not married till 1374, when he married his namesake Philippa Chaucer³. If this be so, a probable conjectural date for this poem is about 1367. I have remarked, in the note to l. 14, that the allegory of the poem is somewhat confused; and this implies a certain want of skill and clearness, which makes the supposition of its being an early work the more probable¹. It is extremely difficult to determine to what extent the sentiments are artificial. If a French poem of a similar character should one day be found, it would not be very surprising. Meanwhile, it is worth observing that the notion of personifying *Pity* is taken from Chaucer's favourite author Statius; see the *Thebaid*, bk. xi. 458-496, and compare the context, ll. 1-457. It is this which enables us to explain the word *Herenus* in l. 92, which is an error for *Herines*, the form used by Chaucer to denote the *Erinnyes* or Furies². The *Erinnyes* are mentioned in Statius, *Theb.* xi. 345 (cf. ll. 58, 60, 383); and Statius leads up to the point of the story where it is an even chance whether there will be peace or war. The Furies urge on the combatants to war; and at this crisis, the only power who can overrule them is *Pietas*, personified by Statius for this express purpose (ll. 458, 465, 466). The struggle between Pity and Cruelty in Chaucer's poem is parallel to the struggle between *Pietas* and the fury Tisiphone as told in Statius. Pity is called *Herines quene*, or queen of the Furies, because she alone is supposed to be able to control them. See my notes to ll. 57, 64, and 92.

The poem is extant in nine MSS. It is attributed to Chaucer by Shirley in MS. 'Sh.,' and the internal evidence confirms this. There is a fairly good copy in MS. F., on which my edition of it is based. There is, further, an excellent *critical edition* of this poem by Prof. Ten Brink, in *Essays on Chaucer*, Part II, p. 170 (Chaucer Soc.); this I carefully consulted after making my own copy, and I found that the differences were very slight. The least valuable MSS. seem to be Ff., Ph., and Lt. Omitting these, the MSS. may be divided into three sets, viz. A, Ba, and Bb, the two last going back to a common source B. These are: (A.)—Sh. Ha.; (Ba.)—F. B.; (Bb.)—Tn. Trin. See Koch, in *Anglia*, iv. b. 96.

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

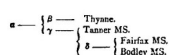
§ 20.

III. The Book Of The Duchesse.

Here we are on firm ground. The genuineness of this poem has never been doubted. It is agreed that the word *Whyte* in l. 948, which is given as the name of the lady lately

dead, is a translation of *Blanche*, and that the reference is to the wife of the Duke of Lancaster (John of Gaunt), who died Sept. 12, 1369, at the age of twenty-nine, her husband being then of the same age. As the poem would naturally be written soon after this event, the date must be near the end of 1369. In fact, John of Gaunt married again in 1372, whereas he is represented in the poem as being inconsolable. Chaucer's own testimony, in the Legend of Good Women, l. 418, is that he made 'the death of Blaunche the Duchesse'; and again, in the Introduction to the Man of Law's Prologue, l. 57, that 'In youthe he made of Ceys and Alcion.' In 1369, Chaucer was already twenty-nine years of age (taking the year of his birth to be 1340, not 1328), which is rather past the period of youth; and the fact that he thus mentions 'Ceys and Alcion' as if it were the name of an independent poem, renders it almost certain that such was once the case. He clearly thought it too good to be lost, and so took the opportunity of inserting it in a more ambitious effort. The original 'Ceys and Alcion' evidently ended at l. 220; where it began, we cannot say, for the poem was doubtless revised and somewhat altered. Ll. 215, 216 hint that a part of it was suppressed. The two subjects were easily connected, the sorrow of Alcyone for the sudden and unexpected loss of her husband being the counterpart of the sorrow of the duke for the loss of his wife. The poem of 'Ceys and Alcion' shews Chaucer under the influence of Ovid, just as part of his Complaint to Pity was suggested by Statius; but in the later part of the poem of the Book of the Duchesse we see him strongly influenced by French authors, chiefly Guillaume de Machault and the authors of *Le Roman de la Rose*. His familiarity with the latter poem (as pointed out in the notes) is such as to prove that he had already been previously employed in making his translation of that extremely lengthy work, and possibly quotes lines from his own translation¹.

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



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

This poem is written in the common metre of four accents, which was already in use before Chaucer's time, as in the poem of Havelok the Dane, Robert of Brunne's Handling Synne, Hampole's Pricke of Conscience, &c. Chaucer only used it once

afterwards, viz. in his House of Fame. It is the metre employed also in his translation (as far as we have it) of the French *Roman de la Rose*.

§ 21.

IV. The Complaynt Of Mars.

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

At the end of the copy of this poem in MS. T., Shirley appends the following note:—'Thus eondethe here this complaint, whiche some men sayne was made by [i. e. with respect to] my lady of York, doughter to the kyng of Spaygne, and my lord huntingdon, some tyme Duc of Excestre.' This tradition may be correct, but the intrigue between them was discreditable enough, and would have been better passed over in silence than celebrated in a poem, in which Mars and Venus fitly represent them. In the heading to the poem in the same MS., Shirley tells us further, that it was written to please John of Gaunt. The heading is:—'Loo, yee louers, gladethe and comfortethe you of thallynce etrayted¹ bytwene the hardy and furyous Mars the god of armes and Venus the double [i. e. fickle] goddesse of loue; made by Geffrey Chaucier, at the comandement of the renommed and excellent Prynce my lord the Duc Iohn of Lancastre.' The lady was John of Gaunt's sister-in-law. John of Gaunt married, as his second wife, in 1372, Constance, elder daughter of Pedro, king of Castile; whilst his brother Edmund, afterwards duke of York, married Isabel, her sister. In Dugdale's *Baronage*, ii. 154, we read that this Isabel, 'having been somewhat wanton in her younger years, at length became a hearty penitent; and departing this life in 1394, was buried in the Friars Preachers at Langele,' i. e. King's Langley in Hertfordshire; cf. Chauncy's *Hertfordshire*, p. 455; Camden's *Anglica*, p. 350. It is possible that Chaucer addressed his Envoy to the Complaint of Venus to the same lady, as he calls her 'Princess.'

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

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

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

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

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

§ 22.

V. The Parlement Of Foules.

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

The poem itself may be roughly divided into four parts. The first part, ll. 1-84, is mainly occupied with an epitome of the general contents of Cicero's *Somnium Scipionis*. The second part, ll. 85-175, shews several instances of the influence of Dante, though the stanza containing ll. 99-105 is translated from Claudian. The third

part, ll. 176-294, is almost wholly translated or imitated from Boccaccio's *Teseide*. And the fourth part, ll. 295 to the end, is occupied with the real subject of the poem, the main idea being taken, as Chaucer himself tells us, from Alanus de Insulis. The passages relating to the *Somnium Scipionis* are duly pointed out in the notes; and so are the references to Dante and Claudian. The history of the third and fourth parts requires further explanation.

We have already seen that Chaucer himself tells us, in the Prol. to the Legend, 420, that he made—'al the love of Palamon and Arcyte Of Thebes, thogh the story is knowen lyte.' (N.B. This does not mean that *Chaucer's* version of the story was 'little known,' but that *Boccaccio* speaks of the story as being little known—'che Latino autor non par ne dica'; see note to *Anelida*, l. 8.) Now, in the first note on *Anelida and Arcite*, it is explained how this story of Palamon and Arcite was necessarily translated, more or less closely, from Boccaccio's *Teseide*, and was doubtless written in the 7-line stanza; also that fragments of it are preserved to us (1) in sixteen stanzas of the Parliament of Foules, (2) in the first ten stanzas of *Anelida*, and (3) in three stanzas of *Troilus*. At a later period, the whole poem was re-written in a different metre, and now forms the *Knights Tale*. The sixteen stanzas here referred to begin at l. 183 (the previous stanza being also imitated from a different part of the *Teseide*, bk. xi. st. 24), and end at l. 294. Chaucer has somewhat altered the order; see note to l. 183. I here quote, from Furnivall's *Trial Forewords*, pp. 60-66, a translation by Mr. W. M. Rossetti, of Boccaccio's *Teseide*, bk. vii. stanzas 51-66; and I give, beneath it, the Italian text, from an edition published at Milan in 1819. This passage can be compared with Chaucer's imitation of it at the reader's leisure.

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

Tes. Vii. Stanzas 51-60; Cf. Parl. Foules, Ll. 183-259.

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

P. F. 190.

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

And many other dearest little beasts.
'In like wise here every instrument

P. F. 197.

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

P. F. 211.

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

P. F. 218.

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

P. F. 225.

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

P. F. 232.

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

P. F. 239.

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

P. F. 246.

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

P. F. 253.

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

Tes. Vii. 61, 62; Cf. ***P. F.*** 281-294.

'Here many bows of the Chorus of Diana

P. F. 281.

She saw hung up and broken; among which was

That of Callisto, become the Arctic
Bear. The apples were there of haughty
Atalanta, who was sovereign in racing;
And also the arms of that other proud one
Who brought forth Parthenopaeus,
Grandson to the Calydonian King Oeneus.
'She saw there histories painted all about;

P. F. 288.

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

Tes. Vii. 63-66; Cf. ***P. F.*** 260-280.

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

P. F. 260.

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

P. F. 261.

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

P. F. 267.

Round her head without any tress.
Her face was such that most people

Have in comparison no beauty at all.
The arms, breast, and outstanding apples,
Were all seen; and every other part with a
Texture so thin was covered
That it shewed forth almost as [if] naked.
'The neck was fragrant with full a thousand odours.

P. F. 274.

At one of her sides Bacchus was seated,
At the other Ceres with her savours.
And she in her hands held the apple,
Delighting herself, which, to her sisters
Preferred, she won in the Idean vale.
And, having seen all this, she [the prayer] made her request,
Which was conceded without denial.'
Colla quale oltre andando vide quello
Per ogni vista soave ed ameno,
A guisa d'un giardin fronzuto e bello
E di piante verdissimo ripieno,
D'erbetta fresca e d'ogni fior novello;
E fonti vive e chiare vi surgieno,
E in fra l'altre piante, onde abbondava,
Mortine più che altro le sembrava.
Quivi senti pe' rami dolcemente
Quasi d'ogni maniera ucce' cantare,
Sopra de' quali ancor similmente
Gli vide con diletto i nidi a fare:
Poscia fra l'ombre fresche prestamente
Vidi conigli in qua e in là andare,
E timidanti cervi e cavrioli,
E molti altri carissimi bestiuoli.
Similmente quivi ogni stromento
Le parve udire e diletto canto;
Onde passando con passo non lento,
E rimirando, in sè sospesa alquanto
Dell' alto loco e del bell' ornamento;
Ripieno il vide quasi in ogni canto
Di spirite', che qua e là volando
Gieno a lor posta; a' quali essa guardando,
Tra gli albuscelli ad una fonta allato
Vide Cupido a fabbricar saette,
Avendo egli a' suoi piè l'arco posato,
Le qua' sua figlia Voluttade elette
Nell' onde temperava, ed assettato
Con lor s'era Ozio, il quale ella vedette,
Che con Memoria l'aste sue ferrava
De' ferri ch' ella prima temperava.

E poi vide in quel passo Leggiadria
Con Adornezza ed Affabilitate,
E la ismarrita in tutto Cortesia,
E vide l'Arti ch' hanno potestate
Di fare altrui a forza far follia,
Nel loro aspetto molto isfigurate:
Della immagine nostra il van Diletto
Con Gentilezza vide star soletto.
Poi vide appresso a sè passar Bellezza
Sanz' ornamento alcun sè riguardando,
E vide gir con lei Piacevolezza,
E l'una e l'altra seco commendando,
Vide con loro starsi Giovinezza
Destra ed adorna, molto festeggiando:
E d'altra parte vide il folle Ardire
Con Lusinghe e Ruffiani insieme gire.
In mezzo il loco sur alte colonne
Di rame vide un tempio, al qual d'intorno
Danzanti giovinetti vide e donne,
Qual d'esse bella, e qual d'abito adorno,
Iscinte, iscalze, in capei soli e'n gonne,
Che in questo solo disponeano il giorno:
Poi sopra il tempio vide volitare
E posarsi colombe e mormorare.
E all'entrata del tempio vicina
Vide che si sedava pianamente
Monna Pace, la quale una cortina
Movea innanzi alla porta lievemente;
Appresso a lei in vista assai tapina
Pacienza sedea discretamente;
Pallida nell' aspetto, e d'ogni parte
Intorno a lei vide Promesse ad arte.
Poi dentro al tempio entrata, di sospiri
Vi senti un terremoto, che girava
Focoso tutto di caldi disiri:
Questi gli altari tutti alluminava
Di nuove fiamme nate di martiri,
De' qua' ciascun di lagrime grondava,
Mosse da una donna cruda e ria,
Che vide li, chiamata Gelosia:
Ed in quel vide Priapo tenere
Più sommo loco, in abito tal quale
Chiunque il volle la notte vedere
Potè, quando ragghiando l'animale
Più pigro destò Vesta, che in calere
Non poco gli era, in vèr di cui cotale
Andava; e simil per lo tempio grande
Di fior diversi assai vide grillande.

Quivi molti archi a' Cori di Diana
Vide appiccati e rotti, in tra quali era
Quel di Callisto fatta tramontana
Orsa; le pome v'eran della fiera
Atalanta che 'n correr fu sovrana;
Ed ancor l'armi di quell' altra altiera
Che partorì il bel Partenopeo
Nipote al calidonio Re Eneo.
Videvi storie per tutto dipinte,
In tra le qua' con più alto lavoro
Della sposa di Nino ivi distinte
L'opere tutte vide; e a piè del moro
Piramo e Tisbe, e già le gelse tinte:
E'l grand' Ercole vide tra costoro
In grembo a Jole, e Bibli dolorosa
Andar pregando Cauno pietosa.
Ma non vedendo Vener, le fu detto,
Nè conobbe da cui: 'In più sagreta
Parte del tempio stassi ella a diletto:
Se tu la vuoi, per quella porta, cheta
Te n'entra': ond' essa, senza altro rispetto,
In abito qual era mansueta,
Là si appressò per entrar dentro ad essa,
E l'ambasciata fare a lei commessa.
Ma essa li nel primo suo venire
Trovò Richezza la porta guardare;
La qual le parve assai da riverire;
E lasciata da lei quiv'entro entrare,
Oscuro le fu il loco al primo gire;
Ma poca luce poscia nello stare
Li prese, e vide lei nuda giacere
Sopra un gran letto assai bella a vedere.
Ma avie d'oro i crini e rilucenti
Intorno al capo senza treccia alcuna:
Il suo viso era tal che le più genti
Hanno a rispetto bellezza nissuna:
Le braccia, il petto e le poma eminenti
Si vedien tutte, e ogni altra parte d'una
Testa tanto sottil si ricopria,
Che quasimente nuda comparia.
Oliva il collo ben di mille odori:
Dall' un de' lati Bacco le sedea,
Dall' altro Ceres cogli suoi savori:
Ed essa il pomo per le man tenea,
Sè dilettaudo, il quale alle sorori
Prelata vinse nella valle Idea:
E tutto ciò veduto posse il prego,
Il qual fu concesso senza niego.

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

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

'Illic *phasianus*, natalis insulae peressus angustias, principum futurus deliciae, nostros evolabat in orbis. Illic *gallus*, tanquam vulgaris astrologus, suae vocis horologio horarum loquebatur discrimina. Illic *gallus silvestris*, privatoris galli deridens desidiam, peregre proficiscens, nemorales peragrabat provincias. Illic *bubo*, propheta miseriae, psalmodias funereae lamentationis praecinebat. Illic *noctua* tantae deformitatis sterquilinio sordescebat, ut in ejus formatione Naturam crederes fuisse somnolentam. Illic *cornix*, ventura prognosticans, nugatorio concitabatur garritu. Illic *pica*, dubio picturara colore, curam logices perennebat insomnem. Illic *monedula*, latrocinio laudabili reculas thesaurizans, innatae avaritiae argumenta monstrabat. Illic *columba*, dulci malo inebriata Diones, laborabat Cypridis in palaestra. Illic *corvus*, zelotypiae abhorrens dedecus, suos foetus non sua esse pignora fatebatur, usque dum comperto nigri argumento coloris, hoc quasi secum disputans comprobatur. Illic *perdix* nunc aerae potestatis insultus, nunc venatorum sophismata, nunc canum latratus propheticos abhorrebat. Illic *anas* cum *ansere*, sub eodem jure vivendi, hiemabat in patria fluviali. Illic *turtur*, suo viduata consorte, amorem epilogare dedignans, in altero bigamiae refutabat solatia. Illic *psittacus* cum sui gutturis incude vocis monetam fabricabat humanae. Illic *coturnicem*, figurae draconis ignorantem fallaciam, imaginariae vocis decipiebant sophismata. Illic *picus*, propriae architectus domunculae, sui rostri dolabro clausulam fabricabat in ilice. Illic *curruca*, novercam exuens, materno pietatis ubere alienam cuculi prolem adoptabat in filium; quae tamen capitali praemiata stipendio, privignum agnoscens, filium ignorabat. Illic *hirundo*, a sua peregrinatione reversa, sub trabe nidi lutabat hospitium. Illic *philomena*, deflorationis querelam reintegrans, harmoniaca tympanizans dulcedine, puritatis

dedecus excusabat. Illic *alauda*, quasi nobilis citharista, non studii artificio, sed Naturae magisterio, musicae praedocta scientiam, citharam praesentabat in ore Haec animalia, quamvis illic quasi allegorice viverent, ibi tamen esse videbantur ad litteram.’

As to the date of this poem, Ten Brink (*Studien*, p. 127) shews that it must have been written later than 1373; and further, that it was probably written earlier than Troilus, which seems to have been finished in 1383. It may therefore have been written in 1382, in which case it may very well refer to the betrothal (in 1381) of King Richard II to Queen Anne of Bohemia. See, on this subject, Dr. Koch’s discussion of the question in *Essays on Chaucer*, p. 407, published by the Chaucer Society. Prof. Ward (who follows Koch) in his *Life of Chaucer*, p. 86, says:—‘Anne of Bohemia, daughter of the great Emperor Charles IV., and sister of King Wenceslas, had been successively betrothed to a Bavarian prince and to a Margrave of Meissen, before—after negotiations which, according to Froissart, lasted a year¹—her hand was given to young King Richard II. of England. This sufficiently explains the general scope of the *Assembly of Fowls*, an allegorical poem written on or about St. Valentine’s Day, 1381²—eleven months or nearly a year after which date the marriage took place³.’

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

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

§ 23.

VI. A Compleint To His Lady.

We may fairly say that this poem is attributed to Chaucer by Shirley, since in MS. Harl. 78 it is copied out by him as if it were a continuation of the *Complaint to Pity*, and the pages are, throughout, headed with the words—‘The Balade of Pytee. By Chauciers.’ Stowe implies that he had seen more than one MS. copy of this poem, and says that ‘these verses were compiled by Geffray Chaucer,’ for which he may have found authority in the MSS.⁴ Moreover, the internal evidence settles the matter. It is evident that we have here a succession of metrical experiments, the last of which exhibits a ten-line stanza resembling the nine-line stanza of his *Anelida*; in fact, we here have that *Complaint* in a crude form, which was afterwards elaborated; see the references, in the Notes, to the corresponding passages in that poem. But a very great and unique interest is attached to lines 16 to 43. For here we have the *sole* example, in English literature of that period, of the use of *terza rima*, obviously copied from Dante; and Chaucer was the only writer who then had a real acquaintance with that author. I know of no other example of the use of this metre before the time of Lord Surrey and Sir Thomas Wyatt, when Englishmen once more sought acquaintance with

Italian poetry. Consequently, we have here the pleasure of seeing how Chaucer handled Dante's metre; and the two fragments here preserved shew that he might have handled it quite successfully if he had persevered in doing so.

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

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

§ 24.

VII. Anelida And Arcite.

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

'There was also Annelida the queene,
Upon Arcite how sore she did complaine';

Assembly of Ladies, l. 465.

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

Court of Love, l. 233.

The first three stanzas are from Boccaccio's *Teseide*, as shewn in the Notes; so also are stanzas 8, 9, and 10. Stanzas 4-7 are partly from Statius. The origin of ll. 71-210 is at present unknown. It is difficult to date this poem, but it must be placed after 1373, because of its quotations from the *Teseide*, or rather from Chaucer's own *Palamon and Arcite*. The mention of 'the quene of Ermony' in l. 72 suggests that Chaucer's thoughts may have been turned towards Armenia by the curious fact that, in 1384, the King of Armenia came to England about Christmas time, stayed two months, and was hospitably entertained by King Richard at Eltham; see Fabyan's *Chronicles*, ed. Ellis, p. 532. At an earlier time, viz. in 1362, Walsingham says that some knights of Armenia appeared at a tournament in Smithfield. In the Transactions of the

Cambridge Philological Society, May 13, 1886, there is a short paper by Prof. Cowell, from which we learn that Mr. Bradshaw believed the name of *Anelida* to be identical 'with Anáhita (?ναῖτις), the ancient goddess of Persia and Armenia. . . He supposed that Chaucer got the name *Anelida* from a misreading of the name *Anaetidem* or *Anaetida* in some Latin MS., the *t* being mistaken for *l*.' We must remember that *Creseide* represents a Greek *accusative* form Χρυσήϊδα, of which the gen. Χρυσήϊδος occurs in Homer, *Il.* i. 111; and perhaps the form *Dalida* (for Dalilah) in the Septuagint is also due to association with Greek accusatives in -ῖδα. The genitive *Anaetidos* occurs in Pliny, xxxiii. 4; in Holland's translation of Pliny, ii. 470, she appears as 'the goddesse *Diana* surnamed *Anaitis*.' It may be as well to explain to those who are unaccustomed to MSS. of the fourteenth century, that it was then usual to write *e* in place of *ae* or *æ*, so that the name would usually be written, in the accusative case, *Anetida*. This suggests that *Anelida* should be spelt with but one *n*; and such is the practice of all the better MSS.

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

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

§ 25.

VIII. Chaucer's Wordes Unto Adam.

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

§ 26.

IX. The Former Age.

First printed in 1866, in Morris's Chaucer, from a transcript made by Mr. Bradshaw, who pointed out its genuineness. It is ascribed to Chaucer in both MSS., and belongs, in fact, to his translation of Boethius, though probably written at a later date. In MS. I. the poem is headed:—'Chawcer vp-on this fyfte metur of the second book.' In MS. Hh., the colophon is: 'Finit Etas prima: Chaucers.' Dr. Koch thinks that the five

poems here numbered IX. X. XIII-XV. 'form a cyclus, as it were, being free transcriptions of different passages in Boethius' *Consolatio Philosophiae*.' There is, in fact, a probability that these were all written at about the same period, and that rather a late one, some years after the prose translation of Boethius had been completed; and a probable date for this completion is somewhere about 1380.

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

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

'Blisful was the first age of men. They helden hem apayed with the metes that the trewe felde broughten furthe. They ne distroyede nor deceivede not hem-self with outrage. They weren wont lightly to slaken hir hunger at even with acornes of okes. [Stanza 2.] They ne coude nat medly¹ the yifte of Bachus to the clere hony; that is to seyn, they coude make no piment nor clarree. [Stanza 3.] . . they coude nat deyen whyte fleeses² of Serien contree with the blode of a maner shelfisse that men finden in Tyrie, with whiche blode men deyen purpur. [Stanza 6.] They slepen hoolsum slepes upon the gras, and dronken of the renninge wateres [*cf.* l. 8]; and layen under the shadwes of the heye pyn-trees. [Stanza 3, *continued.*] Ne no gest ne no straungere ne carf yit the heye see with ores or with shippes; ne they ne hadde seyn yit none newe strondes, to leden marchaundyse in-to dyverse contrees. Tho weren the cruel clarious ful hust³ and ful stille. . . [Stanza 4.] For wherto or whiche woodnesse of enemys wolde first moeven armes, whan they seyen cruel woundes, ne none medes⁴ be of blood y-shad⁵? . . Allas! what was he that first dalf⁶ up the gobetes⁷ or the weightes of gold covered under erthe, and the precious stones that wolden han ben hid? He dalf up precious perils; . . . for the preciousnesse of swiche thinge, hath many man ben in peril.'

The metre is the same as that of the ABC.

§ 27.

X. Fortune.

Attributed to Chaucer by Shirley in MSS. A. and T.; also marked as Chaucer's in MSS. F. and I. In MS. I., this poem and the preceding are actually introduced into Chaucer's translation of Boethius, between the fifth metre and the sixth prose of the second book, as has been already said. The metre is the same as that of the ABC and

The Former Age, but the same rimes run through three stanzas. The Envoy forms a 7-line stanza, but has only two rimes; the formula is *ababbab*. For further remarks, see the Notes.

§ 28.

XI. Merciles Beaute.

The unique copy of this poem is in MS. P¹. It is the last poem in the MS., and is in excellent company, as it immediately follows several other of Chaucer's genuine poems². This is probably why Bp. Percy attributed it to Chaucer, who himself tells us that he wrote 'balades, *roundels*, *virelayes*.' It is significant that Mätzner, in his *Altenglische Sprachproben*, i. 347, chose this poem alone as a specimen of the Minor Poems. It is, in fact, most happily expressed, and the internal evidence places its authenticity beyond question. The three roundels express three 'movements,' in the poet's usual manner; and his mastery of metre is shewn in the use of the same rime in *-en-e* in the first and third roundels, requiring no less than *ten* different words for the purpose; whilst in the second roundel the corresponding lines end in *-eyn-e*, producing much the same effect, if (as is probable) the old sounds of *e* and *ey* were not very different. We at once recognise the Chaucerian phrases *I do no fors* (see Cant. Ta. D 1234, 1512), and *I counte him not a bene* (see Troil. v. 363).

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

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

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

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

Moreover, Lydgate's testimony *is* external evidence, in a high degree. Even the allusion in l. 27 to the Roman de la Rose points in the same direction; and so does

Chaucer's statement that he wrote roundels. Excepting that in the Parl. of Foules, ll. 680-692, and the three here given, no roundels of his have ever been found¹.

§ 29.

XII. To Rosemounde.

This poem was discovered by me in the Bodleian Library on the 2nd of April, 1891. It is written on a fly-leaf at the end of MS. Rawlinson Poet. 163, which also contains a copy of Chaucer's Troilus. At the end of the 'Troilus' is the colophon: 'Here endith the book of Troylus and of Cresseyde.' This colophon is preceded by 'Tregentyll,' and followed by 'Chaucer.' On the next leaf (no. 114) is the Balade, without any title, at the foot of which is 'Tregentil'—'Chaucer,' the two names being written at a considerable distance apart. I believe 'Tregentil' to represent the name of the scribe². In any case, 'Chaucer' represents the name of the author. It is a happy specimen of his humour.

§ 30.

XIII. Truth.

This famous poem is attributed to Chaucer in MS. F., also (thrice) by Shirley, who in one of the copies in MS. T. (in which it occurs *twice*) calls it a 'Balade that Chaucier made on his deethbedde'; which is probably a mere bad guess¹. The MSS. may be divided into two groups; the four best are in the first group, viz. At., E., Gg., Ct., and the rest (mostly) in the second group. Those of the first group have the readings *Tempest* (8), *Know thy contree* (19), and *Hold the hye wey* (20); whilst the rest have, in the same places, *Peyne* (8), *Look up on hy* (19), and *Weyve thy lust* (20). It is remarkable that the Envoy occurs in MS. At. *only*. It may have been suppressed owing to a misunderstanding of the word *vache* (cow), the true sense of which is a little obscure. The reference is to Boethius, bk. v. met. 5, where it is explained that quadrupeds *look down* upon the earth, whilst man alone *looks up* towards heaven; cf. *lok up* in l. 19 of the poem. The sense is therefore, that we should cease to look down, and learn to look up like true men; 'only the lineage of man,' says Chaucer, in his translation of Boethius, 'heveth heyeste his heye heved². . . this figure amonesteth³ thee, that axest the hevене with thy righte visage, and hast areysed thy fore-heved to beren up a-heigh thy corage, so that thy thoght ne be nat y-hevied⁴ ne put lowe under fote.'

§ 31.

XIV. Gentilesse.

It is curious that this Balade not only occurs as an independent poem, as in MSS. T., Harl., Ct., and others, but is also quoted bodily in a poem by Henry Scogan in MS. A.

It is attributed to Chaucer by Shirley in MSS. T. and Harl.; and still more satisfactory is the account given of it by Scogan. The title of Scogan's poem is:—'A moral balade made by Henry Scogan squyer. Here folowethe next a moral balade to my lorde the Prince, to my lord of Clarence, to my lord of Bedford, and to my lorde of Gloucestre; by Henry Scogan, at a souper of feorthe merchande (*sic*) in the vyntre in London, at the hous of Lowys Iohan.' It is printed in all the old editions of Chaucer; see poem no. 33, p. 32. Scogan tells us that he was 'fader,' i.e. tutor, to the four sons of Henry IV. above-mentioned¹. His ballad is in twenty-one 8-line stanzas, and he inserts Chaucer's *Gentilesse*, distinguished by being in 7-line stanzas, between the 13th and 14th stanzas of his own work. He refers to Chaucer in the 9th stanza thus (in MS. A.):—

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

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

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

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

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

Scogan's advice is all good; and, though he accuses himself of having misspent his youth, this may very well mean no more than such an expression means in the mouth of a good man. He is doubtless the very person to whom Chaucer's 'Lenvoy a Scogan' was addressed, and Chaucer (l. 21) there gives him an excellent character for wisdom of speech. Accordingly, he is not to be confused with the Thomas Scogan or Scogin to whom is attributed an idle book called 'Scoggins Iests,' which were said to have been 'gathered' by Andrew Boord or Borde, author of the Introduction of Knowledge². When Shakespeare, in 2 Hen. IV. iii. 2. 33, says that Sir John Falstaff broke Scogan's head, he was no doubt thinking of the supposed author of the jest-book, and may have been led, by observation of the name in a black-letter edition of Chaucer, to suppose that he lived in the time of Henry IV. This was quite enough for

his purpose, though it is probable that the jester lived in the time of Edward IV.; see Tyrwhitt's note on the Envoy to Scogan. On the other hand, we find Ben Jonson taking his ideas about Scogan solely from Henry Scogan's poem and Chaucer's Envoy, without any reference to the jester. See his Masque of the Fortunate Isles, in which Scogan is first described and afterwards introduced. The description tells us nothing more than we know already.

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

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

§ 32.

XV. Lak Of Stedfastnesse.

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

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

In any case, the date can hardly vary between wider limits than between 1393 and 1399. Richard held a tournament at Windsor in 1399¹, which was but thinly attended; 'the greater part of the knights and squires of England were disgusted with the king.'

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

§ 33.

XVI. Lenvoy A Scogan.

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

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

§ 34.

XVII. Lenvoy A Bukton.

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

The poem is one of Chaucer’s latest productions, and may safely be dated about the end of the year 1396. This appears from the reference, in l. 23, to the great misfortune it would be to any Englishmen ‘to be take in Fryse,’ i. e. to be taken prisoner in Friesland. There is but one occasion on which this reference could have had any point, viz. during or just after the expedition of William of Hainault to Friesland, as narrated by Froissart in his Chronicles, bk. iv. capp. 78, 79. He tells that William of Hainault applied to Richard II. for assistance, who sent him ‘some men-at-arms and two hundred archers, under the command of three English lords¹.’ The expedition set out in August, 1396, and stayed in Friesland about five weeks, till the beginning of October, when ‘the weather began to be very cold and to rain almost daily.’ The great danger of being taken prisoner in Friesland was because the Frieslanders fought so desperately that they were seldom taken prisoners themselves. Then ‘the Frieslanders offered their prisoners in exchange, man for man; but, when their enemies had none to give in return, they put them to death.’ Besides this, the prisoners had to endure all the miseries of a bad and cold season, in an inclement climate. Hence the propriety of Chaucer’s allusion fully appears. From l. 8, we learn that Chaucer was now a widower; for the word *eft* means ‘again.’ His wife is presumed to have died in the latter part of 1387. We should also observe the allusion to the Wife of Bath’s Tale in l. 29.

§ 35.

XVIII. The Complaynt Of Venus.

This poem is usually printed as if it formed part of the Complaint of Mars; but it is really distinct. It is attributed to Chaucer by Shirley both in MS. T. and in MS. A. It is not original, but translated from the French, as appears from l. 82. Shirley tells us that the author of the French poem was Sir Otes de Graunson, a worthy knight of Savoy. He is mentioned as receiving from King Richard the grant of an annuity of 12*l.* 13*s.* 4*d.* on 17 Nov. 1393; see Furnivall’s *Trial Forewords*, p. 123. The association of this poem with the Complaint of Mars renders it probable that the Venus of this poem is the same as the Venus of the other, i. e. the Princess Isabel of Spain, and Duchess of York. This fits well with the word *Princess* at the beginning of the Envoy; and as she died in 1394, whilst Chaucer, on the other hand, complains of his advancing years, we must date the poem about 1393, i. e. just about the time when Graunson received his annuity. Chaucer, if born about 1340, was not really more than 53, but we must

remember that, in those days, men often aged quickly. John of Gaunt, who is represented by Shakespeare as a very old man, only lived to the age of 59; and the Black Prince died quite worn out, at the age of 46. Compare the notes to ll. 73, 76, 79, and 82.

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

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

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

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

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

On the whole, I think we may still accept the theory that this poem was written at the request (practically, the command) of Isabel, duchess of York, the probable 'Venus' of the 'Compleynt of Mars.' Chaucer seems to have thrown the three Balades together, linking them so as to express a lady's constancy in love, and choosing such

language as he deemed would be most acceptable to the princess. He then ingeniously, and not without some humour, protests that any apparent alterations are due to his own dulness and the difficulties of translating 'word for word,' and of preserving the rimes.

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

§ 36.

XIX. The Compleint To His Purse.

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

§ 37.

XX. Proverbs.

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

§ 38.

XXI. Against Women Unconstaunt.

For the genuineness of this Balade, we have chiefly the internal evidence to trust to; but this seems to me to be sufficiently strong. The Balade is perfect in construction, having but three rimes (*-esse*, *-ace*, *-ene*), and a refrain. The 'mood' of it strongly resembles that of Lak of Stedfastnesse; the lines run with perfect smoothness, and the rimes are all Chaucerian. It is difficult to suppose that Lydgate, or even Hoccleve, who was a better metrician, could have produced so good an imitation of Chaucer's style. But we are not without strong external evidence; for the general idea of the poem, and what is more important, the whole of the refrain, are taken from Chaucer's favourite author Machault (ed. Tarbé, p. 56); whose refrain is—'En lieu de bleu, Damē, vous vestez vert.' Again, the poem is only found in company with other poems by Chaucer. Such collocation frequently means nothing, but those who actually consult¹ MSS. Ct. and Ha. will see how close is its association with the Chaucerian poems in those MSS. I have said that it occurs in MSS. F., Ct., and Ha. Now in MS. Ct. we find, on the back of fol. 188 and on fol. 189, just four poems in the same hand.

These are (1) Gentilesse; (2) Lak of Stedfastnesse; (3) Truth; and (4) Against Women Unconstaunt. As three of these are admittedly genuine, there is evidence that the fourth is the same. We may also notice that, in this MS., the poems on Lak of Stedfastnesse and Against Women Unconstaunt are not far apart. On searching MS. Ha. (Harl. 7578), I again found three of these poems in company, viz. (1) Gentilesse; (2) Lak of Stedfastnesse; and (3) Against Women Unconstaunt; the last being, in my view, precisely in its right place. (This copy of the poem was unknown to me in 1887.)

§ 39.

XXII. An Amorous Complaint.

Whilst searching through the various MSS. containing Minor Poems by Chaucer in the British Museum, my attention was arrested by this piece, which, as far as I know, has never before been printed. It is in Shirley's handwriting, but he does not claim it for Chaucer. However, the internal evidence seems to me irresistible; the melody is Chaucer's, and his peculiar touches appear in it over and over again. There is, moreover, in the last stanza, a direct reference to the Parliament of Foules¹.

I cannot explain the oracular notice of time in the heading; even if we alter *May to day*, it contradicts l. 85, which mentions 'seint Valentines day.' The heading is—'And next folowyng begynnith an amerowse compleynte made at wyndesore in the laste May tofore Nouembre' (*sic*). The date is inexplicable²; but the mention of locality is interesting. Chaucer became a 'valet of the king's chamber' in 1367, and must frequently have been at Windsor, where the institution of the Order of the Garter was annually celebrated on St. George's Day (April 23). Some of the parallelisms in expression between the present poem and other passages in Chaucer's Works are pointed out in the Notes.

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

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

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

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

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

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

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

§ 40.

XXIII. Balade Of Compleynt.

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

§ 41.

Concluding Remarks.

I regret that this Introduction has run to so great a length; but it was incumbent on me to shew reasons for the rejection or acceptance of the very large number of pieces which have hitherto been included in editions of Chaucer's Works. I have now only to add that I have, of course, been greatly indebted to the works of others; so much so indeed that I can hardly particularise them. I must, however, mention very gratefully the names of Dr. Furnivall, Professor Ten Brink, Dr. Koch, Dr. Willert, Max Lange, Rambeau, and various contributors to the publications of the Chaucer Society; and though I have consulted for myself such books as *Le Roman de la Rose*, the *Teseide*, the *Thebaid* of Statius, the poems of Machault, and a great many more, and have inserted in the Notes a large number of references which I discovered, or re-discovered, for myself, I beg leave distinctly to disclaim any merit, not doubting that

most of what I have said may very likely have been said by others, and said better. Want of leisure renders it impossible for me to give to others their due meed of recognition in many instances; for I have often found it less troublesome to consult original authorities for myself than to hunt up what others have said relative to the passage under consideration.

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

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THE ROMAUNT OF THE ROSE.

FRAGMENT A.

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

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

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

The Dream.

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

45. *Here begins*G.

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

69-72. *Imperfect in*G.

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

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

117-120. *Imperfect inG.*

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

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

The Garden.

Hate.

Felonye.

Vilanye.

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

Coveityse.

Avaricce.

As she were al with dogges torn;
And bothe bihinde and eek biforn
Clouted was she beggarly.
A [mantel](#) heng hir [faste](#) by,
Upon a perche, weyke and smalle;^[]225
A burnet cote heng therwithalle,^[]
Furred with no menivere,
But with a furre rough of here,
Of lambe-skinnes hevy and blake;
It was ful old, I undertake.230
For Avarice to clothe hir wel
Ne hasteth hir, never a del;
For certeynly it were hir loth
To weren ofte that [ilke](#) cloth;
And if it were forwered, she²³⁵
Wolde have ful greet necessitee
Of clothing, er she boughte hir newe,
Al were it bad of wolle and hewe.
This Avarice [held](#) in hir [hande](#)
A purs, that heng [\[down\]](#) by a bande;^[]240
And that she hidde and bond so [stronge](#) ,
Men must abyde wonder [longe](#)
Out of that purs er ther come ought,
For that ne cometh not in hir thought;
It was not, certein, hir [entente](#)245
That fro that purs a peny [wente](#) .
And by that image, nygh y-nough,^[]
Was [peynt](#)Envye, that never lough,
Nor never wel in [herteferde](#)
But-if she outhur saugh or [herde](#)250
Som greet mischaunce, or greet disese.
No-thing may so moch hir plese
As mischef and misaventure;
Or whan she seeth discomfiture
Upon any worthy man [falle](#) ,255
Than lyketh hir [\[ful\]](#) wel withalle.
She is ful glad in hir corage,
If she see any greet linage
Be brought to nought in [shamful](#) wyse.
And if a man in honour ryse,260
Or by his witte, [or by prowess](#) ,
Of that hath she gret hevinesse;
For, trusteth wel, she goth nigh wood
Whan any [chaunce](#) happeth good.
Envye is of swich crueltee,265
That feith ne [trouthe](#) holdeth she
To freend ne felawe, bad or good.
Ne she hath kin noon of hir blood,

Envye.

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

Sorowe.

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

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

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

Elde.

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

381. *G. begins again.*

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

Time.

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

Pope-holy.

Povert.

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

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

The Door.

Ydelnesse.

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

564. *Some lines lost?*

Ne wered never mayde upon;
And faire above that chapelet565
A rose gerland had she set.
She hadde [\[in honde\]](#) a gay mirour,
And with a riche gold [tressour](#)^[]
Hir heed was tressed [queyntely](#) ;
Hir sleeves sewed [fetisly](#) .570
And for to kepe hir hondes faire
Of gloves whyte she hadde a paire.
And she hadde on a cote of grene
Of cloth of Gaunt; withouten wene,^[]
Wel semed by hir apparayle575
She was not wont to greet travayle.
For whan she kempt was fetisly,
And wel arayed and richely,
Thanne had she doon al hir Iournee;^[]
For mery and wel bigoon was she.580
She ladde a lusty lyf in May,
She hadde no thought, by night ne day,
Of no-thing, [but it](#) were oonly
To graythe hir wel and uncouthly.^[]
Whan that this dore hadde opened me585
This [mayden](#) , semely for to see,
I thanked hir as I best [mighte](#) ,
And axede hir how that she [highte](#) ,
And what she was, I axede eke.
And she to me was nought unmeke,590
Ne of h

LE ROMAN DE LA ROSE.

Maintes gens dient que en songes
N'a se fables non et mençonges;

Mais l'en puet tiex songes songier
Qui ne sunt mie mençoncier;
Ains sunt après bien apparant,
Si en puis bien trere à garant
Ung acteur qui ot non Macrobes,
Qui ne tint pas songes à lobes;
Ainçois escrist la vision
Qui avint au roi Cipion.10
Quiconques cuide ne qui die
Que soit folor ou musardie
De croire que songes aviengne,
Qui ce voldra, pour fol m'en tiengne;
Car endroit moi ai-je fiance
Que songe soit senefiance
Des biens as gens et des anuiz,
Car li plusors songent de nuitz
Maintes choses couvertement
Que l'en voit puis apertement.20
Où vintiesme an de mon aage,
Où point qu'Amors prend le paage
Des jones gens, couchiez estoie
Une nuit, si cum je souloie,
Et me dormoie moult forment,
Si vi ung songe en mon dormant,
Qui moult fut biax, et moult me plot,
Mès onques riens où songe n'ot
Qui avenu trestout ne soit,
Si cum li songes recontoit.30
Or veil cel songe rimaier,
Por vos cuers plus fere esgaier,
Qu'Amors le me prie et commande;
Et se nus ne nule demande
Comment ge voil que cilz Romman
Soit apelez, que ge commanz:
Ce est li Rommanz de la Rose,
Où l'art d'Amors est tote enclose.
La matire en est bone et noeve:
Or doit Diez qu'en gré le reçoève
Cele por qui ge l'ai empris.41
C'est cele qui tant a de pris,
Et tant est digne d'estre amée,
Qu'el doit estre Rose clamée.
Avis m'iere qu'il estoit mains,
Il a jà bien cinq ans, au mains,
En Mai estoie, ce songoie,^[1]
El tems amoreus plain de joie,
El tens où tote riens s'esgaie,
Que l'en ne voit boisson ne haie50

Qui en Mai parer ne se voille,
Et covrir de novele foille;
Li bois recovrent lor verdure,
Qui sunt sec tant cum yver dure,
La terre méisme s'orgoille
Por la rousée qui la moille,
Et oblie la poverté
Où ele a tot l'yver esté.
Lors devient la terre si gobe,
Qu'ele volt avoir novele robe;60
Si scet si cointe robe faire,
Que de colors i a cent paire,
D'erbes, de flors indes et perses,
Et de maintes colors diverses.
C'est la robe que ge devise,
Por quoi la terre miex se prise.
Li oisel, qui se sunt téu
Tant cum il ont le froit éu,
Et le tens divers et frarin,
Sunt en Mai, por le tens serin,70
Si lié qu'il monstrent en chantant
Qu'en lor cuer a de joie tant,
Qu'il lor estuet chanter par force.
Li rossignos lores s'efforce
De chanter et de faire noise;
Lors s'esvertue, et lors s'envoie
Li papegaus et la kalandre:
Lors estuet jones gens entendre
A estre gais et amoreus
Por le tens bel et doucereus.80
Moult a dur cuer qui en Mai n'aime,
Quant il ot chanter sus la raimé
As oisiaus les dous chans piteus.
En iceli tens déliteus,
Que tote riens d'amer s'effroie,
Sonjai une nuit que j'estoie,
Ce m'iert avis en mon dormant,
Qu'il estoit matin durement;
De mon lit tantost me levai,
Chauçai moi et mes mains lavai.90
Lors trais une aguille d'argent
D'un aguiller mignot et gent,
Si pris l'aguille à enfiler.
Hors de vile oi talent d'aler,
Por oïr des oisiaus les sons
Qui chantoient par ces boissons.
En icele saison novele,
Cousant mes manches à videle,

M'en alai tot seus esbatant,
Et les oiselés escoutant,100
Qui de chanter moult s'engoissoient
Par ces vergiers qui florissoient.
Jolis, gais et plains de léescce,
Vers une riviere m'adresce.
Que j'oi près d'ilecques bruire;
Car ne me soi aillors déduire
Plus bel que sus cele riviere.
D'ung tertre qui près d'iluec iere
Descendoit l'iaue grant et roide,
Clere, bruiant, et aussi froide110
Comme puiz, ou comme fontaine,
Et estoit poi mendre de Saine,
Mès qu'ele iere plus espanduë.
Onques mès n'avoie véuë
Cele iaue qui si bien coroit:
Moult m'abelissoit et séoit
A regarder le leu plaisant.
De l'iaue clere et reluisant
Mon vis rafreschi et lavé.
Si vi tot covert et pavé120
Le fons de l'iaue de gravele;
La praerie grant et bele
Très au pié de l'iaue batoit.
Clere et serie et bele estoit
La matinée et atrempeé;
Lors m'en alai parmi la préee
Contre val l'iaue esbanoiant,
Tot le rivage costoiant.
Quant j'oi ung poi avant alé,
Si vi ung vergier grant et lé,130
Tot clos d'ung haut mur bataillié,
Portrait defors et entaillié
A maintes riches escritures.
Les ymages et les peintures
Ai moult volentiers remiré:
Si vous conteré et diré
De ces ymages la semblance,
Si cum moi vient à remembrance.

Haïne.

Ens où milieu je vi Haïne
Qui de corrous et d'ataïne140
Sembloit bien estre moverresse,
Et correceuse et tencerresse,
Et plaine de grant cuvertage

Estoit par semblant cele ymage.
Si n'estoit pas bien atornée,
Ains sembloit estre forcenée,
Rechignie avoit et froncié
Le vis, et le nés secorcié.
Par grant hideur fu soutillée,
Et si estoit entortillée¹⁵⁰
Hideusement d'une toaille.

Felonnie.

Une autre ymage d'autel taille
A senestre vi delez lui;
Son non desus sa teste lui;
Apellée estoit Felonnie.

Vilennie.

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

Couvoitise.

Après fu painte Coveitise:
C'est cele qui les gens atise¹⁷⁰
De prendre et de noient donner,
Et les grans avoires aüner.
C'est cele qui fait à usure
Prester mains por la grant ardure
D'avoir conquerre et assembler.
C'est cele qui semont d'empler
Les larrons et les ribaudiaus;
Si est grans pechiés et grans diaus
Qu'en la fin en estuet mains pendre.
C'est cele qui fait l'autrui prendre,
Rober, tolir et bareter,¹⁸¹

Et bescochier et mesconter;
C'est cele qui les trichéors
Fait tous et les faus pledéors,
Qui maintes fois par lor faveles
Ont as valés et as puceles
Lor droites herites toluës.
Recorbillies et croçues
Avoit les mains icele ymage;
Ce fu drois: car toz jors esrage¹⁹⁰
Coveitise de l'autrui prendre.
Coveitise ne set entendre
A riens qu'à l'autrui acrochier;
Coveitise à l'autrui trop chier.

Avarice.

Une autre ymage y ot assise
Coste à coste de Coveitise,
Avarice estoit apelée:
Lede estoit et sale et foulée
Cele ymage, et megre et chetive,
Et aussi vert cum une cive.²⁰⁰
Tant par estoit descolorée
Qu'el sembloit estre enlangorée;
Chose sembloit morte de fain,
Qui ne vesquit fors que de pain
Petri à lessu fort et aigre;
Et avec ce qu'ele iere maigre,
Iert-ele povrement vestuë,
Cote avoit viés et desrumpuë,
Comme s'el fust as chiens remese;
Povre iert moult la cote et esrese,²¹⁰
Et plaine de viés palestiaus.
Delez li pendoit ung mantiaus
A une perche moult greslete,
Et une cote de brunete;
Où mantiau n'ot pas penne vaire,
Mes moult viés et de povre afaire,
D'agniaus noirs velus et pesans.
Bien avoit la robe vingt ans;
Mès Avarice du vestir
Se sot moult à tart aatir:²²⁰
Car sachiés que moult li pesast
Se cele robe point usast;
Car s'el fust usée et mauvese,
Avarice éust grant mesese
De noeve robe et grant disete,
Avant qu'ele éust autre fete.

Avarice en sa main tenoit
Une borse qu'el reponnoit,
Et la nooit si durement,
Que demorast moult longuement²³⁰
Ainçois qu'el en péust riens traire,
Mès el n'avoit de ce que faire.
El n'aloit pas à ce béant
Que de la borse ostat néant.

Envie.

Après refu portrete Envie,
Qui ne rist oncques en sa vie,
N'oncques de riens ne s'esjoï,
S'ele ne vit, ou s'el n'oï
Aucun grant damage retrere.
Nule riens ne li puet tant plere²⁴⁰
Cum mefet et mesaventure;
Quant el voit grant desconfiture
Sor aucun prodomme chéoir,
Ice li plest moult à véoir.
Ele est trop lie en son corage
Quant el voit aucun grant lignage
Decheoir et aler à honte;
Et quant aucuns à honor monte
Par son sens ou par sa proéce,
C'est la chose qui plus la bléce.²⁵⁰
Car sachiés que moult la convient
Estre irée quant biens avient.
Envie est de tel cruauté,
Qu'ele ne porte léauté
A compaignon, ne à compaigne;
N'ele n'a parent, tant li tiengne,
A cui el ne soit anemie:
Car certes el ne vorroit mie
Que biens venist, neis à son pere.
Mès bien sachiés qu'ele compere²⁶⁰
Sa malice trop ledement:
Car ele est en si grant torment,
Et a tel duel quant gens bien font,
Par ung petit qu'ele ne font.
Ses felons cuers l'art et detrenche,
Qui de li Diex et la gent venche.
Envie ne fine nule hore
D'aucun blasme as gens metre sore;
Je cuit que s'ele cognoissoit
Tot le plus prodome qui soit²⁷⁰
Ne deçà mer, ne delà mer,

Si le vorroit-ele blasmer;
Et s'il iere si bien apris
Qu'el ne péust de tot son pris
Rien abatre ne deprisier,
Si vorroit-ele apetisier
Sa proéce au mains, et s'onor
Par parole faire menor.
Lors vi qu'Envie en la peinture
Avoit trop lede esgardéure;280
Ele ne regardast noient
Fors de travers en borgnoiant;
Ele avoit ung mauvès usage,
Qu'ele ne pooit où visage
Regarder reins de plain en plain,
Ains clooit ung oel par desdaing,
Qu'ele fondoit d'ire et ardoit,
Quant aucuns qu'ele regardoit,
Estoit ou preus, ou biaux, ou gens,
Ou amés, ou loés de gens.290

Tristesse.

Delez Envie auques près iere
Tristece painte en la maisiere;
Mès bien paroît à sa color
Qu'ele avoit au cuer grant dolor,
Et sembloit avoir la jaunice.
Si n'i feïst riens Avarice
Ne de paleur, ne de mégrece,
Car li soucis et la destrece,
Et la pesance et les ennuis
Qu'el soffroit de jors et de nuis,300
L'avoient moult fete jaunir,
Et megre et pale devenir.
Oncques mès nus en tel martire
Ne fu, ne n'ot ausinc grant ire
Cum il sembloit que ele éust:
Je cuit que nus ne li séust
Faire riens qui li péust plaire:
N'el ne se vosist pas retraire,
Ne reconforter à nul fuer-
Du duel qu'ele avoit à son cuer.310
Trop avoit son cuer corrécié,
Et son duel parfont commencié.
Moult sembloit bien qu'el fust dolente,
Qu'ele n'avoit mie esté lente
D'esgratiner tote sa chiere;
N'ele n'avoit pas sa robe chiere,

Ains l'ot en mains leus descirée
Cum cele qui moult iert irée.
Si cheveul tuit destrecié furent,
Et expandu par son col jurent,320
Que les avoit trestous desrous
De maltalent et de corrous.
Et sachiés bien veritelment
Qu'ele ploroit profondément:
Nus, tant fust durs, ne la véist,
A cui grant pitié n'en préist,
Qu'el se desrompoit et batoit,
Et ses poins ensemble hurtoit.
Moult iert à duel fere ententive
La dolereuse, la chetive;330
Il ne li tenoit d'envoisier,
Ne d'acoler, ne de baisier:
Car cil qui a le cuer dolent,
Sachiés de voir, il n'a talent
De dancier, ne de karoler,
Ne nus ne se porroit moller
Qui duel éust, à joie faire,
Car duel et joie sont contraire.

Vieillesse.

Après fu Viellece portraite,
Qui estoit bien ung pié retraite340
De tele cum el soloit estre;
A paine se pooit-el pestre,
Tant estoit vielle et radotée.
Bien estoit si biauté gastée,
Et moult ert lede devenuë.
Toute sa teste estoit chenuë,
Et blanche cum s'el fust florie.
Ce ne fut mie grant morie
S'ele morust, ne grans pechiés,
Car tous ses cors estoit sechiés350
De viellece et anoiantis:
Moult estoit jà ses vis fletris,
Qui jadis fut soef et plains;
Mès or est tous de fronces plains,
Les oreilles avoit mossues,
Et trestotes les dents perdues,
Si qu'ele n'en avoit neis une.
Tant par estoit de grant viellune,
Qu'el n'alast mie la montance
De quatre toises sans potance.360
Li tens qui s'en va nuit et jor,

Sans repos prendre et sans sejour,
Et qui de nous se part et emble
Si celément, qu'il nous semble
Qu'il s'arreste adés en ung point,
Et il ne s'i arreste point,
Ains ne fine de trepasser,
Que nus ne puet néis penser
Quex tens ce est qui est présens;
Sel' demandés as clers lisans,370
Ainçois que l'en l'éust pensé,
Seroit-il jà trois tens passé.
Li tens qui ne puet sejourner,
Ains vait tous jors sans retourner,
Cum l'iaue qui s'avale toute,
N'il n'en retorne arriere goute:
Li tens vers qui noient ne dure,
Ne fer ne chose tant soit dure,
Car il gaste tout et menjue;
Li tens qui tote chose mue,380
Qui tout fait croistre et tout norist,
Et qui tout use et tout porrist;
Li tens qui enviellist nos peres,
Et viellist roys et emperieres,
Et qui tous nous enviellira,
Ou mort nous desavancera:
Li tens qui toute a la baillie
Des gens viellir, l'avoit viellie
Si durement, qu'au mien cuidier
El ne se pooit mès aidier,390
Ains retornoit jà en enfance,
Car certes el n'avoit poissance,
Ce cuit-je, ne force, ne sens
Ne plus c'un enfès de deus ans.
Ne porquant, au mien escient,
Ele avoit esté sage et gent,
Quant ele iert en son droit aage;
Mais ge cuit qu'el n'iere mès sage,
Ains iert trestote rassotée.
Si ot d'une chape forrée400
Moult bien, si cum je me recors,
Abrié et vestu son corps:
Bien fu vestue et chaudement,
Car el éust froit autrement.
Les vielles gens ont tost froidure;
Bien savés que c'est lor nature.

Papelardie.

Une ymage ot emprés escrite,
Qui sembloit bien estre ypocrite;
Papelardie ert apelée.
C'est cele qui en recelée,410
Quant nus ne s'en puet prendre garde,
De nul mal faire ne se tarde.
El fait dehors le marmiteus,
Si a le vis simple et piteus,
Et semble sainte créature;
Mais sous ciel n'a male aventure
Qu'ele ne pense en son corage.
Moult la ressembloit bien l'ymage
Qui faite fu à sa semblance,
Qu'el fu de simple contenance;420
Et si fu chaucie et vestue
Tout ainsinc cum fame rendue.
En sa main ung sautier tenoit,
Et sachiés que moult se penoit
De faire à Dieu prieres faintes,
Et d'appeler et sains et saintes.
El ne fu gaie, ne jolive,
Ains fu par semblant ententive
Du tout à bonnes ovres faire;
Et si avoit vestu la haire.430
Et sachiés que n'iere pas grasse,
De jeuner sembloit estre lasse,
S'avoit la color pale et morte.
A li et as siens ert la porte
Dévée de Paradis;
Car icel gent si font lor vis
Amegrir, ce dit l'Evangile,
Por avoir loz parmi la ville,
Et por un poi de gloire vaine
Qui lor toldra Dieu et son raine.440

Povreté.

Portraite fu au darrenier
Povreté, qui ung seul denier
N'éüst pas, s'el se déüst pendre,
Tant séüst bien sa robe vendre;
Qu'ele iere nuë comme vers:
Se li tens fust ung poi divers,
Je cuit qu'ele acorast de froit,
Qu'el n'avoit c'ung vié sac estroit

Tout plain de mavès palestiaus;
Ce iert sa robe et ses mantiaus.450
El n'avoit plus que afubler,
Grant loisir avoit de trembler.
Des autres fu un poi loignet;
Cum chien honteus en ung coignet
Se cropoit et s'atapissoit,
Car povre chose, où qu'ele soit,
Est adès boutée et despite.
L'eure soit ore la maudite,
Que povres homs fu concéus!
Qu'il ne sera jà bien péus,460
Ne bien vestus, ne bien chauciés,
Néis amés, ne essauciés.
Ces ymages bien avisé,
Qui, si comme j'ai devisé,
Furent à or et à asur
De toutes pars paintes où mur.
Haut fu li mur et tous quarrés,
Si en fu bien clos et barrés,
En leu de haies, uns vergiers,
Où onc n'avoit entré bergiers.470
Cis vergiers en trop bel leu sist:
Qui dedens mener me vousist
Ou par échiele ou par degré,
Je l'en séusse moult bon gré;
Car tel joie ne tel déduit
Ne vit nus hons, si cum ge cuit,
Cum il avoit en ce vergier:
Car li leus d'oisiaus herbergier
N'estoit ne dangereux ne chiches.
Onc mès ne fu nus leus si riches480
D'arbres, ne d'oisillons chantans:
Qu'il i avoit d'oisiaus trois tans
Qu'en tout le remanant de France.
Moult estoit bele l'acordance
De lor piteus chant à oïr:
Tous li mons s'en dust esjoïr.
Je endroit moi m'en esjoï
Si durement, quant les oï,
Que n'en préisse pas cent livres,
Se li passages fust delivres,490
Que ge n'entrasse ens et véisse
L'assemblée (que Diex garisse!)
Des oisiaus qui léens estoient,
Qui envoisiement chantoient
Les dances d'amors et les notes
Plesans, cortoisies et mignotes.

Quant j'oï les oisiaus chanter,
Forment me pris à dementer
Par quel art ne par quel engin
Je porroie entrer où jardin;500
Mès ge ne poi onques trouver
Leu par où g'i péusse entrer.
Et sachiés que ge ne savoie
S'il i avoït partuis ne voie,
Ne leu par où l'en i entrast,
Ne hons nés qui le me monstrast
N'iert illec, que g'iere tot seus,
Moult destroit et moult angoisseus;
Tant qu'au darrenier me sovint
C'oncques à nul jor ce n'avint510
Qu'en si biau vergier n'éüst huis,
Ou eschiele ou aucun partuis.
Lors m'en alai grant aléure
Açaignant la compasséure
Et la cloison du mur quarré,
Tant que ung guichet bien barré
Trovai petitet et estroit;
Par autre leu l'en n'i entroit.
A l'uis commençai à ferir,
Autre entrée n'i soi querir.520
Assez i feri et boutai,
Et par maintes fois escoutai
Se j'orroie venir nulle arme.
Le guichet, qui estoit de charme,
M'ovrit une noble pucele
Qui moult estoit et gente et bele.
Cheveus ot blons cum uns bacins,
La char plus tendre qu'uns pocins,
Front reluisant, sorcis votis.
Son entr'oïl ne fu pas petis,530
Ains iert assez grans par mesure;
Le nés ot bien fait à droiture,
Les yex ot plus vairs c'uns faucons,
Por faire envie à ces bricons.
Douce alene ot et savorie,
La face blanche et colorée,
La bouche petite et grocete,
S'ot où menton une fossete.
Le col fu de bonne moison,
Gros assez et lons par raison,540
Si n'i ot bube ne malen.
N'avoit jusqu'en Jherusalen
Fame qui plus biau col portast,
Polis iert et soef au tast.

La gorgete ot autresi blanche
Cum est la noif desus la branche
Quant il a freschement negié.
Le cors ot bien fait et dougié,
L'en ne séust en nule terre
Nul plus bel cors de fame querre.550
D'orfrois ot un chapel mignot;
Onques nule pucele n'ot
Plus cointe ne plus desguisié,
Ne l'aroie adroit devisié
En trestous les jors de ma vie.
Robe avoit moult bien entaillie;
Ung chapel de roses tout frais
Ot dessus le chapel d'orfrais:
En sa main tint ung miroër,
Si ot d'ung riche treçoër560
Son chief trecié moult richement,
Bien et bel et estroitement
Ot ambdeus cousues ses manches;
Et porgarder que ses mains blanches
Ne halaissent, ot uns blans gans.
Cote ot d'ung riche vert de gans,
Cousue à lignel tout entour.
Il paroit bien à son atour
Qu'ele iere poi embesoignie.
Quant ele s'iere bien pignie,570
Et bien parée et atornée,
Ele avoit faite sa journée.
Moult avoit bon tems et bon May,
Qu'el n'avoit soussi ne esmay
De nule riens, fors solement
De soi atorner noblement.
Quant ainsinc m'ot l'uis deffermé
La pucele au cors acesmé,
Je l'en merciai doucement,
Et si li demandai comment580
Ele avoit non, et qui ele iere.
Ele ne fu pas envers moi fiere,
Ne de respondre desdaigneuse:
'Je me fais apeler Oiseuse,'
Dist-elle, 'à tous mes congnoissans;
Si sui riche fame et poissans.
S'ai d'une chose moult bon tens,
Car à nule riens je ne pens
Qu'à moi joer et solacier,
Et mon chief pignier et trecier:590
Quant sui pignée et atornée,
Adonc est fete ma journée.

Privée sui moult et acointe
De Déduit le mignot, le cointe;
C'est cil cui est cest biax jardins,
Qui de la terre as Sarradins
Fist çà ces arbres aporter,
Qu'il fist par ce vergier planter.
Quant li arbres furent créu,
Le mur que vous avez véu,600
Fist lors Deduit tout entor faire,
Et si fist au dehors portraire
Les ymages qui i sunt paintes,
Que ne sunt mignotes ne cointes;
Ains sunt dolereuses et tristes,
Si cum vous orendroit véistes.
Maintes fois por esbanoier
Se vient en cest leu umbroier
Déduit et les gens qui le sivent,
Qui en joie et en solas vivent.610
Encores est léens, sans doute,
Déduit orendroit qui escoute
A chanter gais rossignolés,
Mauvis et autres oiselés.
Il s'esbat iluec et solace
O ses gens, car plus bele place
Ne plus biau leu por soi joer
Ne porroit-il mie trover;
Les plus beles gens, ce sachiés,
Que vous jamès nul leu truissiés,620
Si sunt li compaignon Déduit
Qu'il maine avec li et conduit.'
Quant Oiseuse m'ot ce conté,
Et j'oi moult bien tout escouté,
Je li dis lores: 'Dame Oiseuse,
Jà de ce ne soyés douteuse,
Puis que Déduit li biaus, li gens
Est orendroit avec ses gens
En cest vergier, ceste assemblée
Ne m'iert pas, se je puis, emblée,630
Que ne la voie encore ennuit;
Véoir la m'estuet, car ge cuit
Que bele est cele compaignie,
Et cortoise et bien enseignie.'
Lors m'en entrai, ne dis puis mot,
Par l'uis que Oiseuse overt m'ot,
Où vergier; et quant je fui ens
Je fui liés et baus et joiens.
Et sachiés que je cuidai estre
Por voir en Paradis terrestre,640

Tant estoit li leu delitables,
Qu'il sembloit estre esperitables:
Car si cum il m'iert lors avis,
Ne féist en nul Paradis
Si bon estre, cum il faisoit
Où vergier qui tant me plaisoit.
D'oisiaus chantans avoit assés
Par tout le vergier amassés;
En ung leu avoit rossigniaus,
En l'autre gais et estorniaus;650
Si r'avoit aillors grans escoles
De roietiaus et torteroles,
De chardonneriaus, d'arondeles,
D'aloës et de lardereles;
Calendres i ot amassées
En ung autre leu, qui lassées
De chanter furent à envis:
Melles y avoit et mauvis
Qui baoient à sormonter
Ces autres oisiaus par chanter.660
Il r'avoit aillors papegaus,
Et mains oisiaus qui par ces gaus
Et par ces bois où il habitent,
En lor biau chanter se délitent.
Trop parfesoient bel servise
Cil oisel que je vous devise;
Il chantoient ung chant itel
Cum s'il fussent esperitel.
De voir sachiés, quant les oï,
Moult durement m'en esjoï:670
Que mès si douce mélodie
Ne fu d'omme mortel oïe.
Tant estoit cil chans dous et biaux,
Qu'il ne sombloit pas chans d'oisiaus,
Ains le péust l'en aesmer
A chant de seraines de mer,
Qui par lor vois, qu'eles ont saines
Et series, ont non seraines.
A chanter furent ententis
Li oisillon qui aprenti680
Ne furent pas ne non sachant;
Et sachiés quant j'oï lor chant,
Et je vi le leu verdaier,
Je me pris moult à esgaier;
Que n'avoie encor esté onques
Si jolif cum je fui adonques;
Por la grant délitabilité
Fui plains de grant jolieté.

Et lores soi-je bien et vi
Que Oiseuse m'ot bien servi,690
Qui m'avoit en tel déduit mis:
Bien déusse estre ses amis,
Quant ele m'avoit deffermé
Le guichet du vergier ramé.
Dès ore si cum je sauré,
Vous conterai comment j'ovré.
Primes de quoi Déduit servoit,
Et quel compaignie il avoit
Sans longue fable vous veil dire,
Et du vergier tretout à tire700
La façon vous redirai puis.
Tout ensemble dire ne puis,
Mès tout vous conteré par ordre,
Que l'en n'i sache que remordre.
Grant servise et dous et plaisant
Aloient cil oisel faisant;
Lais d'amors et sonnés cortois
Chantoit chascun en son patois,
Li uns en haut, li autre en bas;
De lor chant n'estoit mie gas.710
La douçor et la mélodie
Me mist où cuer grant reverdie;
Mès quant j'oi escouté ung poi
Les oisiaus, tenir ne me poi
Que dant Déduit véoir n'alasse;
Car à savoir moult desirasse
Son contenment et son estre.
Lors m'en alai tout droit à destre,
Par une petitete sente
Plaine de fenoil et de mente;720
Mès auques près trové Déduit,
Car maintenant en ung réduit
M'en entré où Déduit estoit.
Déduit ilueques s'esbatoit;
S'avoit si bele gent o soi,
Que quant je les vi, je ne soi
Dont si tres beles gens pooient
Estre venu; car il sembloient
Tout por voir anges empennés,
Si beles gens ne vit homs nés.730
Ceste gent dont je vous parole,
S'estoient pris à la carole,
Et une dame lor chantoit,
Qui Léesce apelée estoit:
Bien sot chanter et plesamment,
Ne nule plus avenaument,

Ne plus bel ses refrains ne fist,
A chanter merveilles li sist;
Qu'ele avoit la vois clere et saine;
Et si n'estoit mie vilaine;740
Ains se savoit bien desbrisier,
Ferir du pié et renvoisier.
Ele estoit adès coustumiere
De chanter en tous leus premiere:
Car chanter estoit li mestiers
Qu'ele faisoit plus volentiers.
Lors véissies carole aler,
Et gens mignotement baler,
Et faire mainte bele tresche,
Et maint biau tor sor l'erbe fresche.750
Là véissies fléutéors,
Menesterez et jougléors;
Si chantent li uns rotruenges,
Li autres notes Loherenges,
Por ce qu'en set en Loheregne
Plus cointes notes qu'en nul regne.
Assez i ot tableterresses
Ilec entor, et tymberresses
Qui moult savoient bien joer,
Et ne finoient de ruer760
Le tymbre en haut, si recuilloient
Sor ung doi, c'onques n'i failloient.
Deus damoiseles moult mignotes,
Qui estoient en pures cotes,
Et trecies à une tresce,
Faisoient Déduit par noblesce
Enmi la karole baler;
Mès de ce ne fait à parler
Comme el baloient cointement.
L'une venoit tout belement770
Contre l'autre; et quant el estoient
Près à près, si s'entregetoient
Les bouches, qu'il vous fust avis
Que s'entrebaisassent où vis:
Bien se savoient desbrisier.
Ne vous en sai que devisier;
Mès à nul jor ne me quésisse
Remuer, tant que ge véisse
Ceste gent ainsine efforcier
De caroler et de dancier.780
La karole tout en estant
Regardai iluec jusqu'à tant
C'une dame bien enseignie
Me tresvit: ce fu Cortoisie

La vaillant et la debonnaire,
Que Diex deffende de contraire.
Cortoisie lors m'apela:
'Biaus amis, que faites-vous là?'
Fait Cortoisie, 'ça venez,
Et avecque nous vous prenez⁷⁹⁰
A la karole, s'il vous plest.'
Sans demorance et sans arrest
A la karole me sui pris,
Si n'en fui pas trop entrepris,
Et sachiés que moult m'agréa
Quant Cortoisie m'en pria,
Et me dist que je karolasse;
Car de karoler, se j'osasse,
Estoie envieus et surpris.
A regarder lores me pris⁸⁰⁰
Les cors, les façons et les chieres,
Les semblances et les manieres
Des gens qui ilec karoloient:
Si vous dirai quex il estoient.
Dédruit fu biaux et lons et drois,
Jamés en terre ne venrois
Où vous truissiés nul plus bel homme:
La face avoit cum une pomme,
Vermoille et blanche tout entour,
Cointes fu et de bel atour.⁸¹⁰
Les yex ot vairs, la bouche gente,
Et le nez fait par grant entente;
Cheveus ot blons, recercelés,
Par espauls fu auques lés,
Et gresles parmi la ceinture:
Il ressembloit une peinture,
Tant ere biaux et acesmés,
Et de tous membres bien formés.
Remuans fu, et preus, et vistes,
Plus legier homme ne véistes;⁸²⁰
Si n'avoit barbe, ne grenon,
Se petiz peus folages non,
Car il ert jones damoisiaus.
D'un samit portret à oysiaus,
Qui ere tout à or batus,
Fu ses cors richement vestus.
Moult iert sa robe desguisée,
Et fu moult riche et encisée,
Et décopée par cointise;
Chauciés refu par grant mestrise⁸³⁰
D'uns solers décopés à las;
Par druerie et par solas

Li ot s'amie fet chapel
De roses qui moult li sist bel.
Savés-vous qui estoit s'amie?
Léesce qui nel' haoit mie,
L'envoisie, la bien chantans,
Qui dès lors qu'el n'ot que sept ans
De s'amor li donna l'otroi;
Déduit la tint parmi le doi840
A la karole, et ele lui,
Bien s'entr'amoient ambedui:
Car il iert biaux, et ele bele,
Bien ressembloit rose novele
De sa color. S'ot la char tendre,
Qu'en la li péust toute fendre
A une petitete ronce.
Le front ot blanc, poli, sans fronce,
Les sorcis bruns et enarchiés,
Les yex gros et si envoisiés,850
Qu'il rioient tousjors avant
Que la bouchete par convant.
Je ne vous sai du nés que dire,
L'en nel' féist pas miex de cire.
Ele ot la bouche petitete,
Et por baisier son ami, preste;
Le chief ot blons et reluisant.
Que vous iroie-je disant?
Bele fu et bien atornée;
D'ung fil d'or ere galonnée,860
S'ot ung chapel d'orfrois tout nuef;
Je qu'en oi véu vint et nuef,
A nul jor mès véu n'avoie
Chapel si bien ouvré de soie.
D'un samit qui ert tous dorés
Fu ses cors richement parés,
De quoi son ami avoit robe,
Si en estoit assés plus gobe.
A li se tint de l'autre part
Li Diex d'Amors, cil qui départ870
Amorettes à sa devise.
C'est cil qui les amans justise,
Et qui abat l'orguel des gens,
Et si fait des signors sergens,
Et des dames refait bajesses,
Quant il les trove trop engresses.
Li Diex d'Amors, de la façon,
Ne ressembloit mie garçon:
De beaulté fist moult à prisier,
Mes de sa robe devisier880

Criens durement qu'encombré soie.
Il n'avoit pas robe de soie,
Ains avoit robe de floretes,
Fete par fines amorettes
A losenges, à escuciaus,
A oiselés, à lionciaus,
Et à bestes et à liépars;
Fu la robe de toutes pars
Portraite, et ovrée de flors
Par diverseté de colors.⁸⁹⁰
Flors i avoit de maintes guises
Qui furent par grant sens assises;
Nulle flor en esté ne nest
Qui n'i soit, neis flor de genest,
Ne violete, ne parvanche,
Ne fleur inde, jaune ne blanche;
Si ot par leus entremeslées
Foilles de roses grans et lées.
Il ot où chief ung chapelet
De roses; mès rossignolet⁹⁰⁰
Qui entor son chief voletoient,
Les foilles jus en abatoient:
Car il iert tout covers d'oisiaus,
De papegaus, de rossignaus,
De calandres et de mesanges;
Il sembloit que ce fust uns anges
Qui fust tantost venus du ciau.
Amors avoit ung jovenciau
Qu'il faisoit estre iluec delés;
Douz-Regard estoit apelés.⁹¹⁰
Ici bachelers regardoit
Les caroles, et si gardoit
Au Diex d'Amors deux ars turquois.
Li uns des ars si fu d'un bois
Dont li fruit iert mal savorés;
Tous plains de nouz et bocerés
Fu li ars dessous et dessore,
Et si estoit plus noirs que mores.
Li autres ars fu d'un plançon
Longuet et de gente façon;⁹²⁰
Si fu bien fait et bien dolés,
Et si fu moult bien pipelés.
Dames i ot de tous sens pointes,
Et valés envoisiés et cointes.
Ices deux ars tint Dous-Regars
Qui ne sembloit mie estre gars,
Avec dix des floiches son mestre.
Il en tint cinq en sa main destre;

Mès moult orent ices cinq floiches
Les penons bien fais, et les coiches:930
Si furent toutes à or pointes,
Fors et tranchans orent les pointes,
Et aguës por bien percier,
Et si n'i ot fer ne acier;
Onc n'i ot riens qui d'or ne fust,
Fors que les penons et le fust:
Car el furent encarrelées
De sajetes d'or barbelées.
La meillore et la plus isnele
De ces floiches, et la plus bele,940
Et cele où li meillor penon
Furent entés, Biautes ot non.
Une d'eles qui le mains blece,
Ot non, ce m'est avis, Simplece.
Une autre en i ot apelée
Franchise; cele iert empenée
De Valor et de Cortoisie.
La quarte avoit non Compaignie:
En cele ot moult pesant sajete.
Ele n'iert pas d'aler loing preste;950
Mès qui de près en vosist traire,
Il en péust assez mal faire.
La quinte avoit non Biau-Semblant,
Ce fut toute la mains grévant.
Ne porquant el fait moult grant plaie;
Mès cis atent bonne menaie,
Qui de cele floiche est plaiés,
Ses maus en est mielx emplaiés;
Car il puet tost santé atendre,
S'en doit estre sa dolor mendre.960
Cinq floiches i ot d'autre guise,
Qui furent ledes à devise:
Li fust estoient et li fer
Plus noirs que déables d'enfer.
La premiere avoit non Orguex,
L'autre qui ne valoit pas miex,
Fu apelée Vilenie;
Icele fu de felonie
Toute tainte et envenimée.
La tierce fu Honte clamée,970
Et la quarte Desesperance:
Novel-Penser fu sans doutance
Apelée la darreniere.
Ces cinq floiches d'une maniere
Furent, et moult bien resem blables;
Moult par lor estoit convenables

Li uns des arcs qui fu hideus,
Et plains de neus, et eschardeus;
Il devoit bien tiex floiches traire,
Car el erent force et contraire⁹⁸⁰
As autres cinq floiches sans doute.
Mès ne diré pas ore toute
Lor forces, ne lor poestés.
Bien vous sera la verités
Contée, et la sénefiance
Nel'metré mie en obliance;
Ains vous dirai que tout ce monte,
Ainçois que je fine mon conte.
Or revendrai à ma parole:
Des nobles gens de la karole⁹⁹⁰
M'estuet dire les contenances,
Et les façons et les semblances.
Li Diex d'Amors se fu bien pris
A une dame de haut pris,
Et delez lui iert ajoustés:
Icele dame ot non Biautés,
Ainsinc cum une des cinq fleches.
En li ot maintes bonnes teches:
El ne fu obscure, ne brune,
Ains fu clere comme la lune,¹⁰⁰⁰
Envers qui les autres estoiles
Resemblent petites chandoiles.
Tendre ot la char comme rousée,
Simple fu cum une espousée,
Et blanche comme flor de lis;
Si ot le vis cler et alis,
Et fu greslete et alignie;
Ne fu fardée ne guignie:
Car el n'avoit mie mestier
De soi tifer ne d'afetier.¹⁰¹⁰
Les cheveus ot blons et si lons
Qu'il li batoient as talons;
Nez ot bien fait, et yelx et bouche.
Moult grant douçor au cuer me touche,
Si m'aïst Diex, quant il me membre
De la façon de chascun membre
Qu'il n'ot si bele fame où monde.
Briément el fu jonete et blonde,
Sade, plaisant, aperte et cointe,
Grassete et grele, gente et jointe.¹⁰²⁰
Près de Biauté se tint Richece,
Une dame de grant hautece,
De grant pris et de grant affaire.
Qui à li ne as siens meffaire

Osast riens par fais, ou par dis,
Il fust moult fiers et moult hardis;
Qu'ele puet moult nuire et aidier.
Ce n'est mie ne d'ui ne d'ier
Que riches gens ont grant poissance
De faire ou aïde, ou grévance.1030
Tuit li greignor et li menor
Portoient à Richece honor:
Tuit baoient à li servir,
Por l'amor de li deservir;
Chascuns sa dame la clamoit,
Car tous li mondes la cremoit;
Tous li mons iert en son dangier.
En sa cort ot maint losengier,
Maint traïtor, maint envieus:
Ce sunt cil qui sunt curieus1040
De desprisier et de blasmer
Tous ceus qui font miex à amer.
Par devant, por eus losengier,
Loent les gens li losengier;
Tout le monde par parole oignent,
Mès lor losenges les gens poignent
Par derriere dusques as os,
Qu'il abaissent des bons les los,
Et desloent les aloés,
Et si loent les desloés,1050
Maint prodombres ont encusés,
Et de lor honor reculés
Li losengier par lor losenges;
Car il font ceus des cors estranges
Qui déussent estre privés:
Mal puissent-il estre arivés
Icil losengier plain d'envie!
Car nus prodons n'aime lor vie.
Richece ot une porpre robe,
Ice ne tenés mie à lobe,1060
Que je vous di bien et afiche
Qu'il n'ot si bele, ne si riche
Où monde, ne si envoisie.
La porpre fu toute orfroisie;
Si ot portraites à orfrois
Estoires de dus et de rois.
Si estoit au col bien orlée
D'une bende d'or néélée
Moult richement, sachiés sans faille.
Si i avoit tretout à taille1070
De riches pierres grant plenté
Qui moult rendoient grant clarté.

Richece ot ung moult riche ceint
Par desus cele porpre ceint;
La boucle d'une pierre fu
Qui ot grant force et grant vertu:
Car cis qui sor soi la portoit,
Nes uns venins ne redotoit:
Nus nel pooit envenimer,
Moult faisoit la pierre à aimer. 1080
Ele vausist à ung prodomme
Miex que trestous li ors de Romme.
D'une pierre fu li mordens,
Qui garissoit du mal des dens;
Et si avoit ung tel éur,
Que cis pooit estre asséur
Tretous les jors de sa véue,
Qui à géun l'avoit véue.
Li clou furent d'or esmeré,
Qui erent el tissu doré; 1090
Si estoient gros et pesant,
En chascun ot bien ung besant.
Richece ot sus ses treces sores
Ung cercle d'or; onques encores
Ne fu si biaux véus, ce cuit,
Car il fu tout d'or fin recuit;
Mès cis seroit bons devisierres
Qui vous sauroit toutes les pierres,
Qui i estoient, devisier,
Car l'en ne porroit pas prisier 1100
L'avoir que les pierres valoient,
Qui en l'or assises estoient.
Rubis i ot, saphirs, jagonces,
Esmeraudes plus de dix onces.
Mais devant ot, par grant mestrise,
Une escharboucle où cercle assise,
Et la pierre si clere estoit,
Que maintenant qu'il anuitoit,
L'en s'en véist bien au besoing
Conduire d'une liue loing. 1110
Tel clarté de la pierre yssoit,
Que Richece en resplendissoit
Durement le vis et la face,
Et entor li toute la place.
Richece tint parmi la main
Ung valet de grant biauté plain,
Qui fu ses amis veritiez.
C'est uns hons qui en biaux ostiez
Maintenir moult se délitoit.
Cis se chauçoit bien et vestoit, 1120

Si avoit les chevaus de pris;
Cis cuidast bien estre repris
Ou de murtre, ou de larrecin,
S'en s'estable eüst ung roucin.
Por ce amoit-il moult l'acointance
De Richece et la bien-voillance,
Qu'il avoit tous jors en porpens
De demener les grans despens,
Et el les pooit bien soffrir,
Et tous ses despens maintenir; 1130
El li donnoit autant deniers
Cum s'el les puisast en greniers.
Après refu Largece assise,
Qui fu bien duite et bien aprise
De faire honor, et de despendre:
El fu du linage Alexandre;
Si n'avoit-el joie de rien
Cum quant el pooit dire, 'tien.'
Neis Avarice la chétive
N'ert pas si à prendre ententive 1140
Cum Largece ere de donner;
Et Diex li fesoit foisonner
Ses biens si qu'ele ne savoit
Tant donner, cum el plus avoit.
Moult a Largece pris et los;
Ele a les sages et les fos
Outréement à son bandon,
Car ele savoit fere biau don;
S'ainsinc fust qu'aucuns la haïst,
Si cuit-ge que de ceus féist 1150
Ses amis par son biau servise;
Et por ce ot-ele à devise
L'amor des povres et des riches.
Moult est fos haus homs qui est chiches!
Haus homs ne puet avoir nul vice,
Qui tant li griet cum avarice:
Car hons avers ne puet conquerre
Ne seignorie ne grant terre;
Car il n'a pas d'amis plenté,
Dont il face sa volenté. 1160
Mès qui amis vodra avoir
Si n'ait mie chier son avoir,
Ains par biaux dons amis acquiere:
Car tout en autretel maniere
Cum la pierre de l'aïment
Trait à soi le fer soutilment,
Ainsinc atrait les cuers des gens
Li ors qu'en donne et li argens.

Largece ot robe toute fresche
D'une porpre Sarrazinesche; 1170
S'ot le vis bel et bien formé;
Mès el ot son col deffermé,
Qu'el avoit iluec en présent
A une dame fet présent,
N'avoit gueres, de son fermal,
Et ce ne li séoit pas mal,
Que sa cheveçaille iert overte,
Et sa gorge si discoverte,
Que parmi outre la chemise
Li blanchioit sa char alise. 1180
Largece la vaillant, la sage,
Tint ung chevalier du linage
Au bon roy Artus de Bretagne;
Ce fu cil qui porta l'enseigne
De Valor et le gonfanon.
Encor est-il de tel renom,
Que l'en conte de li les contes
Et devant rois et devant contes.
Cil chevalier novelement
Fu venus d'ung tornoiement, 1190
Où il ot faite por s'amie
Mainte joustes et mainte envaie,
Et percié maint escu bouclé,
Maint hiaume i avoit desserclé,
Et maint chevalier abatu,
Et pris par force et par vertu.
Après tous ceus se tint Franchise,
Qui ne fu ne brune ne bise,
Ains ere blanche comme nois;
Et si n'ot pas nés d'Orlenois, 1200
Ainçois l'avoit lonc et traitis,
Iex vairs rians, sorcis votis:
S'ot les chevous et blons, et lons,
Et fu simple comme uns coulons.
Le cuer ot dous et debonnaire:
Ele n'osast dire ne faire
A nuli riens qu'el ne déust;
Et s'ele ung homme cognéust
Qui fust destrois por s'amitié,
Tantost éust de li pitié, 1210
Qu'ele ot le cuer si pitéable,
Et si dous et si amiable,
Que se nus por li mal traisist,
S'el ne li aidast, el crainsist
Qu'el féist trop grant vilonnie.
Vestue ot une sorquanie,

Qui ne fu mie de borras:
N'ot si bele jusqu'à Arras;
Car el fu si coillie et jointe,
Qu'il n'i ot une seule pointe1220
Qui à son droit ne fust assise.
Moult fu bien vestue Franchise;
Car nule robe n'est si bele
Que sorquanie à damoisele.
Fame est plus cointe et plus mignote
En sorquanie que en cote:
La sorquanie qui fu blanche,
Senefioit que douce et franche
Estoit cele qui la vestoit.
Uns bachelers jones s'estoit1230
Pris à Franchise lez à lez,
Ne soi comment ert apelé,
Mès biaux estoit, se il fust ores
Fiex au seignor de Gundesores.
Après se tenoit Courtoisie,
Qui moult estoit de tous prisie,
Si n'ere orgueilleuse ne fole.
C'est cele qui à la karole
La soe merci m'apela
Ains que nule, quant je vins là.1240
El ne fu ne nice, n'umbrage,
Mès sages auques sans outrage,
De biaux respons et de biaux dis,
Onc nus ne fu par li laidis,
Ne ne porta nului rancune.
El fu clere comme la lune
Est avers les autres estoiles
Qui ne ressemblent que chandoiles.
Faitisse estoit et avenant,
Je ne sai fame plus plaisant.1250
Ele ere entoutes cors bien digne
D'estre emperieris, ou roïne.
A li se tint uns chevaliers
Aointables et biaux parliers,
Qui sot bien faire honor as gens.
Li chevaliers fu biaux et gens,
Et as armes bien acesmés,
Et de s'amie bien amés.
La bele Oiseuse vint après,
Qui se tint de moi assés près.1260
De cele vous ai dit sans faille
Toute la façon et la taille;
Jà plus ne vous en iert conté,
Car c'est cele qui la bonté

Me fist si grant qu'ele m'ovri
Le guichet del vergier flori.
Après se tint mien esciant,
Jonesce, au vis cler et luisant,
Qui n'avoit encores passés,
Si cum je cuit, douze ans d'assés.1270
Nicete fu, si ne pensoit
Nul mal, ne nul engin qui soit;
Mès moult iert envoisie et gaie,
Car jone chose ne s'esmaie
Fors de joer, bien le savés.
Ses amis iert de li privés
En tel guise, qu'il la besoit
Toutes les fois que li plesoit,
Voians tous ceus de la karole:
Car qui d'aus deus tenist parole,1280
Il n'en fussent jà vergondeus,
Ains les véissiés entre aus deus
Baisier comme deus columbiaus.
Le valés fu jones et biaux,
Si estoit bien d'autel aage
Cum s'amie, et d'autel corage.
Ainsi karoloient ilecques,
Ceste gens, et autres avecques,
Qui estoient de lor mesnies,
Franches gens et bien enseignies,1290
Et gens de bel afetement
Estoient tuit communément.
Quant j'oi véues les semblances
De ceus qui menoient les dances,
J'oi lors talent que le vergier
Alasse véoir et cerchier,
Et remirer ces biaux moriers,
Ces pins, ces codres, ces loriers.
Les karoles jà remanoient,
Car tuit li plusors s'en aloient1300
O lor amies umbroier
Sous ces arbres por dosnoier.
Diex, cum menoient bonne vie!
Fox est qui n'a de tel envie;
Qui autel vie avoir porroit,
De mieudre bien se sofferroit,
Qu'il n'est nul greignor paradis
Qu'avoir amie à son devis.
D'ilecques me parti atant,
Si m'en alai seus esbatant1310
Par le vergier de ça en là;
Et li Diex d'Amors apela

Tretout maintenant Dous-Regart:
N'a or plus cure qu'il li gart
Son arc: donques sans plus atendre
L'arc li a commandé à tendre,
Et cis gaires n'i atendi,
Tout maintenant l'arc li tendi,
Si li bailla et cinq sajetes
Fors et poissans, d'aler loing prestes.1320
Li Diex d'Amors tantost de loing
Me prist à suivre, l'arc où poing.
Or me gart Diex de mortel plaie!
Se il fait tant que à moi traie,
Il me grevera moult forment.
Je qui de ce ne soi noient,
Vois par la vergier à délivre,
Et cil pensa bien de moi sivre;
Mès en nul leu ne m'arresté,
Devant que j'oi par tout esté.1330
Li vergiers par compasséure
Si fu de droite quarréure,
S'ot de lonc autant cum de large;
Nus arbres qui soit qui fruit charge,
Se n'est aucuns arbres hideus,
Dont il n'i ait ou ung, ou deus
Où vergier, ou plus, s'il avient.
Pomiers i ot, bien m'en sovient,
Qui chargoient pomes grenades,
C'est uns fruis moult bons à malades;1340
De noiers i ot grant foison,
Qui chargoient en la saison
Itel fruit cum sunt nois mugades,
Qui ne sunt ameres, ne fades;
Alemandiers y ot planté,
Et si ot où vergier planté
Maint figuier, et maint biau datier;
Si trovast qu'en éüst mestier,
Où vergier mainte bone espice,
Cloz de girofle et requelice,1350
Graine de paradis novele,
Citoal, anis, et canele,
Et mainte espice délitable,
Que bon mengier fait après table.
Où vergier ot arbres domesches,
Qui chargoient et coins et pesches,
Chataignes, nois, pommes et poires,
Nefles, prunes blanches et noires,
Cerises fresches vermeilletes,
Cormes, alies et noisetes;1360

De haus loriers et de haus pins
Refu tous pueplés li jardin,
Et d'oliviers et de ciprés,
Dont il n'a gaires ici prés;
Ormes y ot branchus et gros,
Et avec ce charmes et fos,
Codres droites, trembles et chesnes,
Erables haus, sapins et fresnes.
Que vous iroie-je notant?
De divers arbres i ot tant,1370
Que moult en seroie encombrés,
Ains que les éusse nombrés.
Sachiés por voir, li arbres furent
Si loing à loing cum estre durent.
Li ung fu loing de l'autre assis
Plus de cinq toises, ou de sis:
Mès li rain furent lonc et haut,
Et por le leu garder de chaut,
Furent si espés par deseure,
Que li solaus en nesune eure1380
Ne pooit à terre descendre

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FRAGMENT B.

Whan I had smelled the savour
swote,
No wille hadde I fro thens yit go,
But somdel neer it wente I tho,
To take it; but myn hond, for drede,
Ne dorste I to the rose bede, 1710
For [thistels](#) sharpe, of many
maneres,
Netles, thornes, and hoked breres;
[\[Ful\]](#) muche they distourbled me, [\[1\]](#)
For sore I dradde to harmed be.
The God of Love, with bowe
bent, 1715
That al day set hadde his talent
To pursuen and to spyen me,
Was standing by a fige-tree.
And whan he sawe how that I
Had chosen so ententifly 1720
The [botoun](#) , more unto my pay [\[1\]](#)
Than any other that I say,
He took an arowe ful sharply whet,
And in his bowe whan it was set,
He streight up to his ere
drough 1725
The stronge bowe, that was so
tough,
And [shet](#) at me so wonder smerte,
That through [myn eye](#) unto myn
herte
The takel smoot, and depe it wente.
And ther-with-al such cold me
hente, 1730
That, under clothes warme and
softe,
[Sith](#) that day I have chevered ofte.
Whan I was hurt thus in [\[that\]](#)
stounde,
I fel doun plat unto the grounde.
Myn herte failed and feynted
ay, 1735
And long tyme [\[ther\]](#) a-swone I [lay](#) .
But whan I com out of swoning,
And hadde wit, and my feling,
I was al maat, and wende ful wel

Of blood have loren a ful gret
del.1740
But certes, the arowe that in me
stood
Of me ne drew no drope of blood,
For-why I found my wounde al
[dreye](#) .
Than took I with myn hondis tweye
The arowe, and ful fast out it
plight,1745
And in the pulling sore I sight.
So at the last the shaft of tree
I drough out, with the fethers three.
But [yet](#) the hoked heed, y-wis,
The [whiche](#) Beautee callid is,1750
Gan so depe in myn herte passe,
That I it mighte nought arace;
But in myn herte stille it stood,
Al bledde I not a drope of blood.
I was bothe anguissous and
trouble1755
For the peril that I saw double;
I niste what to seye or [do](#) ,

1758. *Both* two (!).

Ne gete a leche my woundis to;
For neithir thurgh gras ne rote,
Ne hadde I help of hope ne
bote.1760
But to the [botoun](#) ever-mo
Myn herte drew; for al my wo,
My thought was in non other thing.
For hadde it been in my keping,
It wolde have brought my lyf
agayn.1765
For [certeinly](#) , I dar wel seyn,
The sight only, and the savour,
Alegged mucche of my langour.
Than gan I for to drawe me
Toward the botoun fair to see;1770
And Love hadde gete him, in [\[a\]](#)
throwe,
Another arowe into his bowe,
And for to shete gan him dresse;
The arowis name was Simplesse.
And whan that Love gan nyghe me
nere,1775

He drow it up, withouten were,^[1]
And shet at me with al his might,
So that this arowe anon-right
Thourghout [\[myn\]](#) eigh, as it was
founde,
Into myn herte hath maad a
wounde.1780
Thanne I anoon dide al my craft
For to drawen out the shafte,
And ther-with-al I sighed eft.
But in myn herte the heed was left,
Which ay encresid my desyre,1785
Unto the [botoun](#) drawe nere;
And ever, mo that me was wo,
The more desyr hadde I to go
Unto the roser, where that grew
The fresshe botoun so bright of
hewe.1790
Betir me [were](#) have leten be;
But it bihoved nedes me
To don right as myn herte bad.
For ever the body must be lad
Aftir the herte; in wele and wo,1795
Of force togidre they must go.
But never this archer wolde [fyne](#)
To shete at me with alle his [pyne](#) ,
And for to make me to him mete.
The thridde arowe he gan to
shete,1800
Whan best his tyme he mighte
espye,
The which was named Curtesye;
Into myn herte it dide avale.
A-swone I fel, bothe deed and pale;
Long tyme I lay, and stired
nought,1805
Til I abraid out [of](#) my thought.
And faste than I avysed me
To [drawen](#) out the shafte of tree;
But ever the heed was left bihinde
For ought I couthe pulle or
winde.1810
So sore it [stikid](#) whan I was hit,
That by no craft I might it flit;
But anguissous and ful of thought,
I [felte](#) such wo, my wounde ay
wrought,
That somoned me alway to go1815

Toward the rose, that plesed me so;
But I ne durste in no manere,
Bicause the archer was so nere.
For evermore gladly, as I rede,
Brent child of fyr hath muche
drede. [\[1\]](#)1820

And, certis yit, for al my peyne,
Though that I sigh yit arwis reyne,
And grounde quarels sharpe of
stele,

Ne for no payne that I might fele,
Yit might I not my-silf
withholde1825

The faire roser to biholde;
For Love me yaf sich hardement
For to fulfille his comaundement.
Upon my feet I roos up than
Feble, as a forwoundid man;1830
And forth to gon [my] might I sette,
And for the archer nolde I lette.

Toward the roser fast I drow;
But thornes sharpe mo than y-now
Ther were, and also thistels
thikke,1835

And breres, brimme for to prikke,
That I ne mighte gete grace
The rowe thornes for to passe,
To sene the roses fresshe of hewe.
I must abide, though it me
rewe,1840

The hegge aboute so thikke was,
That closid the roses in compas.
But o thing lyked me right wele;
I was so nygh, I mighte fele
Of the [botoun](#) the swote odour,1845
And also see the fresshe colour;
And that right gretly lyked me,
That I so neer it [mighte](#) see.
Sich Ioye anoon therof hadde I,
That I forgat my malady.1850

To [sene](#) [it] hadde I sich delyt,
Of sorwe and angre I was al quit,
And of my woundes that I had [thar](#)
;[\[1\]](#)

For no-thing lyken me might [mar](#)
Than dwellen by the roser ay,1855
And [thennes](#) never to passe away.
But whan a whyle I had be [thar](#) ,

The God of Love, which al to-shar
Myn herte with his arwis kene,
[Caste](#) him to yeve me woundis
grene.1860
He shet at me ful hastily
An arwe named Company,
The [whiche](#) takel is ful able
To make these ladies merciable.
Than I anoon gan chaungen
hewe1865
For grevaunce of my wounde newe,
That I agayn fel in swoning,
And sighed sore in compleyning.
Sore I compleyned that my sore
On me gan greven more and
more.1870
I had non hope of allegeaunce;[\[\]](#)
So nigh I drow to desperaunce,
I rought of [dethe](#) ne of lyf,
[Whither](#) that love wolde me dryf.
If me a martir wolde he make,1875
I might his power nought forsake.
And whyl for anger thus I wook,
The God of Love an arowe took;
Ful sharp it was and [\[ful\]](#) pugnaunt,
And it was callid Fair-
Semblaunt,1880
The which in no wys wol consente,
That any lover him repente
To serve his love with herte and
alle,
For any peril that may bifalle.
But though this arwe was kene
grounde1885
As any rasour that is founde,
To cutte and kerve, at the poynt,
The God of Love it hadde anynt
With a precious oynement,
Somdel to yeve aleggement1890
Upon the woundes that he had
Through the body in my herte [maad](#)
,
To helpe hir sores, and to cure,
And that they may the bet endure.
But yit this arwe, [withoute](#)
more,1895
Made in myn herte a large sore,
That in ful gret peyne I abood.

But ay the oynement wente abroad;
Throughout my woundes large and
wyde
It spredde aboute in every
syde;1900
Through whos vertu and whos
might
Myn herte Ioyful was and light.
I had ben deed and al to-shent
But for the precious oynement.
The shaft I drow out of the
arwe,1905
Roking for wo right wondir
narwe;[\[1\]](#)
But the heed, which made me
smerte,
Lefte bihinde in myn herte
With other foure, I dar wel say,[\[1\]](#)
That never wol be take away;1910
But the oynement halp me wele.
And yit sich sorwe dide I fele,

Transpose 1913, 4?

That al-day I chaunged hewe,
Of my woundes fresshe and newe,
As men might see in my
visage.1915
The arwis were so fulle of rage,
So variaunt of diversitee,
That men in everich mighte see
Bothe gret anoy and eek swetnesse,
And Ioye meynt with
bittirnesse.1920
Now were they esy, now were they
wood,
In [hem](#) I felte bothe harm and good;
Now sore without aleggement,
Now [softening](#) with oynement;
It [softned](#) here, and [prikked](#)
there,1925
Thus ese and anger togider were.
The God of Love deliverly
Com lepard to me hastily,
And seide to me, in gret [rape](#) ,
'Yeld thee, for thou may not
escape!1930
May no defence availe thee here;

Therefore I rede mak no daungere.
If thou wolt yelde thee [hastily](#) ,
Thou shalt [\[the\]](#) rather have mercy.
He is a fool in sikernesse,1935
That with daunger or stoutnesse
Rebellith ther that he shulde plese;
In such folye is litel ese.
Be meek, wher thou must nedis
bowe;
To stryve ageyn is nought thy
prowe.1940
Come at ones, and have y-do,
For I wol that it be so.
Than yeld thee here debonairly.’
And I answerid ful humbly,
‘Gladly, sir; at your bidding,1945
I wol me yelde in [alle](#) thing.
To your servyse I wol me take;
For god defende that I shulde make
Ageyn your bidding resistence;
I wol not doon so gret offence;1950
For if I dide, it were no skile.
Ye may do with me what ye wile,
Save or spille, and also sloo;
Fro you in no wyse may I go.
My lyf, my deth, is in your
honde,1955
I may not laste out of your bonde.
Pleyn at your list I yelde me,
Hoping in herte, that sumtyme ye
Comfort and ese shulle me sende;
Or ellis shortly, this is the
ende,1960
Withouten helthe I moot ay dure,
Bu -if ye take me to your cure.[\[\]](#)
Comfort or helthe how shuld I have,
Sith ye me hurte, but ye me save?
The helthe of [lovers](#) moot be
founde1965
Wher-as they token firste hir
wounde.
And if ye list of me to make
Your prisoner, I wol it take
Of herte and wil, fully at gree.
Hoolly and pleyn I yelde me,1970
[Withoute](#) feyning or feyntyse,
To be governed by your empryse.
Of you I here so much prys,

I wol ben hool at your devys
For to fulfille your lyking¹⁹⁷⁵
And repente for no-thing,
Hoping to have yit in som tyde
Mercy, of that [that] I abyde.⁷
And with that covenaut yeld I me,
Anoon doun kneling upon my
knee,¹⁹⁸⁰
Profering for to kisse his feet;
But for no-thing he wolde [me](#) lete,
And seide, 'I love thee bothe and
preyse,
[Sen](#) that thyn answer doth me ese,
For thou answerid so curteisly.¹⁹⁸⁵
For now I wot wel uttirly,
That thou art gentil, by thy speche.
For though a man fer wolde seche,
He shulde not finden, in certeyn,
No sich answer of no vileyn;¹⁹⁹⁰
For sich a word ne mighte nought
Isse out of a vilayns thought.
Thou shalt not lesen of thy speche,
For [\[to\]](#) thy helping wol I eche,
And eek encresen that I may.¹⁹⁹⁵
But first I wol that thou obay
Fully, for thyn avauntage,
Anon to do me here homage.
And [sithen](#) kisse thou shalt my
mouth,^[]
Which to no vilayn was never
couth²⁰⁰⁰
For to aproche it, ne for to touche;
For sauf [of](#) cherlis I ne vouche^[]
That they shulle never neigh it nere.
For curteys, and of fair manere,
Wel taught, and ful of
gentilnesse²⁰⁰⁵
He [muste](#) ben, that shal me [kisse](#) ,
And also of ful high fraunchyse,
That shal atteyne to that emprise.
And first of o thing warne I thee,
That peyne and gret adversitee²⁰¹⁰
He mot endure, and eek travaile,
That shal me serve, [without](#) faile.
But ther-ageyns, thee to comferte,
And with thy servise to desporte,
Thou mayst ful glad and Ioyful
be²⁰¹⁵

So good a maister to have as me,
And lord of so high renoun.^[1]
I bere of Love the [gonfanoun](#) ,
Of Curtesye the banere;
For I am of the silf manere,²⁰²⁰
Gentil, curteys, meek and free;
That who [\[so\]](#) ever ententif be
Me to honoure, doute, and serve,
And also that he him observe
Fro trespas and fro vilanye,²⁰²⁵
And him governe in curtesye
With wil and with entencioun;
For whan he first in my prisoun
Is caught, than muste he uttirly,
Fro [thennes-forth](#) ful bisily,²⁰³⁰
Caste him gentil for to be,
If he desyre helpe of me.’
Anoon [withouten](#) more delay,
Withouten daunger or affray,
I bicom his man anoon,²⁰³⁵
And gave him thanks many a oon,
And kneled doun with hondis
Ioynt,^[1]
And made it in my port ful [queynt](#) ;
The Ioye wente to myn herte rote.
Whan I had kissed his mouth so
swote,²⁰⁴⁰
I had sich mirthe and sich lyking,
It cured me of languisshing.
He askid of me than hostages:—
‘I have,’ he seide, ‘[taken](#) fele
homages^[1]
Of oon and other, where I have
been²⁰⁴⁵
[Disceyved](#) ofte, withouten wene.^[1]
These felouns, fulle of falsitee,
Have many sythes bigyled me,
And [through](#) falshede hir lust
acheved,
Wherof I repente and am
agreved.²⁰⁵⁰
And I hem gete in my daungere,^[1]
Hir falshed shulle they bye ful dere.
But for I love thee, I seye thee
pleyn,
I wol of thee be more certeyn;
For thee so sore I wol now
binde,²⁰⁵⁵

That thou away ne shalt not winde
For to denyen the covenaut,
Or doon that is not avenaunt.
That thou were fals it were gret
reuthe,
Sith thou semest so ful of
treuthe.'2060
'Sire, if thee list to undirstande,
I merveile thee asking this
demande.
For-why or wherfore shulde ye^[1]
Ostages or borwis aske of me,
Or any other sikirnesse,2065
Sith ye [wote](#) , in sothfastnesse,
That ye have me [surprysed](#) so,
And hool myn herte [taken](#) me fro,
That it wol do for me no-thing
But-if it be at your bidding?2070
Myn herte is yours, and myn right
nought,
As it bihoveth, in dede and thought,
Redy in alle to worche your wille,
Whether so [it](#) turne to good or ille.
So sore it lustith you to plesse,2075
No man therof may you [disseise](#) .^[1]
Ye have theron set sich Iustise,
That it is werreyd in many wise.
And if ye doute it nolde obeye,
Ye may therof do make a keye,2080
And holde it with you for ostage.'
'Now certis, this is noon outrage,'
Quoth Love, 'and fully I accord;
For of the body he is ful lord
That hath the herte in his [tresor](#)
;2085
Outrage it were to asken more.'
Than of his [aumener](#) he drough^[1]
A litel keye, fetys y-nough,
Which was of gold polissed clere,
And seide to me, 'With this keye
here2090
Thyn herte to me now wol I shette;
For al my Iowellis loke and knette^[1]
I binde under this litel keye,
That no wight may carye awaye;
This keye is ful of gret poeste.'2095
With which anoon he touchid me
Undir the syde ful softly,

That he myn herte sodeynly
Without [\[al\]](#) any had spered,[\[\]](#)
That yit right nought it hath me
dered.2100
Whan he had doon his wil al-out,
And I had put him out of dout,
'Sire,' I seide, 'I have right gret
wille
Your lust and plesaunce to fulfille.
Loke ye my servise take [at](#)
gree,2105
By thilke feith ye owe to me.
I seye nought for recreaundyse,
For I nought doute of your servyse.
[But](#) the servaunt traveileth in vayne,
That for to serven doth his
payne2110
Unto that lord, which in no wyse
Can him no thank for his servyse.'
Love seide, 'Dismaye thee nought,
Sin thou for sucour hast me sought,
In thank thy servise wol I take,2115
And high of [degree](#) I wol thee
make,
If wikkidnesse ne hindre thee;
But, as I hope, it shal nought be.
To worship no wight by aventure
May come, but-if he peyne
endure.2120
Abyde and suffre thy distresse;
That hurtith now, it shal be lesse;
I wot my-silf what may thee save,
What medicyne thou woldist have.
And if thy trouthe to me thou
kepe,2125
I shal unto thyn helping eke,
To cure thy woundes and make hem
clene,
Wher-so they be olde or grene;
Thou shalt be holpen, at
wordisfewe.
For certeynly thou shalt wel
shewe2130
Wher that thou servest with good
wille,
For to [complisshen](#) and fulfille
My comaundementis, day and
night,

Whiche I to lovers yeve of right. ’
‘Ah, sire, for goddis love,’ seide
I,2135
‘Er ye passe hens, ententifly
Your comaundementis to me ye
say,
And I shal kepe hem, if I may;
For hem to kepen is al my thought.
And if so be I wot hem nought,2140
Than may I [\[sinne\]](#) unwittingly. [\[\]](#)
Wherfore I pray you [enterely](#) ,
With al myn herte, me to lere,
That I trespasse in no manere.’
The god of love than chargid
me2145
Anoon, as ye shal here and see,
Word by word, by right emprise,
So as the Romance shal devyse.
The maister lesith his tyme to lere,
[Whan](#) the disciple wol not
here.2150
It is but veyn on him to swinke,
That on his lerning wol not thinke.
Who-so lust love, let him entende,
For now the Romance [ginneth](#)
[amende](#) . [\[\]](#)
Now is good to here, in fay,2155
If any be that can it say,
And poynte it as the resoun is
Set; for other-gate, y-wis,
It shal nought wel in alle thing
Be brought to good
undirstonding:2160
For a reder that poyntith ille [\[\]](#)
A good sentence may ofte spille.
The book is good at the ending,
Maad of newe and lusty thing;
For who-so wol the ending
here,2165
The crafte of love he shal now lere,
If that [he](#) wol so long abyde,
Til I this Romance may unhyde,
And undo the signifaunce
Of this dreame into
Romaunce. [\[\]](#)2170
The sothfastnesse that now is hid,
Without coverture shal be kid,
Whan I undon have this dreming,

Wherin no word is of lesing.
'Vilany, at the biginning,2175
I wol,' [sayd](#) Love, 'over alle thing,
Thou leve, if thou wolt [not] be
Fals, and trespasse [ageynes](#) me.
I curse and blame generally
Alle hem that loven vilany;2180
For vilany makith vilayn,
And by his dedis a cherle is seyn.
Thise vilayns arn [without](#) pitee,
Frendshipe, love, and al bounte.
I nil [receyveto](#) my servyse2185
Hem that ben vilayns of empryse.
'But undirstonde in thyn entent,
That this is not myn entendement,
To clepe no wight in no ages
Only gentil for his linages.[\[\]](#)2190
But who-so [\[that\]](#) is vertuous,
And in his port nought outrageous,
Whan sich oon thou seest thee
biforn,
Though he be not gentil born,
Thou mayst wel seyn, this is [a](#)
soth,2195
That he is gentil, bicause he doth
As longeth to a gentilman;
Of hem non other deme I can.
For certeynly, withouten drede,
A cherl is demed by his dede,2200
Of hye or lowe, as ye may see,
Or of what kinrede that he be.
Ne say nought, for noon yvel
wille,[\[\]](#)
Thing that is to holden stille;
It is no worship to misseye.2205
Thou mayst ensample take of
Keye,[\[\]](#)
That was somtyme, for misseying,
Hated bothe of olde and [ying](#) ;
As fer as Gaweyn, the worthy,
Was preysed for his curtesy,2210
Keye was hated, for he was fel,
Of word dispitous and cruel.
Wherfore be wyse and aqueyntable,
Goodly of word, and resonable
Bothe to lesse and eek to [mar](#) .2215
And whan thou comest ther men ar,
Loke that thou have in custom ay

First to salue [hem](#) , if thou may:
And if it falle, that of hem [som](#)
Salue thee first, be not [dom](#) ,2220
But quyte him curteisly anoon
Without abiding, er they goon.
'For no-thing eek thy tunge applye
To speke wordis of [ribaudy](#) .
To vilayn speche in no degree2225
Lat never thy lippe unbounden be.
For I nought holde him, in good
feith,
Curteys, that foule wordis seith.
And alle wimmen serve and preyse,
And to thy power hir honour
reyse.2230
And if that any missayere
Dispyse wimmen, that thou mayst
here,
Blame him, and bidde him holde
him stille.
And [set](#) thy might and al thy wille
Wimmen and ladies for to
plese,2235
And to do thing that may hem ese,
That they ever speke good of thee,
For so thou mayst best preyed be.
'Loke fro pryde thou kepe thee
wele;
For thou mayst bothe perceyve and
fele,2240
That pryde is bothe foly and sinne;
And he that pryde hath, him
withinne,
Ne may his herte, in no wyse,
Meken ne souplen to servyse.
For pryde is founde, in every
part,2245
Contrarie unto Loves art.
And he that loveth [trewely](#)
Shulde him contene lolily,
[Withouten](#) pryde in sondry wyse,
And him disgysen in
queyntyse.2250
For queynt array, [withouten](#) drede,
Is no-thing proud, who takith hede;
For fresh array, as men may see,
[Withouten](#) pryde may ofte be.

‘Mayntene thy-silf aftir thy
rent,2255
Of robe and eek of garnement;
For many sythe fair clothing
A man amendith in mich thing.
And loke alwey that they be shape,
What garnement that thou shalt
make.2260
Of him that can [\[hem\]](#) beste do,
With al that perteyneth therto.
Poyntis and slevs be wel sittand,
Right and [streightupon](#) the hand.
Of shoon and botes, newe and
faire,2265
Loke at the leest thou have a paire;
And that they sitte so fetisly,
That these [rude](#) may uttirly
Merveyle, sith that they sitte so
pleyn,
How they come on or of
ageyn.2270
Were [streite](#) gloves, with
[aumenere](#)^[1]
Of silk; and alwey with good chere
Thou yeve, if thou have richesse;
And if thou have nought, spend the
lesse.
Alwey be mery, if thou may,2275
But waste not thy good alway.
Have hat of floures fresh as May,
Chapelet of roses of [Whitsonday](#) ;^[1]
For sich array ne [cost](#) but lyte.^[1]
Thyn hondis wasshe, thy teeth make
whyte,^[1]2280
And let no filthe upon thee be.
Thy nailes blak if thou mayst see,
Voide it away deliverly,
And kembe thyn heed right Iolily.
[\[Fard\]](#) not thy visage in no
wyse,^[1]2285
For that of love is not thempryse;
For love doth haten, as I finde,
A beaute that cometh not of kinde.
Alwey in herte I rede thee
Glad and mery for to be,2290
And be as Ioyful as thou can;
Love hath no Ioye of sorowful man.
That yvel is ful of curtesye

That [\[lauhwith\]](#) in his maladye;[\[\]](#)
For ever of love the siknesse2295
Is meynd with swete and
bitternesse.[\[\]](#)
The sore of love is merveilous;
For now the lover [is] loyous,
Now can he pleyne, now can he
grone,
Now can he singen, now maken
mone.2300
To-day he pleyneth for hevinesse,[\[\]](#)
To-morowe he pleyeth for [Iolynesse](#)

.
The lyf of love is ful contrarie,
Which stoundemele can ofte varie.
But if thou canst [\[som\]](#) mirthis
make,2305
That men in gree wole gladly take,
Do it goodly, I comaunde thee;
For men sholde, wher-so-ever they
be,
Do thing that hem [\[best\]](#) sitting is,[\[\]](#)
For therof cometh good loos and
pris.2310
Wher-of that thou be vertuous,
Ne be not straunge ne daungerous.
For if that thou good rider be,
Prike gladly, that men may se.
In armes also if thou conne,2315
Pursue, [til](#) thou a name hast wonne.
And if thy voice be fair and clere,
Thou shalt maken [no](#) gret
daungere[\[\]](#)
Whan to singe they goodly preye;
It is thy worship for to obeye.2320
Also to you it longith ay
To harpe and giterne, daunce and
play;
For if he can wel foote and daunce,
It may him greetly do avaunce.
Among eek, for thy lady sake,2325
Songes and complayntes that thou
make;
For that wol [meve](#) [hem] in hir
herte,[\[\]](#)
Whan they reden of thy smerte.
Loke that no man for scarce thee
holde,

For that may greve thee
manyfolde.2330
Resoun wol that a lover be
In his yiftes more large and free
Than cherles that been not of
loving.
For who ther-of can any thing,
He shal be leef ay for to yeve,2335
In [\[Loves\]](#) lore who so wolde
leve;[\[\]](#)
For he that, through a sodeyn sight,
Or for a kissing, anon-right
Yaf hool his herte in wille and
thought,
And to him-silf kepith right
nought,2340
Aftir [\[swich yift\]](#) , [is](#) good resoun,[\[\]](#)
He yeve his good in abandoun.
'Now wol I shortly here reherce,
Of that [\[that\]](#) I have seid in verse,
Al the sentence by and by,2345
In wordis fewe compendiously,
That thou the [bet](#) mayst on hem
thinke,
Whether-so it be thou wake or
winke;
For [\[that\]](#) the wordis litel greve
A man to kepe, whanne it is
breve.2350
'Who-so with Love wol goon or
ryde
He mot be curteys, and void of
pryde,
Mery and fulle of Iolite,
And of largesse alosed be.[\[\]](#)
'First I Ioyne thee, [here](#) in
penaunce,2355
That ever, withoute repentaunce,
Thou set thy thought in thy loving,
To laste withoute repenting;
And thenke upon thy mirthis swete,
That shal folowe aftir whan ye
mete.2360
'And for thou trewe to love shalt be,
I wol, and [\[eek\]](#) comaunde thee,
That in oo place thou sette, al hool,
Thyn herte, withouten halfen dool,
For trecherie, [\[in\]](#) sikernesse;[\[\]](#)2365

For I lovede never doublenesse.
To many his herte that wol [depart](#) ,
Everiche shal have but litel [part](#) .
But of him drede I me right nought,
That in oo place settith his
thought.2370

Therefore in oo place it [sette](#) ,
And lat it never thennes [flette](#) .
For if thou yevest it in lening,
I holde it but a wrecchid thing:
Therefore yeve it hool and
quyte,2375

And thou shalt have the more
merite.
If it be lent, than aftir soon,
The bountee and the thank is doon;
But, in love, free yeven thing
Requyrith a gret guerdoning.2380
Yeve it in yift al quit fully,
And make thy yift debonairly;
For men that yift [\[wol\]](#) holde more
dere

That yeven [is](#) with gladsome chere.
That yift nought to preisen is2385
That man yeveth, maugre his. [\[\]](#)
Whan thou hast yeven thyn herte, as
I

Have seid thee here [\[al\]](#) openly,
Than adventures shulle thee falle,
Which harde and hevy been
withalle.2390

For ofte whan thou bithenkist thee
Of thy loving, wher-so thou be,
Fro folk thou must depart in hy,
That noon perceyve thy malady,

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

But hyde thyn harm thou must
alone,2395

And go forth sole, and make thy
mone.

Thou shalt no whyl be in oo stat,
But whylom cold and whylom hat;
Now reed as rose, now yelowe and
fade.

Such sorowe, I trowe, thou never
hade;2400

Cotidien, ne [\[yit\]](#) quarteyne,
It is nat so ful of peyne.
For ofte tymes it shal [falle](#)
In love, among thy peynes [alle](#) ,
That thou thy-self, al [holly](#) ,2405
Foryeten shalt so utterly,
That many tymes thou shalt be
Stille as an image of tree,
Dom as a stoon, without stering
Of foot or hond, without
speking.2410
Than, sone after al thy peyne,
To memorie shalt thou come ageyn,
[As](#) man abasshed wondre sore,
And after sighen more and more.
For wit thou wel, withouten
wene,2415
In swich astat ful oft have been
That have the yvel of love assayd,
Wher-through thou art so dismayd.
'After, a thought shal take thee so,
That thy love is to fer thee fro:2420
Thou shalt say, "God, what may
this be,
That I ne may my lady see?
Myne herte aloon is to her go,
And I abyde al sole in wo,
Departed fro myn owne
thought,2425
And with myne eyen see right
nought.
' "Alas, myn eyen [sende](#) I ne may,
My careful herte to convay!
Myn hertes gyde but they be,
I praise no-thing what ever they
see.2430
Shul they abyde thanne? nay;
But [goon visyte](#) without delay
That myn herte desyreth so.
For certeynly, but-if they go,
A fool my-self I may wel
holde,2435
Whan I ne see what myn herte
wolde.
Wherfore I wol gon her to [seen](#) ,
Or esed shal I never [been](#) ,
But I have som tokening."

Then gost thou forth without
dwelling;2440
But ofte thou faylest of thy desyre,
Er thou mayst come hir any nere,

2443. *G.begins again.*

And wastest in vayn thy passage.
Than fallest thou in a newe rage;
For want of sight thou ginnest
morne,2445
And homward pensif [dost](#) retorne.
In greet mischeef than shalt thou be,
For than agayn shal come to thee
Sighes and pleyntes, with newe wo,
That no icching prikketh so.2450
Who wot it nought, he may go lere
Of hem that byen love so dere.
'No-thing thyn herte appesen may,
That oft thou [wolt](#) goon and assay,
If thou mayst seen, by
aventure,2455
Thy lyves joy, thyn hertis cure;[\[\]](#)
So that, by grace if thou might
Atteyne of hir to have a sight,
Than shalt thou doon non other
dede
But with that sight thyn eyen
fede.2460
That faire fresh whan thou mayst
see,
Thyn herte shal so ravished be,
That never thou woldest, thy
thankis, lete,[\[\]](#)
Ne remove, for to see that swete.
The more thou seest in
sothfastnesse,2465
The more thou covetest [of](#) that
swetnesse;
The more thyn herte brenneth in fyr,
The more thyn herte is in desyr.
For who considreth every del,
It may be lykned wondir wel,2470
The peyne of love, unto a fere;[\[\]](#)
For ever [\[the\]](#) more thou neighest
nere
[Thought](#) , or who-so that it be,[\[\]](#)
For verray sothe I telle it thee,

The hatter ever shal thou
brenne,2475
As experience shal thee kenne.
Wher-so [\[thou\]](#) comest in any cost,
Who is next fyr, he brenneth most.
And yi

*[Here, at l. 4070 of the French text,
ends the work of G. de Lorris; and
begins the work of Jean de Meun.]*

Allas, in
wanhope?—nay,
pardee!
For I wol never
dispeired be.
If Hope me faile,
than am I4435
Ungracious and
unworthy;
In Hope I wol
comforted be,
For Love, whan he
bitaught hir me,
Seide, that Hope,
wher-so I go,
Shulde ay be [relees](#)
to my wo.4440
But what and she
my [balis](#) bete,
And be to me
curteis and swete?
She is in no-thing
ful certeyn.
Lovers she put in
ful gret peyn,
And makith hem
with wo to
dele.4445
Hir fair biheest
disceyveth fele,
For she wol bihote,
sikirly,
And failen aftir
[outrely](#) .
A! that is a ful
noyous thing!

For many a lover,
in loving,4450
Hangeth upon hir,
and trusteth fast,
Whiche lese hir
[travel](#) at the last.
Of thing to comen
she woot right
nought;
Therefore, if it be
wysly sought,
Hir counseille, foly
is to take.4455
For many tymes,
whan she wol make
A ful good
silogisme, I drede
That aftirward ther
shal in dede
Folwe an evel
conclusioun;
This [put](#) me in
confusioun.4460
For many tymes I
have it seen,
That many have
bigyled been,
For trust that they
have set in Hope,
Which fel hem
aftirward a-slope.[\[\]](#)
But [nathelesyit](#) ,
gladly she
wolde,4465
That he, that wol
him with hir holde,
Hadde alle tymes
[\[his\]](#) purpos clere,
Withoute deceyte,
or any were.
That she desireth
sikirly;
Whan I hir blamed,
I did foly.4470
But what awayleth
hir good wille,

Whan she [ne](#) may
staunche my
stounde ille?[\[1\]](#)
That helpith litel,
that she may do,
Outake biheest
unto my wo.
And heeste certeyn,
in no wyse,4475
Withoute yift, is
not to [pryse](#) .
Whan heest and
deed [a-sundir](#) varie,
They doon [\[me](#)
[have\]](#) a gret
contrarie.
Thus am I possed
up and down
With dool, thought,
and
confusioun;4480
Of my disece ther
is no noubre.
Daunger and
Shame me
encumbre,
[Drede](#) also, and
Ielousye,
And Wikked-
Tunge, ful of
envye,
Of whiche the
sharpe and cruel
ire4485
Ful oft me [put](#) in
gret martire.
They han my Ioye
fully let,
Sith Bialacoil they
have bishet
Fro me in prisoun
wikkidly,
Whom I love so
entirely,4490
That it wol my
bane be,
But I the [soner](#) may
him see.

And yit moreover,
wurst of alle,
Ther is set to kepe,
foule hir bifalle!
A rimpled vekke,
[fer](#) ronne in
age,4495
Frowning and
yelowe in hir
visage,
Which in awayte
lyth day and night,
That noon of hem
may have a sight.
Now moot my
sorwe enforced
be,[\[\]](#)
Ful soth it is, that
Love yaf me4500
Three wonder
yiftes of his grace,
Which I have lorn
now in this place,
Sith they ne may,
withoute drede
Helpen but litel,
who taketh hede.
For here availeth
no Swete-
Thought,4505
And Swete-Speche
helpith right
nought.
The thridde was
called Swete-
Loking,
That now is lorn,
without lesing.
[\[The\]](#) yiftes were
fair, but not forthy
They helpe me but
[simply](#) ,[\[\]](#)4510
But Bialacoil
[\[may\]](#) loosed be,
To gon at large and
to be free.
For him my lyf lyth
al in [dout](#) ,

But-if he come the
rather [out](#) .
Allas! I trowe it
wol not been!4515
For how shuld I
evermore him
seen?
He may not out,
and that is wrong,
Bicause the tour is
so strong.
How shulde he
out? by whos
prowesse,
Out of so strong a
forteresse?4520
By me, certeyn, it
nil be do;
God woot, I have
no wit therto!
But wel I woot I
was in rage,
Whan I to Love
dide homage.
Who was in cause,
in
sothfastnesse,[\[\]](#)4525
But hir-silf, dame
Idelnesse,
Which me
conveyed, thurgh
fair prayere,
To entre into that
fair [vergere](#) ?
She was to blame
me to leve,
The which now
doth me sore
greve.4530
A foolis word is
nought to trowe,
Ne worth an appel
for to lowe;[\[\]](#)
Men shulde him
snibbe bittirly,
At pryme temps of
his foly.

I was a fool, and
she me leved,4535
Thurgh whom I am
right nought
releved.
[She](#) accomplisshed
al my wil,
That now me
greveth wondir il.
Resoun me seide
what shulde falle.
A fool my-silf I
may wel calle,4540
That love [asyde](#) I
had not leyde,
And trowed that
dame Resoun
seyde.
Resoun had bothe
skile and right,
Whan she me
blamed, with al hir
might,
To medle of love,
that hath me
shent;4545
But certeyn now I
wol repent.
'And shulde I
repent? Nay, parde!
A fals traitour than
shulde I be.
The develles
[engins](#) wolde me
take, [\[\]](#)
If I my [\[lorde\]](#)
wolde forsake,4550
Or Bialacoil falsly
bitraye.
Shulde I at
mischeef hate him?
nay,
Sith he now, for his
curtesye,
Is in prisoun of
Ielousye.
Curtesye certeyn
dide he me,4555

So [muche](#) , it may
not yolden be,^[1]
Whan he the hay
passen me [lete](#) ,
To kisse the rose,
faire and swete;
Shulde I therfore
cunne him
maugree?^[1]
Nay, certeynly, it
shal not be;4560
For Love shal
never, [if god wil](#) ,
Here of me, thurgh
word or wil,
Offence or
complaynt, more or
lesse,
Neither of Hope
nor Idilnesse;
For certis, it were
wrong that I4565
Hated hem for hir
curtesye.
Ther is not ellis,
but suffre and
[thinke](#) ,
And waken whan I
shulde winke;^[1]
Abyde in hope, til
Love, thurgh
chaunce,
Sende me socour or
allegeaunce,4570
Expectant ay til I
may mete
To geten mercy of
that swete.
'Whylom I thinke
how Love to me
Seyde he wolde
[taken](#) atte gree^[1]
My servise, if
unpacience4575
Caused me to doon
offence.
He seyde, "In
thank I shal it take,

And high maister
eek thee make,
If wikkednesse ne
reve it thee;
But sone, I trowe,
that shal not
be.”4580

These were his
wordis by and by;
It semed he loved
me trewly.

Now is ther not but
serve him wele,
If that I [thinke](#) his
thank to fele.

My good, myn
harm, lyth hool in
me;4585

In Love may no
defaute be;
For trewe Love [ne](#)
failid never man.
Sothly, the faute
mot nedis than
(As God forbede!)
be founde in me,
And how it
cometh, I can not
see.4590

Now lat it goon as
it may go;
Whether Love wol
socoure me or slo,
He may do hool on
me his wil.

I am so sore
bounde him til,
From his servyse I
may not fleen;4595
For lyf and deth,
withouten wene,
Is in his hand; I
may not chese;
He may me do
bothe winne and
lese.

And sith so sore he
doth me greve,

Yit, if my lust he
wolde acheve⁴⁶⁰⁰
To Bialacoil
goodly to be,
I yeve no force
what felle on me.
For though I dye,
as I mot nede,
I praye Love, of his
goodlihede,
To Bialacoil do
gentilnesse,⁴⁶⁰⁵
For whom I live in
such distresse,
That I mote deyen
for penaunce.
But first, withoute
repentaunce,
I wol me confesse
in good entent,
And make in haste
my testament,⁴⁶¹⁰
As lovers doon that
felen smerte:—
To Bialacoil leve I
myn herte
Al hool, withoute
departing,
[Or](#) doublenesse of
repenting.'

Coment Raisoun Vient A L'Amant.

4615. Rubric *in
both.*

Thus as I made my
passage⁴⁶¹⁵
In compleynt, and
in cruel rage,
And I [not](#) wher to
finde a leche^[1]
That couthe unto
myn helping eche,
Sodeynly agayn
comen down

Out of hir tour I
saugh Resoun,4620
Discrete and [wys](#) ,
and ful plesaunt,
And of hir porte ful
avenaunt.
The [righte](#) wey she
took to me,
Which stood in
greet perplexite,
That was possed
in everyside,4625
That I nist where I
might abyde,
Til she, demurely
sad of chere,
Seide to me as she
[com](#) nere:—
'Myn owne freend,
art thou yit greved?
How is this quarel
yit acheved4630
Of Loves syde?
Anoon me telle;
Hast thou not yit of
love thy fille?
Art thou not wery
of thy servyse
That thee hath
[\[pyned\]](#) in sich
wyse?[\[1\]](#)
What Ioye hast
thou in thy
loving?4635
Is it swete or bitter
thing?
Canst thou yit
chese, lat me see,
What best thy
socour [mighte](#) be?
'Thou servest a ful
noble lord,
That maketh thee
thral for thy
reward,4640
Which ay renewith
thy turment,

With foly so he
hath thee blent.
Thou felle in
mischeef tilke
day,
Whan thou didest,
the sothe to say,
Obeyaunce and
eek homage;4645
Thou wroughtest
no-thing as the
sage.[\[1\]](#)
Whan thou bicam
his [liege](#) man,
Thou didist a gret
foly than;
Thou wistest not
what fel therto,
With what lord
thou haddist to
do.4650
If thou haddist him
wel knowe,
Thou haddist
nought be brought
so lowe;
For if thou wistest
what it were,
Thou noldist serve
him half a yeer,
Not a weke, nor
half a day,4655
Ne yit an hour
withoute delay,
Ne never [han]
[loved](#) paramours,
His lordship is so
ful of shoures.
Knowest him
ought?’

L’AMAUNT.

‘Ye, dame, parde!’

RAISOUN.

‘Nay, nay.’

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

L'AMAUNT.

'Yes, I.'

4660. Th. Yes; G. Yhis.

RAISOUN.

'Wherof, lat see?'4660

L'AMAUNT.

'Of that he seyde I shulde be

Glad to have sich lord as he,

And maister of sich seignory.'

RAISOUN.

'Knowist him no more?'

L'AMAUNT.

'Nay, certis, I,
Save that he yaf me rewles
there,4665
And wente his wey, I niste
where,

4667. *misnumbered* 4670
*in*M.

And I abood bounde in
balaunce.'

RAISOUN.

'Lo, there a noble
conisaunce![\[1\]](#)
But I wil that thou knowe
him now
Ginning and ende, sith that
thou4670

Art so anguisshous and
mate,
Disfigured out of [astate](#) ;
Ther may no wrecche have
more of wo,
Ne caitif noon enduren so.
It were to every man
sitting⁴⁶⁷⁵
Of his lord have
knowleching.
For if thou knewe him, out
of dout,
Lightly thou shulde escapen
out
Of the prisoun that marreth
thee.'

L'AMAUNT.

'[Ye](#), dame! sith my lord is
he,⁴⁶⁸⁰
And I his man, maad with
myn honde,^[]
I wolde right fayn
undirstonde
To [knowen](#) of what kinde
he be,
If [any](#) wolde enforme me.'

RAISOUN.

'I wolde,' seid
Resoun, 'thee
lere,⁴⁶⁸⁵
Sith thou to lerne
hast sich desire,
And shewe thee,
withouten fable,
A thing that is not
demonstrable.
Thou shalt [\[here
lerne\]without
science,](#)^[]
And knowe,
[withoute](#)
experience,⁴⁶⁹⁰
The thing that may
not knowen be,

Ne wist ne shewid
in no degree.
Thou mayst the
sothe of it not
witen,
Though in thee it
were writen.
Thou shalt not
knowe therof
more4695
Whyle thou art
reuled by his lore;
But unto him that
love wol flee,[\[1\]](#)
The knotte may
unclosed be,
Which hath to thee,
as it is founde,
So long be [knet](#)
and not
unbounde.4700
Now sette wel thyn
entencioun,
To here of love
discripcioun.
'Love, it is an
hateful pees,
A free acquitaunce,
without relees,
[\[A trouthe\]](#) , [fret](#)
full of falshede,[\[1\]](#)
A sikernesse, al set
in drede;4706
In herte is a
dispeiring hope,
And fulle of hope,
it is wanhope;
Wyse woodnesse,
and [wood](#) resoun,
A swete [peril](#) , in to
droune,4710
An hevy birthen,
light to bere,
A wikked wawe
away to [were](#) .[\[1\]](#)
It is [Caribdis](#)
perilous,[\[1\]](#)

Disagreable and
gracious.
It is discordaunce
that can
accorde,4715
And accordaunce
to discorde.
It is cunning
withoute science,
Wisdom withoute
sapience,
Wit withoute
discrecioun,
Havoir, withoute
possessioun.^[1]4720
It is [sike](#) hele and
hool [siknesse](#) ,
A [thrust](#) drowned
[in] dronkenesse,^[1]
An [helthe](#) ful of
maladye,
And charitee ful of
envye,
An [\[hunger\]](#) ful of
habundaunce,4725
And a gredy
suffisaunce;
Delyt right ful of
hevinesse,
And [drierihed](#) ful of
gladnesse;^[1]
Bitter swetnesse
and swete errour,
Right evel
savoured good
savour;4730
[Sinne](#) that pardoun
hath withinne,
And pardoun
spotted without
[\[with\]](#) sinne;^[1]
A peyne also it is,
Ioyous,
And felonye right
pitous;
Also pley that selde
is stable,4735

And stedefast
[stat], right
mevable;
A strengthe,
weyked to stonde
upright,
And feblenesse, ful
of might;
Wit unavysed, sage
folye,
And Ioye ful of
turmentrye;⁴⁷⁴⁰
A laughter it is,
weping ay,
Rest, that
traveyleth night
and day;
Also a swete helle
it is,
And a sorowful
Paradys;
A plesaunt gayl
and esy
prisoun;⁴⁷⁴⁵
And, ful of froste,
somer sesoun;
Pryme temps, ful
of frostes whyte,^[1]
And May, devoide
of al delyte,
With seer
braunches,
blossoms ungrene;
And newe fruyt,
fillid with winter
tene.⁴⁷⁵⁰
It is a slowe, may
not forbere^[1]
Ragges, ribaned
with gold, to were;
For al-so wel wol
love be set
Under ragges as
riche rochet;
And eek as wel [be](#)
amourettes^[1]⁴⁷⁵⁵
In mourning blak,
as bright burnettes.

For noon is of so
mochel prys,
Ne no man founden
[\[is\]](#) so wys,
Ne noon so high is
of parage,
Ne no man founde
of wit so sage,4760
No man so hardy
ne so wight,
Ne no man of so
[mochel](#) might,
Noon so fulfilled of
bounte,
[\[But\]](#) he with love
may daunted be.[\[1\]](#)
Al the world
holdith this
way;4765
Love makith alle to
goon miswey,
But it be they of
yvel lyf,
Whom Genius
cursith, man and
wyf,[\[1\]](#)
That wrongly
werke ageyn
nature.
Noon suche I love,
ne have no
cure4770
Of suche as Loves
servaunts [been](#) ,
And wol not by my
counsel fleen.
For I ne preyse that
loving,
Wher-thurgh man,
at the laste ending,
Shal calle hem
wrecchis fulle of
wo,4775
Love greveth hem
and shendith so.
But if thou wolt
wel Love eschewe.

For to escape out
of his mewe,
And make al hool
thy sorwe to slake,
No bettir counsel
mayst thou
take,4780
Than thinke to
fleen wel, y-wis;
May nought helpe
elles; for wite thou
this:—
If thou flee it, it
shal flee thee;
Folowe it, and
folowen shal it
thee.'

L'AMAUNT.

Whan I hadde herd
al Resoun
seyn,4785
Which hadde spilt
hir speche in veyn:
'Dame,' seyde I, 'I
dar wel sey
Of this avaunt me
wel I may
That from your
scole so deviaunt
I am, that never the
more avaunt^[1]4790
Right nought am I,
thurgh your
doctryne;
I dulle under your
disciplyne;
I wot no more than
^[1] wist ^[er] ^[1]
To me so contrarie
and so fer
Is every thing that
ye me lere;4795
And yit I can it al
parcuere ^[1]
Myn herte foryetith
therof right nought,

It is so writen in
my thought;
And depe [graven](#) it
is so tendir
That al by herte I
can it rendre,4800
And rede it over
comunely;
But to my-silf
[lewedist](#) am I.
'But sith ye love
discreven so,
And [lakke](#) and
preise it, bothe two,
Defyneth it into
this letter,4805
That I may thenke
on it the better;
For I herde never
[\[diffyne it ere\]](#) ,
And wilfully I
wolde it lere.'

RAISOUN.

'If love be serched
wel and sought,
It is a sykenesse of
the thought4810
Annexed and
[knetbitwixe](#)
tweyne,
[Which] male and
female, [with](#) oo
cheyne,
So [frely](#) byndith,
[that](#) they [nil](#)
twinne,
Whether so therof
they lese or winne.
The roote springith,
thurgh hoot
brenning,4815
Into disordinat
desiring
For to kissen and
enbrace,

And at her lust
them to solace.
Of other thing love
recchith nought,
But setteth hir herte
and al hir
thought⁴⁸²⁰
More for
delectacioun
Than any
procreacioun
Of other fruyt by
[engendring](#) ;
Which love to god
is not plesing;
For of hir body
fruyt to get⁴⁸²⁵
They yeve no
force, they are so
set
Upon delyt, to pley
in-fere.
And somme have
also this manere,
To feynen hem for
love seke;
Sich love I preise
not [at](#) a leke.⁴⁸³⁰
For paramours they
do but feyne,^[]
To love truly they
disdeyne.
They falsen ladies
traitoursly,
And [sweren](#) hem
othes utterly,
With many a
lesing, and many a
fable,⁴⁸³⁵
And al they finden
deceyvable.
And, whan they [her](#)
[lust han](#) geten,
The hoote ernes
they al foryeten.
Wimmen, the harm
[they](#) byen ful sore;

But men this
thenken
evermore,4840
That lasse harm is,
so mote I thee,
Disceyve them,
than disceyved be;
And namely, wher
they ne may
Finde non other
mene wey.
For I wot wel, in
sothfastnesse,4845
That [\[who\]](#) doth
now his bisynesse
With any womman
for to dele,
For any lust that he
may fele,
But-if it be for
engendrure,
He doth trespasse, I
you ensure.4850
For he shulde
setten al his wil
To geten a likly
thing him til,
And to sustene[n],
if he might,
And kepe forth, by
kundes right,
His owne lyknesse
and
semblable,4855

4856. *G.omits;*
fromTh.

For bicause al is
corumpable,
And faile shulde
successioun,
Ne were [ther](#)
generacioun
Our sectis strene
for to save. [\[\]](#)

Whan fader or
moder arn in
grave,4860
Hir children
shulde, whan they
ben deede,
Ful diligent ben, in
hir steede,
To use that werke
on such a wyse,
That oon may
thurgh another
ryse.
Therefore [set](#) Kinde
therin delyt,4865
For men therin
shulde hem delyte,
And of that dede be
not erke,
But ofte sythes
haunt that werke.
For noon wolde
drawe therof a
draught
Ne were delyt,
which hath him
caught.4870
This hadde soutil
dame Nature;
For noon goth
right, I thee ensure,
Ne hath entent hool
ne [parfyt](#) ;
For hir desir is for
delyt,
The which fortene
[crece](#) and
eke¹4875
The pley of love
for-ofte seke,
And thralle hem-
silf, they be so
nyce,
Unto the prince of
every [vyce](#) .
For of ech sinne it
is the rote,

Unlefulle lust,
though it be
sote,4880
And of al yvel the
racyne,
As [Tullius](#) can
determyne,[\[1\]](#)
Which in his tyme
was ful sage,
In a boke he made
of Age,
Wher that more he
preyseth Elde,4885
Though he be
croked and
unwelde,
And more of
commendacioun,
Than Youthe in his
discripcioun.
For Youthe [set](#)
bothe man and wyf
In al perel of soule
and lyf;4890
And [perel](#) is, but
men have grace,
The [tyme] of
youth for to pace,
Withoute any deth
or distresse,
It is so ful of
wildenesse;
So ofte it doth
shame or
damage4895
To him or to his
linage.
It ledith man now
up, now down,
In mochel
dissolucioun,
And makith him
love yvel company,
And lede his lyf
disrewlily,4900
And halt him payed
with noon estate.[\[1\]](#)

Within him-silf is
such debate,
He chaungith
purpos and entent,
And [yalt\[him\]](#) into
som covent,[\[\]](#)
To liven aftir her
empryse,4905
And lesith fredom
and fraunchyse,
That Nature in him
hadde set,
The which ageyn
he may not get,
If he there make
his mansioun
For to abyde
profession.[\[\]](#)4910
Though for a tyme
his herte absente,
It may not fayle, he
shal repente,
And eke abyde
thilke day
To leve his abit,
and goon his way,
And lesith his
worship and his
name,4915
And dar not come
ageyn for shame;
But al his lyf he
doth so mourne,
Bicause he dar not
hoom retourne.
Fredom of kinde so
lost hath he
That never may
recured be,4920
[But-if that](#) god him
graunte grace
That he may, er he
hennes pace,
Conteyne undir
obedience[\[\]](#)
Thurgh the vertu of
pacience.

For Youthe set man
in al folye,4925
In unthrift and [in](#)
ribaudye,
In leccherye, and in
outrage,
So ofte it chaungith
of corage.
Youthe ginneth
ofte sich bargeyn,
That may not ende
withouten
peyn.4930
In gret perel is set
[youth-hede](#) ,
Delyt so doth his
bridil lede.
Delyt [thus](#) hangith,
drede thee nought,
Bothe mannis body
and his thought,
Only thurgh
[Youthe, his](#)
[chamberere](#) ,4935
That to don yvel is
[customere](#) ,
And of nought elles
taketh hede
But only folkes for
to lede
Into disporte and
wildenesse,4939
So is [\[she\]](#) froward
from sadnesse.
‘But Elde drawith
hem therfro;
Who wot it nought,
he may wel go
[Demand] [of](#) hem
that now arn
olde,[\[\]](#)
That whylom
Youthe hadde in
holde,
Which yit
[reembre](#) of tendir
age,4945

How it hem
brought in many a
rage,
And many a foly
therin wrought.
But now that Elde
hath [hem](#) thurgh-
sought,
They repente hem
of her folye,
That Youthe hem
putte in [lupardye](#)
,4950
In perel and in
[muche](#) wo,
And made hem ofte
amis to do,
And suen yvel
companye,
Riot and [avouterye](#)

.
'But Elde [[can](#)]
ageyn
restreyne4955
From [suche](#) foly,
and refreyne,
And set men, by hir
ordinaunce,
In good reule and
in governaunce.
But yvel she
spendith hir
servyse,
For no man wol hir
love, [ne pryse](#)
;4960
She is hated, this
wot I wele.
Hir acqueyntaunce
wolde no man fele,
Ne han of Elde
companye,
Men hate to be of
hir alye.
For no man wolde
bicomen olde,4965
Ne dye, whan he is
yong and bolde.

And Elde
merveilith right
gretly,
Whan they
remembre hem
inwardly
Of many a perelous
empyryse,
Whiche that they
wrought in sondry
wyse,4970
How ever they
might, withoute
blame,
Escape away
withoute shame,
In youthe,
withoute[n]
damage
Or reproof of her
linage,
Losse of membre,
shedding of
blode,4975
Perel of deth, or
losse of good.
'Wost thou nought
where Youthe abit,
That men so
preisen in her wit?
With Delyt she halt
soiour,
For bothe they
dwellen in oo
tour.4980
As longe as Youthe
is in sesoun,
They dwellen in
oon mansioun.
Delyt of Youthe
wol have servyse
To do what so he
wol devyse;
And Youthe is redy
evermore4985
For to obey, for
smerte of sore,

Unto Delyt, and
him to yive
Hir servise, whyl
that she may live.
'Where Elde abit, I
wol thee telle
Shortly, and no
whyle dwelle,4990
For thider bihoveth
thee to go.
If Deth in youthe
thee not slo,
Of this journey
thou maist not
faile.
With hir Labour
and Travaile
Logged been, with
Sorwe and
Wo,4995
That never out of
hir [courte](#) go.
Peyne and
Distresse, Syknesse
and Ire,
And Malencoly,
that angry sire,
Ben of hir paleys
senatours;
Groning and
Grucching, hir
[herbergeours](#) ,5000
The day and night,
hir to turment,
With cruel Deth
they hir present,
And tellen hir,
erliche and late,
That [Deth stant](#)
armed at hir gate.
Than bringe they to
hir
remembraunce5005
The foly dedis of
hir infaunce,
Which causen hir
to mourne in wo

That Youthe hath
hir bigiled so,
Which sodeynly
away is hasted.
She [wepeth](#) the
tyme that she hath
wasted,5010
Compleyning of
the preterit,
And the present,
that not abit,
And of hir olde
vanitee,
That, but aforh hir
she may see^[1]
In the future som
socour,5015
To leggen hir of hir
dolour,
To graunt hir tyme
of repentaunce,
For hir sinnes to do
penaunce,
And at the laste so
hir governe
To winne the Ioy
that is eterne,5020
Fro which go
backward Youthe
[\[hir\]](#) made,
In vanitee to
droune and wade.
For present tyme
abidith nought,
It is more swift
than any thought;
So litel whyle it
doth endure5025
That ther nis
compte ne mesure.
'But how that ever
the game go,
Who [list \[have\]](#)
[loye](#) and mirth
also^[1]
Of love, be it he or
she,

High or lowe, who
[\[so\]](#) it be,5030
In fruyt they shulde
hem delyte;
Her part they may
not elles quyte,
To save hem-silf in
honestee.
And yit ful many
oon I see
Of wimmen, sothly
for to seyne,5035
That [\[ay\]](#) desire
and wolde fayne
The pley of love,
they be so wilde,
And not coveite to
go with childe.
And if with child
they be
perchaunce,
They wole it holde
a gret
mischance;5040
But what-som-ever
wo they fele,
They wol not
pleyne, but
concele;
But-if it be any
fool or nyce,
In whom that
shame hath no
Iustyce.
For to delyt echon
they drawe,5045
That haunte this
werk, bothe high
and lawe,
Save sich that
ar[e]n worth right
nought,[\[\]](#)
That for money
wol be bought.
Such love I preise
in no wyse,
Whan it is [given](#)
for coveitise.5050

I preise no
womman, though
[\[she\]](#) be wood,^[1]
That yeveth hir-silf
for any good.
For litel shulde a
man telle
Of hir, that wol hir
body selle,
Be she mayde, be
she wyf,5055
That quik wol selle
hir, by hir lyf.
How faire chere
that ever she make,
He is a wrecche, I
undirtake,
That [loveth](#) such
one, for swete or
sour,
Though she him
calle hir
paramour,5060
And laugheth on
him, and makith
him feeste.
For certeynly no
[suche\[a\]](#) beeste
To be loved is not
worthy,
Or bere the name
of [druery](#) .^[1]
Noon shulde hir
please, but he were
wood,5065
That wol dispoile
him of his good.
Yit nevertheles, I
wol not sey
[\[But\]](#) she, for
solace and for pley,
May a Iewel or
other thing
Take of her loves
free yeving;5070
But that she aske it
in no wyse,

For drede of shame
of coveityse.
And she of hers
may him, certeyn,
Withoute
sclaundre, yeven
ageyn,
And ioyne her
hertes togidre
so5075
In love, and take
and yeve also.
Trowe not that I
wolde hem twinne,
Whan in her love
ther is no sinne;
I wol that they
togedre go,
And doon al that
they han
ado,[\[\]](#)5080
As curteis shulde
and debonaire,
And in her love
beren hem faire,
Withoute vyce,
bothe he and she;
So that alwey, in
honestee,5084
Fro foly love [\[they\]](#)
kepe hem clere[\[\]](#)
That brenneth
hertis with his fere;
And that her love,
in any wyse,
Be devoid of
coveityse.
Good love shulde
engendrid be
Of trewe herte,
iust, and
secree,5090
And not of such as
sette her thought
To have her lust,
and ellis nought,
So are they caught
in Loves lace,

Truly, for bodily
solace.
Fleshly delyt is so
present⁵⁰⁹⁵
With thee, that
sette al thyn entent,
Withoute more
(what shulde I
glose?)
For to gete and
have the Rose;
Which makith [thee](#)
so mate and wood
That thou desirest
noon other
good.⁵¹⁰⁰
But thou art not an
inche the nerre,
Eut ever abydest in
sorwe and werre,
As in thy face it is
sene;
It makith thee
bothe pale and
lene;
Thy might, thy
vertu goth away.
A sory gest, in
goode fay,⁵¹⁰⁶
Thou [herberedest](#)
[than](#)] in thyn
inne,^[]
The God of Love
whan thou let inne!
Wherfore I rede,
thou shette him
out,
Or he shal greve
thee, out of
doute;⁵¹¹⁰
For to thy [profit](#) it
wol turne,
If he nomore with
thee soiourne.
In gret mischeef
and sorwe sonken
Ben hertis, that of
love arn dronken,

As thou
peraventure
knowen shal,5115
Whan thou hast
lost [\[thy\]](#) tyme al,
And spent [\[thy](#)
[youth\]](#) in
ydilnesse,
In waste, and woful
lustinesse;
If thou maist live
the tyme to see
Of love for to
delivered be,5120
Thy tyme thou
shalt biwepe sore
The whiche never
thou maist restore.
(For tyme lost, as
men may see, [\[\]](#)
For no-thing may
[recured](#) be). [\[\]](#)
And if thou scape
yit, atte laste,
Fro Love, that hath
thee so faste5126
Knit and bounden
in his lace,
Certeyn, I holde it
but a grace.
For many oon, as it
is seyn,
Have lost, and
spent also in
veyn,5130
In his servyse,
withoute socour,
Body and soule,
good, and tresour,
Wit, and strengthe,
and eek richesse,
Of which they
hadde never
redresse.'
Thus taught and
preched hath
Resoun,5135

But Love spilte hir
sermoun,
That was so imped
in my thought,[\[1\]](#)
That hir doctrine I
sette at nought.
And yit ne seide
she never a dele,
That I ne
understode it
wele,5140
Word by word, the
mater al.
But unto Love I
was so thral,
Which callith over-
al his pray,
He chasith so my
thought [\[alway\]](#) ,
And holdith myn
herte undir his
sele,5145
As trust and trew
as any stele;
So that no
devocioun
Ne hadde I in the
sermoun
Of dame Resoun,
ne of hir rede;
It toke no soiour in
myn hede.5150
For alle yede out at
oon ere
That in that other
she dide lere;
Fully on me she
lost hir lore,
Hir speche me
greved wondir
sore.
[\[Than\]](#) unto hir for
ire I seide,
For anger, as I dide
abraide:5156
'Dame, and is it
your wille algate,

That I not love, but
that I hate
Alle men, as ye me
teche?
For if I do aftir
your speche,5160
Sith that ye seyn
love is not good,
Than must I nedis
[say](#) with mood,[\[1\]](#)
If I it leve, in
hatrede ay
Liven, and voide
love away
From me, [and](#)
[been](#) a sinful
wrecche,5165
Hated of all that
[\[love that\]](#) tecche.
I may not go noon
other gate,
For [either](#) must I
love or hate.
And if I hate men
of-newe
More than love, it
wol me rewe,5170
As by your
preching semeth
me,
For Love no-thing
ne preisith thee.
Ye yeve good
counseil, sikirly,
That prechith me
al-day, that I
Shulde not Loves
lore alowe;5175
He were a fool,
wolde you not
trowe![\[1\]](#)
In speche also ye
han me taught
Another love, that
knowen is naught,
Which I have herd
you not repreve,

To love ech other;
by your leve,5180
If ye wolde diffyne
it me,
I wolde gladly
here, to see,
At the leest, if I
may lere
Of sondry loves the
manere.'

RAISON.

'Certis, freend, a
fool art thou5185
Whan that thou no-
thing wolt allowe^[]
That I [\[thee\]](#) for
thy profit say.
Yit wol I sey thee
more, in fay;
For I am redy, at
the leste,
To accomplishe
thy requeste,5190
But I not wher it
wol avayle;^[]
In veyne,
perauntre, I shal
travayle.
Love ther is in
sondry wyse,
As I shal thee here
devyse.
For som love leful
is and good;5195
I mene not that
which makith thee
wood,
And bringith thee
in many a fit,
And ravisshith fro
thee al thy wit,
It is so merveilous
and queynt;
With such love be
no more
aqueynt.5200

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

Comment Raisoun Diffinist Amistie.

'Love of
Frendshipe also
ther is,
Which makith no
man doon amis,
Of wille knit
bitwixe two,
That wol not breke
for wele ne wo;
Which long is lykly
to contune,5205
Whan wille and
goodis ben in
comune;
Grounded by
goddis ordinaunce,
Hool, withoute
discordaunce;
With hem holding
comuntee
Of al her goode in
charitee,5210
That ther be noon
excepcioun
Thurgh chaunging
of entencioun;
That ech helpe
other at hir neede,
And wysly hele
bothe word and
dede;
Trewe of mening,
devoid of
slouthe,5215
For wit is nought
withoute trouthe;
So that the ton dar
al his thought
Seyn to his freend,
and spare nought,
As to him-silf,
without dreding

To be discovered
by wreying.5220
For glad is that
coniunccioun,
Whan ther is noon
suspecioun
[\[Ne lak in hem\]](#) ,
whom they wolde
prove^[]
That trew and
parfit weren in
love.
For no man may be
amiable,5225
But-if he be so
ferme and stable,
That fortune
change him not,
ne blinde,
But that his freend
alwey him finde,
Bothe pore and
riche, in [oon](#)
[\[e\]state](#) .
For if his freend,
thurgh any
gate,5230
Wol compleyne of
his poverttee,
He shulde not byde
so long, til he
Of his helping him
requere;
For good deed,
done [\[but\]](#) thurgh
prayere,
Is sold, and bought
to dere, y-wis,5235
To hert that of gret
valour is.
For hert fulfilled of
gentilnesse
Can yvel demene
his distresse.
And man that
worthy is of name
To asken often hath
gret shame.

A good man
brenneth in his
thought⁵²⁴¹
For shame, whan
he axeth ought.
He hath gret
thought, and
dredith ay
For his disece,
whan he shal pray
His freend, lest that
he warned be,⁵²⁴⁵
Til that he preve
his stabiltee.
But whan that he
hath founden oon
That trusty is and
trew as stone,
And [\[hath\]](#) assayed
him at al,
And found him
stedefast as a
wal,⁵²⁵⁰
And of his
freendship be
certeyne,
He shal him shewe
bothe Ioye and
peyne,
And al that [\[he\]](#) dar
thinke or sey,
Withoute shame, as
he wel may.
For how shulde he
ashamed be⁵²⁵⁵
Of sich oon as I
tolde thee?
For whan he woot
his secree thought,
The thridde shal
knowe ther-of right
nought;
For tweyn [in](#)
nombre is bet than
three
In every counsel
and secree.⁵²⁶⁰

Repreve he [dredeth](#)
never a del,
Who that biset his
wordis wel;
For every wys
man, out of drede,
Can kepe his tunge
til he see nede;
And fooles can not
holde hir
tunge;5265
A fooles belle is
sone runge.[\[\]](#)
Yit shal a trewe
freend do more
To helpe his felowe
of his sore,
And socoure him,
whan he hath
nede,5269
In al that he may
doon in dede;
And gladder [\[be\]](#)
that he him plesith
Than [\[is\]](#) his
felowe that he
esith.
And if he do not
his requeste,
He shal as mochel
him moleste[\[\]](#)
As his felow, for
that he5275
May not fulfille his
voluntee
[\[As\]](#) fully as he
hath [requered](#) .
If bothe the hertis
Love hath fered,[\[\]](#)
Joy and wo they
shul depart,
And take evenly
ech his part.5280
Half his anoy he
shal have ay,
And comfort [\[him\]](#)
what that he may;

And of [his](#) blisse
parte shal he,
If love wol
departed be.
'And whilom of
this [\[amitee\]](#)^[1]5285
Spak [Tullius](#) in a
ditee;^[1]
[\["A man"\]](#) shulde
maken his request
Unto his freend,
that is honest;
And he goodly
shulde it fulfille,
But it the more
were out of
skile,5290
And otherwise not
graunt therto,
Except only in
[\[cases\]](#) two:^[1]
If men his freend to
deth wolde dryve,
Lat him be bisy to
save his lyve.
Also if men wolen
him assayle,5295
Of his wurship to
make him faile,
And hindren him of
his renoun,
Lat him, with ful
entencioun,
His dever doon in
ech degree
That his freend ne
shamed be,5300
In this two [\[cases\]](#)
with his might,
Taking no kepe to
skile nor right,
As ferre as love
may him excuse;
This [oughte](#) no
man to refuse."
This love that I
have told to
thee5305

Is no-thing
contrarie to me;
This wol I that thou
folowe wel,
And leve the tother
everydel.
This love to vertu
al attendith,
The tothir fooles
blent and
shendith.5310
'Another love also
there is,
That is contrarie
unto this,
Which desyre is so
constreyned
That [\[it\]](#) is but
wille feyned;5314
Awey fro trouthe it
doth so varie,
That to good love it
is contrarie;
For it maymeth, in
many wyse,
Syke hertis with
coveityse;
Al in winning and
in profyt
Sich love settith his
delyt.5320
This love so
hangeth in
balaunce
That, if it lese his
hope, perchaunce,
Of lucre, that he is
set upon,
It wol faile, and
quenche anon;
For no man may be
[amorous](#) ,5325
Ne in his living
vertuous,
[But-\[if\]](#) he love
more, in mood,
Men for hem-silf
than for hir good.

For love that profit
doth abyde
Is fals, and [bit](#) not
in no tyde.^[]5330
[\[This\]](#) love cometh
of dame Fortune,
That litel whyle
wol contune;
For it shal
chaungen wonder
sone,
And take eclips
right as the mone,
Whan [she](#) is from
us [y]-let5335
Thurgh erthe, that
bitwixe is set
The sonne and hir,
as it may falle,
Be it in party, or in
alle;
The shadowe
maketh her bemis
merke,5339
And hir hornes to
shewe derke,
That part where she
hath lost hir lyght^[]
Of Phebus fully,
and the sight;
Til, whan the
shadowe is
overpast,
She is enlumined
ageyn as faste,
[Thurgh](#) brightnesse
of the sonne
bemes5345
That yeveth to hir
ageyn hir lemes.
That love is right
of sich nature;
Now is [\[it\]](#) fair, and
now obscure,
Now bright, now
clipsy of manere,

And whylom dim,
and whylom
clere.5350
As sone as Poverte
ginneth take,
With mantel and
[\[with\]](#) wedis blake
[\[It\]](#) hidith of Love
the light away,[\[\]](#)
That into night it
turneth day;
It may not see
Richesse
shyne5355
Til the [blakke](#)
shadowes fyne.
For, whan Richesse
shyneth bright,
Love recovereth
ageyn his light;
And whan it failith,
he wol flit,
And as she
[\[groweth, so](#)
[groweth\]](#) it.5360
'Of this love, here
what I sey:—
The riche men are
loved ay,
And namely tho
that sparand bene,
That wol not
wasshe hir hertes
clene
Of the filthe, nor of
the vyce5365
Of gredy brenning
avaryce.
The riche man ful
[fond](#) is, y-wis,
That weneth that he
loved is.
If that his herte it
undirstood,
It is not he, it is his
good;5370
He may wel witen
in his thought,

His good is loved,
and he right
nought.
For if he be a
nigard eke,
Men wole not sette
by him a leke,
But haten him; this
is the [soth](#) .5375
Lo, what profit [his](#)
catel doth!
Of every man that
may him see,
It geteth him
nought but
enmitee.
But he amende [him](#)
of that vyce,
And knowe him-
silf, he is not
wys.5380
'Certis, he shulde
ay freendly be,
To gete him love
also ben free,
Or ellis he is not
wyse ne sage
No more than is a
gote ramage.^[1]
That he not loveth,
his dede
proveth,5385
Whan he his
richesse so wel
loveth,
That he wol hyde it
ay and spare,
His pore freendis
seen forfare;
To [kepe \[it ay is\]](#)
[his](#) purpose,
Til for drede his
[eyen](#) close,5390
And til a wikked
deth him take;
Him hadde lever
asondre shake,

And late [his limes](#)
asondre ryve,
Than leve his
richesse in his lyve.
He thenkith parte it
with no man;5395
Certayn, no love is
in him than,
How shulde love
within him be,
Whan in his herte
is no pite?
That he trespasseth,
wel I [wat](#) ,
For ech man
knowith his [estat](#)
;5400
For wel him oughte
be reproved
That loveth nought,
ne is not loved.
'But [sith](#) we arn to
Fortune comen,
And [\[han\]](#) our
sermoun of hir
nomen,
A wondir wil I telle
thee now,5405
Thou herdist never
sich oon, I trow.
I not wher thou me
leven shal,
Though
sothfastnesse it be
[\[in\]](#) al,
As it is writen, and
is sooth,5409
That unto men
more profit doth
The froward
Fortune and
contraire,
Than the swote and
debonaire:
And if thee thinke
it is doutable,
It is thurgh
argument provable.

For the debonaire
and softe⁵⁴¹⁵
Falsith and bigylith
ofte;
For liche a moder
she can cherishe
And milken as doth
a norys;
And of hir goode to
[hem](#) deles,
And yeveth [hem](#)
part of her
Ioweles,⁵⁴²⁰
With grete richesse
and dignitee;
And hem she
hoteth stabilitee
In a state that is not
stable,
But chaunging ay
and variable;
And fedith [hem](#)
with [glorie veyne](#)
,⁵⁴²⁵
And worldly blisse
noncerteyne.
Whan she [hem](#)
settith on hir
whele,
Than wene they to
be right wele,
And in so stable
state withalle,
That never they
wene for to
falle.⁵⁴³⁰
And whan they set
so [highe](#) be,
They wene to have
in certintee
Of hertly frendis
[\[so\]](#) gret noubre,
That no-thing
mighte her stat
encombre;
They truste hem so
on every syde,⁵⁴³⁵

Wening with hem
they wolde abyde
In every perel and
mischance,
Withoute chaunge
or variaunce,
Bothe of catel and
of good;5439
And also for to
spende hir blood
And alle hir
membris for to
spille,
Only to fulfille hir
wille.
They maken it hole
in many wyse,[\[1\]](#)
And hoten hem hir
ful servyse,
How sore that it do
hem smerte,5445
Into hir [very](#) naked
sherte!
Herte and al, so
hole they yeve,
For the tyme that
they may live,
So that, with her
flaterye,
They maken foolis
glorifye5450
Of hir wordis
[\[greet\]](#) speking,
And han [\[there\]-of](#)
a reioysing,[\[1\]](#)
And trowe hem as
the Evangyle;
And it is al
falsheed and gyle,
As they shal
[afterwardes](#)
see,5455
Whan they arn falle
in povertie,
And been of good
and catel bare;

Than shulde they
seen who freendis
ware.
For of an hundred,
certeynly,
Nor of a thousand
ful scarsly,5460
Ne shal they fynde
unnethis oon,
Whan povertie is
comen upon.
For [\[this\]](#) Fortune
that I of telle,
With men whan hir
lust to dwelle,
Makith [hem](#) to lese
hir
conisaunce,5465
And nourishith
hem in ignoraunce.
'But froward
Fortune and
perverse,
Whan high estatis
she doth reverse,
And maketh hem to
tumble down
[Of](#) hir whele, [with](#)
sodeyn
tourn,[\[\]](#)5470
And from hir
richesse doth hem
flee,
And plongeth hem
in povertie,
As a stepmoder
envyous,
And leyeth a
plastre dolorous
Unto her hertis,
wounded egre,5475
Which is not
tempred with
vinegre,
But with povertie
and indigence,
For to [shewe, by](#)
[experience](#) ,

That she is Fortune
verely
In whom no man
shulde affy,5480
Nor in hir yeftis
have fiaunce,
She is so ful of
variaunce.
Thus can she
maken high and
lowe,
Whan they from
richesse ar[e]n
throwe,^[]
Fully to knowen,
[withouten](#)
were,5485
Freend of [effect](#) ,
and freend of
chere;^[]
And which in love
weren trew and
stable,
And whiche also
weren variable,
After Fortune, hir
[goddesse](#) ,
In poverte, outhere
in riches;5490
[For al \[she\] yeveth,](#)
[out of drede](#) ,^[]
Unhappe bereveth
it in dede;
For Infortune [lat](#)
not oon
Of freendis, whan
Fortune is goon;
I mene tho freendis
that wol flee5495
Anoon as entreth
povertie.
And yit they wol
not leve hem so,
But in ech place
where they go
They calle hem
“wrecche,” scorne
and blame,

And of hir
mishappe hem
diffame,5500
And, namely, siche
as in richesse
Pretendith most of
stablesse,
Whan that [they](#)
sawe him set on-
lofte,
And weren of him
socoured ofte,
And most [y-holpe](#)
in al hir nede:5505
But now they take
no maner hede,
But seyn, in voice
of flaterye,[\[\]](#)
That now apperith
hir folye,
Over-al where-so
they fare,
And singe, “Go,
farewel [feldefare](#)
.”[\[\]](#)5510
Alle suche freendis
I beshrewe,
For of [\[the\]](#) trewe
ther be to fewe;
But sothfast
freendis, what so
bityde,[\[\]](#)
In every fortune
wolen abyde;
They han hir hertis
in suche
noblesse5515
That they nil love
for no richesse;
Nor, for that
Fortune may hem
sende,
They wolen hem
socoure and
defende;
And chaunge for
softe ne for sore,

For who is freend,
loveth
evermore.5520
Though men drawe
sward his freend to
slo,
He may not hewe
hir love a-two.
But, in [\[the\]](#) case
that I shal sey, [\[\]](#)
For pride and ire
lese it he may,
And for reprove by
nycetee,5525
And discovering of
privitee,
With tonge
wounding, as
feloun,
Thurgh venemous
detraccioun.
Frend in this case
wol gon his way,
For no-thing greve
him more ne
may;5530
And for nought
ellis wol he flee,
If that he love in
stabilitee.
And certeyn, he is
wel bigoon
Among a thousand
that fyndith oon.
For ther may be no
richesse,5535
Ageyns frendship,
of worthinesse;
For it ne may so
high atteigne
As may the
valoure, sooth to
seyne, [\[\]](#)
Of him that loveth
trew and wel;
Frendship is more
than is catel.5540

For freend in court
ay better is^[1]
Than peny in [\[his\]](#)
purs, certis;
And Fortune,
mishapping,
Whan upon men
she is [\[falling\]](#) ,
Thurgh misturning
of hir
chaunce,5545
And [casteth](#) hem
oute of balaunce,
She makith, thurgh
hir adversitee,
Men ful cleerly for
to see
Him that is freend
in existence
From him that is by
apparence.5550
For Infortune
makith anoon
To knowe thy
freendis fro thy
foon,
By experience,
right as it is;
The which is more
to preyse, y-wis,
Than [\[is\]](#) miche
richesse and
tresour;5555
For more [\[doth\]](#)
profit and valour
Poverté, and such
adversitee,
Bifore than doth
prosperitee;
For the toon yeveth
conisaunce,
And the tother
ignoraunce.5560
'And thus in
poverté is in dede
Trouthe declared
fro falsehede;

For feynte frendis
it wol declare,
And trewe also,
what wey they fare.
For whan he was in
his richesse,5565
These freendis, ful
of doublenesse,
Offrid him in many
wyse
Hert and body, and
servyse.
What wolde he
than ha [\[yeve\]](#) to
ha bought^[1]
To knowen openly
her thought,5570
That he now hath
so clerly seen?
The lasse bigyled
he sholde have
been
And he hadde than
perceyved it,
But richesse nold
not late him wit.
Wel more
avauntage doth him
than,5575
Sith that it makith
him a wys man,
The greet mischeef
that he [\[receyveth\]](#)
,
Than doth richesse
that him deceyveth.
Richesse riche ne
makith nought
Him that on tresour
set his
thought;5580
For richesse stont
in suffisaunce
And no-thing in
habundaunce;
For suffisaunce al-
only

Makith men to live
richely.
For he that hath
[\[but\]](#) miches
tweyne,[\[\]](#)5585
Ne [\[more\]](#) value in
his demeigne,
Liveth more at ese,
and more is riche,
Than doth he that
is [\[so\]](#) chiche,
And in his bern
hath, soth to seyn,
An hundred
[\[muwis\]](#) of whete
greyn,[\[\]](#)5590
Though he be
chapman or
marchaunt,
And have of golde
many besaunt.
For in the geting he
hath such wo,
And in the keping
drede also,
And set evermore
his bisynesse5595
For to encrese, and
not to lesse,
For to [augment](#) and
multiply.
And though on
hepis [\[it\]](#) lye him
by,[\[\]](#)
Yit never shal
make his richesse
Asseth unto his
gredinesse.[\[\]](#)5600
But the povre that
recchith nought,
Save of his lyflode,
in his thought,
Which that he
getith with his
travaile,
He dredith nought
that it shal faile,

Though he have
lytel worldis
good,5605
Mete and drinke,
and esy food,
Upon his travel and
living,
And also suffisaunt
clothing.
Or if in syknesse
that he falle,
And lothe mete and
drink withalle,5610
Though he have
[nought](#) , his mete to
by,
He shal bithinke
him [hastely](#) ,
To putte him out of
al daunger.
That he of mete
hath no mister;
Or that he may
with litel eke5615
Be founden, whyl
that he is seke;
Or that men shul
him [bere](#) in hast,
To live, til his
syknesse be past,
To somme
maysondewe
bisyde;[\[1\]](#)
He cast nought
what shal him
bityde.5620
He thenkith nought
that ever he shal
Into any syknesse
falle.
'And though it
falle, as it may be,
That al betyme
spare shal he
As mochel as shal
to him
suffyce,5625

Whyl he is syke in
any wyse,
He doth [\[it\]](#) , for
that he wol be
Content with his
poverttee
Withoute nede of
any man.
So miche in litel
have he can,5630
He is apayed with
his fortune;
And for he nil be
importune
Unto no [wight](#) , ne
[onerous](#) ,
Nor of hir goodes
coveitous;
Therefore he
spareth, it may wel
been,5635
His pore estat for
to sustene.
'Or if him lust not
for to spare,
But suffrith forth,
as nought ne ware,
Atte last it hapneth,
as it may,
Right unto his [laste](#)
day,5640
And [taketh](#) the
world as it wolde
be;
For ever in herte
thenkith he,
The soner that [\[the\]](#)
deeth him slo,
To paradys the
soner go
He shal, there for
to live in
blisse,5645
Where that he shal
no good misse.
Thider he hopith
god shal him sende

Afir his wrecchid
lyves ende.
[Pictagoras](#) himsilf
reheres,
In a book that the
Golden Verses
Is clepid, for the
nobilitie
Of the honourable
ditee:—
“Than, whan thou
gost thy body fro,
Free in the eir thou
shalt up go,
And leven al
humanitee,
And purely live in
deitee.”—
He is a fool,
withouten were,
That trowith have
his countre here.
“In erthe is not our
countree,”
That may these
clerkis seyn and
see
In [Boece](#) of
Consolacioun,
Where it is maked
mencioun
Of our countree
pleyn at the eye,
By teching of
philosophye,
Where lewid men
might lere wit,
Who-so that wolde
translaten it.
If he be sich that
can wel live
Afir his [rente](#) may
him yive,
And not desyreth
more to have,
That may fro
povertie him
save:

A wys man seide,
as we may seen,
Is no man
wrecched, but he it
wene,
Be he king, knight,
or ribaud.[\[1\]](#)
And many a ribaud
is mery and baud,
That [swinkith](#) , and
berith, bothe day
and night,5675
Many a burthen of
gret might,
The whiche doth
him lasse offense,
For he suffrith in
pacience.
They laugh and
daunce, trippe and
singe,
And ley not up for
her living,5680
But in the tavern al
dispendith
The winning that
god hem sendith.
Than goth he,
[fardels](#) for to
bere,[\[1\]](#)
With as good chere
as he dide ere;
To swinke and
traveile he not
[feynith](#) ,5685
For for to robben
he [disdeynith](#) ;
But right anoon,
aftir his swinke,
He goth to tavern
for to drinke.
Alle these ar riche
in abundaunce,
That can thus have
suffisaunce5690
Wel more than can
an usurere,

As god wel
knowith, withoute
were.
For an usurer, so
god me see,
Shal never for
richesse riche bee,
But evermore pore
and indigent,5695
Scarce, and gredy
in his entent.
'For soth it is,
whom it displese,
Ther may no
marchaunt live at
ese,
His herte in sich a
[were](#) is set,[\[\]](#)
That it quik
brenneth [\[more\]](#) to
get,[\[\]](#)5700
Ne never [shal](#)
[\[enough have\]](#)
[geten](#) ;
Though he have
gold in gerneris
yeten,[\[\]](#)
For to be nedye he
dredith sore.
Wherfore to geten
more and more
He set his herte and
his desire;5705
So hote he brennith
in the fire
Of coveitise, that
makith him wood
To purchase other
mennes good.
He undirfongith a
gret peyne,
That undirtakith to
drinke up
Seyne;[\[\]](#)5710
For the more he
drinkith, ay

The more he
leveth, the soth to
say.
[\[This is the\]](#) thurst
of fals geting,
That last ever in
coveiting,
And the anguisshe
and distresse⁵⁷¹⁵
With the fire of
gredinesse.
She fighteth with
him ay, and
stryveth,
That his herte
asondre ryveth;
Such gredinesse
him assaylith,
That whan he most
hath, most he
faylith.⁵⁷²⁰
Phisiciens and
advocates
Gon right by the
same yates;
They selle hir
science for
winning,
And haunte hir
crafte for greet
geting.
Hir winning is of
such
swetnesse,⁵⁷²⁵
That if a man falle
in sikenesse,
They are ful glad,
for [hir](#) encrease;
For by hir wille,
withoute lees,
Everiche man
shulde be seke,
And though they
dye, they set not a
leke.⁵⁷³⁰
After, whan they
the gold have take,

Ful litel care for
hem they make.
They wolde that
fourty were seke at
onis,
[Ye](#), two hundred,
in flesh and bonis,
And yit two
thousand, as I
gesse,5735
For to encresen her
richesse.
They wol not
worchen, in no
wyse,
But for lucre and
coveityse;
For fysyk ginneth
first by [fy](#),^[1]
The [fysycien](#) also
sothely;5740
And sithen it goth
fro [fy to sy](#) ;
To truste on hem, [it](#)
is foly;
For they nil, in no
maner gree,
Do right nought for
charitee.
'Eke in the same
secte are set5745
Alle tho that
prechen for to get
Worshipes, honour,
and richesse.
Her hertis arn in
greet distresse,
That folk [\[ne\]](#) live
not holily.^[1]
But aboven al,
specialy,5750
Sich as prechen
[\[for\]](#) veynglorie,
And toward god
have no memorie,
But forth as
ypocrites trace,

And to her soules
deth purchase,
And outward
[\[shewen\]](#)
holynesse,5755
Though they be
fulle of
cursidnesse.
Not liche to the
apostles twelve,
They deceyve other
and hem-selve;
Bigyled is the gyler
than. [\[\]](#)
For preching of a
cursed man,5760
Though [\[it\]](#) to other
may profyte,
[Himsilf](#) availeth
not a myte;
For [oft](#) good
predicacioun
Cometh of evel
entencioun.
To him not vailith
his preching,5765
Al helpe he other
with his teching;
For where they
good ensaumple
take,
There is he with
veynglorie shake.
'But lat us leven
these prehoures,
And speke of hem
that in her
tours5770
Hepe up her gold,
and [faste](#) shette,
And sore theron
her herte sette.
They neither love
god, ne drede;
They kepe more
than it is nede,
And in her bagges
sore it binde,5775

Out of the sonne,
and of the winde;
They putte up more
than nede ware,
Whan they seen
pore folk forfare,
For hunger dye,
and for cold quake;
God can wel
vengeaunce therof
take.5780

[\[Thre\]](#) gret
mischeves hem
assailith,
And thus in
gading ay
travaylith;
With [moche](#) peyne
they winne
richesse;
And drede hem
holdith in distresse,
To kepe that they
gadre faste;5785
With sorwe they
leve it at the laste;
With sorwe they
bothe dye and live,
That to richesse her
hertis yive,
And [in](#) defaute of
love it is,
As it shewith ful
wel, y-wis.5790
For if [these](#) gredy,
the sothe to seyn,
Loveden, and were
loved ageyn,
And [good](#) love
regned over-alle,
Such wikkidnesse
ne shulde falle;
But he shulde yeve
that most good
had5795
To hem that weren
in nede bistad,

And live withoute
fals usure,
For charitee ful
clene and pure.
If they hem yeve to
goodnesse, [\[1\]](#)
Defending hem
from
ydelnesse,5800
In al this world
than pore noon
We shulde finde, I
trowe, not oon.
But chaunged is
this world unstable;
For love is over-al
vendable.
We see that no man
loveth now5805
But for winning
and for prow;
And love is thralled
in servage
Whan it is sold for
avauntage;
Yit wommen wol
hir bodies selle;
Suche soules goth
to the devel of
helle.' [\[1\]](#)5810

*[Here ends l. 5170 of the F. text. A
great gap follows. The next line
answers to l. 10717 of the same.]*

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FRAGMENT C.

Whan Love had
told hem his
entente,^[1]
The baronage to
counsel wente;
In many sentences
they fille,
And dyversly they
seide hir [wille](#) :
But aftir discord
they accorded,5815
And hir accord to
Love recorded.
'Sir,' seiden they,
'we been at oon,
By even accord of
everichoon,
Out-take Richesse
al-only,5819
That [sworen](#) hath
ful hauteynly,
[That](#) she the castel
[nil](#) assaile,
Ne smyte a stroke
in this bataile,
With dart, ne mace,
spere, ne knyf,
For man that
speketh or bereth
the lyf,^[1]
And blameth your
empryse, y-
wis,5825
And from our hoost
departed is,
(At [leeste](#) wey, as
in this plyte,)
So hath she this
man in dispyte;
For she seith he ne
loved hir never,
And therfor she
wol hate him
ever.5830

For he wol gadre
no [tresore](#) ,
He hath hir wrath
for evermore.
He agilte hir never
in other caas,
Lo, here al hoolly
his trespas!
She seith wel, that
this other day5835
He [asked](#) hir leve
to goon the way
That is clepid To-
moche-Yeving,^[]
And spak ful faire
in his praying;
But whan he
prayde hir, pore
was he,
Therefore she
warned him the
entree.5840
Ne yit is he not
thriven so
That he hath geten
a peny or two,
That quitly is his
owne in hold.
Thus hath Richesse
us alle told;
And whan
Richesse us this
recorded,5845
Withouten hir we
been accorded.
'And we finde in
our accordaunce,
That False-
Semblant and
Abstinaunce,
With alle the folk
of hir bataile,
Shulle at the hinder
gate assayle,5850
That Wikkid-
Tunge hath in
keping,

With his Normans,
fulle of Iangling.
And with hem
Curtesie and
Largesse,
That shulle shewe
hir hardinesse
To the olde wyf
that [\[kepeth\]](#) so
harde^[]5855
Fair-Welcoming
within her warde.
Than shal Delyte
and Wel-Helinge^[]
Fonde Shame
adoun to bringe;
With al hir [hoost](#) ,
erly and late,
They shulle
assailen [\[thilke\]](#)
gate.5860
[Agaynes](#) Drede
shal Hardinesse
Assayle, and also
Sikernesse,
With al the folk of
hir leding,
That never wist
what was fleing.
'Fraunchyse shal
fighte, and eek
Pitee,5865
With Daunger ful
of crueltee.
Thus is your hoost
ordeyned wel;
Doun shal the
castel every del,
If everiche do his
[entente](#) ,
So that Venus be
[presente](#) ,5870
Your modir, ful of
[vassalage](#) ,
That can y-nough
of such usage;
Withouten hir may
no wight spede

This werk, neither
for word ne dede.
Therefore is good ye
for hir sende,5875
For thurgh hir may
this werk amende.’

AMOUR.

‘Lordinges, my
modir, the
goddesse,
That is my lady,
and my maistresse,
Nis not [\[at\]](#) al at
my willing,
Ne doth not al my
desyring.5880
Yit can she som-
tyme doon labour,
Whan that hir lust,
in my socour,
[\[Al my nedis\]](#) for
to acheve,
But now I thenke
hir not to greve.
My modir is she,
and of
childhede5885
I bothe worshipe
hir, and [eek](#) drede;
For who that
dredith sire ne
dame
Shal it aby in
body or name.
And, natheles, yit
cunne we
Sende aftir hir, if
nede be;5890
And were she nigh,
she comen wolde,
I trowe that no-
thing might hir
holde.
‘My modir is of
greet prowesse;

She hath tan many
a [forteresse](#),^[1]
That cost hath
many a pound er
this,5895
Ther I nas not
present, y-wis;
And yit men seide
it was my dede;
But I come never
in that stede;
Ne me ne lykith, so
mote I thee,
[Such](#) toures [take](#)
withoute me.5900
For-why me
thenketh that, in no
wyse,
It may ben cleped
but marchandise.
'Go bye a courser,
blak or whyte,
And pay therfor;
than art thou quyte.
The marchaunt
oweth thee right
nought,5905
Ne thou him, whan
thou [hast](#) it
bought.
I wol not selling
clepe yeving,
For selling axeth
no guerdoning;
Here lyth no thank,
ne no meryte,
That oon goth from
that other al
quyte.5910
But this selling is
not semblable;
For, whan his hors
is in the stable,
He may it selle
ageyn, pardee,
And winne on it,
such hap may be;

Al may the man
not lese, y-
wis,5915
For at the leest the
skin is his.
Or elles, if it so
bityde
That he wol kepe
his hors to ryde,
Yit is he lord ay of
his hors.
But [thilke](#) chaffare
is wel wors,5920
There Venus
entremeteth
nought;
For who-so such
chaffare hath
bought,
He shal not
worchen so wysly,
That he ne shal lese
al outerly
Bothe his [money](#)
and his
chaffare;5925
But the seller of the
ware
The prys and profit
have shal.
Certeyn, the byer
shal lese al;
For he ne can so
dere it bye
To have lordship
and ful
maistrye,5930
Ne have power to
make letting^[1]
Neither for yift ne
for preching,
That of his
chaffare, maugre
his,
Another shal have
as moche, y-wis,
If he wol yeve as
moch as he,5935

Of what contrey so
that he be;
Or for right nought,
so happe may,
If he can flater hir
to hir pay.
Ben than suche
[marchaunts](#) wyse?
No, but fooles in
every wyse,5940
Whan they bye
such thing wilfully,
Ther-as they lese
her good [fully](#) .
But natheles, this
dar I saye,
My modir is not
wont to paye,
For she is neither
so fool ne
nyce,5945
To entremete hir of
sich [vyce](#) .
But [truste](#) wel, he
shal [paye](#) al,
That repente of his
bargeyn shal,
Whan Poverte put
him in distresse,
Al were he scoler
to Richesse,5950
That is for me in
gret yerning,
Whan she assenteth
to my willing.
'But, [by](#) my
modir seint
Venus, [\[\]](#)
And by hir fader
Saturnus,
That hir engendrid
by his lyf,5955
But not upon his
weddid wyf!
Yit wol I more
unto you swere,
To make this thing
the [seurere](#) ;

Now by that feith,
and that [leautee](#)
[I](#) owe to alle my
brethren free,5960
Of which ther nis
wight under heven
That can her fadris
names neven,[\[1\]](#)
So dyvers and so
many ther be
That with my
modir have be
privee!
Yit wolde I swere,
for sikirnesse,5965
The pole of helle to
my witnesse,[\[1\]](#)
Now drinke I not
this yeer clarree,
If that I lye, or
forsworn be!
(For of the goddes
the usage is,
That who-so him
forswereth
amis,5970
Shal that yeer
drinke no clarree).
Now have I sworn
y-nough, pardee;
If I forswere me,
than am I lorn,
But I wol never be
forsworn.
Sith Richesse hath
me failed
here,5975
She shal abyde that
trespas [dere](#) ,
At [leeste](#) wey, but
[\[she\]](#) hir arme
With swerd, or
sparth, or
gisarme.[\[1\]](#)
For certes, sith she
loveth not me,
Fro [thilke](#) tyme that
she may see5980

The castel and the
tour to-shake,
In sory tyme she
shal awake.
If I may [grype](#) a
riche man,
I shal so pulle him,
if I can,[\[1\]](#)
That he shal, in a
fewe
stoundes,5985
Lese alle his
markes and his
poundes.
I shal him make his
pens outslinge,
[But-\[if\]](#) they in his
gerner springe;[\[1\]](#)
Our maydens shal
eek plukke him so,
That him shal
neden fetheres
mo,5990
And make him
selle his lond to
spende,
But he the bet
cunne him defende.
'Pore men han
maad hir lord of
me;
Although they not
so mighty be,
That they may fede
me in delyt,5995
I wol not have hem
in despyt.
No good man
hateth [hem](#) , as I
gesse,
For chinche and
feloun is Richesse,
That so can chase
hem and dispyse,
And hem defoule
in sondry
wyse.6000

They loven ful bet,
so god me spede,
Than doth the
riche, chinchy
[grede](#),^[1]
And been, in good
feith, more stable
And trewer, and
more serviabile;
And therfore it
suffysith me⁶⁰⁰⁵
Hir [goode](#) herte,
and hir leautee.^[1]
They han on me set
al hir thought,
And therfore I
forgete hem
nought.
I [wolde](#) hem bringe
in greet noblesse,^[1]
If that I were god
of Richesse,⁶⁰¹⁰
As I am god of
Love, sothly,
Such routhe upon
hir pleynt have I.
Therefore I must his
socour be,
That peyneth him
to serven me;
For if he deyde for
love of this,⁶⁰¹⁵
Than semeth in me
no love ther is.’
‘Sir,’ seide they,
‘sooth is, every
del,^[1]
That ye reherce,
and we wot wel
Thilk oth to holde
is resonable;
For it is good and
covenable,⁶⁰²⁰
That ye on riche
men han sworn.
For, sir, this wot
we wel biforn;

If riche men doon
you homage,
That is as fooles
doon outrage; [\[\]](#)
But ye [shul](#) not
[forsworen](#)
be, [\[\]](#)6025
Ne [let](#) therfore to
drinke clarree, [\[\]](#)
Or piment maked
fresh and newe. [\[\]](#)
Ladyes shulle hem
such pepir brewe,
If that they falle
into hir laas,
That they for wo
mowe seyn
“Allas!”6030
Ladyes shuln ever
so curteis be,
That they shal
quyte your oth al
free.
Ne seketh never
other vicaire, [\[\]](#)
For they shal speke
with hem so faire
That ye shal holde
you payed ful
wel,6035
Though ye you
medle never a del.
Lat ladies [worche](#)
with hir thinges, [\[\]](#)
They shal hem telle
so fele tydinges,
And moeve hem
eke so many
requestis
By flatery, that not
honest is,6040
And therto yeve
[hem](#) such
thankinges,
What with kissing,
and with talkinges,
That certes, if they
trowed be,

Shal never leve
hem lond ne fee^[1]
That it nil as the
moeble fare,6045
Of which they first
delivered are.
Now may ye telle
us al your wille,
And we your [hestes](#)
shal fulfille.
'But Fals-Semblant
dar not, for drede
Of you, sir, medle
him of this
dede,6050
For he seith that ye
been his fo;
He not, if ye wol
worche him wo.
Wherfore we pray
you alle, beausire,
That ye forgive
him now your ire,
And that he may
dwelle, as your
man,6055
With Abstinence,
his dere lemman;
[This](#) our accord
and our wil now.'^[1]
'Parfay,' seide
Love, 'I graunte it
yow;
I wol wel holde
him for my man;
Now lat him
come:' and he forth
ran.6060
'Fals-Semblant,'
quod Love, 'in this
wyse
I take thee here to
my servyse,
That thou our
freendis helpe
[alway](#) ,

And [hindre](#) hem
neithir night ne
day,
But do thy might
hem to releve,6065
And eek our
enemies that thou
greve.
Thyn be this might,
I graunt it thee,[\[1\]](#)
My king of harlotes
shalt thou be;
We wol that thou
have such honour.
Certeyn, thou art a
fals traitour,6070
And eek a thief;
sith thou were
born,
A thousand tyme
thou art forsworn.
But, [natheles](#) , in
our hering,
To putte our folk
out of douting,
I bid thee teche
hem, wostow
how?6075
By somme general
signe now,
In what place thou
shalt founden be,
If that men had
mister of thee;[\[1\]](#)
And how men shal
thee best espye,
For thee to knowe
is greet
maistrye;6080
Tel in what place is
thyn haunting.'

F. SEM.

'Sir, I have fele
dyvers woning,
That I kepe not
rehersted be,[\[1\]](#)

So that ye wolde
respyten me.
For if that I telle
you the sothe,6085
I may have harm
and shame bothe.
If that my felowes
wisten it,
My tales shulden
me be quit;
For certeyn, they
wolde hate me,
If ever I knewe hir
cruelte;6090
For they wolde
over-al holde hem
stille
Of trouthe that is
ageyn hir wille;
Suche tales kepen
they not here.
I might eftsome bye
it ful dere,
If I seide of hem
any thing,6095
That ought
displeseth to hir
hering.
For what word that
hem prikke or
byteth,
In that word noon
of hem delyteth,
Al were it gospel,
the evangyle,
That wolde reprove
hem of hir
gyle,6100
For they are cruel
and hauteyn.
And this thing wot
I wel, certeyn,
If I speke ought to
peire hir loos,[\[1\]](#)
Your court shal not
so wel be cloos,

That they ne shal
wite it atte
last.6105
Of good men am I
nought agast,
For they wol taken
on hem nothing,
Whan that they
knowe al my
mening;
But he that wol it
on him take,
He wol himself
suspecious
make,6110
That he his lyf let
covertly,[\[1\]](#)
In Gyle and in
Ipocrisy,
That me engendred
and yaf fostring.’
‘They made a ful
good engendring,’
Quod Love, ‘for
who-so soothly
telle,6115
They engendred
the devel of helle!
‘But nedely, how-
so-ever it be,’
Quod Love, ‘I wol
and charge thee,
To telle anon thy
woning-places,
Hering ech wight
that in this place
is;[\[1\]](#)6120
And what lyf that
thou livest also,
Hyde it no lenger
now; wherto?
Thou most
discover al thy
wurching,
How thou servest,
and of what thing,

Though that thou
shuldest for thy
soth-sawe⁶¹²⁵
Ben al to-beten and
to-drawe;
And yit art thou not
wont, pardee.
But natheles,
though thou beten
be,
Thou shalt not be
the first, that so
Hath for soth-sawe
suffred wo.'

F. SEM.

'Sir, sith that it
may lyken
you,⁶¹³¹
Though that I
shulde be slayn
right now,
I shal don your
comaundement,
For therto have I
gret talent.'⁶¹³⁴
Withouten wordes
mo, right than,
Fals-Semblant his
sermon bigan,
And seide hem thus
in audience:—
'Barouns, tak hede
of my sentence!
That wight that list
to have
knowing⁶¹³⁹
Of Fals-Semblant,
ful of flatering,
He must in worldly
folk him seke,
And, certes, in the
cloistres eke;
I wone no-where
but in hem [tweye](#) ;
But not lyk even,
sooth to [seye](#) ;

Shortly, I wol
herberwe me6145
There I hope best
to hulstred be;^[]
And certeynly,
sikerest hyding
Is undirneth
humblest clothing.
'Religious folk ben
ful covert;^[]
Seculer folk ben
more appert.6150
But natheles, I wol
not blame
Religious folk, ne
hem diffame,
In what habit that
ever they go:
Religioun humble,
and trewe also,
Wol I not blame,
ne dispuse,6155
But I nil love it, in
no wyse.
I mene of fals
religious,
That stoute ben,
and malicious;
That wolen in an
abit go,6159
And setten not hir
herte therto.
'Religious folk ben
al pitous;
Thou shalt not seen
oon dispitous.
They loven no
pryde, ne no stryf,
But humbly they
wol lede hir lyf;
With [swich](#) folk
wol I never be.
And if I dwelle, I
feyne me6166
I may wel in her
abit go;
But me were lever
my nekke atwo,

Than [lete](#) a purpose
that I take,^[]
What cove-naunt
that ever I
make.6170
I dwelle with hem
that proude be,
And fulle of wyles
and [subtelte](#) ;
That worship of
this world
coveyten,
And grete [nedes](#)
cunne espleyten;
And goon and
gadren greet
pitaunces,6175
And purchace hem
the acqueyntaunces
Of men that mighty
lyf may leden;
And feyne hem
pore, and hem-self
feden
With gode morcels
delicious,
And drinken good
wyn precious,6180
And preche us
povert and
distresse,
And fisshen hem-
self greet richesse
With wyly nettis
that they [caste](#) :
It wol come foul
out at the laste.
They ben fro clene
religioun
went;6185
They make the
world an
argument^[]
That [hath](#) a foul
conclusioun.
“I have a robe of
religioun,

Than am I al
religious.”
This argument is al
roignous;6190
It is not worth a
croked brere;
Habit ne [maketh](#)
[monk](#) ne frere,^[1]
But clene lyf and
devocioun
Maketh gode men
of religioun.
[Nathelesse](#) , ther
can noon
answere,6195
How high that ever
his heed he shere
With [rasour](#)
whetted never so
kene,
That Gyle in
braunches cut
thrittene;^[1]
Ther can no wight
distincte it so,
That he dar sey a
word therto.6200
‘But what
herberwe that ever
I take,
Or what semblant
that ever I make,
I mene but gyle,
and folowe that;
For right no mo
than Gibbe our
cat^[1]
[\[Fro myce and](#)
[rattes went his](#)
[wyle\]](#) ^[1]6205
Ne entende I [\[not\]](#)
but to [begyle](#) ;
Ne no wight may,
by my clothing,
Wite with what
folk is my
dwelling;

Ne by my wordis
yet, pardee,
So softe and so
plesaunt they
be.6210
Bihold the dedis
that I do;
But thou be blind,
thou oughtest so;
For, varie hir
wordis fro hir dede,
They thenke on
gyle, [withouten](#)
drede,
What maner
clothing that they
were,6215
Or what estat that
ever they bere,
Lered or lewd, lord
or lady,
Knight, squier,
burgeis, or bayly.’
Right thus whyl
Fals-Semblant
sermoneth,
Eftsones Love him
aresoneth,[\[1\]](#)6220
And brak his tale in
the speking
As though he had
him told lesing;
And seide: ‘What,
devel, is that I
here?[\[1\]](#)
What folk hast thou
us nempned here?
May men finde
religioun6225
In worldly
habitacioun?’

F. SEM.

‘[Ye](#), sir; it
foloweth not that
they

Shulde lede a
wikked lyf, parfey,
Ne not therfore her
soules lese,
That hem to
worldly clothes
chese;6230
For, certis, it were
gret pitee.
Men may in seculer
clothes see
Florisshen holy
religioun.
Ful many a seynt in
feeld and toun,
With many a virgin
glorious,6235
Devout, and ful
religious,
Had deyed, that
[comun](#) clothe ay
beren,
Yit seyntes never-
the-les they weren.
I coude reken you
many a ten;
[Ye](#) , wel nigh [alle](#)
these holy
wimmen,6240
That men in
chirchis herie and
seke,
Bothe maydens,
and these wyves
eke,
That baren [many](#) a
fair child here,
Wered alwey
clothis seculere,
And in the same
[dyden](#) they,6245
That seyntes
weren, and been
alwey.
The [eleven](#)
thousand maydens
dere,[\[\]](#)

That beren in
heven hir ciergis
clere,
Of which men rede
in chirche, and
singe,
Were take in
seculer
clothing,⁶²⁵⁰
Whan they
resseyved
martirdom,
And wonnen heven
unto her hoom.
Good [herte](#) makith
the [gode](#) thought;
The clothing
yeveth ne reveth
nought.
The [gode](#) thought
and the
worching,⁶²⁵⁵
That maketh
[religioun](#)
flouring,^[]
Ther lyth the good
religioun
Aftir the right
entencioun.
'Who-so [toke](#) a
wethers skin,
And wrapped a
gredy wolf
therin,^[]⁶²⁶⁰
For he shulde go
with lambis whyte,
Wenest thou not he
wolde hem byte?
[Yis](#) ! never-the-las,
as he were wood,
He wolde hem
wery, and drinke
the blood;^[]
And wel the rather
hem disceyve,⁶²⁶⁵
For, sith they
coude not perceyve

His treget and his
crueltee,^[1]
They wolde him
folowe, al wolde he
flee.
'If ther be wolves
of sich hewe
Amonges these
apostlis newe,⁶²⁷⁰
Thou, holy chirche,
thou mayst be
[wayled](#) !
Sith that thy citee
is assayled
Thourgh knightis
of thyn owne
table,⁶²⁷³
God wot thy
lordship is
doutable!
If they enforce
[\[hem\]](#) it to winne,
That shulde
defende it fro
withinne,
Who might defence
ayens hem make?
[Withouten](#) stroke it
mot be take
Of trepeget or
mangonel;^[1]
Without displaying
of pensel.^[1]⁶²⁸⁰
And if god nil don
it socour,
But lat [\[hem\]](#) renne
in this colour,
Thou moost thyn
heestis laten be.
Than is ther
nought, but yelde
thee,
Or yeve hem
tribute, [doutelees](#)
,⁶²⁸⁵
And holde it of
hem to have pees:

But gretter harm
bityde thee,
That they al
maister of it be.
Wel conne they
scorne thee withal;
By day stuffen they
the wal,^[1]6290
And al the night
they mynen there.
Nay, thou [most](#)
[planten](#) elleswhere
Thyn impes, if thou
wolt fruyt have;
Abyd not there thy-
self to save.
'But now pees!
here I turne
ageyn;⁶²⁹⁵
I wol no more of
this thing [seyn](#) ,
If I may passen me
herby;
I mighte maken
you wery.
But I wol heten
you alway
To helpe your
freendis what I
may,⁶³⁰⁰
So they wollen my
company;
For they be shent
al-outerly
But-if so falle, that
I be
Oft with hem, and
they with me.
And eek my
lemman mot they
serve,^[1]6305
Or they shul not
my love deserve.
Forsothe, I am a
fals traitour;
God iugged me for
a thief trichour;

Forsworn I am, but
wel nygh non
Wot of my gyle, til
it be don.6310
'Thourgh me hath
many oon deth
resseyved,
That my treget
never aperceyved;
And yit resseyveth,
and shal resseyve,
That my falsnesse
[never](#) aperceyve:
But who-so doth, if
he wys be,6315
Him is right good
be [war](#) of me.

6317, 8. *Words
supplied by Kaluza.*

But so sligh is the
[deceyving^[1]
That to hard is the]
aperceyving.
For Protheus, that
coude him chaunge
In every shap,
hoomly and
straunge,6320
Coude never sich
gyle ne tresoun
As I; for I com
never in toun
Ther-as I [mighte](#)
knowen be,
Though men me
bothe might here
and see.
Ful wel I can my
clothis
chaunge,6325
Take oon, and
make another
straunge.
Now am I knight,
now chasteleyn;

Now prelat, and
now chapeleyn;
Now prest, now
clerk, and now
forstere;⁶³²⁹
Now am I maister,
now scolere;
Now monk, now
chanoun, now
baily;
What-ever mister
man am I.^[]
Now am I prince,
now am I page,
And can by herte
every langage.
Som-tyme am I
hoor and old;⁶³³⁵
Now am I yong,
[\[and\]](#) stout, and
bold;
Now am I Robert,
now Robyn;^[]
Now frere Menour,
now Iacobyn;^[]
And with me
folweth my
loteby,^[]
To don me solas
and company,⁶³⁴⁰
That hight dame
[Abstinence-](#)
[Streyned](#) ,^[]
In many a queynt
array [\[y\]-feyned](#) .
Right as it cometh
to hir lyking,
I fulfille al hir
desiring.
Somtyme a
wommans cloth
take I;^[]⁶³⁴⁵
Now am I mayde,
now lady.
Somtyme I am
religious;
Now lyk an anker
in an hous.

Somtyme am I
prioresse,
And now a nonne,
and now
abbesse;6350
And go thurgh alle
regiouns,
Seking alle
religiouns.^[1]
But to what ordre
that I am sworn,
I take the strawe,
and [lete](#) the corn;^[1]
To [\[blynde\]](#) folk
[\[ther\]](#) I
enhabite,^[1]6355
I axe no-more but
hir [abite](#) .
What wol ye more?
in every wyse,
Right as me list, I
me disgyse.
Wel can I [bere](#) me
under weed;^[1]
Unlyk is my word
to my deed.6360
[Thus](#) make [I](#) in my
trappis falle,
Thurgh my
pryviles, alle
That ben in
Cristendom alyve.
I may assoile, and I
may shryve,
That no prelat may
lette me,^[1]6365
Al folk, wher-ever
they founde be:
I noot no prelat
may don so,
But it the pope be,
and no mo,
That made thilk
establisshing.
Now is not this a
propre thing?6370

But, were my
sleightis
aperceyved,
[Ne shulde I [more](#)
been [receyved](#)]
As I was wont; and
wostow why?
For I dide hem a
tregetry;[\[1\]](#)
But therof yeve I
litel tale,6375
I have the silver
and the male;
So have I preched
and eek [shriven](#) ,
So have I take, so
have [me] [yiven](#) ,
Thurgh hir foly,
husbond and wyf,[\[1\]](#)
That I lede right a
Ioly lyf,6380
Thurgh simplesse
of the prelacye;
They know not al
my tregetrye.
‘But for as moche
as man and wyf
Shuld shewe hir
parocheprest hir
lyf
Ones a yeer, as
seith the
book,[\[1\]](#)6385
Er [any](#) wight his
houssel took,
Than have I
pryvilgis large,
That may of [moch](#)
thing discharge;
For he may seye
right thus,
pardee:—
“Sir Preest, in
shrift I telle it
thee,[\[1\]](#)6390
That he, to whom
that I am shriven,

Hath me assoiled,
and me [yiven](#)
[Penaunce](#) soothly,
for my sinne,
Which that I fond
me gilty inne;
Ne I ne have never
entencioun.6395
To make double
confessioun,
Ne reherce eft my
shrift to thee;
O shrift is [right](#) y-
nough to me. [\[1\]](#)
This oughte thee
suffyce wel,
Ne be not rebel
never-a-del;6400
For certis, though
thou haddest it
sworn,
I wot no prest ne
prelat born
That may to shrift
eft me constreyne.
And if they don, I
wol me pleyne;
For I wot where to
pleyne wel.6405
Thou shalt not
streyne me a del,
Ne enforce me, ne
[\[yit\]](#) me trouble,
To make my
confessioun
double.
Ne I have none
affeccioun
To have double
absolucioun.6410
The firste is right
y-nough to me;
This latter assoiling
quyte I thee.
I am unbounde;
what mayst thou
finde

More of my sinnes
me to unbinde?
For he, that might
hath in his
hond,^[1]6415
Of alle my sinnes
me unbond.
And if thou wolt
me thus
constreyne,
That me mot nedis
on thee pleyne,^[1]
There shal no
Iugge imperial,
Ne bisshop, ne
official,^[1]6420
Don Iugement on
me; for I
Shal gon and
pleyne me openly
Unto my shrift-
fadir newe,^[1]
(That hight not
Frere Wolf
untrewe!)^[1]
And he shal
[chevise](#) him for
me,^[1]6425
For I trowe he can
[hampre](#) thee.
But, lord! he wolde
be wrooth withalle,
If men him wolde
Frere Wolf calle!
For he wolde have
no pacience,
But don al cruel
vengeaunce!^[1]6430
He wolde his might
don at the leest,
[\[Ne\]](#) no-thing spare
for goddis heest.
And, god so wis be
my socour,
But thou yeve me
my Saviour^[1]
At Ester, whan it
lyketh me,^[1]6435

Withoute presing
more on thee,
I wol forth, and to
him goon,
And he shal housel
me anoon,
For I am out of thy
grucching;
I kepe not dele
with thee
nothing.”6440
Thus may he
shryve him, that
forsaketh
His parocheprest,
and to me taketh.
And if the prest
wol him refuse,
I am ful redy him
to accuse,
And him punissh
and hampre
so,6445
That he his chirche
shal forgo.
‘But who-so hath
in his feling
The consequence
of such shryving,
Shal seen that prest
may never have
might^[1]
To knowe the
conscience a-
right6450
Of him that is
under his cure.
And [this](#) ageyns
holy scripture,^[1]
That biddeth every
[herde](#) honeste
Have verry
knowing of his
[beste](#) .^[1]
But pore folk that
goon by strete,6455
That have no gold,
ne sommes grete,

Hem wolde I lete
to her prelates,
Or lete hir prestis
knowe hir states,
For to me right
nought yeve they.'

AMOUR.

'And why is it?'

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

F. SEM.

'For they ne
may.6460
They ben so bare, I
take no keep;
But I wol have the
[fatte](#) sheep;—
Lat parish prestis
have the lene,
I yeve not of hir
harm a bene!^[]
And if that prelats
[grucchen](#) it,6465
That oughten [wroth](#)
be in hir wit,
To lese her fatte
bestes so,
I shal yeve hem a
stroke or two,
That they shal
lesen with [\[the\]](#)
force,^[]
[Ye](#) , bothe hir
mytre and hir
croce.6470
Thus Iape I hem,
and have do longe,
My priveleges been
so stronge.'
Fals-Semblant
wolde have stinted
here,

But Love ne made
him no such chere
That he was wery
of his sawe;6475
But for to make
him glad and fawe,
He seide:—‘Tel on
more specialy,
How that thou
servest untrewly.
Tel forth, and
shame thee never a
del;
For as thyn abit
shewith wel,6480
Thou [\[semest\]](#) an
holy heremyte.’

F. SEM.

‘Soth is, [but I am an](#)
ypocryte.’

AMOUR.

‘Thou gost and prechest
poverttee?’

F. SEM.

‘[Ye](#), sir; but richesse hath
poustee.’

AMOUR.

‘Thou prechest abstinence
also?’6485

F. SEM.

‘Sir, I wol fillen, so
mote I go,
My paunche of
[gode](#) mete and
wyne,
As shulde a maister
of divyne;

For how that I me
pover feyne,
Yit alle pore folk I
disdeyne.6490
'I love bet [the](#)
[acquyntaunce](#)^[]
Ten [tymes](#) , of the
king of Fraunce,
Than of [pore](#) man
of mylde mode,
Though that his
soule be also gode.
For whan I see
beggars
quaking,6495
Naked on [mixens](#)
al stinking,
For hungre crye,
and eek for care,
I entremete not of
hir fare.
They been so pore,
and ful of pyne,
They might not
ones yeve me [dyne](#)
,^[]6500
For they have no-
thing but hir lyf;
What shulde he
yeve that likketh
his knyf?
It is but foly to
entremete,
To seke in houndes
nest fat mete.
Let bere hem to the
spitel anoon,6505
But, for me,
comfort gete they
noon.
But a riche sike
usurere
Wolde I visyte and
drawe nere;
Him wol I
comforte and
rehetete,

For I hope of his
gold to gete.6510
And if that wikked
deth him have,
I wol go with him
to his grave.
And if ther [any](#)
reprove me,
Why that I lete the
pore be,
Wostow how I
[\[mot\]](#) ascape?6515
I sey, and [swerë](#)
him ful rape,
That riche men han
more tecches
Of sinne, than han
pore wrecches,
And han of
counseil more
mister;
And therefore I wol
drawe hem
ner.6520
But as gret hurt, it
may so be,
[Hath](#) soule in right
gret poverte,
As soul in gret
richesse, forsothe,
Al-be-it that they
hurten bothe.
For richesse and
mendicitees6525
Ben cleped two
extremitees;
The mene is cleped
suffisaunce,
Ther lyth of vertu
the aboundaunce.
For Salamon, ful
wel I woot,
In his Parables us
wroot,6530
As it is knowe [of](#)
many a wight,
In his [\[thrittethe\]](#)
chapitre right: [\[\]](#)

“God, thou me
kepe, for thy
pouste,
Fro richesse and
mendicitee;
For if a riche man
him dresse6535
To thanke to
[moche](#) on [his]
richesse,
His herte on that so
fer is set,
That he his
creatour foryet;
And him, that
[\[begging\]](#) wol ay
greve,
How shulde I by
his word him
leve?6540
Unnethe that he nis
a micher,^[]
Forsworn, or elles
[\[god is\]](#) lyer.”
Thus seith
[Salamones](#) sawes;
Ne we finde writen
in no lawes,
And namely in our
Cristen lay—6545
(Who seith “[ye](#),” I
dar sey “nay”)—
That Crist, ne his
apostlis dere,
Whyl that they
walkede in erthe
here,
Were never seen
her bred begging,
For they [nolde](#)
beggen for
nothing.6550

6551. G. was.

And right thus
were men wont to
teche;

And in this wyse
wolde it preche
The maistres of
divinitee
Somtyme in Paris
the citee.
'And if men wolde
ther-geyn
appose⁶⁵⁵⁵
The naked text, and
lete the glose,^[1]
It [mighte](#) sone
assoiled be;
For men may wel
the sothe see,
That, parde, they
mighte axe a thing
Pleyedly forth,
without
begging.⁶⁵⁶⁰
For they weren
goddis herdis dere,
And cure of soules
hadden here,
They nolde no-
thing begge hir
fode;
For aftir Crist was
don on rode,
With [hir] propre
hondis [they](#)
wrought,⁶⁵⁶⁵
And with travel,
and elles nought,
They wonnen al hir
sustenance,
And liveden forth
in hir penaunce,
And the remenaunt
[\[yeve\]](#) away
To other pore [folk](#)
alwey.⁶⁵⁷⁰
They neither bilden
tour ne halle,^[1]
But [\[leye\]](#) in
houses smale
withalle.

A mighty man, that
can and may,
Shulde with his
honde and body
alway
Winne him his
food in
laboring,6575
If he ne have rent
or sich a thing,
Although he be
religious,
And god to serven
curious.
Thus mote he don,
or do trespas,
But-if it be in
certeyn cas,6580
[That](#) I can reherce,
if mister be,
Right wel, whan
the tyme I see.
'Seke the book of
Seynt Austin,
Be it in paper or
perchemin,[\[1\]](#)
There-as he writ of
these
worchinges,[\[1\]](#)6585
Thou shalt seen
that non excusinges
A parfit man ne
shulde seke
By wordis, ne by
dedis eke,
Although he be
religious,
And god to serven
curious,6590
That he ne shal, so
mote I go,
With propre hondis
and body also,
Gete his food in
laboring,
If he ne have
propretee of thing.

Yit shulde he selle
al his
substaunce,6595
And with his swink
have sustenaunce,
If he be parfit in
bountee.
Thus han tho
bookes [tolde](#) me:
For he that wol gon
ydilly,
And useth it ay
[besily](#)6600
[To](#) haunten other
mennes table,
He is a trechour,
ful of fable;
Ne he ne may, by
gode resoun,
Excuse him by his
orisoun.
For men bihoveth,
in som gyse,6605
[Som-tyme](#) [leven]
goddes servyse
To gon and
purchasen her
nede.
Men mote eten,
that is no drede,
And slepe, and eek
do other thing;
So longe may they
leve praying.6610
So may they eek
hir prayer blinne,
While that they
werke, hir mete to
winne.
Seynt Austin wol
therto accorde,
In thilke book that
I recorde.
Justinian eek, that
made lawes,[\[1\]](#)6615
Hath thus
forboden, by [olde](#)
dawes,

“No man, up peyne
to be deed,
Mighty of body, to
begge his breed,
If he may swinke,
it for to gete;
Men shulde him
rather mayme or
bete,6620
Or doon of him
apert Iustice,
Than suffren him
in such malice.”
They don not wel,
so mote I go,
That taken such
almesse so,
But if they have
som privelege,6625
That of the peyne
hem wol allege.
But how that is,
can I not see,
But-if the prince
disseyved be;
Ne I ne wene not,
sikerly,
That they may have
it rightfully.6630
But I wol not
determyne
Of princes power,
ne defyne,
Ne by my word
comprende, y-wis,
If it so fer may
strecche in this.
I wol not entremete
a del;6635
But I trowe that the
book seith wel,^[1]
Who that taketh
almesses, that be
Dewe to folk that
men may see
Lame, feble, wery,
and bare,

Pore, or in such
maner care,6640
(That conne winne
hem nevermo,
For they have no
power therto),
He eteth his owne
dampning,
But-if he lye, that
made al thing.
And if ye such a
truaunt
finde,[]6645
Chastise him wel,
if ye be kinde.
But they wolde
hate you, percas,
And, if ye fillen in
hir laas,
They wolde
eftsones do you
scathe,
If that they [mighte](#) ,
late or rathe;6650
For they be not ful
paciēt,
That han the world
thus foule blent.
And witeth wel,
[\[wher\]](#) that god
bad^[]
The good man selle
al that he had,
And folowe him,
and to pore it [yive](#)
,6655
He wolde not
therfore that he live
To serven him in
mendience,
For it was never his
sentence;
But he bad wirken
whan that nede is,
And folwe him in
goode dedis.6660

Seynt Poule, that
loved al holy
chirche,
He bade thapostles
for to wirche,
And winnen hir
lyflode in that
wyse,
And hem defended
truaundyse,
And seide,
“Wirketh with your
honden;”^[1]6665
Thus shulde the
thing be
undirstonden.
He nolde, y-wis,
[bidde](#) hem begging,
Ne sellen gospel,
ne preching,
Lest they berafte,
with hir asking,
Folk of hir catel or
of hir thing.6670
For in this world is
many a man
That yeveth his
good, for he ne can
Werne it for
shame, or elles he
Wolde of the asker
delivered be;
And, for he him
encombred
so,6675
He yeveth him
good to late him
go:
But it can him no-
thing profyte,
They lese the yift
and the meryte.
The [goode](#) folk,
that Poule to
preched,
Profred him ofte,
whan he hem
teched,6680

Som of hir good in
charite;
But [therof](#) right no-
thing took he; [\[\]](#)
But of his
hondwerk wolde he
gete
Clothes to [wryen](#)
him, and his mete.’

AMOUR.

‘Tel me than how a man
may liven,6685
That al his good to pore
hath yiven,
And wol but only bidde his
bedis,
And never with [honde](#)
laboure his nedis:
May he do so?’

F. SEM.

‘Ye, sir.’

AMOUR.

‘And how?’

F. SEM.

‘Sir, I wol gladly
telle yow:—6690
Seynt Austin seith,
a man may be [\[\]](#)
In houses that han
propretee,
As templers and
hospiteler, [\[\]](#)
And as these
chanouns
reguler, [\[\]](#)
Or whyte monkes,
or these
blake—[\[\]](#)6695
(I wole no mo
ensamplis make)—

And take thereof
his sustening,
For therinne lyth
no begging;
But [other-weyes](#)
not, y-wis,
[\[If\]](#) Austin gabbeth
not of this.6700
And yit ful many a
monk laboureth,
That god in holy
chirche honoureth;
For whan hir
swinking is agoon,
They rede and
singe in chirche
anoon.
'And for ther hath
ben greet
discord,6705
As many a wight
may bere record,
Upon the estate of
[mendience](#) ,
I wol shortly, in
your presence,
Telle how a man
may begge at nede,
That hath not
wherwith him to
fede,6710
Maugre his felones
Iangelinges,
For sothfastnesse
wol non hidinges;
And yit, percas, I
may abey,[\[\]](#)
That I to yow
sothly thus sey.
'Lo, here the caas
especial:6715
If a man be so
bestial
That he of no craft
hath science,
And nought
desyreth ignorance,

Than may he go a-
begging yerne,
Til he som maner
craft can
lerne,6720
Thurgh which,
[withoute](#)
truaunding,
He may in trouthe
have his living.
Or if he may don
no labour,
For elde, or
syknesse, or
langour,
Or for his tendre
age also,6725
Than may he yit a-
begging go.
'Or if he have,
peraventure,
Thurgh usage of
his [noriture](#) ,
Lived over
deliciously,
Than oughten good
folk comunly6730
Han of his
mischeef som
pitee,
And suffren him
also, that he
May gon aboute
and begge his
breed,
That he be not for
hungur deed.
Or if he have of
craft cunning,6735
And strengthe also,
and desiring
To wirken, as he
[hadde](#) what,
But he finde
neither this ne that,
Than may he
begge, til that he

Have geten his
necessitee.6740
'Or if his winning
be so lyte,
That his labour wol
not acquyte
Sufficiently al his
living,
Yit may he go his
breed begging;
Fro dore to dore he
may go trace,6745
Til he the
remenaunt may
purchace.
Or if a man wolde
undirtake
[Any](#) emprise for to
make,
In the rescous of
our lay,[\[1\]](#)
And it defenden as
he may,6750
Be it with armes or
lettrure,
Or other covenable
cure,
If it be so e pore
be,
Than may he
begge, til that he
May finde in
trouthe for to
swinke,6755
And gete him
[clothes](#) , mete, and
drinke.
Swinke he with
hondis corporel,
And not with
hondis espirituel.
'In al [thise](#) caas,
and in semblables,
If that ther ben mo
resonables,6760
He may begge, as I
telle you here,

And elles nought,
in no manere;
As William Seynt
Amour wolde
preche,[\[\]](#)
And ofte wolde
dispute and teche
Of this matere alle
openly⁶⁷⁶⁵
At Paris ful
[solempnely](#) ,
And al-so god my
soule blesse,
As he had, in this
stedfastnesse,
The accord of the
universitee,
And of the puple,
as semeth me.⁶⁷⁷⁰
'No good man
oughte it to refuse,
Ne oughte him
therof to excuse,
Be wrooth or
blythe who-so be;
For I wol speke,
and telle it thee,
Al shulde I dye,
and be put
doun,⁶⁷⁷⁵
As was seynt Poul,
in derk prisoun;
Or be exiled in this
caas
With wrong, as
maister William
was,
That my moder
Ypocrisye
Banished for hir
greet envye.⁶⁷⁸⁰
'My moder flemed
him, Seynt Amour:
[This](#) noble dide
such labour^[]
To susteyne ever
the loyaltee,

That he to moche
[agilte](#)- me.
He made a book,
and leet it
wryte,6785

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

Wherin his lyf he
dide al wryte,
And wolde ich
reneyed begging,[\[\]](#)
And lived by my
traveyling,
If I ne had rent ne
other good.
What? wened he
that I were
wood?6790
For labour might
me never plese,
I have more [wil](#) to
been at ese;
And have wel
lever, sooth to sey,
Bifore the puple
patre and prey,
And wrye me in
my foxerye6795
Under a cope of
papelardye.’[\[\]](#)
Quod Love, ‘What
devel is [this](#) I here?
What wordis tellest
thou me here?’

F. SEM.

‘What, sir?’

AMOUR.

‘Falsnesse, that apert is;
Than dredist thou not god?’

F. SEM.

‘No, certis:6800
For selde in greet
thing shal he spede
In this world, that
god wol drede.
For folk that hem
to vertu [yiven](#) ,
And truly on her
owne liven,
And hem in
goodnesse ay
contene,6805
On hem is litel
thrift [y-sene](#) ;
Such folk drinken
gret misese;
That lyf [\[ne\]](#) may
me never plese.
But see what gold
han usurers,
And silver eek in
[\[hir\]](#)
garners,[\[\]](#)6810
Taylagiers, and
these monyours,[\[\]](#)
Bailifs, bedels,
provost, countours;
These liven wel
nygh by ravyne;
The smale puple
hem mote
enclyne,[\[\]](#)
And they as wolves
wol hem eten.6815
Upon the pore folk
they geten
Ful moche of that
they spende or
kepe;
Nis none of hem
that he nil strepe,
And [wryen](#) him-
self wel atte
fulle;[\[\]](#)

[Withoute](#) scalding
they hem
pulle.[\[\]](#)6820
The stronge the
feble overgoth;
But I, that were my
simple cloth,
Robbe bothe
robbed and
[robbours](#) ,
And gyle gyled and
gylours.[\[\]](#)
By my treget, I
gadre and
threste6825
The greet tresour
into my cheste,
That lyth with me
so [faste](#) bounde
Myn [highe](#) paleys
do I founde,
And my delytes I
fulfille
With wyne at
feestes at my
wille,6830
And tables fulle of
entremees;[\[\]](#)
I wol no lyf, but
ese and pees,
And winne gold to
spende also.
For whan the [grete](#)
bagge is go,[\[\]](#)
It cometh right
with my Iapes.6835
Make I not wel
tumble myn apes?
To winne is alwey
myn entent;
My purchas is
better than my
rent;[\[\]](#)
For though I shulde
beten be,
Over-al I entremete
me;6840

[Withoute](#) me may
no wight dure.
I walke soules for
to cure.
Of al the worlde
cure have I
In brede and
lengthe; [boldely](#)
I wol bothe preche
and eek
counceilen;6845
With hondis wille I
not traveilen,
For of the pope I
have the bulle;
I ne holde not my
wittes dulle.
I wol not stinten, in
my lyve,6849
These [emperouris](#)
for to shryve,
Or kyngis, dukis,
[and](#) lordis grete;
But pore folk al
quyte I lete.
I love no such
shryving, pardee,
But it for other
cause be.
I rekke not of pore
men,6855
Hir astate is not
worth an hen.
Where fyndest thou
a swinker of labour
Have me unto his
confessour?
But emperesses,
and duchesses,
Thise quenes, and
eek [\[thise\]](#)
countesses,6860
Thise abbesses, and
eek Bigyns,[\[\]](#)
These [grete](#) ladyes
palasyns,[\[\]](#)

These Ioly
knightes, and
baillyves,
Thise nonnes, and
thise burgeis
wyves,
That riche been,
and eek
plesing,6865
And thise maidens
welfaring,
Wher-so they clad
or naked be,
Uncounceiled goth
ther noon fro me.
And, for her soules
savetee,
At lord and lady,
and hir
meynee,6870
I axe, whan they
hem to me shryve,
The propretee of al
hir lyve,
And make hem
trowe, bothe meest
and leest,
Hir paroch-prest
nis but a beest
Ayens me and my
company,[\[1\]](#)6875
That shrewis been
as greet as I;
For whiche I wol
not hyde in hold
No privetee that me
is told,
That I by word or
signe, y-wis,
[\[Nil\]](#) make hem
knowe what it
is,6880
And they wolen
also tellen me;
They hele fro me
no privitee.

And for to make
yow hem
perceyven,
That usen folk thus
to disceyven,
I wol you seyn,
withouten
drede,6885
What men may in
the gospel rede
Of Seynt Mathew,
the gospelere,[\[\]](#)
That seith, as I shal
you sey here.
'Upon the chaire of
Moyses—
Thus is it glosed,
[douteles](#) :6890
That is the olde
testament,
For therby is the
chaire ment—
Sitte Scribes and
Pharisen;—
That is to seyn, the
cursid men
Whiche that we
ypocritis
calle—6895
Doth that they
preche, I rede you
alle,
But doth not as
they don a del,
That been not wery
to seye wel,
But to do wel, no
wille have they;
And they wolde
binde on folk
alwey,6900
That ben to [\[be\]](#)
begyled able,
[Burdens](#) that ben
importable;
On folkes shuldres
thinges they
couchen

That they nil with
her fingres
touchen.'

AMOUR.

'And why wol they not
touche it?'

F. SEM.

'Why?6905
For hem ne list not,
sikirly;
For sadde burdens
that men taken
Make folkes
shuldres aken.
And if they do
ought that good be,
That is for folk it
shulde see:6910
Her burdens larger
maken they, [\[\]](#)
And make hir
hemmes wyde
alwey, [\[\]](#)
And loven setes at
the table,
The firste and most
honourable;
And for to han the
first chaiseris6915
In synagoges, to
hem ful dere is;
And willen that
folk hem loute and
grete,
Whan that they
passen thurgh the
strete,
And wolen be
cleped "Maister"
also.
But they ne shulde
not willen so;6920
The gospel is ther-
ageyns, I gesse:

That sheweth wel
hir wikkidnesse.
'Another custom
use we:—
Of hem that wol
ayens us be,
We hate [hem](#)
deedly
everichoon,6925
And we wol werrey
hem, as oon.
Him that oon
hatith, hate we alle,
And coniecte how
to doon him falle.
And if we seen him
winne honour,
Richesse or preys,
thurgh his
valour,6930
Provende, rent, or
dignitee,
Ful fast, y-wis,
compassen we
By what ladder he
is clomben so;
And for to maken
him down to go,
With traisoun we
wole him
defame,6935
And doon him lese
his [gode](#) name.
Thus from his
ladder we him take,
And thus his
freendis foes we
make;
But word ne [wite](#)
shal he noon,
Til alle his freendis
been his foon.6940
For if we dide it
openly,
We might have
blame redily;
For hadde he wist
of our malyce,

He hadde him kept,
but he were nyce.
'Another is this,
that, if so falle6945
That ther be oon
among us alle
That doth a good
turn, out of drede,
We seyn it is our
alder dede.[]
[Ye](#), sikerly, though
he it feyned,
Or that him list, or
that him
deyned6950
A man thurgh him
avaunced be;
Therof alle
[parceners](#) be we,[]
And tellen folk,
wher-so we go,
That man thurgh us
is sprongen so.
And for to have of
men preysing,6955
We purchace,
thurgh our
flatering,
Of riche men, of
gret poustee,
Lettres, to witnesse
our bountee;
So that man
weneth, that may
us see,
That alle vertu in
us be.6960
And alwey pore we
us feyne;
But how so that we
begge or pleyne,
We ben the folk,
without lesing,
That al thing have
without having.[]
Thus be we dred of
the puple, y-
wis.6965

And gladly my
purpos is this:—
I dele with no
wight, but he
Have gold and
tresour gret
plentee;
Hir acqueyntaunce
wel love I;
This is moche my
desyr, shortly.6970
I entremete me of
brocages,[\[\]](#)
I make pees and
mariages,
I am gladly
executour,
And many [tymes](#)
[procuratour](#) ;
I am somtyme
messenger;6975
That falleth not to
my mister.[\[\]](#)
And many tymes I
make enquestes;
For me that office
not honest is;
To dele with other
mennes thing,
That is to me a gret
lyking.6980
And if that ye have
ought to do
In place that I
repeire to,
I shal it speden
thurgh my wit,
As sone as ye have
told me it.
So that ye serve me
to pay,6985
My servyse shal be
your alway.
But who-so wol
chastyse me,
Anoon my love lost
hath he;

For I love no man
in no gyse,
That wol me
repreve or
chastyse;6990
But I wolde al folk
undirtake,
And of no wight no
teching take;
For I, that other
folk chastye,
Wol not be taught
fro my folye.
'I love noon
hermitage
more;6995
Alle desertes, and
holtes hore,
And [grete](#) wodes
everichoon,
I lete hem to the
Baptist Iohan.
I quethe him quyte,
and him relesse
Of Egipt al the
wildirnesse;^[1]7000
To fer were alle my
mansions
Fro [alle](#) citees and
goode tounes.
My paleis and myn
hous make I
There men may
renne in openly,
And sey that I the
world forsake.7005
But al amidde I
bilde and make
My hous, and
swimme and pley
therinne
Bet than a fish doth
with his finne.
'Of Antecristes
men am I,
Of whiche that
Crist seith
openly,7010

They have abit of
holinesse,

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

And liven in such
wikkednesse.
Outward, lambren
semen we,
Fulle of goodnesse
and of pitee,
And inward we,
withouten
fable,7015
Ben gredy wolves
ravisable.[\[1\]](#)
We enviroune
bothe londe and
see;[\[1\]](#)
With al the world
[werreyen](#) we;[\[1\]](#)
We wol ordeyne of
[alle](#) thing,
Of folkes good,
and her living.7020
'If ther be castel or
citee
Wherin that any
[bougerons](#) be;[\[1\]](#)
Although that they
of Milayne were,
For ther-of ben
they blamed there:
Or if a wight, out
of mesure,7025
Wolde lene his
gold, and take
usure,
For that he is so
coveitous:
Or if he be to
leccherous,
Or [\[thefe, or\]](#)
haunte simonye;[\[1\]](#)

Or provost, ful of
trecherye,7030
Or prelat, living
Iolily,
Or prest that halt
his quene him by;
Or olde hores
hostilers,
Or other bawdes or
bordillers,
Or elles blamed of
[any](#) vyce,7035
Of whiche men
shulden doon
Iustyce:
By alle the seyntes
that [we](#) pray,
But they defende
[hem](#) with
lamprey,[\[\]](#)
With luce, with
elis, with samons,
With tendre gees,
and with
capons,7040
With tartes, or with
[cheses](#) fat,
With deynte
flawnes, brode and
flat,
With caleweys, or
with pullaille,[\[\]](#)
With coninges, or
with fyn vitaille,[\[\]](#)
That we, undir our
clothes wyde,7045
Maken thurgh our
golet glyde:
Or but [he](#) wol do
come in haste
Roo-venisoun, [\[y\]-](#)
[bake](#) in paste:
Whether so that he
loure or groine,[\[\]](#)
He shal have of a
corde a
loigne,[\[\]](#)7050

With whiche men
shal him binde and
lede,
To brenne him for
his sinful dede,
That men shulle
here him crye and
rore
A myle-wey
aboute, and more.
Or elles he shal in
prisoun dye,7055
But-if he wol [\[our\]](#)
frendship bye,
Or smerten that
that he hath do,[\[\]](#)
More than his gilt
amounteth to.
But, and he couthe
thurgh his [sleight](#)
Do maken up a
tour of [height](#)
,7060
Nought roughte I
whether of stone or
tree,
Or erthe, or turves
though it be,
Though it were of
no [younde](#) stone,[\[\]](#)
Wrought with
squyre and
scantilone,
So that the tour
were stuffed
wel7065
With alle richesse
temporel;
And thanne, that he
wolde updresse
Engyns, bothe
more and lesse,
To caste at us, by
every syde—
To bere his [goode](#)
name wyde—7070
Such [sleightes\[as\]](#) I
shal yow nevene,[\[\]](#)

Barelles of wyne,
by sixe or sevene,
Or gold in sakkes
gret plente,
He shulde sone
delivered be.
And if he [have](#)
noon sich
pitaunces,⁷⁰⁷⁵
Late him study in
equipolences,^[1]
And lete lyes and
fallaces,
If that he wolde
deserve our graces;
Or we shal bere
him such witesse
Of sinne, and of his
wrecchidnesse,⁷⁰⁸⁰
And doon his loos
so wyde renne,
That al quik we
shulde him brenne,
Or elles yeve him
suche penaunce,
That is wel wors
than the pitaunce.
'For thou shalt
never, for
nothing,⁷⁰⁸⁵
Con knowen aright
by her clothing
The traitours fulle
of trecherye,^[1]
But thou her werkis
can aspye.
And ne hadde the
good keping be^[1]
Whylom of the
universitee,⁷⁰⁹⁰
That kepeth the key
of Cristendome,
[\[They\] had been
turmented](#), alle
and some.^[1]
Suche been the
stinking [\[fals\]](#)
prophetis;^[1]

Nis non of hem,
that good prophete
is;
For they, thurgh
wikked
entencioun,7095
The yeer of the
incarnacioun
A thousand and
two hundred yeer,
Fyve and fifty,
ferther ne ner,
Broughten a book,
with sory grace,
To yeven ensample
in comune
place,7100
That seide thus,
though it were
fable:—
“This is the Gospel
Perdurable,[]
That fro the Holy
Goost is sent.”
Wel were it worth
to ben [\[y\]-brent](#) .
Entitled was in
such manere7105
This book, of
which I telle here.
Ther nas no wight
in al Parys,
Biforn Our Lady,
at parvys,[]
That [he] [ne mighte](#)
[bye the book](#) ,
[To copy, if him](#)
[talent took](#) .7110
Ther might he see,
by greet tresoun,
Ful many fals
comparisoun:—
“As moche as,
thurgh his [grete](#)
might,[]
Be it of hete, or of
light,

The sunne
sourmounteth the
mone,7115
That troubler is,
and chaungeth
sone,[\[\]](#)
And the note-
kernel the shelle—
(I scorne nat that I
yow telle)—
Right so, withouten
[any](#) gyle,
Sourmounteth this
noble
Evangyle7120
The word of any
evangelist.”
And to her title
they token Christ;
And [many such](#)
comparisoun,
Of which I make
no mencion,
Might men in that
[boke](#) finde,7125
Who-so coude of
hem have minde.
‘The universitee,
[that](#) tho was aslepe,
Gan for to braide,
and taken kepe;
And at the noys the
heed up-caste,
Ne never sithen
slepte it faste,7130
But up it sterte, and
arnes took
Ayens this fals
horrible book,
Al redy bateil [for](#)
to make,
And to the Iuge the
book to take.
But they that
broughten the book
there7135
Hente it anoon
away, for fere;

They nolde shewe
it more a del,
But thenne it kepte,
and kepen wil,
Til such a tyme
that they may see
That they so
stronge woxen
be,7140
That no wight may
hem wel
withstonde;
For by that book
they durst not
stonde.
[Away](#) they gonne it
for to bere,
For they ne [du ste](#)
not answeere
By exposicioun [ne](#)
glose7145
To that that clerkis
wole appose
Ayens the
cursednesse, y-wis,
That in that [boke](#)
writen is.
Now wot I not, ne I
can not see
What maner ende
that there shal
be7150
Of al this [\[boke](#)
that they hyde;
But yit algate they
shal abyde^[1]
Til that they may it
bet defende;
This trowe I best,
wol be hir ende.
'Thus Antecrist
abyden we,7155
For we ben alle of
his meynee;
And what man that
wol not be so,
Right sone he shal
his lyf forgo.

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

We wol a puple on
him areyse,
And thurgh our
gyle doon him
seise,7160
And him on sharpe
speris ryve,
Or other-weyes
bringe him fro
lyve,
But-if that he wol
folowe, y-wis,
That in our boke
writen is.
Thus [moche](#) wol
our book
signifye,7165
That whyl [[that](#)]
Peter hath
maistrye,
May never Iohan
shewe wel his
might.
'Now have I you
declared right
The mening of the
bark and rinde
That makith the
entencious
blinde.7170
But now at erst I
wol biginne
To expowne you
the pith
withinne:—

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

*Pierre voil le Pape
entendre.*

[And first, by
Peter, as I wene,[\[\]](#)
The Pope himself
we wolden mene,]
And [\[eek\]](#) the
seculers
comprehende,[7175](#)
That Cristes lawe
wol defende,
And shulde it
kepen and
mayntenen
[Ayeines](#) hem that
al sustenen,[\[\]](#)
And falsly to the
puple techen.
[\[And\]](#) Iohan
bitokeneth hem
[\[that\]](#) prechen,[7180](#)
That ther nis lawe
covenable
But thilke Gospel
Perdurable,
That fro the Holy
Gost was sent
To turne folk that
been miswent.
The strengthe of
Iohan they
undirstonde[7185](#)
The grace in
which, they seye,
they stonde,
That doth the sinful
folk converte,
And hem to Iesus
Crist reverte.
'Ful many another
[horriblete](#)
May men in that
[boke](#) see,[7190](#)
That ben
comaunded,
douteles,

Ayens the lawe of
Rome expres;
And alle with
Antecrist they
holden,
As men may in the
book biholden.
And than
comaunden they to
sleen⁷¹⁹⁵
Alle tho that with
[Peter](#) been;
But they shal
nevere have that
might,^[]
And, god toforn,
for stryf to fight,
That they ne shal
y-nough [men]
finde
That [Peters](#) lawe
shal have in
minde,⁷²⁰⁰
And ever holde,
and so mayntene,
That at the last it
shal be sene
That they shal alle
come therto,
For ought that they
can speke or do.
And [thilke](#) lawe
shal not
stonde,⁷²⁰⁵
That they by Iohan
have undirstonde;
But, maugre hem,
it shal adoun,
And been brought
to confusioun.

*7209. See note to l.
7159.*

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

But hadde that ilke
book endured,
Of better estate I
were ensured;
And freendis have I
yit, pardee,
That han me set in
greet degree.
'Of all this world is
emperour⁷²¹⁵
Gyle my fader, the
trechour,
And [emperesse](#) my
moder is,^[]
Maugre the Holy
Gost, y-wis.
Our mighty linage
and our route
Regneth in every
regne aboute;⁷²²⁰
And wel is [worth](#)
we [\[maistres\]](#) be,
For al this world
governe we,
And can the folk so
wel disceyve,
That noon our gyle
can perceyve;
And though they
doon, they dar not
saye;⁷²²⁵
The sothe dar no
wight biwreye.
But he in Cristis
wrath him ledeth,^[]
That more than
Crist my bretheren
dredeth.
He nis no ful good
champioun,
That dredith such
similacioun;⁷²³⁰
Nor that for peyne
wole refusen
Us to correcten and
accusen.
He wol not
entremete by right,

Ne have god in his
[eye-sight](#) ,
And therfore god
shal him
punyce;7235
But me ne [rekketh](#)
of no vyce,
Sithen men us
loven comunably,
And holden us for
so worthy,
That we may folk
repreve echoon,
And we nil have
repre of
noon.7240
Whom shulden
folk worshipen so
But us, that stinten
never mo
To patren whyl that
folk [us](#) see,[\[1\]](#)
Though it not so
bihinde [hem](#) be?
'And where is
more wood
folye,7245
Than to enhaunce
chivalrye,
And love noble
men and gay,
That Ioly clothis
weren alway?
If they be sich folk
as they semen,
So clene, as men
her clothis
demen,7250
And that her
wordis folowe her
dede,
It is gret pite, out
of drede,
For they wol be
noon ypocritis!
Of [hem](#) , me
thinketh [\[it\]](#) gret
spite is;

I can not love [hem](#)
on no syde.⁷²⁵⁵
But Beggars with
these hodes
wyde,^[]
With [sleighe](#) and
pale faces lene,
And [greye](#) clothis
not ful clene,
But fretted ful of
tatarwagges,^[]
And [highe](#) shoes,
knopped with
dagges,^[]7260
That frouncen lyke
a quaile-pype,^[]
Or botes [riveling](#) as
a gype;^[]
To such folk as I
you [devyse](#)
Shuld princes and
these lordes wyse
Take alle her
londes and her
thinges,^[]7265
Bothe werre and
pees, in
governinges;
To such folk shulde
a prince him yive,
That wolde his lyf
in honour live.
And if they be not
as they seme,
That serven thus
the world to
queme,⁷²⁷⁰
There wolde I
dwelle, to disceyve
[The](#) folk, for they
shal not perceyve.
'But I ne speke in
no such wyse,
That men shulde
humble abit
dispyse,
So that no pryde
ther-under be.⁷²⁷⁵

No man shulde
hate, as thinketh
me,
The pore man in
sich clothing.
But god ne preiseth
him no-thing,
That seith he hath
the world forsake,
And hath to
worldly glorie him
take,7280
And wol of siche
delyces use;
Who may that
Begger wel
excuse?[\[1\]](#)
That papelard, that
him yeldeth so,[\[1\]](#)
And wol to worldly
ese go,
And seith that he
the world hath
left,7285
And gredily it
grypeth eft,
He is the hound,
shame is to seyn,
That to his casting
goth ageyn.[\[1\]](#)
'But unto you dar I
not lye:
But mighte I felen
or aspye,7290
That ye perceyved
it no-thing,
Ye [shulden](#) have a
stark lesing
Right in your hond
thus, to biginne,
I nolde it lette for
no sinne.'
The god lough at
the wonder
tho,7295
And every wight
gan laughe also,

And seide:—‘Lo
here a man aright
For to be trusty to
every wight!’
‘Fals Semblant,’
quod Love, ‘sey to
me,
Sith I thus have
avaunced
thee,7300
That in my court is
thy dwelling,
And of ribaudes
shalt be my king,[]
Wolt thou wel
holden my
[forwardis](#)?’

F. SEM.

‘Ye, sir, from [hennes](#)
forewardis;
Hadde never your fader
herebiform7305
Servaunt so trewe, sith he
was born.’

AMOUR.

‘That is [ayeines](#) al nature.’

F. SEM.

‘Sir, put you in that
aventure;
For though ye
borowes take of
me,
The sikerer shal ye
never be7310
For ostages, ne
sikirnesse,
Or chartres, for to
bere witnessse.
I take your-self to
record here,
That men ne may,
in no manere,

Teren the wolf out
of his hyde,7315
Til he be [\[flayn\]](#) ,
bak and syde,[\[\]](#)
Though men him
bete and [al defyle](#) ;
What? wene ye that
I wole bigyle?
For I am clothed
mekely,
Ther-under is al my
trechery;7320
Myn herte
chaungeth never
the mo
For noon abit, in
which I go.
Though I have
chere of
simplenesse,
I am not weary of
shrewednesse.[\[\]](#)
[My](#) lemman,
Streyned-
Abstinence,[\[\]](#)7325
Hath mister of my
purveaunce;
She hadde ful
longe ago be deed,
Nere my counsel
and my reed;
Lete hir allone, and
you and me.’
And Love
answerde, ‘I truste
thee7330
[Withoute](#) borowe,
for I wol noon.’
And Fals-
Semblant, the
theef, anoon,
Right in that ilke
same place,
That hadde of
tresoun al his face
Right blak
withinne, and whyt
withoute,7335

[Thanketh](#) him, gan
on his knees loute.
Than was ther
nought, but 'Every
man
Now to assaut, that
sailen can,'
Quod Love, 'and
that ful hardily.'
Than armed they
hem
communly7340
Of sich armour as
to hem fel.
Whan they were
armed, fers and fel,
They wente hem
forth, alle in a
route,
And set the castel
al aboute;
They wil nought
away, for no
drede,7345
Til it so be that
they ben dede,
Or til they have the
castel take.
And foure batels
they gan make,[\[\]](#)
And parted hem in
foure anoon,
And toke her way,
and forth they
goon,7350
The foure gates for
to assaile,
Of whiche the
kepers wol not
faile;
For they ben
neither syke ne
dede,
But hardy folk, and
stronge in dede.
Now wole I seyn
the
[countenance](#)7355

Of Fals-Semblant,
and Abstinence,
That ben to
Wikkid-Tonge
went.
But first they [helde](#)
her parlement,
Whether it to done
were
To maken hem be
knownen there,7360
Or elles walken
forth disgysed.
But at the [laste](#)
they devysed,
That they wold
goon in tapinage,[\[1\]](#)
As it were in a
pilgrimage,
Lyk good and holy
folk unfeyned.7365
And Dame
Abstinence-
Streyned
Took on a robe of
camelyne,[\[1\]](#)
And gan hir [graithe](#)
as a [Begyne](#) .
A large coverchief
of threde
She wrapped al
aboute hir
hede,7370
But she forgat not
hir [sautere](#) ;
A peire of bedis
eek she bere[\[1\]](#)
Upon a lace, al of
whyt threde,
On which that she
hir bedes bede;[\[1\]](#)
But she ne boughte
hem never a
del,7375
For they were
geven her, I wot
wel,

God wot, of a ful
holy frere,
That seide he was
hir fader dere,
To whom she
hadde ofter went
Than [any](#) frere of
his covent.7380
And he visyted hir
also,
And many a
sermoun seide hir
to;
He nolde lette, for
man on lyve,
That he ne wolde
hir ofte shryve.

7385-7576.

From Th.; lost in G.

And with so gret
devocion7385
They [maden](#) her
confession,
That they had ofte,
for the nones,
Two hedes in one
hood at ones. [\[\]](#)
Of fair [shape](#) I
[devyse](#) her thee,
But pale of face
somytyme was
she;7390
That false
traitouresse
untrewe
Was lyk that
salowe hors of
hewe, [\[\]](#)
That in the
Apocalips is
shewed,
That signifyeth [tho](#)
folk beshrewed,
That been al ful of
trecherye,7395

And pale, thurgh
hypocrisye;
For on that hors no
colour is,
But only deed and
pale, y-wis.
Of suche a colour
enlangoured
Was Abstinence, y-
wis, coloured;7400
Of her estat she her
repented,
As her visage
represented.
She had a burdoun
al of Thefte,^[1]
That Gyle had yeve
her of his yefte;
And a scrippe of
Fainte
Distresse,7405
That ful was of
elengenesse,^[1]
And forth she
walked sobrelly:
And False-
Semblant saynt, *ie*
vous die,^[1]
^[Had], as it were
for such mistere,
Don on the cope of
a frere,7410
With chere simple,
and ful pitous;
His looking was
not disdeinous,
Ne proud, but
meke and ful
pesible.
About his nekke he
bar a bible,
And squierly forth
gan he gon;7415
And, for to reste
his limmes upon,
He had of Treson a
potente;

As he were feble,
his way he wente.
But in his sleve he
gan to thringe
A rasour sharp, and
wel bytinge,
That was forged in
a forge,7421
Which that men
clepen
Coupegorge.[\[1\]](#)
So longe forth hir
way they nomen,
Til they to Wicked-
Tonge comen,
That at his gate
was sitting,7425
And saw folk in the
way passing.
The pilgrimes saw
he faste by,
That beren hem ful
mekely,
And [humblely](#) they
with him mette.
Dame Abstinence
first him
grette,7430
And sith him False-
Semblant salued,
And he hem; but he
not [remued](#) ,
For he ne dredde
hem not a-del.
For when he saw
hir faces wel,
Alway in herte him
[thoughte](#) so,7435
He shulde knowe
hem bothe two;
For wel he knew
Dame
Abstinaunce.[\[1\]](#)
But he ne knew not
Constreynaunce.
He knew nat that
she was
constrayned,

Ne of her theves
lyfe feyned,7440
But wende she com
of wil al free;
But she com in
another degree;
And if of good wil
she began,
That wil was failed
her [\[as\]](#) than.
And Fals-Semblant
had he seyn
als,7445
But he knew nat
that he was fals.
Yet fals was he, but
his falsnesse
Ne coude he not
espye, nor gesse;
For semblant was
so slye wrought,
That falsnesse he
ne espyed
nought.7450
But haddest thou
knowen him
beforn,
Thou woldest on a
boke have sworn,
Whan thou him
saugh in thilke aray
That he, that
whylom was so
gay,
And of the daunce
Ioly Robin,[\[1\]](#)7455
Was tho become a
Iacobin.[\[1\]](#)
But sothely, what
so men him calle,
[Freres](#) Prechours
been good men
alle;
Hir order wickedly
they beren,[\[1\]](#)
Suche minstrelles
if [\[that\]](#) they
weren.7460

So been Augustins
and Cordileres,^[]
And Carmes, and
eek Sakked Freres,
And [alle](#) freres,
shodde and bare,
(Though some of
hem ben [grete](#) and
square)
Ful holy men, as I
hem deme;7465
Everich of hem
wolde good man
seme.
But shalt thou
never of
apparence^[]
Seen conclude
good consequence
In none argument,
y-wis,
If existence al
failed is.7470
For men may finde
alway [sophyme](#)
The consequence
to [envenyme](#) ,
Who-so that [hath](#)
[the](#) subteltee
The double
sentence for to see.
Whan the
pilgrymes comen
were7475
To Wicked-Tonge,
that dwelled there,
Hir harneis nigh
hem was algate;
By Wicked-Tonge
adoun they sate,
That bad hem ner
him for to come,
And of tydinges
telle him
some,7480
And sayde
hem:—‘What cas
maketh yow

To come into this
place now?’
‘Sir,’ seyde
Strained-
Abstinaunce,
‘We, for to drye
our penaunce,
With hertes pitous
and devoute,7485
Are commen, as
pilgrimes gon
aboute;
Wel nigh on fote
alway we go;
Ful [dusty](#) been our
heles two;
And thus bothe we
ben sent
Thurghout this
world that is
miswent,7490
To yeve ensample,
and preche also.
To fisshen sinful
men we go,[\[\]](#)
For other fisshing
ne fische we.
And, sir, for that
charitee,
As we be wont,
[herberwe](#) we
crave,7495
Your lyf to
amende; Crist it
save!
And, so it shulde
you nat displese,
We wolden, if it
were your ese,
A short sermoun
unto you seyn.’
And Wikked-
Tonge answerde
ageyn,7500
‘The hous,’ quod
he, ‘such as ye see,
Shal nat be warned
you for me,

Sey what you list,
and I wol here.’
‘Graunt mercy,
swete [sire](#) dere!’
Quod alderfirst
Dame
Abstinence,7505
And thus began she
hir sentence:

CONST. ABSTINENCE.

‘Sir, the first
vertue, certeyn,
The gretest, and
most sovereyn
That may be
founde in any man,
For having, or for
wit he can,7510
That is, his tonge to
refreyne;
Therto ought every
wight him peyne.
For it is better [stille](#)
be
Than for to speken
harm, pardee!
And he that
herkeneth it
gladly,7515
He is no good man,
sikerly.
And, sir, aboven al
other sinne,
In that art thou
most gilty inne.
Thou spake a Iape
not long ago,
(And, sir, that was
right yvel
do)[\[\]](#)7520
Of a yong man that
here repaired,
And never yet this
place apaired.
Thou seydest he
awaited nothing

But to disceyve
Fair-Welcoming.
Ye seyde nothing
sooth of that;⁷⁵²⁵
But, sir, ye lye; I
tell you plat;
He ne cometh no
more, ne goth,
pardee!
I trow ye shal him
never see.
Fair-Welcoming in
prison is,
That ofte hath
pleyed with you, er
this,⁷⁵³⁰
The fairest games
that he coude,
Withoute filthe,
[stille](#) or loude;
Now dar [he] nat
[\[him\]self](#) solace.
Ye han also the
man do chace,^[]
That he dar neither
come ne go.⁷⁵³⁵
What meveth you
to hate him so
But properly your
wikked thought,
That many a fals
lesing hath
thought?^[]
That meveth your
foole eloquence,
That iangleth ever
in audience,⁷⁵⁴⁰
And on the folk
areyseth blame,
And doth hem
dishonour and
shame,
For thing that may
have no preving,
But lyklynesse, and
contriving.

For I dar seyn, that
Reson
demeth,7545
It is not al [sooth](#)
thing that semeth,
And it is sinne to
controve
Thing that is [\[for\]](#)
to reprove;
This wot ye wel;
and, sir, therefore
Ye arn to blame
[\[wel\]](#) the
more.7550
And, nathelesse, he
rekketh lyte;
He yeveth nat now
thereof a myte;
For if he [thoughte](#)
[harm](#) , parfay,
He wolde come
and gon al day;
He coude him-selfe
nat abstene.7555
Now cometh he
nat, and that is
sene,
For he ne taketh of
it no cure,
But-if it be through
aventure,
And lasse than
other folk, algate.
And thou [here](#)
watchest at the
gate,7560
With spere in thyne
arest alway;
There muse,
musard, al the
day.[\[\]](#)
Thou wakest night
and day for
thought;
Y-wis, thy traveyl
is for nought.

And Ielousye,
withouten
faile,7565
Shal never quyte
thee thy travaile.
And scathe is, that
Fair-Welcoming,
[Withouten](#) any
trespassing,
Shal wrongfully in
prison be,
Ther wepeth and
languissheth
he.7570
And though thou
never yet, y-wis,
Agiltest man no
more but this,
(Take not a-greef)
it were worthy^[1]
To putte thee out of
this baily,
And afterward in
prison lye,7575
And fette thee til
that thou dye;

*7577. G.begins
again.*

For thou shalt for
this sinne dwelle^[1]
Right in the devils
ers of helle,
But-if that thou
repente thee.’
‘Ma fay, thou lvest
falsly!’ quod
he.7580
‘What? welcome
with mischaunce
now!^[1]
Have I therfore
[herbered](#) you
To seye me shame,
and eek reprove?
With sory happe, to
your bihove,

Am I to-day your
[herbergere](#) !7585
Go, herber you
elleswhere than
here,
That han a lyer
called me!
Two tregetours art
thou and he,[\[\]](#)
That in myn hous
do me this shame,
And for my [soth-](#)
[sawe](#) ye me
blame.7590
Is this the sermoun
that ye make?
To alle the develles
I me take,
Or elles, god, thou
me confounde!
But er men diden
this castel founde,
It passeth not ten
dayes or
twelve,7595
But it was told
right to my-selve,
And as they seide,
right so tolde I,
He kiste the Rose
privily!
Thus seide I now,
and have seid yore;
I not [wher](#) he dide
[any](#) more.7600
Why shulde men
sey me such a
thing,
If it hadde been
gabbing?
Right so seide I,
and wol seye yit;
I trowe, I lyed not
of it;
And with my
bemes I wol
blowe[\[\]](#)7605

To alle neighboris
a-rowe,
How he hath bothe
comen and gon.’
Tho spak Fals-
Semblant right
anon,
‘Al is not gospel,
out of doute,
That men seyn in
the toune a-
boute;7610
Ley no deaf ere to
my speaking;
I swere yow, sir, it
is gabbing!
I trowe ye wot wel
certeynly,
That no man loveth
him tenderly
That seith him
harm, if he wot
it,7615
Al be he never so
pore of wit.
And sooth is also
sikerly,
(This knowe ye,
sir, as wel as I),
That lovers gladly
wol visyten
The places ther hir
loves habytten.7620
This man you
loveth and eek
honoureth;
This man to serve
you laboureth;
And clepeth you
his freend so dere,
And this man
maketh you good
chere,
And every-wher
that [\[he\]](#) you
meteth,7625
He you [saleweth](#) ,
and he you greteth.

He preseth not so
ofte, that ye
Ought of his come
[encombred](#) be;^[1]
Ther presen other
folk on yow
Ful ofter than [\[that\]](#)
he doth now.7630
And if his herte
him streyned so
Unto the Rose for
to go,
Ye shulde him seen
so ofte nede,^[1]
That ye shulde take
him with the dede.
He coude his
coming not
forbere,7635
Though ye him
thrilled with a
spere;
It [nere](#) not thanne
as it is now.
But trusteth wel, I
swere it yow,
That it is clene out
of his thought.
Sir, certes, he ne
thenketh it
nought;7640
No more ne doth
Fair-Welcoming,
That sore abyeth al
this thing.
And if they were of
oon assent,
Ful sone were the
Rose hent;
The maugre youres
wolde be.^[1]7645
And sir, of o thing
herkeneth me:—
Sith ye this man,
that loveth yow,
Han seid such harm
and shame now,

Witeth wel, if he
gessed it,
Ye may wel demen
in your wit,7650
He nolde no-thing
love you so,
Ne callen you his
freend also,
But night and day
he [\[wolde\]](#) wake,
The castel to
destroie and take,
If it were sooth as
ye devyse;7655
Or som man in som
maner wyse
Might it warne him
everydel,
Or by him-self
perceyven wel;
For sith he might
not come and gon
As he was whylom
wont to don,7660
He might it sone
wite and see;
But now al other-
wyse [\[doth\]](#) he.
Than have [\[ye\]](#) ,
sir, al-outerly
Deserved helle, and
Iolyly^[1]
The deth of helle
douteles,^[1]7665
That thrallen folk
so [\[gylteles\]](#) .'
Fals-Semblant
proveth so this
thing
That he can noon
answering,
And seeth alway
such apparaunce,
That nygh he fel in
repentaunce,7670
And seide
him:—‘Sir, it may
wel be.

Semblant, a good
man semen ye;
And, Abstinence,
ful wyse ye seme;
Of o talent you
bothe I deme.
What counceil
wole ye to me
yeven?'7675

F. SEM.

'Right here anon thou
shalt be shriven,
And sey thy sinne withoute
more;
Of this shalt thou [repente](#)
sore;
For I am preest, and have
pouste
To shryve folk of most
dignitee^[]7680
That been, as wyde as
world may dure.
Of al this world I have the
cure,^[]
And that had never yit
persoun,
No vicarie of no maner
toun.
And, god wot, I have of
thee7685
A thousand [tymes](#) more
pitee
Than hath thy preest
parochial,
Though he thy freend be
special.
I have avauntage, in o
wyse,
That your prelates ben not
so wyse7690
Ne half so lettred as am I.
I am licenced boldely
[In divinitee to rede](#),^[]

7694-8. *From Th.*

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

Explicit.

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THE MINOR POEMS.

I.

AN A. B. C.

The MSS. used to form this text are:

C. = MS. Ff. 5. 30 in the Camb.
Univ. Library; Jo. = MS. G. 21, in
St. John's College, Cambridge; Gl.
= Glasgow MS. Q. 2. 25; L. = MS.
Laud 740, in the Bodleian Library;
Gg. = MS. Gg. 4. 27 in the Camb.
Univ. Library; F. = MS. Fairfax 16,
in the Bodleian Library; B = MS.
Bodley 638; Sion = Sion Coll. MS.
*The text closely follows the first of
these; and all variations from it are
recorded (except sometimes i for y,
and y for i).*

Incipit Carmen Secundum Ordinem Literarum Alphabeti.

[Almighty](#) and al
merciable [quene](#) ,
To whom that al
this world fleeth
for socour,
To have relees of
sinne, [sorwe](#) and
tene, [\[\]](#)
[Glorious](#) virgine, of
alle floures flour, [\[\]](#)
To thee I flee,
confounded in
errour!5
Help and [releve](#) ,
thou [mighty](#)
debonaire, [\[\]](#)

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

Nere mercy of you,
blisful hevene
[quene](#) .^[]
[Doute](#) is ther noon,
thou queen of
misericorde,^[]25
That thou nart
cause of grace and
[mercy here](#) ;
God vouched
[sauftthurgh](#) thee
with us [tacorde](#) .^[]
For certes, [Cristes](#)
blisful [moder dere](#) ,
Were now the
bowe bent in swich
[manere](#) ,^[]
As it was first, of
Iustice and of
yre,^[]30
The [rightful](#) God
nolde of no mercy
[here](#) ;
But [thurgh](#) thee han
we grace, as we
desyre.
[Ever](#) hath myn
hope of [refut](#) been
in thee,
For heer-biforn ful
ofte, in many a
wyse,
Hast thou to
misericorde
[receyved](#) me.35
But [mercy, lady](#) , at
the grete assyse,^[]
Whan we [shul](#)
come bifore the
hye Iustyse!
So litel fruit shal
thanne in me be
founde,
That, but thou er
that day me [wel](#)
chastyse,^[]

Of verrey [right](#) my
werk me [wol](#)
confounde. [\[\]](#)40
[Fleeing](#) , I flee for
socour to thy
tente [\[\]](#)
Me for to hyde
from [tempest](#) ful of
drede,
[Biseching](#) you that
ye you not absente,
[Though](#) I be wikke.
O help yit at this
nede!
Al have I [been](#) a
beste in [wille](#) and
dede, [\[\]](#)45
Yit, lady, thou me
clothe with [thy](#)
grace.
[Thyn](#) enemy and
myn—[lady](#) , tak
[hede](#) ,
Un-to my deth in
poynt is me to
chace.
[Glorious](#) mayde
and [moder](#) , which
that [never](#) [\[\]](#)
Were bitter, neither
in [erthe](#) nor in
see, [\[\]](#)50
But ful of
swetnesse and of
mercy [ever](#) ,
Help that my fader
be not wroth with
me!
Spek thou, for I ne
dar not him y-see.
So have I doon in
[erthe](#) , allas ther-
whyle!
That certes, but-if
thou my socour [be](#)
[\[\]](#)55

To stink eterne he
[wol](#) my gost
exyle.[\[1\]](#)
He vouched [sauf](#) ,
tel him, as was his
wille,[\[1\]](#)
[Bicome](#) a man, to
have [our](#) alliaunce,
And with his
precious blood he
[wroot](#) the bille
Up-on the crois, as
general
acquitaunce,60
To every penitent
in ful [creaunce](#) ;
And therfor, [lady](#)
[bright](#) , thou for us
praye.
[Than](#) shalt thou
bothe stinte al his
greaunce,
And make [our](#) foo
to failen of his
praye.
I wot it wel, thou
wolt ben [our](#)
socour,65
Thou art so ful of
[bountee](#) , in
certeyn.
For, whan a soule
falleth in errour,[\[1\]](#)
Thy pitee goth and
haleth him ayeyn.
[Than](#) makest thou
his pees with his
sovereyn,
And bringest him
out of the crooked
strete.[\[1\]](#)70
Who-so thee loveth
he shal not love in
veyn,[\[1\]](#)
That shal he finde,
as he the lyf shal
lete.

[Kalenderes](#)
[enlumined](#) ben
they^[1]
That in this world
ben lighted with
[thy](#) name,
And who-so goth
to [you](#) the [righte](#)
wey,⁷⁵
Him thar not drede
in soule to be
lame.^[1]
Now, queen of
comfort, [sith](#) thou
art that same
To whom I [seche](#)
for my medicyne,
Lat not my foo no
more my wounde
[entame](#) ,
Myn hele in-to
thyn hand al I
[resigne](#) .^[1]80
Lady, thy sorwe
[can](#) I not portreye^[1]
Under the cros, ne
his [grevous](#)
penaunce.
But, for your
bothes peynes, I
you preye,
Lat not [our](#) alder
foo make his
bobaunce,
That he hath in [his](#)
[listes](#) of
mischaunce⁸⁵
Convict that ye
bothe have [bought](#)
so dere.^[1]
As I seide erst,
thou ground of [our](#)
substaunce,
Continue on us [thy](#)
pitous eyen [clere](#)
!^[1]

Moises, that [saugh](#)
the bush with
[flaumes](#) rede^[1]
Brenninge, of
which ther never a
stikke brende,90
Was signe of thyn
unwemmed
maidenhede.
Thou art the bush
on which ther gan
descende
The [Holy Gost](#) , the
which that Moises
wende
Had ben [a-fyr](#) ; and
this was in figure.
Now lady, from the
[fyr](#) thou us
[defende](#)95
Which that in helle
[eternally](#) shal dure.
Noble princesse,
that [never](#) haddest
[pere](#) ,^[1]
Certes, if any
comfort in us [be](#) ,
That cometh of
thee, thou Cristes
[moder dere](#) ,
We han [non other](#)
melodye or
glee^[1]100
Us to reioyse in [our](#)
adversitee,
Ne advocat noon
that [wol](#) and dar so
preye^[1]
For us, and that for
litel hyre as [ye](#) ,
That helpen for an
Ave-Marie or
tweye.
O verrey light of
eyen that ben
blinde,105

O verrey lust of
labour and
distresse,
O [tresorere](#) of
bountee to
mankinde,
Thee whom God
[chees](#) to [moder](#) for
humblesse!
From his ancille he
made [thee](#)
maistresse^[]
Of hevene and
[erthe](#) , [our](#) bille up
for to [bede](#) .^[]110
This world
awaiteth [ever](#) on
[thy](#) goodnesse,
For thou ne failest
[never](#) wight at [nede](#)

.
Purpos I have sum
tyme for [tenquere](#)
^[]
Wherfore and [why](#)
the [Holy](#) Gost thee
[soughte](#) ,
Whan Gabrielles
[vois](#) cam to thyn
ere.115
He not to werre us
swich a [wonder](#)
[wroughte](#) ,^[]
But for to save us
that he sithen
[boughte](#) .
[Than nedeth](#) us no
[wepen](#) us for to
save,
But [only](#) ther we
[did](#) not, as us
[oughte](#) ,^[]
[Do](#) penitence, and
[mercy](#) axe and
have.120
Queen of comfort,
yit whan I me
bithinke

That I agilt have
bothe, him and
thee,^[1]
And that my soule
is [worthy](#) for to
sinke,
Allas, I, caitif,
whider may I flee?
Who shal un-to [thy](#)
sone my mene [be](#)
?^[1]125
Who, but [thy-self](#) ,
that art of pitee
welle?
Thou hast more
reuthe on our
adversitee
Than in this world
[mighte](#) any tunge
telle.
Redresse me,
[moder](#) , and me
chastyse,
For, certeynly, my
[fadres](#)
chastisinge130
That dar I [nought](#)
abyden in no wyse:
So hidous is
[hisrightful](#)
rekeninge.^[1]
[Moder](#) , of whom
our [mercy](#) gan to
springe,
Beth ye my Iuge
and eek my soules
leche;
For [ever](#) in you is
pitee
haboundinge135
To [ech](#) that [wol](#) of
pitee you [biseche](#)
.^[1]
Soth is, that God ne
[graunteth](#) no pitee
With-oute thee; for
God, of his
goodnesse,

Foryiveth noon, but
it lyke un-to thee.
He hath thee
maked [vicaire](#) and
maistresse^[]140
Of al the world,
and eek
[governeresse](#)^[]
Of hevene, and he
represseth his
Iustyse
After [thy wille](#) ,
and therefore in
witness
He hath thee
[crouned](#) in so ryal
wyse.^[]
Temple devout,
ther god hath his
woninge.^[]145
Fro which these
[misbilevedpryved](#)
been,^[]
To you my soule
penitent I bringe.
[Receyve](#) me! I can
no [ferther](#) fleen!
With thornes
[venimous](#) , O
hevene queen,
For which the [erthe](#)
acursed was ful
yore,^[]150
I [am so](#) wounded,
as ye may wel
seen,
That I am lost
almost;—it smert
so sore.
Virgine, that art so
noble of appaile,
And ledest us in-to
the hye tour
Of Paradys, thou
me wisse and
counsaile,155

How I may have
thy grace and [thy](#)
socour;
[Al](#) have I [been](#) in
filthe and in errour.
[Lady](#) , un-to that
court thou me
aiourne^[]
That cleped is thy
bench, O [fresshe](#)
flour!^[]
Ther-as that [mercy](#)
ever shal
soiourne.160
Xristus, thy sone,
that in this world
alighte,^[]
Up-on the cros to
suffre his passioun,
And eek, that
Longius his herte
pighte,^[]
And made his herte
blood to renne
adoun;^[]
And al was this for
my salvacioun;165
And I to him am
fals and eek
unkinde,
And yit he [wol](#) not
my dampnacioun—
This thanke I you,
socour of al
mankinde.
Ysaac was figure
of his deeth,
certeyn,^[]
That so fer-forth
his fader wolde
obeye170
That him ne
[roughte](#) no-thing to
be slayn;
[Right so thy](#) sone
[list](#) , as a lamb, to
deye.

Now [lady](#) , ful of
[mercy](#) , I [you](#)
preye,
[Sith](#) he his [mercy](#)
measured so large,
Be ye not skant; for
alle we singe and
seye^[1]175
That ye ben from
vengeaunce ay our
targe.^[1]
Zacharie [you](#)
clepeth the [open](#)
welle.^[1]
To wasshe sinful
soule out of his
gilt.
Therefore this
lessoun [oughte](#) I
wel to telle
That, nere [thy](#)
tender herte, we
weren spilt.^[1]180
Now [ladybryghte](#) ,
[sith](#) thou canst and
wilt^[1]
Ben to the seed of
Adam merciable,
[So](#) bring us to that
palais that is bilt
To [penitents](#) that
ben to [mercy](#) able.
Amen.^[1]184

Explicit carmen.

A toy du monde le
refui,
Vierge glorieuse,
m'en fui
Tout confus, ne
puis miex faire;
A toy me tien, a
toy m'apuy.
Relieve moy, abatu
suy:
Vaincu m'a mon
aversaire.

Puis qu'en toy ont
tous repaire
Bien me doy vers
toy retraire
Avant que j'aie
plus d'annuy.
N'est pas luite
necessaire¹⁰
A moy, se tu,
debonnayre,
Ne me sequeurs
comme a autrui.
Bien voy que par
toy confortés
Sera mes cuers
desconfortés,
Quer tu es de salu
porte.
Se je me suis mal
tresportez
Par .vij. larrons,
pechiés mortez,
Et erre par voie
torte,
Esperance me
conforte
Qui à toy hui me
raporte²⁰
A ce que soie
deportez.
Ma povre arme je
t'aporte:
Sauve la: ne vaut
que morte;
En li sont tous
biens avortez.
Contre moy font
une accion
Ma vergoigne et
confusion,
Que devant toy ne
doy venir
Pour ma très grant
transgression.
Rayson et
desperacion

Contre moy
veulent
maintenir;30
Mès pour ce que
veil plait fenir,
Devant toy les fès
convenir
En faisant
replicacion.
C'est que je di
appartenir
A toy du tout et
convenir
Pitié et miseracion.
Dame es de
misericorde
Par qui Diex bien
se recorde
A sa gent estre
racordé.
Par toy vint pes et
concorde,40
Et fu pour oster
discorde
L'arc de justice
descordé;
Et pour ce me sui
acordé
Toi mercier et
concordé,
Pour ce que ostas
la corde;
Quar, ainsi com
j'ay recordé,
S'encore fust l'arc
encordé
Comparé l'eust ma
vie orde.
En toy ay
m'esperance eü
Quant a merci m'as
receü50
Autre foyes en
mainte guise,
Du bien qui ou ciel
fu creü
As ravivé et repeü

M'ame qui estoit
occise.
Las! mès quant la
grant assise
Sera, se n'y es
assise
Pour moy mal y
seray veü.
De bien n'ay nulle
reprise.
Las m'en clain
quant bien m'avise,
Souvent en doy
dire heü!60
Fuiant m'en viens a
ta tente
Moy mucier pour
la tormente
Qui ou monde me
tempeste.
Pour mon pechié
ne t'absente,
A moy garder met
t'entente,
A mon besoing
soiez preste.
Se lonc temps j'ay
esté beste
A ce, Vierge, je
m'arreste
Que de ta grace me
sente.
Si te fais aussi
requeste70
Que ta pitié nu me
veste,
Car je n'ay nulle
autre rente.
Glorieuse vierge
mere
Qui a nul onques
amere
Ne fus en terre ne
en mer,
Ta douceur ores
m'apere
Et ne sueffres que
mon pere

De devant li me
jecte puer.
Se devant li tout
vuit j'apper,
Et par moy ne puis
eschapper⁸⁰
Que ma faute ne
compere.
Tu devant li pour
moy te per
En li moustrant
que, s'a li per
Ne sui, si est il
mon frere.
Homme vout par
sa plaisance
Devenir, pour
aliance
Avoir a humain
lignage.
Avec li crut dès
enfance
Pitié dont j'ai
esperance
Avoir eu en mon
usage.⁹⁰
Elle fu mise a
forage
Quant au cuer lui
vint mesage
Du cruel fer de la
lance.
Ne puet estre, se
sui sage,
Que je n'en aie
avantage,
Se tu veus et
abondance.
Je ne truis par nulle
voie
Ou mon salut si
bien voie
Com, après Dieu,
en toy le voy;
Quar quant aucun
se desvoie,¹⁰⁰
A ce que tost se
ravoie,

De ta pitié li fais
convoy.
Tu li fès lessier son
desroy
Et li refaiz sa pais
au roy,
Et remez en droite
voie.
Moult est donc cil
en bon arroy,
En bon atour, en
bon conroy
Que ta grace si
conroie.
Kalendier sont
enluminé
Et autre livre
enteriné¹¹⁰
Quant ton non les
enlumine.
A tout meschief ont
resiné
Ceus qui se sont
acheminé
A toy pour leur
medicine.
A moy donc, virge,
t'encline,
Car a toy je
m'achemine
Pour estre bien
mediciné;
Ne sueffre que de
gäinne
Isse justice devine
Par quoy je soye
exterminé.¹²⁰
La douceur de toy
pourtraire
Je ne puis, a qui
retraire
Doit ton filz de ton
sanc estrait;
Pour ce a toy m'ay
volu traire
Afin que contre
moy traire

Ne le sueuffres nul
cruel trait.
Je reconnois bien
mon mesfait
Et qu'au colier j'ai
souvent trait
Dont l'en me
devoit detraire;
Mez se tu veus tu
as l'entrait130
Par quoy tantost
sera retrait
Le mehain qui
m'est contraire.
Moyses vit en
figure
Que tu, vierge nete
et pure,
Jesu le filz Dieu
conceüs:
Un bysson contre
nature
Vit qui ardoit sans
arsure.
C'es tu, n'en suis
point deceüs,
Dex est li feus
qu'en toy eüs;
Et tu, buisson des
recreüz140
Es, pour tremper
leur ardure.
A ce veoir, vierge,
veüs
Soie par toy et
receüs,
Oste chaussement
d'ordure.
Noble princesse du
monde
Qui n'as ne per ne
seconde
En royaume n'en
enpire,
De toy vient, de toy
redonde
Tout le bien qui
nous abonde,

N'avons autre
tirelire.150
En toy tout povre
homme espire
Et de toy son salu
tire,
Et en toy seule se
fonde.
Ne puet nul penser
ne dire,
Nul pourtraire ne
escrire
Ta bonté comme
est parfonde.
O Lumiere des non
voians
Et vrai repos des
recreans
Et de tout bien
tresoriere,
A toy sont toutez
gens beans160
Qui en la foy sont
bien creans
Et en toy ont foy
entiere;
A nul onques ne
fus fiere,
Ains toy deïs
chamberiere
Quant en toy vint li
grans geans.
Or es de Dieu
chanceliere
Et de graces
aumosniere
Et confort a tous
recreans.
Pris m'est volenté
d'enquerre
Pour savoir que
Diex vint
querre170
Quant en toy se
vint enserrer;
En toy devint vers
de terre;

Ne cuit pas que
fust pour guerre
Ne pour moy jus
aterrer.
Vierge, se ne me
sens errer,
D'armes ne me faut
point ferrer
Fors sans plus de li
reuerre.
Quant pour moy se
vint enterrer,
Se il ne se veut
desterrer
Encor puis s'amour
acquerre. 180
Quant pourpensé
après me sui
Qu'ay offendu et
toy et lui,
Et qu'a mal est
m'ame duite,
Que, fors pechié,
en moi n'estui,
Et que mal hyer et
pis m'est hui,
Tost après si me
ranvite,
Vierge douce, se
pren fuite,
Se je fui a la
poursuite,
Ou fuiray, qu'a
mon refui?
S'a nul bien je ne
m'affruite 190
Et mas sui avant
que luite,
Plus grief encore
en est l'anuy.
Reprens moy,
mere, et chastie
Quar mon pere
n'ose mie
Attendre a mon
chastiment.
Son chastoy si fiert
a hie;

Rien n'atant que
tout n'esmie
Quant il veut
prendre
vengement.
Mere, bien doi tel
batement
Douter, quar en
empirement²⁰⁰
A tous jours esté
ma vie.
A toy dont soit le
jugement,
Car de pitié as
l'oingnement,
Mès que merci l'en
te prie.
Sans toy nul bien
ne foisonne
Et sans toy Diex
riens ne donne,
Quar de tout t'a fet
maistresse.
Quant tu veus
trestout pardonne;
Et par toy est mise
bonne
A justice la
maïresse;²¹⁰
N'est royne ne
princesse
Pour qui nul ainsi
se cesse
Et de droit se
dessaisonne.
Du monde es
gouverneresse,
Et du ciel
ordeneresse;
Sans reson n'as pas
couronne.
Temple saint ou
Dieu habite
Dont privé sont li
herite
Et a tous jours
desherité,

A toy vieng, de toy
me herite,220
Reçoif moy par ta
merite
Quar de toy n'ay
point hesité.
Et se je me sui
herité
Des espines
d'iniquité
Pour quoy terre fu
maudite,
Las m'en clain en
verité,
Car a ce fait m'a
excité
L'ame qui n'en est
pas quite.
Vierge de noble et
haut atour,
Qui au chastel et a
la tour230
De paradis nous
atournes,
Atourne moy ens et
entour
De tel atour que au
retour
De ta grace me
retournes,
Se vil sui, si me
raournes.
A toy vieng, ne te
destournes,
Quer au besoing es
mon destour.
Sequeur moy, point
ne sejournes,
Ou tu a la court
m'ajournes,
Ou ta pitié fait son
sejour.240

161. C. Xp?c (= Gk. χρς).

163. *All the MSS. insert
suffred after eek, caught*

*from the line above; see
note.*

Xristus, ton filz,
qui descendi
En terre et en la
crois pendi,
Ot pour moy le
costé fendu.
Sa grant rigour il
destendi
Quant pour moy
l'esperit rendi,
Son corps pendant
et estendu;
Pour moy son sanc
fu expandu.
Se ceci j'ai bien
entendu
A mon salut bien
entendi,
Et pour ce, se l'ay
offendu²⁵⁰
Et il ne le m'a pas
rendu,
Merci t'en rens,
graces l'en di.
Ysaac le prefigura
Qui de sa mort rien
ne cura
En obeissant au
pere.
Comme .j. aignel
tout endura;
En endurent tout
espura
Par crueuse mort
amere.
O très douce vierge
mere,
Par ce fait fai que
se pere²⁶⁰
Par plour l'ame qui
cuer dura;
Fai que grace si
m'apere;
Et n'en soiez pas
avere

Quar largement la
mesura.
Zacharie de mon
somme
Me exite, et si me
somme
D'en toy ma merci
atendre;
Fontaine patent te
nomme
Pour laver pecheür
homme:
C'est leçon bonne a
aprendre.270
Se tu donc as le
cuer tendre
Et m'offense n'est
pas mendre
De cil qui menga la
pomme,
Moy laver veillez
entendre,
Moy garder et moy
deffendre,
Que justice ne
m'asomme.

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II.

THE COMPLEYNTE UNTO PITE.

The MSS. are: Tn. (Tanner 346); F. (Fairfax 16); B. (Bodley 638); Sh. (Shirley's MS., Harl. 78); Ff. (Ff. 1. 6, in Camb. Univ. Library); T., here used for Trin. (Trin. Coll. Camb. R. 3. 19); also Ha. (Harl. 7578). I follow F. mainly, noting all variations of importance.

Title; in B.

Pite, that I have
sought so yore [ago](#)
,
With [herte](#) sore,
and ful of besy
peyne,
That in this [world](#)
was never wight so
[wo](#)
With-oute dethe;
and, if I shal not
feyne,
My [purpos](#) was, to
Pite to compleyne5
Upon the crueltee
and tirannye
Of Love, that for
my trouthe doth me
dye.
And when that I,
[by](#) lengthe of
[certeyn](#) yeres,
Had ever in oon [a](#)
[tyme sought](#) to
speke,
To Pite ran I, al
[bespreynt](#) with
teres,10

To [preyen](#) hir on
Crueltee me
[awreke](#) .[\[1\]](#)
But, er I might with
any worde out-
breke,
Or tellen any of my
peynes smerte,
I [fond](#) hir [deed](#) ,
and buried in an
herte.[\[1\]](#)
[Adoun](#) I fel, when
that I saugh the
herse,[\[1\]](#)15
[Deed](#) as a [ston](#) ,
[why](#) that the
swogh me laste;[\[1\]](#)
But up I [roos](#) , with
[colour](#) ful diverse,
And [pitously](#) on hir
myn [yën](#) caste,
And ner the corps I
gan [to](#) presen faste,
And for the soule I
[shoop](#) me for to
[preye](#) ;20
I [nas](#) but lorn; ther
nas no more to
seye.
Thus am I [slayn](#) ,
sith that Pite is
[deed](#) ;
Allas! that day!
that ever hit [shulde](#)
falle!
What maner man
dar now [holde](#) up
his [heed](#) ?
To whom shal [any](#)
sorwful herte
calle?25
Now Crueltee hath
[cast](#) to [sleen](#) us
alle,
In ydel hope, [folk](#)
[redelees](#) of
peyne—[\[1\]](#)

Sith she is
deed—to whom
shul we
compleyne?
But yet encreseth
me this wonder
newe,
That no wight woot
that she is [deed](#) ,
but I;30
So [many](#) men as in
hir tyme hir knewe,
And yet [she](#) dyed
not so sodeynly;
For I have sought
hir ever ful [besily](#)^[1]
Sith first I hadde
wit or [mannes](#)
mynde;^[1]
But she was [deed](#) ,
er that I coude hir
fynde.35
Aboute hir herse
[ther](#) stoden lustily,
Withouten any wo,
as thoughte me,^[1]
[Bountee](#) parfit, wel
armed and richely,
And fresshe
[Beautee](#) , Lust, and
[Iolitee](#) ,
Assured Maner,
Youthe, and
[Honestee](#) ,40
[Wisdom](#) , [Estaat](#) ,
[\[and\]Dreed](#) , and
Governaunce,^[1]
Confedred bothe
by bonde and
alliaunce.
A compleynt [hadde](#)
I, writen, in myn
[hond](#) ,
[For](#) to have put to
[Pite](#) as a bille,^[1]
But [whan](#) I al this
companye ther
[fond](#) ,45

That rather [wolden](#)
al my cause spille
Than do me [help](#) , I
held my pleynte
stille;^[1]
For to that [folk](#) ,
[withouten](#) any
faile,
Withoute [Pitemay](#)
no bille availe.
Then level I al
thise [virtues](#) , sauf
[Pite](#) ,^[1]50
[Keping](#) the corps,
as ye have [herd](#) me
seyn,
[Confedredalle by](#)
[bonde of](#) Crueltee,
And been assented
[that](#) I shal be
sleyn.^[1]
And I have put my
[compleynt](#) up
ageyn;^[1]
[For](#) to my [foos](#) my
bille I dar not
shewe,55
Theeffect of which
seith thus, in
wordes fewe:—

The Bille.

¶ ‘Humblest of
herte, [hyest](#) of
reverence,^[1]
Benigne flour,
coroune of vertues
alle,
Sheweth unto [your](#)
[rial](#) excellence^[1]
[Your](#) servaunt, if I
[durste](#) me so
calle,60
His mortal harm, in
[which he is y-falle](#) ,
And noght al [only](#)
for his evel fare,

But for your
renoun, as he shal
declare.^[1]
'Hit stondest thus:
your [contraire](#) ,
Crueltee,^[1]
Allyed is [ageynst](#)
your regalye⁶⁵
Under colour of
womanly [Beautee](#)
,^[1]
For men [ne] [shuld](#)
not knowe hir
tirannye,^[1]
With [Bountee](#) ,
Gentilesse, and
Curtesye,
And hath depryved
you [now](#) of your
place
That [hight](#)
"Beautee,
apertenant to
Grace."^[1]⁷⁰
'For [kyndly](#) , by
your heritage
right,^[1]
Ye [been](#) annexed
ever unto Bountee;
And [verrayly](#) ye
oughte do [your](#)
might
To helpe Trouthe
in his adversitee.
Ye been also the
coroune of [Beautee](#)
;75
And certes, if ye
[wanten](#) in thise
[tweyne](#) ,^[1]
The [world](#) is lore;
ther nis no more to
[seyne](#) .
¶ 'Eek what
availeth Maner and
Gentilesse^[1]
Withoute [you](#) ,
benigne creature?

Shal Crueltee be
your
governeresse?80
Allas! what herte
may hit longe
endure?
[Wherfor](#) , but ye
the rather take cure
To breke that
perilous
alliaunce,[\[\]](#)
Ye sleen hem that
ben in your
obeisaunce.
'And further over,
if ye suffre this,85
Your renoun is
[fordothan](#) in a
throwe;
Ther shal no man
[wite wel](#) what Pite
is.[\[\]](#)
Allas! [that](#) your
renoun shuld be so
lowe!
Ye be [than](#) fro [your](#)
heritage y-throwe
By Crueltee, that
occupieth [your](#)
place;90
And we despeired,
that [seken](#) to your
grace.[\[\]](#)
'Have mercy on
me, thou [Herenus](#)
quene,[\[\]](#)
That [you](#) have
sought so [tenderly](#)
and yore;
Let [somstream](#) of
[your](#) light on me be
sene
That love and
drede you, [ay](#)
lenger [the](#)
more.[\[\]](#)95

For, [sothly](#) for to
seyne, I bere the
[sore](#) ,^[1]
And, though I be
not [cunning](#) for to
pleyne,
For [goddes](#) love,
have mercy on my
peyne!
¶ ‘My peyne is this,
that what so I
desire
That have I not, ne
no-thing [lyk](#)
therto;100
And ever [set](#) Desire
myn [herte](#) on
fire;^[1]
[Eek](#) on that other
[syde](#) , [wher-so](#) I [go](#)
,
What maner thing
that may encrese
[wo](#)
That have I redy,
[unsoght](#) ,
everywhere;
Me [\[ne\]](#) lakketh but
my deth, and than
my bere.^[1]105
‘What nedeth to
shewe parcel of my
peyne?
Sith every [wo](#) that
herte may bethinke
I suffre, and yet I
dar not to you
pleyne;
For wel I [woot](#) , [al-](#)
[though](#) I wake or
winke,
Ye rekke not
[whether](#) I flete or
sinke.^[1]110
[But](#) natheles, [my](#)
trouthe I shal
sustene

Unto my deth, and
that shal wel be
sene.
'This is to seyne, I
wol be youre ever;
Though ye me [slee](#)
by Crueltee, your
[fo](#),
Algate my [spirit](#)
shal never
dissever¹¹⁵
Fro [your](#) servyse,
for [any](#) peyne or
wo.
Sith [ye be deed](#)
—allas! that hit is
so! —
Thus for your deth
I may wel wepe
and pleyne
With herte sore and
ful of besy
peyne. [\[1\]](#)¹¹⁹

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

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III.

THE BOOK OF THE DUCHESS.

The MSS. are: F. (Fairfax 16); Tn. (Tanner 346); B. (Bodley 638); the fourth authority is Th. (Thynne's edition of 1532). I follow F. mainly, and note all but very trifling variations from it. B. usually agrees with F.

Title: *in F.*

The Proem.

I have [gret](#) wonder,
[by](#) this lighte, [\[\]](#)
How that I live, for
day ne nighte
I may nat slepe wel
nigh noght;
I have so many an
ydel thought
Purely for [defaute](#)
of slepe, ⁵
That, by my
trouthe, I take [kepe](#)
Of no-thing, how
hit cometh or goth,
Ne me nis no-thing
[leef](#) nor loth.
Al is y-liche [good](#)
to me—
[loye](#) or sorowe,
wherso hit be—10
For I have feling in
[no-thing](#) ,
But, as it were, a
mased [thing](#) ,
Alway in point to
falle a-doun;
For [\[sory\]](#)
imaginacioun [\[\]](#)

Is alway [hoolly](#) in
my minde.^[]15
And wel ye [wite](#) ,
agaynes kinde
Hit were to liven in
this wyse;
For nature wolde
nat suffyse
To noon [erthely](#)
creature
Not longe tyme to
endure²⁰
Withoute slepe,
and [been](#) in sorwe;
And I ne may, [ne](#)
night ne morwe,
Slepe; and [thus](#)
melancolye,^[]
And [dreed](#) I have
for to dye,
[Defaute](#) of slepe,
and hevynesse²⁵
Hath [sleyn](#) my
spirit of quiknesse,
That I have [lost](#) al
lustihede.
Suche fantasyes
ben in myn hede
So I not what is
best to do.
But men mighte
axe me, why so³⁰
I may not slepe,
and what me
is?^{[][]}
But [natheles, who](#)
aske this^[]
Leseth his asking
[trewely](#) .^[]
My-selven can not
[telle](#) why
The [sooth](#) ; but
[trewely](#) , as I
gesse,³⁵
I [holdē](#) hit be a
[siknesse](#)^[]
That I have suffred
this eight yere,^[]

And yet my [bote](#) is
never the nere;
[For ther](#) is
phisicien but [oon](#) ,
That may me [hele](#) ;
but that is [doon](#) .40
Passe we over [until](#)
[eft](#) ;
That wil not be,
[mootnede](#) be [left](#) ;
Our first [matere](#) is
good to kepe.^[]
[So whan](#) I [saw](#) I
might not slepe,
[Til now late](#) , this
other night,^[]45
Upon my bedde I
[sat](#) upright,
And [bad oon](#) reche
me a [book](#) ,
A romaunce, and
[he hit](#) me [took](#)^[]
To rede aud dryve
the night away,^[]50
For me [thoghte](#) it
[better](#) play50
Then [playen](#) either
at chesse or tables.
And in this boke
were [writen](#) fables
That clerkes [hadde](#)
, in olde tyme,
And other poets,
put in ryme
To rede, and for to
be in minde55
[Why](#) men loved
the lawe [of kinde](#).^[]
This [book](#) ne [spak](#)
but of such thinges,
Of quenes lyves,
and of [kinges](#) ,
And many othere
thinges [smale](#) .
Amonge [al](#) this I
[fond](#) a tale60
That me [thoughte](#) a
wonder thing.

This was the tale:
[Ther](#) was a king^[]
That [highte](#) [Seys](#) ,
and [hadde](#) a wyf,
The [beste](#) that
[michte](#) bere lyf;
And this quene
[highte](#) Alcyone.⁶⁵
[So hit befel](#),
[therafter](#) sone,^[]
This king [wolde](#)
wenden over see.^[]
To tellen shortly,
whan that he
Was in the see,
thus in this wyse,
Soche a tempest
[gan](#) to [ryse](#)⁷⁰
That [brakhirmast](#) ,
and made it [falle](#) ,
And cleft [hir](#) ship,
and [dreinte](#) hem
[alle](#) ,
That never was
[founden](#) , as it
telles,
[Bord](#) ne man, ne
nothing elles.
Right thus this king
[Seys](#) loste his [lyf](#)
.75
[Now for to speken](#)
[of his wyf:—](#)^[]
This lady, that was
left at [home](#) ,
Hath wonder, that
the king ne come^[]
Hoom, for hit was
a longe terme.
[Anon](#) her herte gan
to erme,^[]⁸⁰
And for that hir
[thoughte](#) evermo
Hit was not [wel](#)[\[he](#)
[dwelte\]](#) so,
[She](#) longed so after
the king

That certes, [hit](#)
were a pitous thing
To [telle](#) hir [hertely](#)
sorrowful [lyf](#)85
That [hadde](#) , alas!
this noble wyf;[\[1\]](#)
For [him](#) she loved
alderbest.
[Anon](#) she [sente](#)
bothe eest and west
To seke him, but
they founde
nought.
'Alas!' quoth she,
'that I was
wrought!90
And [wher](#) my lord,
my love, be
deed?[\[1\]](#)
Certes, I [nil](#) never
[ete breed](#) ,
I make a-vowe to
my god here,[\[1\]](#)
But I mowe of my
[lorde](#) here?'
Such sorwe this
lady to her [took](#)95
That [trewely](#) I,
which made this
[book](#) ,
[Had](#) swich [pite](#) and
swich rowthe[\[1\]](#)
To rede hir sorwe,
that, by my
trowthe,
I ferde the worse al
the morwe
[After](#) , to thenken
on her sorwe.100
So whan [\[she\]](#)
coude here no word
That no man
[mighte](#) fynde hir
[lord](#) ,
Ful [oft](#) she
swouned, and seide
'alas!'

For sorwe ful nigh
[wood](#) she was,
Ne she coude no
[reed](#) but oon;^[]105
But [doun](#) on knees
she [sat](#) anoon,^[]
And [weep](#) , that
[pite](#) was to here.^[]
'A! mercy! swete
lady dere!'
Quod she [to](#) Iuno,
hir goddesse;
'[Help](#) me out of
this distresse,110
And yeve me grace
my lord to see
[Sone](#) , or [wite](#)
wher-so he be,
Or how he fareth,
or in what wyse,
And I shal make
[you](#) sacrificyse,
And hoolly youres
become I shal115
With [good wil](#) ,
body, herte, and al;
And but thou [wilt](#)
this, lady swete,
[Send](#) me grace to
slepe, and mete
In my slepe [som](#)
certeyn sweven,
[Wher-through](#) that
I may [knowen](#)
even^[]120
Whether my [lord](#)
be [quik](#) or [deed](#) .'
With that [word](#) she
[heng](#) doun the [heed](#)
,
And [fila-swown](#) as
[cold](#) as ston;
Hir women [caughte](#)
her up [anon](#) ,
And broghten hir in
bed al naked,125
And she, forweped
and forwaked,^[]

Was wery, and thus
the [dedesleep](#)
[Fil](#) on her, or she
[tokekeep](#) ,
[Through](#) Iuno, that
had [herd](#) hir bone,
That made hir [\[for\]](#)
to slepe sone; [\[\]](#)130
For as she [prayde](#) ,
so was don,
In dede; for Iuno,
[right](#) anon,
Called thus her
messagere
To do her erande,
and he [com](#) nere.
Whan he was
come, she bad him
thus:135
'Go bet,' quod
Iuno, 'to
Morpheus, [\[\]](#)
Thou knowest him
wel, the god of
[sleep](#) ;
Now understand
wel, and [takkeep](#) .
Sey thus on my
halfe, that he [\[\]](#)
Go faste into the
grete see,140
And bid him that,
on [alle](#) thing,
[He](#) take up Seys
body the [king](#) ,
That lyth ful pale
and no-thing rody.
[Bid](#) him crepe into
the body,
Aud do it goon to
[Alcyone](#) [\[\]](#)145
The quene, ther she
lyth [alone](#) ,
And shewe hir
shortly, hit is no
nay,
How hit was dreynt
this other day;

And do the body
[speke](#) so
[Right](#) as hit was
[wont](#) to do,150
The whyles that hit
was [on](#) lyve.
Go now faste, and
[hy thee](#) blyve!'
This messenger [took](#)
leve and [wente](#)
Upon his wey, and
never [nestente](#)^[]
Til he [com](#) to the
derke [valeye](#)^[]155
That stant [bytwene](#)
roches [tweye](#) ,
Ther never yet
grew [corn](#) ne gras,
Ne tree, ne [nothing](#)
that [ought](#) was,^[]
Beste, ne man, ne
[nothing](#) elles,
Save ther were a
fewe welles^[]160
Came renning fro
the cliffes adoun,
That made a [deedly](#)
sleping soun,
And ronnen doun
right by a cave
That was under a
rokke y-grave
Amid the valey,
wonder depe.165
[Ther](#) these goddes
[laye](#) and slepe,
Morpheus, and
[Eclympasteyre](#) ,^[]
That was the god
of slepes [heyre](#) ,
That slepe and did
non other [werk](#) .
This cave was also
as [derk](#)170
As helle [pit](#) over-al
aboute;
They had good
leyser for to route

To [envye](#) , who
might slepe
beste,^[]
Some henge hir
chin upon hir
breste
And [slepe](#) upright,
hir [heedy-hed](#)
^[]175
And some [laye](#)
naked in hir [bed](#) ,
And [slepe](#) whyles
the dayes laste.
This messenger
[comflying](#) faste,
And cryed, ‘[O ho](#) !
[awak](#) anon!’
Hit was for noght;
[ther](#) herde him
non. 180
‘[Awak](#) !’ quod he,
‘who is, [lyth](#)
there?’^[]
And blew his [horn](#)
right in hir [ere](#) ,
And cryed
‘awaketh!’ wonder
hye.^[]
This god of slepe,
with his [oonye](#)^[]
[Cast](#) up, axed,
‘who clepeth
there?’^[]185
‘Hit am I,’ quod
this messagere;
‘Iuno bad thou
shuldest goon’—
And tolde him
what he shulde
doon
As I have told yow
here-tofore;
Hit is no need
reherse hit
more; 190
And [wente](#) his
wey, whan he had
[sayd](#) .

Anon this god of
slepe [a-brayd](#)^[]
Out of his slepe,
and gan to goon,
And did as he had
bede him doon;
[Took](#) up the
[dreynte](#) body
sone,^[]195
And [bar](#) hit forth to
[Alcyone](#) ,
His [wyf](#) the quene,
ther-as she lay,
Right even a
quarter before day,
And stood right at
[hir](#) beddes [fete](#) ,^[]
And called hir,
right as she [hete](#)
,200
By name, and
[seyde](#) , ‘my swete
[wyf](#) ,
[Awak](#) ! let be your
sorwful [lyf](#) !
For in your sorwe
[ther](#) lyth no [reed](#) ;
For certes, swete, I
[nam](#) but [deed](#) ;
Ye shul me never
on lyve y-see.205
But good swete
herte, [\[look\]](#) that
ye^[]
Bury my body, [\[at](#)
[whiche\]](#) a tyde
Ye mowe hit finde
the see besyde;
And far-wel, swete,
my worldes blisse!
I [praye](#) god [your](#)
sorwe lisse;210
To litel [whyl](#) our
blisse lasteth!’
With that hir eyen
up she casteth,

And saw noht;
'[A]!' quod she,
'for sorwe!'^[1]
And [deyed](#) within
the thridde morwe.
But what she [sayde](#)
more in that
[swow](#)215
I may not telle yow
as [now](#) ,
Hit were to longe
for to dwelle;
My first matere I
wil yow telle,^[1]
Wherfor I have [told](#)
this [thing](#)^[1]
Of [Alcione](#) and
Seys the [king](#) .220
For thus moche dar
I [sayewel](#) ,
I had be dolven
[everydel](#) ,^[1]
And deed, right
[throughdefaute](#) of
[sleep](#) ,
If I [nad red](#) and
taken [keep](#)
Of this tale next
before:225
And [I](#) wol telle
yow wherfore;
For I ne might, for
bote ne bale,
Slepe, or I had [red](#)
this tale
Of this dreynte
Seys the [king](#) ,
And of the [goddes](#)
of sleping.230
Whan I had [red](#) this
tale wel,
And over-loked hit
everydel,
Me [thoughte](#)
wonder if hit were
so;
For I had never
[herd](#) speke, or tho,

Of no [goddess](#) that
coude make²³⁵
Men [\[for\]](#) to slepe,
ne for to wake;
For [I ne](#) knew
never god but oon.
And in my game I
[sayde](#) anoon—
And yet me list
right evel to [pleye](#)
—

‘Rather then that I
shulde [deye](#)²⁴⁰
[Through defaute](#) of
[sleping](#) thus,
I wolde yive thilke
Morpheus,
Or his goddesse,
dame Iuno,
Or [som](#) wight [elles](#)
, I ne [roghte](#)
who—[\[\]](#)
To make me slepe
and have [som](#)
reste—²⁴⁵
I wil [yive](#) him the
alder-beste
[Yift](#) that ever he
[abood](#) his lyve,[\[\]](#)
And here [on warde](#)
, right now, as
blyve;[\[\]](#)
If he wol make me
slepe a lyte,
Of downe of pure
dowves
whyte^[]²⁵⁰
I wil [yive](#) him a
[fether-bed](#) ,
Rayed with golde,
and right wel [cled](#)
In [fyn](#) blak satin
[doutremere](#) ,
And many a [pilow](#) ,
and every bere
Of clothe of
Reynes, to slepe
softe;^[]²⁵⁵

Him thar not nede
to turnen ofte.
And I wol yive him
al that [falles](#)
To a chambre; and
al his [halles](#)
I wol do peynte
with pure golde,
And tapite hem ful
many folde²⁶⁰
Of oo sute; this
shal he have,
If I wiste wher
were his cave,
If he can make me
slepe sone,
As did the
[goddesse Alcione](#)
[\[\]](#)
And thus this ilke
god, Morpheus,²⁶⁵
May winne of me
mo feës thus
Than ever he [wan](#) ;
and to Iuno,
That is his
goddesse, I shal so
do,
I trow that she shal
holde her [payd](#) .'
I hadde unneth that
[wordy-sayd](#)²⁷⁰
Right thus [as](#) I
have [told](#) hit yow,
That sodeynly, I
niste how,
Swich a [lust](#) anoon
me [took](#)
To slepe, that right
upon my [book](#)
I fil aslepe, and
therwith [even](#)²⁷⁵
Me mette so inly
swete a [sweven](#) ,
So wonderful, that
never [yit](#)
I [trowe](#) no man
hadde the wit

To conne wel my
sweven rede;^[1]
No, not Ioseph,
withoute drede,280
Of Egipte, [he](#) that
[redde](#) so
The kinges [meting](#)
Pharao,^[1]
No more than
coude the [leste](#) of
us;
Ne nat scarsly
Macrobeus,^[1]
(He that [wroot](#) al
thavisioun285
That he mette, [king](#)
Scipioun,^[1]
The noble man, the
Affrican—
[Swiche mervayles](#)
[fortuned than](#))^[1]
I trowe, a-rede my
dremes even.
Lo, thus hit was,
this was my
sweven.290

The Dream.

ME [thoughte](#)
thus:—that hit was
May,
And in the
[dawningther](#) I
lay,^[1]
Me mette thus, in
my bed al naked:—
[\[1\]](#) loked forth, for I
was waked
With smale foules
a [gret](#) hepe,295
That had affrayed
me out of [slepe](#)
[Through](#) noyse and
[swetnesse](#) of hir
[song](#) ;
And, [as](#) me mette,
they sate among,

Upon my [chambre-
roof](#) withoute,
Upon the tyles, [al](#)
a-boute,300
And [songen](#) ,
everich in his
wyse,[\[\]](#)
The moste
solempne servyse
By note, that ever
man, I trowe,
Had [herd](#) ; for [som](#)
of hem song
lowe,[\[\]](#)
[Som](#) hye, and al of
oon acorde.305
To telle shortly, [at](#)
oo worde,
Was never [y-herd](#)
so swete a steven,
But hit had be a
[thing](#) of heven;—
So mery a [soun](#) , so
swete [entunes](#) ,[\[\]](#)
That certes, for the
tounne of [Tewnes](#)
[\[\]](#)310
I nolde but I had
[herd](#) hem singe,
For al my chambre
gan to ringe
[Through singing](#) of
hir armonye.
For instrument nor
melodye
Was [nowher](#) herd
yet [half](#) so
swete,315
Nor of acorde [half](#)
so mete;
For ther was noon
of hem that feyned
To singe, for [ech](#) of
hem him peyned
To finde [out](#) mery
crafty [notes](#) ;
They ne spared not
hir [throtes](#) .320

And, [sooth](#) to seyn,
my chambre was
Ful wel depeynted,
and with glas
Were al the
windowes wel [y-](#)
[glased](#),^[1]
Ful clere, and nat
an [hole y-crased](#) ,
That to beholde hit
was gret Ioye.³²⁵
For [hoolly](#) al the
[storie](#) of Troye
Was in the [glasing](#)
y-wroght thus,
Of Ector and [king](#)
Priamus,^[1]
Of Achilles and
[Lamedon](#) ,
Of [Medea](#) and of
Iason,³³⁰
[Of](#) Paris, Eleyne,
and Lavyne.
And alle the walles
with [colours](#) fyne^[1]
Were peynted,
bothe text and
glose,^[1]
[\[Of\]](#) al the
Romaunce of the
Rose.^[1]
My windowes
[werenshet](#)
echon,³³⁵
And [through](#) the
glas the sunne shon
Upon my bed with
[bryghte](#) bemes,
With many glade
[gilden](#) stremes;
And [eek](#) the
[welken](#) was so [fair](#)
,
Blew, bryght, clere
was the [air](#),^[1]³⁴⁰
And ful [atempre](#) ,
for sothe, hit was;

For nother [cold](#) nor
[hoot](#) hit [nas](#) ,
Ne in al the [welken](#)
was a cloude.[\[\]](#)
And as I lay thus,
wonder loude
Me [thoughte](#) I
herde an hunte
blowe345
[Tassaye](#) his [horn](#) ,
and for to knowe
Whether hit were
clere or [hors](#) of
sounne.[\[\]](#)
[I herdegoinge](#) , up
and doune,[\[\]](#)
Men, hors,
houndes, and other
thing;
And al men [speken](#)
of hunting,350
How they wolde
slee the hert with
strengthe,
And how the hert
had, upon
lengthe,[\[\]](#)
So moche
embosed, I not now
what.[\[\]](#)
Anon-right, whan I
herde that,
How that they
wolde on [hunting](#)
goon,355
I was right glad,
and up anoon;
[\[\]took](#) my hors,
and [forth](#) I [wente](#)
Out of my
chambre; I never
[stente](#)
Til I [com](#) to the
[feld](#) withoute.
Ther [overtok](#) I a
[gret](#) route360
Of hunttes and [eek](#)
of [foresteres](#) ,

With many relayes
and [lymeres](#),^[]
And hyed hem to
the forest faste,
And [I](#) with
hem;—so at the
laste
I asked oon, ladde
a lymere:—^[]365
‘Say, [felow, who](#)
shal [hunten](#) here
Quod I; and he
[answerde](#) ageyn,
‘Sir, themperour
Octovien,’^[]
Quod he, ‘and is
[heer faste](#) by.’
‘A [goddes](#) halfe, in
[good](#) tyme,’ quod
I,^[]370
‘Go we faste!’ and
gan to ryde.
Whan we came to
the forest-syde,
Every man [dide](#) ,
right anoon,
As to [hunting fil](#) to
doon.^[]
The mayster-hunte
anoon, [fot-hoot](#)
,^[]375
With a gret horne
[blew](#) three [moot](#)^[]
At the [uncoupling](#)
of his houndes.
[Within](#) a [why!](#) the
[hert\[y\]-founde](#) is,
Y-halowed, and
rechased faste^[]
Longe tyme; [and](#) at
the laste,380
This hert [rused](#) and
[stal](#) away
Fro alle the
houndes a prevy
way.
The houndes had
[overshotehem](#) alle,

And were [on](#) a
[defaute](#) y-falle;
Therwith the hunte
wonder faste³⁸⁵
[Blew](#) a [forloyn](#) at
the laste.^[]
I was go walked
fro my tree,^[]
And as I [wente](#) ,
ther [cam](#) by me
A [whelp](#) , that
[fauned](#) me as I
[stood](#) ,
That hadde y-
folowed, and coude
no [good](#) .³⁹⁰
Hit [com](#) and [creep](#)
to me as lowe,
Right as hit [hadde](#)
me y-knowe,
[Hild](#) down his [heed](#)
and Ioyned his [eres](#)
,
And leyde al
smothe doun his
[heres](#) .
I wolde [han](#) caught
hit, and anoon³⁹⁵
Hit [fledde](#) , and
was fro me goon;^[]
And I him folwed,
and hit [forth wente](#)
Doun by a floury
grene [wente](#).^[]
Ful thikke of gras,
ful softe and [swete](#)
,
With floures fele,
faire under [fete](#)
,⁴⁰⁰
And litel used, hit
seemed thus;
For [bothe](#) Flora and
Zephirus,^[]
They two that
make floures
growe,

Had [mad](#) hir
[dwelling](#) ther, I
trowe;
For hit was, on to
beholde,[\[\]](#)405
As thogh [theerthe](#)
envye wolde
To be gayer than
the heven,
To have [mo](#)
floures, [swiche](#)
seven[\[\]](#)
As in the
[welkensterres](#) be.
Hit had forgete the
povertie[\[\]](#)410
That winter,
[through](#) his colde
morwes,
Had mad hit
[suffren](#) , and his
sorwes;
Al was forgeten,
and that was sene.
For al the [wode](#)
was waxen grene,
Swetnesse of dewe
had [mad](#) it
waxe.415
Hit is no [need eek](#)
for to axe
[Wher ther](#) were
many grene greves,
Or thikke of trees,
so ful of leves;
And every tree
[stood](#) by him-
selve[\[\]](#)
[Fro other](#) wel
[tenfootor](#)
twelve.420
So grete trees, so
huge of strengthe,
[Of](#) fourty or fifty
[fadme](#) lengthe,
Clene withoute
bough or stikke,

With croppes [brode](#)
, and [eek](#) as
thikke—
They were nat an
inche a-
sonder—425
That hit was
[shadwe](#) over-al
under;
And many an [hert](#)
and many an hinde
Was both before
me and bihinde.
Of [founes](#) , [soures](#) ,
bukkes, [doës](#)^[1]
Was ful the [wode](#) ,
and many [roës](#) ,430
And many
[squirrelles](#) , that sete
Ful [hye](#) upon the
trees, and ete,
And in hir maner
made [festes](#) .
Shortly, hit was so
ful of [bestes](#) ,
That thogh Argus,
the noble [countour](#)
,^[1]435
Sete to rekene in
his countour,
And [rekened](#) with
his [figures](#) ten—^[1]
For by tho
[figuresmowe](#) al [ken](#)
,^[1]
If they be crafty,
rekene and
noubre,
And [telle](#) of every
[thing](#) the
noubre—440
Yet shulde he fayle
to rekene [even](#)
The wondres, me
mette in my
[sweven](#) .^[1]

But forth they
romed [wonder](#)
faste
[Doun](#) the [wode](#) ; so
at the laste
I was war of a man
in blak,[\[\]](#)445
That [sat](#) and had [y-](#)
[turned](#) his bak
To an [oke](#) , an huge
tree.
'Lord,' [thoghte](#) I,
'who may that be?
What ayleth him to
sitten here?'
Anoon-right I
[wente](#) nere;450
Than [fond](#) I sitte
even upright
A wonder [wel-](#)
[faringe](#) knight—[\[\]](#)
By the maner me
thoughte so—
Of good mochel,
and [yong](#) therto,
Of the age of four
and twenty [yeer](#)
[\[\]](#)455
Upon his berde but
litel [heer](#) ,
And he was clothed
al in [blakke](#) .
I stalked even unto
his [bakke](#) ,
And ther I [stood](#) as
stille as ought,
That, sooth to saye,
he [saw](#) me
nought,460
For-why he [heng](#)
his [heed](#) adoune.
And with a [deedly](#)
sorwful soun
He made of ryme
ten vers or [twelve](#) ,
Of a compleynt to
[him-selve](#) ,

The moste [pite](#) , the
moste rowthe,⁴⁶⁵
That ever I herde;
for, by my trowthe,
Hit was gret
wonder that nature
Might [suffren](#) any
creature
To have [swich](#)
sorwe, and be not
[deed](#) .
Ful [pitous](#) , pale,
and [nothingreed](#)
,⁴⁷⁰
He [sayde](#) a lay, a
maner [song](#) ,
Withoute note,
withoute song,
And [hit](#) was this;
for wel I can
Reherse hit; right
thus hit began.—
¶ ‘I have of sorwe
so [gretwoon](#) ,^[1]⁴⁷⁵
That [Ioye](#) gete I
never [noon](#) ,
Now that I see my
lady [bright](#) ,
Which I have loved
with al my [might](#) ,
Is fro me [deed](#) ,
and is a-goon.^[1]⁴⁷⁹
¶ Allas, [\[o\]deeth](#) !
what ayleth
thee,^[1]⁴⁸¹
[That](#) thou noldest
have taken me,
Whan that thou
toke my lady
swete?
That was so [fayr](#) ,
so [fresh](#) , so free,
So good, that men
may wel [\[y\]-](#)
[see](#)⁴⁸⁵
Of al [goodnesse](#)
she had no
mete!’—

Whan he had [mad](#)
thus his
[complaynte](#) ,
His [sorowfulherte](#)
gan faste [faynte](#) ,
And his [spirites](#)
wexen dede;
The [blood](#) was
fled, for pure
drede,[\[\]](#)490
Doun to his [herte](#) ,
to make him [warm](#)
[\[\]](#)

For wel hit feled
the [herte](#) had [harm](#)
—

To [witeeek](#) why hit
was a-drad
By kinde, and for
to make hit glad;
For hit is membre
principal495
Of the body; and
that made al
His hewe chaunge
and wexe grene
And pale, for
[noblood\[was\]](#) sene
In no maner [lime](#)
of his.
Anoon therwith
whan I [saw](#)
this,500
He ferde thus evel
ther he [sete](#) ,[\[\]](#)
I [wente](#) and [stood](#)
right at his fete,
And grette him, but
he [spak](#) noght,
But argued with his
[owne](#) thoght,
And in his witte
disputed faste505
Why and how his
[lyf](#) might laste;
Him [thoughte](#) his
sorwes were so
smerte

And lay so colde
upon his herte;
So, [through](#) his
[sorwe](#) and hevvy
thoght,
Made him that he
ne herde me
noght;^[1]510
For he had wel
nigh [lost](#) his minde,
Thogh Pan, that
men clepe [god](#) of
kinde,
Were for his
sorwes never so
[wrooth](#) .

But at the [laste](#) , to
sayn right [sooth](#) ,
He was war of me,
how I [stood](#)515
Before him, and
[dide](#) of myn [hood](#) ,
And [\[grette\]](#) him,
as I best coude.
Debonairly, and
no-thing loude,
He sayde, ‘I prey
thee, be not [wrooth](#)

,
I herde thee not, to
sayn the [sooth](#) ,520
Ne I [saw](#) thee not,
sir, [trewely](#) .’^[1]
‘A! [goode](#) sir, no
fors,’ quod I,
‘I am right sory if I
have [ought](#)
Destroubled yow
out of your [thought](#)

;
For-yive me if I
have mis-take.’525
‘Yis, [thamendes](#) is
light to make,’^[1]
Quod he, ‘for ther
[lyth](#) noon ther-to;
[Ther](#) is no-thing
[missayd](#) nor do.’

Lo! how
[goodlyspak](#) this
[knight](#) ,
As it had [been](#)
another wight;530
He made it nouter
[tough](#) ne queynte
And I [saw](#) that, and
gan me [aqueynte](#)^[]
With him, and [fond](#)
him so tretable,
Right wonder
skilful and
reasonable,
As me [thoghte](#) , for
al his bale.535
Anoon-right I gan
finde a tale
To him, to loke
wher I might [ought](#)
Have more
[knowing](#) of his
[thought](#) .
'Sir,' quod I, 'this
game is doon;
I holde that this
hert be goon;540
[These huntis conne](#)
him nowher see.'
'I do no fors
therof,' quod he,
'My thought is
[ther-on](#) never a [del](#)
'
'[Byour lord](#) ,' quod
I, 'I trow yow [wel](#)
'^[]
Right so me
[thinketh](#) by your
chere.545
But, sir, oo thing
wol ye here?
Me thinketh, in
[gret](#) sorwe I yow
see;^[]
But certes, [\[good\]](#)
sir, [yif](#) that ye

Wolde ought
discure me your
wo,
I wolde, as [wis](#) god
helpe me so, [\[1\]](#)550
Amende hit, yif I
can or may;
Ye mowe preve hit
by assay.
For, by my trouthe,
to make yow hool,
I wol do [al](#) my
power hool;
And telleth me of
your sorwes
smerte,555
Paraventure hit
may [ese](#) your
herte, [\[1\]](#)
That semeth ful
seke under your
syde.’
With that he loked
on me asyde,
As who sayth,
‘nay, that wol not
be.’
‘Graunt mercy,
goode [frend](#) ,’ quod
he,560
‘I thanke thee that
thou woldest so,
But hit may never
the rather be do.
No man may my
sorwe glade,
That maketh my
hewe to [falle](#) and
fade,
And hath myn
[understanding lorn](#)
,565
That me is wo that
I was [born](#) !
May noght make
my sorwes slyde,

Nought the
remedies [of](#)
Ovyde;[\[1\]](#)
Ne Orpheus, god of
melodye;[\[1\]](#)
Ne Dedalus, [with](#)
playes slye;[\[1\]](#)570
Ne hele me [may](#)
phisicien,
Noght Ypocras, ne
Galien;[\[1\]](#)
Me is wo that I live
[houres](#) twelve;
But who so wol
[assaye](#) him-selve
Whether his [herte](#)
can have pite575
Of any sorwe, lat
him see me.
I [wrecche](#) , that
deeth hath [mad](#) al
naked
Of [alle](#) blisse that
was ever maked,
Y-worthe worste of
[alle](#) wightes;[\[1\]](#)
That hate my dayes
and my nightes;580
My [lyf](#) , my lustes
be me [lothe](#) ,
For al welfare and I
be [wrothe](#) .[\[1\]](#)
The pure deeth is
[so](#) my [fo](#) ,
[\[Though\]](#) I wolde
deye, hit wolde not
so;
For whan I folwe
[hit](#) , [hit](#) wol
flee;585
I wolde have [\[hit\]](#) ,
hit nil not me.
This is my peyne
withoute [reed](#) ,
Always [deying](#) , and
be not [deed](#) ,
That [Sesiphus](#) , that
[lyth](#) in helle;[\[1\]](#)

May not of more
sorwe telle.590
And who so wiste
[al](#) , [by](#) my trouthe,
My sorwe, but he
[hadde](#) routhe
And pite of my
sorwes smerte,
That man hath a
[feendly](#) herte.
For who so seeth
me first on
morwe595
May seyn, he hath
[\[y\]-met](#) with
sorwe;
For I am sorwe and
sorwe is I.
'Allas! and I wol
[telle](#) the why;
My [\[song\]](#) is turned
to [pleynig](#) ,^[1]
And al my [laughter](#)
to [weping](#) ,600
My glade [thoghtes](#)
to hevinesse,
In travaile is myn
ydelnesse
And [eek](#) my reste;
my wele is wo.
My [good](#) is [harm](#) ,
and ever-mo
In wrathe is turned
my [pleying](#)
,Explicit the Boke
of the Duchesse.

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IV.

THE
COMPLEYNT
OF MARS.

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

***The
Proem.***

'Gladeth,
ye
[foules](#)
,
of
the
morrow
gray, [\[\]](#)
Lo!
Venus
risen
among
[yon](#)
rowes
rede! [\[\]](#)
And
[floures](#)

fresshe,
[honourethye](#)
this
[day](#)
.[\[\]](#)
,
For
when
the
[sonneuprist](#)
,
then
wol
[ye](#)
sprede.[\[\]](#)
But
ye
lovers,
that
lye
in
[any](#)
drede,5
Fleëth,
lest
wikked
tonges
yow
espye;
[Lo!](#)
[yond](#)
the
[sonne](#)
,
the
candel
of
[Ielosye](#)
[!](#)[\[\]](#)
With
teres
[blewe](#)
,
and
with
a
wounded
[herte](#)[\[\]](#)

Taketh
your
leve;
and,
with
[seynt](#)
Iohn
to
borow,[\[\]](#)
Apeseth
somwhat
of
your
sorowes
[smerte](#)
,10
Tyme
cometh
[eft](#)
,
that
cese
shal
your
sorow;
The
[glade](#)
night
is
worth
an
hevy
morow!?'—
(Seynt
Valentyne!
a
[foul](#)
thus
[herde](#)
I
singe[\[\]](#)
Upon
[thy](#)
day,
er
[sonne](#)
gan

up-
springe).—

Yet

[sang](#)

this

[foul](#)

—‘I

rede

yow

al

a-

wake,15

And

ye,

that

han

not

chosen

in

humble

wyse,

17-19.

in

wrong

order

*in*F.Tn.

Without
repenting

cheseth

[yow](#)

your

make.

And

ye,

that

han

ful

chosen

as

I

devyse,

Yet

at

[the](#)

[leste](#)

renoveleth

your
servyse;
Confermeth
it
perpetuely
to
dure,²⁰
And
patiently
taketh
your
aventure. [\[\]](#)
And
for
the
worship
of
this
[hyefeste](#)
,
Yet
wol
I,
in
my
briddes
wyse,
singe
The
sentence
of
the
compleynt,
at
the
[leste](#)
,
That
woful
Mars
made
atte
[departinge](#) [\[\]](#)²⁵
Fro
fresshe
Venus
in
a

[morweninge](#)

Whan
Phebus,
with
his
fyry
torches
rede,
Ransaked
[every](#)
lover
in
his
drede.

The Story.

¶
Whylom
the
[thridde](#)
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THE
PARLEMENT
OF FOULES.

The authorities are: F. (Fairfax 16); Gg. (Gg. 4. 27, Cambridge Univ. Library); Trin. (Trinity Coll. Camb. R. 3. 19); Cx. (Caxton's edition); Harl. (Harleian 7333); O. (St. John's Coll. Oxford); Ff. (Ff. 1. 6, Cambridge Univ. Library); occasionally Tn. (Tanner 346); D. (Digby 181); and others. I follow F. mainly, corrected by Gg. (and others); and note all variations from F. of any consequence.

Title; Gg. *has*—Here begynyth the parlement of Foulys; D. The parlement of Fowlis.

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Or
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is
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to
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to-
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wo,
as
he
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hath
ben
languisshing
Thise
twenty
[winter](#)
,
and

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happen
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‘kukkow!’
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And
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and
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That
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and
litel
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a
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tonge
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Than
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him
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such
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,
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Shuld
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in
somw
as

by
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Or
elles
ne
may
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lyf
nat
long
endur
Hit
fallet
most
in-
to
my
wofu
mind
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I
so
fer
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brogh
my-
self
behin
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sauf
the
deeth
ther
may
no-
thing
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So
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This
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til
the
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And
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the
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til
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Ther
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me
no
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to
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For
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And
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ye
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of
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have
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or
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al.
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am
nat
so
hardy
ne
so
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desire
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shuld
love
me;
For
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wot,
allas!
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may
nat
be;
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am
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worth

and
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loven
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ye
suffre
than
that
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thus
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And
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gilt
but
my
good
wille
As
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thann
untre
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stanza,
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But
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my
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and
deeth
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obeye
And
with
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hooll
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or
think
or
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And
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swete
rewe
on
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peyne
smert
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grant
me
som
drope
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and
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Mars
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That
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count
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Trace
With
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grisly
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Honour
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&C.;
Statii
Thebais,
Xii.
519.***

Whar
Thes
with
werre
longe
and
grete.
The
aspre
[folk](#)
of
[Cithe](#)
had
over-
come
[With](#)
laure
croun
in
his
char
gold-
bete,
Hoon
to
his
contr
house
is
[y-](#)
[come](#)
;_[]]
For
which
the
peple
blisfu
al

and
somm
So
[cryde](#)
,
that
unto
the
sterre
hit
wente
And
him
to
honor
dide
al
hir
[enten](#)
;—[\[\]](#)
[Befor](#)
this
duk,
in
signe
of
hy
victor
The
tromp
come
and
in
his
baner
large
The
imag
of
Mars
[and,](#)
[in](#)
[token](#)
[of](#)
[glorie](#)
,
Men
migh

[seen](#)
of
tresor
many
a
charg
Many
a
brigh
helm
and
[many](#)
a
spere
and
targe
Many
a
fresh
knight
and
many
a
blisfu
route
On
hors,
[on](#)
fote,
in
al
the
felde
about
[Ipolit](#)
his
wyf,
the
hardy
quene
Of
[Cithia](#)
,
that
he
conqu
[hadd](#)
,

With
Emel
hir
yonge
suster
shene
Faire
in
a
[char](#)
of
golde
he
with
him
ladde
That
al
the
[groun](#)
about
hir
char
she
[sprad](#)
With
brigh
of
[the](#)
beaut
in
hir
face,
[Fulfi](#)
of
larger
and
of
alle
grace
With
his
trium
and
[laure](#)
[croun](#)
thus,

In
al
the
floure
of
fortun
[yevin](#)
,
[Lete](#)
I
this
noble
princ
Thes
Towa
Athe
in
his
wey
[rydin](#)
,
And
foun
I
wol
in
short
for
to
[bring](#)
The
[slye](#)
wey
of
that
I
gan
to
wryte
Of
quene
Aneli
and
fals
Arcit
Mars
which
that

throu
his
[furiou](#)
cours
of
yre,
The
olde
[wrath](#)
of
Iuno
to
fulfil
Hath
set
the
peple
[herter](#)
bothe
on
fyre
Of
Theb
[and](#)
[Grece](#)
,
everie
other
to
kille
With
bloody
spere
ne
rested
never
stille,
But
thron
now
her,
now
ther,
[amon](#)
hem
[bothe](#)
,55

That
[everi](#)
other
sloug
so
wer
they
[wroth](#)
.
For
whan
Ampl
and
Tyde
Ipom
[Parth](#)
also
Were
[dede](#)
,
and
slayn
[\[was\]](#)
Camp
And
whan
the
[wrece](#)
Theb
breth
two,
Were
slayn
and
king
Adra
[hoom](#)
a-
go,
So
desol
[stood](#)
Theb
and
so
bare,
That
no

wigh
coude
reme
of
his
care.
And
whan
the
olde
Creon
gan
espye
How
that
the
bloo
roial
was
brogh
adour
He
[held](#)
the
cite
by
his
tiran
And
did
the
genti
of
that
regio
To
been
his
frend
and
dwell
in
the
toun.
So
what
for
love

of
him,
and
what
for
awe,
The
noble
[folk](#)
wer
to
the
toun
y-
draw
Amor
al
these
Aneli
the
quene
Of
Ermo
was
in
that
toun
[dwell](#)
[\[\]](#)
That
fairer
was
then
is
the
[sonne](#)
shene
[Thro](#)
[out](#)
the
world
so
gan
hir
name
spring
That
hir

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

And
for
to
speke
of
hir
[stedf](#)
,
She
passe
[hath](#)
Penel
and
Lucr
And
short
if
she
shal
be
comp
In
hir
[ne](#)
migh
no-
thing
been
amen
This
Theb
knigh
[\[Arci](#)
eek,
sooth
to
[seyn](#)
, [\[185](#)
Was
[yong](#)
,
and
[ther-](#)
[with-](#)
[al](#)
a
lusty
knigh

But
he
was
doubt
in
love
and
no-
thing
[pleyn](#)
,
And
subtil
in
that
craft
over
[any](#)
wight
And
with
his
cunni
[wan](#)
this
lady
brigh
For
so
[ferfor](#)
he
[gan](#)
hir
trout
assur
That
she
him
[\[trust](#)
over
any
creat
What
shuld
I
seyn?
she
loved

Arcit
so,
That,
whan
that
he
was
absen
[any](#)
[throw](#)
,
Anon
hir
thogh
hir
[herte](#)
brast
a-
two;
For
in
hir
sight
to
hir
he
[bar](#)
him
lowe,
So
that
she
wend
have
al
his
[herte](#)
y-
know
But
he
was
fals;
it
nas
but
feyne
chere

As
nedet
not
to
men
such
craft
to
lere. [\[](#)
But
never
the-
les
ful
mike
besin
Had
he,
er
that
he
migh
his
lady
winne
And
[SWOO](#)
he
wold
dyen
for
distre
Or
from
his
wit
he
seyde
he
wold
twinne
Alas,
the
whyle
for
hit
was
routh

and
sinne
That
she
upon
his
sorrow
wold
rewe,
But
no-
thing
[think](#)
the
fals
as
doth
the
trewe
Hir
fredo
[fond](#)
Arcit
in
swich
mane
That
al
was
his
that
she
hath,
[moch](#)
[or](#)
lyte,
Ne
to
no
creatu
made
she
chere
Ferth
than
[that](#)
hit
lyked

to
Arcit
Ther
was
no
lak
with
[whic](#)
he
[migh](#)
hir
wyte.
She
was
so
ferfor
[yever](#)
him
to
plese
That
al
that
lyked
him,
hit
[did](#)
[hir](#)
[ese](#)
.
Ther
nas
to
hir
no
mane
lettre
y-
sent
That
touch
love,
from
[any](#)
mane
wigh
That
she

ne
shew
hit
him,
er
hit
was
brent
So
pleyn
she
was,
and
did
hir
[fulle](#)
migh
That
she
nil
hyder
nothi
from
hir
knight
Lest
he
of
[any](#)
untro
hir
upbre
With
bode
his
[heste](#)
she
obey
And
[eek](#)
he
made
him
[Ielou](#)
over
[here](#)
,120

That,
what
that
[any](#)
man
had
to
hir
[seyd](#)
,
Anoo
he
wold
preye
hir
to
swere
What
was
that
[word](#)
,
or
make
him
evel
[apayc](#)
;
Than
[wend](#)
she
out
of
hir
wit
have
[brayc](#)
;
But
al
[this](#)
[nas](#)
but
[sleigl](#)
and
flater
[With](#)
love

he
feyne
Ielosy
And
al
this
[took](#)
she
so
debor
That
al
his
[wille](#)
,
hir
[thogh](#)
hit
skilfu
thing
And
ever
the
[lenge](#)
loved
him
tende
And
did
him
honor
as
he
were
a
king.
Hir
herte
was
wedd
to
him
with
a
[ring](#)
;
[So](#)
ferfor

upon
troutl
is
hir
[enten](#)
,
That
wher
he
goth,
hir
[herte](#)
with
him
[wente](#)
.
Whan
she
shal
ete,
on
him
is
so
hir
thogh
That
wel
unnet
of
mete
[took](#)
she
keep,
And
whan
[that](#)
she
was
to
hir
[reste](#)
brogh
On
him
she
[thogh](#)
[alwey](#)

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

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

for
hit
[is](#)
kinde
of
man,
Sith
Lame
was,
that
is
so
longe
agoon
To
been
in
love
as
fals
as
ever
he
can,
He
was
the
[firste](#)
fader
that
began
To
loven
two,
and
was
in
bigan
And
he
[foun](#)
tentes
first,
but-
if
men
lye.

This
fals
Arcit
sumw
moste
he
feyne
Whar
he
wex
fals,
to
[cover](#)
his
traito
Right
as
an
hors,
that
can
both
byte
and
[pleyn](#)
; []
For
he
bar
hir
on
hond
of
trech
And
[swoo](#)
he
coud
hir
doub
espye
And
al
was
falsne
that
she
to

him
[ment](#)
;160
Thus
swoo
this
[theef](#)
,
and
forth
his
way
he
[wente](#)
[\[\]](#)
Alas!
what
[herte](#)
migh
[endur](#)
hit,[\[\]](#)
For
routh
or
wo,
hir
sorow
for
to
telle?
Or
what
man
hath
the
cunni
or
the
wit?
Or
what
man
migh
with-
in
the
cham
dwell

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

[agoon](#)
;
Other
colou
then
asshe
hath
she
noon.
[Noon](#)
other
word
[she](#)
[speke](#)
moch
or
lyte,
But
'[mer](#)
,
cruel
[herte](#)
myn,
Arcit
And
thus
endur
til
that
she
was
so
mate
That
she
ne
hath
foot
on
whicl
she
may
suster
But
[forth](#)
langu
ever
in

this
estate
Of
which
Arcit
hath
[nothe](#)
routh
ne
tene;
His
herte
was
[elles-](#)
[where](#)
,
newe
and
grene
That
on
hir
wo
ne
deyne
him
not
to
think
Him
rekke
never
[wher](#)
she
flete
or
sinke
His
newe
lady
holde
him
[so](#)
narov
Up
by
the
[bryde](#)

,
at
the
stave
ende,
That
every
[word](#)

,
he
[dradd](#)
[hit](#)
as
an
arow
Hir
daung
made
him
bothe
bowe
and
bende
And
as
hir
[liste](#)

,
made
him
turne
or
wend
For
she
ne
graun
him
in
hir
living
No
grace
why
that
he
hath
lust

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

him
daung
al
his
fille,
Therf
she
had
him
at
hir
[owne](#)
wille
Ensa
of
this,
ye
[thrift](#)
wimr
alle,
Take
[here](#)
Aneli
and
fals
Arcit
That
for
hir
[liste](#)
him
'[dere](#)
[herte](#)
,
calle,
And
was
so
[meek](#)
,
therfo
he
loved
hir
lyte;
The
[kinde](#)
of

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

Upon
a
day,
ful
sorrow
wepin
She
[caste](#)
hir
for
to
make
a
comp
And
with
hir
[owne](#)
hond
she
gan
hit
wryte
And
[sente](#)
[hit](#)
to
hir
Theb
knigh
Arcite

The
Compleynt
Of
Anelida
The
Quene
Upon
Fals
Arcite.

Title.*So*
in
F.

(*but*
misspelt
Analida);
B.
The
complaynt
of
feyre
Anelida
on
fals
Arcyte;
D.
Litera
Annelide
Regine.

Proem.

So
[thirleth](#)
with
the
poynt
of
remembraunce
The
[sword](#)
of
sorowe,
[y-](#)
[whet](#)
with
fals
plesaunce,
Myn
[herte](#)
,
bare
of
blis
and
[blak](#)
of
hewe,
That
turned
is

[in](#)

quaking

al

my

daunce, [\[\]](#)

My

[suretee](#)

[in](#)

[a-](#)

[whaped](#)

countenaunce

Sith

hit

availeth

not

[for](#)

to

ben

trewe; [\[\]](#)

For

who-

so

[trewest](#)

is,

hit

shal

[hir](#)

rewe,

That

serveth

love

and

[dothhir](#)

observaunce [\[\]](#)

Alwey

to

oon,

and

chaungeth

for

no

newe.

(Strophe.)

1.

I
wot
my-
self
as
wel
as
[any](#)
wigh
For
I
loved
oon
with
al
my
[herte](#)
and
migh
More
then
my-
self,
an
hund
thous
sythe
And
[callec](#)
him
my
[herte](#)
[lyf](#)
,
my
knight
And
was
al
his,
as
fer
as

hit
was
right;
And
whan
that
he
was
glad,
than
was
I
blyth
And
his
diseas
was
my
deeth
as
swytl
And
he
ayein
his
troutl
me
had
[pligh](#)
For
ever-
more
his
lady
me
to
kythe

2.

Now
is
he
fals,
[alas](#)
!

and
cause
And
of
my
wo
he
is
so
routh
That
with
a
word
him
list
not
ones
deyne
To
bring
ayein
my
sorow
[herte](#)
in
[pees](#)
,
For
he
is
[caugh](#)
up
in
a-
nothe
[lees](#)
.
Right
as
[him](#)
list,
he
laugh
at
my
peyne

And
I
ne
can
myn
[herte](#)
not
restre
That
I
ne
love
him
alwey
never
the-
les;
And
of
al
this
I
not
to
whon
me
pleym

3.

And
shal
I
[pleym](#)
—ala
the
[harde](#)
stoun
Un-
to
my
foo
that
[yaf](#)
my
herte

a
woun
And
yet
desyr
that
myn
[harm](#)
be
more
Nay,
[certes](#)
!
ferthe
wol
I
never
[foune](#)
Non
other
[help](#)
,
my
sores
for
to
soun
My
[deste](#)
hath
shape
it
[ful](#)
yore;
I
wil
non
other
mede
ne
lore;
I
wil
ben
ay
ther
I
was

ones
bound
That
I
have
[seid](#)
,
be
seid
for
ever-
more

4.

Alas!
wher
is
becom
your
genti
Your
word
ful
of
plesa
and
humb
Your
obser
in
so
low
mane
And
your
away
and
your
besin
Upon
me,
that
ye
calde
your
maist

Your
[sover](#)
lady
in
this
world
here?
Alas!
[and](#)
[is](#)
[ther](#)
[nothe](#)
word
ne
chere
Ye
[voucl](#)
upon
myn
hevin
Alas!
your
love,
I
bye
hit
al
to
dere.

5.

Now
[certes](#)
,
swete
thogh
that
ye^[1]
Thus
[cause](#)
the
[cause](#)
be
Of
my

[dedly](#)
adver
Your
manly
reson
[oghte](#)
it
to
respy
To
[slee](#)
your
[frend](#)
,
and
name
me, [[\]](#)
That
never
yet
in
no
degre
Offer
yow,
as
wisly
he, [[\]](#)
That
al
[wot](#)
,
out
of
wo
my
soule
quyte
¶
[But](#)
[for](#)
[I](#)
shew
yow,
[Arcit](#)
,
Al
that

men
wold
to
me
wryte
And
was
so
besy,
yow
to
delyte
[My](#)
[hono](#)
save-
kinde
and
free,
Ther
ye
[putte](#)
on
me
the
wyte.
And
of
me
[recch](#)
not
a
myte.
Thog
[that](#)
the
swer
of
soro
byte2
My
wofu
[herte](#)
[throu](#)
your
cruel

6.

My
[swete](#)
foo,
[
why
do
ye
so,
[
for
sham
And
thank
ye
[
that
furthe
be
[
your
name
To
love
a
newe
[
and
been
[untre](#)
?
[
nay!
And
[putte](#)
yow
[
in
sclau
now
[
and
blame
And
do
to
me

[
adver
[
and
gram
That
love
yow
most,
[
god,
wel
thou
wost!
alway
Yet
[turn](#)
ayeyn
[
and
be
al
pleyn
[
som
day,
[And](#)
[than](#)
[shal](#)
[this](#)
[
[that](#)
[now](#)
[is](#)
[mis](#)
[
[be](#)
game
And
al
[for-](#)
[yive](#)
,
[
whyl
that
I
live

[
may.

(Antistrop

1.

Lo!
[herte](#)
myn,
al
this
is
for
to
[seyne](#)
[]
As
[whet](#)
shal
I
[preye](#)
or
elles
[pleyn](#)
?
Whic
is
the
wey
to
doon
yow
to
be
trewe
For
either
mot
I
have
yow
in
my
[cheyn](#)
,

Or
with
the
dethe
ye
mot
depar
us
twey
Ther
ben
non
other
mene
weye
newe

287.
D.Cx
on;
Harl.
of;
F.Tn.
vpon.

For
god
so
wisly
on
my
soule
rewe,
As
[verily](#)
ye
sleene
me
with
the
peyne
That
may
ye
see
unfey
of

myn
hewe

2.

For
thus
ferfor
have
I
my
[deth](#)
[\[y\]-](#)
[soght](#)
,290
My-
self
I
[mord](#)
with
my
prevy
thogh
For
sorow
and
routh
of
your
[unkin](#)
I
wepe
I
wake
I
[faste](#)
;
al
helpe
nogh
I
weyv
loy
that
is
to
speke

of
oght,
I
voyde
comp
I
flee
gladn
Who
may
[avaun](#)
hir
[bet](#)
of
hevin
Then
I?
and
to
this
plyte
have
ye
me
brogh
[With](#)
gilt;
me
nedet
no
witne

3.

And
[shold](#)
I
[preye](#)
,
and
weyv
woma
Nay!
rather
[deth](#)
then
do

so
[foul](#)
a
dede,
And
axe
[merc](#)
[giltel](#)
!
what
nede?
And
if
I
[pleyn](#)
what
[lyftha](#)
I
lede,
Yow
rekke
not;
that
know
I,
out
of
drede
And
if
I
[unto](#)
yow
myn
othes
bede
For
myn
excus
a
[scorn](#)
shal
be
my
mede
Your
chere
floure

but
[hit](#)
wol
not
sede;
Ful
longe
agoon
I
oghte
[have](#)
take
hede.

4.

For
thogh
I
[hadd](#)
yow
to-
moro
ageyn
I
migh
as
wel
holde
[Aver](#)
fro
reyn,
As
holde
[yow](#)
,
to
make
yow
[stedf](#)
.310
Almi
god,
of
troutl
[sover](#)
,

When
is
the
trouthe
of
man?
who
hath
hit
[sleyn](#)
?
[Who](#)
that
hem
lovet
[shal](#)
hem
fynde
as
fast[[]
As
in
[a](#)
temp
is
a
roten
mast.
[Is](#)
that
a
tame
best
that
is
ay
feyn[[]
To
[renne](#)
away
when
he
is
[leest](#)
agast

5.

[Now](#)

,

swete

if

I

[misse](#)

,

[Have](#)

I

[seyd](#)

[oght](#)

amis,

I

preye

I

not;

my

wit

is

[al](#)

away

I

fare

as

[doth](#)

the

[song](#)

of

[Chau](#)

[pleur](#)

.320]

For

now

I

[pleyn](#)

,

and

now

I

pleye

I

am

so

mase

that

I
deye,
Arcit
hath
[born](#)
away
the
keye
Of
al
my
world
and
my
good
avent
¶For
in
this
world
[nis](#)
creatu
Waki
in
more
disco
Then
I,
ne
more
sorow
endur
And
if
I
slepe
a
[furlon](#)
wey
[or](#)
tweye
Than
[think](#)
me,
that
your
figure

Before
me
[stant](#)

,
clad
in
asure

[To](#)
[profr](#)
[eft](#)

a
newe
[assur](#)

For
to
be
[trewe](#)

,
and
[merc](#)

me
to
preye

6.

The
longe
night

[
this
wond
sight

[
I
drye,

And
on
the
day

[
for
[this](#)
afray

[
I
dye,3

And
of
al
this
[
right
nogh
y-
wis,
[
ye
[recch](#)
.
Ne
never
mo
[
myn
yën
two
[
be
drye,
And
to
your
routh
[
and
to
your
troutl
[
I
crye.
But
welav
[
to
fer
be
they
[
to
fecch
Thus
holde
me

[
my
[destin](#)
a
wrecc
But
me
to
rede
[
out
of
this
drede
[
or
gye3
Ne
may
my
wit,
[
so
[weyk](#)
is
hit,
[
not
strecc

Conclusio

Than
ende
I
thus,
sith
I
may
do
no
more,[]
I
[yeve](#)
hit
up
for
now

and
ever-
more;
For
I
shal
never
[eftputten](#)
in
balaunce^[]
My
sekernes,
ne
lerne
of
love
the
lore.345
But
as
the
swan,
I
have
herd
seyd
ful
yore,^[]
Ayeins
his
[deth](#)
shal
singe
in
his
penaunce,
So
singe
I
here
my
[destiny](#)
or
chaunce,
How
that
Arcite

[Anelidaso](#)

sore
Hath
thirled
with
the
poynt
of
remembraunce

***The
Story
Continued***

Whan
that
[Anelida](#)
this
[woful](#)
quene
Hath
[of](#)
hir
hande
writen
in
this
wyse,
With
face
[deed](#)
,
[betwixe](#)
pale
and
grene,
She
[fela-
swowe](#)
;
and
sith
she
gan
to
ryse,

And
unto
Mars
[avoweth](#)
sacrifyse^[]35
[With-](#)
[in](#)
the
temple,
with
a
sorrowful
chere,
That
[shapen](#)
was
as
ye
[shal](#)
[after](#)
here.357

(Unfinished.)

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VIII.

CHAUCERS
WORDES
UNTO
ADAM,
HIS
OWNE
SCRIVEYN.

From

T.

(=

MS.

R.

3.

20

in

Trin.

Coll.

Library,

Cambridge).

It

also

occurs

in

Stowe's

edition

(1561).

Title;

T.

has—Chauciers

wordes

.a.

Geffrey

vn-

to

Adame

his
owen
scryveyne;
Stowe
has—Chaucers
woordes
vnto
his
owne
Scriuener.

Adams [scrivey](#)

,

if

ever

it

thee

[bifalle](#)

Boece

or

[Troilus](#)

to

wryten

[newe](#)

[]

Under

thy

[lokkes](#)

[thou](#)

most

have

the

scalle, []

But

[after](#)

[my](#)

[making](#)

[thou](#)

[wryte](#)

[trewe](#)

.

So

[ofte](#)

a

daye

I

mot

thy

werk
[renewe](#)
,5
Hit
to
[correcte](#)
and
eek
to
rubbe
and
scrape;
And
al
is
through
thy
[negligence](#)
and
rape.

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IX.

THE
FORMER
AGE.

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

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

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

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

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

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

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

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

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

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

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

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

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

Finit
Etas
prima.
Chaucers.

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X.

FORTUNE.

*Balades
De
Visage
Sanz
Peinture.*

The
spelling
is
conformed
to
that
of
the
preceding
poems;
the
alterations
though
numerous
are
slight;
as
y
for
i,
au
for
aw,
&c.
The
text
mainly
follows
MS.

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

I.
Le
Pleintif
Countre
Fortune.

This
wrecc
world
transl
As
wele
or
wo,
now
[povre](#)
and

now
honor
With
outen
ordre
or
wys
discr
Gove
is
by
Fortu
errou
But
nathe
the
lak
of
hir
favou
Ne
may
nat
don
me
singe
thoug
I
dye,
'*lay*
tout
perdu
mon
temp
et
mon
labou
For
[fynal](#)
,
Fortu
I
thee
[defye](#)
!
Yit
is
me

left
the
light
of
my
resou
To
know
frend
fro
fo
in
thy
miro
So
[much](#)
hath
yit
thy
whirl
up
and
doun
Y-
taugh
me
for
to
know
in
an
hour.
But
trewe
no
[force](#)
of
[thy](#)
[reddo](#)
To
him
that
over
him-
self
hath
the
mays

My
suffis
shal
be
my
socou
For
fynal
Fortu
I
thee
defye
O
Socra
thou
stedfa
[cham](#)
[\[\]](#)
She
never
migh
be
thy
[torme](#)
;
Thou
never
dredd
hir
oppre
Ne
in
hir
chere
[foun](#)
[thou](#)
no
savou
Thou
knew
wel
[decei](#)
of
hir
colou
And
that
hir

[moste](#)
wors
is
to
lye.
[I](#)
[know](#)
hir
[eek](#)
a
fals
dissin
For
[fynal](#)
,
Fortu
I
[thee](#)
[defye](#)
!

II.
La
Respounse
De
Fortune
Au
Pleintif.

No
man
is
wrec
but
him-
self
hit
wene
And
he
that
hath
him-
self
hath
suffis

Why
[seyste](#)
thann
[I](#)
[am](#)
[to](#)
thee
so
kene,
That
hast
thy-
self
out
of
my
gover
Sey
thus:
'Grau
merc
of
thyn
habou
That
thou
hast
lent
or
this.'
Why
wolt
[thou](#)
[stryv](#)
?30
What
[wost](#)
yit,
how
I
thee
wol
avaun
And
eek
thou
hast
thy

beste
frend
alyve
I
have
thee
taugh
divisi
bi-
twene
Fren
of
effect
and
frend
of
count
Thee
nedet
nat
the
galle
of
noon
hyene
That
curet
eyen
[derke](#)
fro
hir
pena
Now
[seeste](#)
cleer,
that
were
in
ignor
Yit
halt
thyn
ancre
and
yit
thou
mays
arryv

Ther
bound
berth
the
keye
of
my
subst
And
eek
thou
hast
thy
beste
frend
alyve
How
many
have
I
refus
to
suster
Sin
I
thee
fostre
have
in
thy
plesa
[Wolte](#)
than
make
a
statut
on
thy
quene
That
I
shal
been
ay
at
thyn
ordin

Thou
born
art
in
my
regne
of
varia
Abou
the
whee
with
other
[most](#)
[thou](#)
dryve
My
lore
is
bet
than
wikke
is
thy
greva
And
eek
thou
hast
thy
beste
frend
alyve

III.
La
Respounse
Du
Pleintif
Coutre
Fortune.

Thy
lore
I
[damp](#)

,
hit
is
adver
My
frend
[mays](#)
nat
reven
blind
godde
That
I
thy
frend
know
I
[thank](#)
[hit](#)
thee.
Tak
hem
agayn
lat
hem
go
lye
on
press
The
negar
in
kepin
hir
riche
Prenc
is
thou
wolt
hir
tour
assay
Wikk
appet
comt
ay
befor
sekne

In
gener
this
reule
may
nat
fayle

La
Res
De
Fort
Cou
Le
Plei

Thou
pinch
at
my
mutal
For
I
thee
lente
a
drope
of
my
riches
And
now
me
lyket
to
with-
draw
me.
Why
shold
my
realte
[oppre](#)
?60
The
see

may
ebbe
and
flowe
more
[or](#)
lesse.
The
[welk](#)
hath
migh
to
shyne
reyne
or
hayle
Right
so
mot
I
kythe
my
[brote](#)
.
In
gener
this
reule
may
nat
fayle
Lo,
[thexe](#)
of
the
[mage](#)
That
al
purve
of
his
right
That
same
thing
'Fort
clepe
ye,

Ye
blind
beste
ful
of
lewe
The
heven
hath
propr
of
sikern
This
world
hath
ever
restel
trava
Thy
laste
day
is
ende
of
myn
[intres](#)
.[]
In
gener
this
reule
may
nat
fayle

Len
De
Fort

Princ
I
prey
you
of
your
[genti](#)

,

Lat
nat
this
man
on
me
thus
crye
and
pleyn
And
I
shal
quyte
you
your
bisine

76.
*In l. on
the
rest
omit
this
line.*

At
my
reque
as
three
of
you
or
twey
[And](#)

,
but
you
[list](#)
relev
him
of
his
peyne
Preye
his
beste

frend
of
his
noble
That
to
som
beter
estat
he
may
atthey

Explicit.

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XI.

MERCILES
BEAUTE:
A
TRIPLE
ROUNDEL.

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

I.
Captivity.

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

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

sey
yow
feithf
That
ye
ben
of
my
[lyf](#)
and
[deeth](#)
the
quene
For
with
my
[deeth](#)
the
[trout](#)
shal
be
sene.
[Your](#)
[yēntw](#)
wol
slee
me
soder
I
may
the
beau
of
hem
not
suste
So
woun
hit
throu
out
my
herte
kene.

II.
Rejection.

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

Soha
[yourt](#)
fro
your
herte
chace
Pitee
that
me
ne
avail
not
to
pleyn
Allas
that
natur
hath
in
yow
[comp](#)
So
[greet](#)
beaut
that
no
man
may
[atteyn](#)
To
merc
thoug
he
sterve
for
the
[peyn](#)
.
[So](#)
[hath](#)
[your](#)
[beau](#)
your
herte
chace
Pitee
that
me

ne
avail
not
to
pleyn
For
Daun
halt
your
merc
in
his
cheyn

III. *Escape.*

Sin
I
fro
Love
escap
am
so
fat,[\[1\]](#)
I
[never](#)
thank
to
ben
in
his
prison
lene;
Sin
I
am
[free](#)
,
I
count
him
not
a
bene.
He
may

[answ](#)

,
and

[seye](#)

this

or

that;3

I

do

no

fors,

I

speke

right

as

I

mene

[Sin](#)

[I](#)

[fro](#)

[Love](#)

am

so

fat,

I

never

think

to

ben

in

his

priso

lene.

Love

hath

my

name

[y-](#)

[strike](#)

out

of

his

sclat,

And

he

is

strike

out

of
my
bokes
clene
For
ever-
mo;
[\[ther\]](#)
[is](#)
non
other
mene
[Sin](#)
[I](#)
[fro](#)
[Love](#)
am
so
fat,
I
never
think
to
ben
in
his
priso
lene;
Sin
I
am
free,
I
coun
him
not
a
bene.

Explicit.

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XII.

TO
ROSEMOUNDE
A
BALADE.

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

No
title
in
the
MS.

Readings.

Mada
ye
ben
of
al
beaut
shryn
As
fer
as
cercle
is
the
[mapp](#)
.[\[\]](#)
For
as

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

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

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

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

Tregentil.
Chaucer.

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XIII.

TRUTH.

Title.

Gg.

has—Balade

de

bone

conseyl;

F.

has—Balade.

The

MSS.

are

At.

(Addit.

10340,

Brit.

Museum);

Gg.

(Camb.

Univ.

Library,

Gg.

4.

27);

E.

(Ellesmere

MS.);

Ct.

(Cotton,

Cleop.

D.

7);

T.

(Trin.

Coll.

Camb.

R.

3.
20);
F.
(Fairfax
16);
and
others.
The
text
is
founded
on
E.

Balade
De
Bon
Conseyl.

Flee
fro
the
prees
and
dwell
with
sothf
[Suffy](#)
unto
thy
[good](#)
,
thoug
hit
be
smal;
For
hord
hath
hate,
and
climb
tikel
Prees
hath
envye
and

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

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

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

no
dred

Envoy.

22-28.

*This
stanza*

*is
inAt.only.*

Therefore,
thou
vache,
leve
thyn

[old
wrecchedness](#)

Unto
the
[worlde](#)

;
leve
now
to

be
thral;
[Crye](#)

[him](#)
mercy,

that
of
his
hy
goodnesse

Made
thee
of
[noght](#)

,
and
in
especial25

[Draw](#)

unto
him,
and
pray

in
general
For
thee,
and
[eek](#)
for
other,
[hevenlich](#)
mede;
And
trouthe
[shal](#)
[delivere](#)
,
hit
is
no
drede.28

Explicit
Le
bon
counseill
de
G.
Chaucer.

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XIV.

GENTILESSE.

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

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

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

Moral
Balade
Of
Chaucer.

Thefi
stok,
fader
of
[genti](#)
—[\[\]](#)
What
man
that
clayn
genti
for
to
be,
Must
follow
his
trace,
and
[alle](#)
his
witter
dress

Vertu
to
[sewe](#)
,
and
vyces
for
to
flee.
For
unto
[vertu](#)
longe
[digni](#)
[]5
And
[noght](#)
the
rever
saufl
dar
I
deme
Al
were
he
[mytre](#)
,
[croun](#)
,
or
[diade](#)
[]
This
firste
stok
was
ful
of
[right](#)
[]
,
Trew
of
his
word
sobre
[pitou](#)
,

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

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

[mytre](#)
[croun](#)
,
or
diade

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XV.

LAK
OF
STEDFASTNES

The
MSS
are:
Harl.
(Harl.
7333);
T.
(Trin.
Coll.
R.
3.
20);
Ct.
(Cotton,
Cleop.
D.
7);
F.
(Fairfax
16);
Add.
(Addit.
22139);
Bann.
(Bannatyne);
and
others.
Th.
=
Thynne
(1532).
I
follow
Ct.

chiefly.
The
title
Balade
is
in
F.

Balade.

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

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

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

The
[world](#)
hath
mad
[a](#)
perm
Fro
right
to
wron
fro
[troutl](#)
to
fikeln
That
al
is
lost,
for
lak
of
stedf

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

Lenvoy
To
King
Richard.

O
prince,
desyre
to
be
[honourable](#)

,

[Cherish](#)

[thy](#)

folk

and

hate

extorcioun!

Suffre

no

thing,

that

may

be

reprevable^[1]

To

[thyn](#)

[estat.](#)

[don](#)

in

[thy](#)

regioun.25

[Shew](#)

forth

thy

swerd

of

castigacioun,

[Dred](#)

God,

do

law,

love

[trouthe](#)

and

worthinesse,

And

wed

[thy](#)

folk

[agein](#)

to

stedfastnesse.

Explicit.

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XVI.

LENVOY
DE
CHAUCER
A
SCOGAN.

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

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

Thynne
(1532).
I
follow
F.
mainly.

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

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

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

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

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

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

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

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

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

Scogan,
that
knelest
at
the
stremes
[heed^l](#)
Of
grace,
of

alle
honour
and
worthinesse,
In
thende
of
which
streme
I
am
dul
as
[deed](#)
,45
Forgete
in
solitarie
wildernesse;
Yet,
Scogan,
thenke
on
Tullius
kindenesse,[\[\]](#)
[Minne](#)
thy
frend,
[ther](#)
it
may
fructifye!
[Far-](#)
[wel](#)
,
and
[lok](#)
[thou](#)
never
eft
Love
[defye](#)
!49

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XVII.

LENVOY
DE
CHAUCER
A
BUKTON.

Title:*so
in
MS.
Fairfax
16.
Second
Title
from
Ju.*

*The
authorities
are:
F.
(Fairfax
16);
Th.
(Thynne's
edition,
1532);
and
a
printed
copy
by
Julian
Notary
(Ju.).
I
follow
F.
mainly.*

The
Counseil
Of
Chaucer
Touching
Mariage,
Which
Was
Sent
To
Bukton.

My
maist
Bukto
whan
of
Criste
our
kinge
Was
axed,
what
is
troutl
or
[sothf](#)
[]
He
nat
a
[word](#)
answ
to
that
axing
As
who
saith:
'[no](#)
man
is
al
[trewe](#)

,
I
gesse
And
[therfo](#)
,
thogh
I
[hight](#)
to
expre
The
sorwe
and
[wo](#)
that
is
in
maria
I
dar
not
[wryte](#)
[hit](#)
no
wikke
[Lest](#)
I
my-
self
falle
eft
in
swich
dotag
I
wol
nat
seyn,
how
that
[hit](#)
is
the
cheyn
Of
Satha
on

which
he
gnaw
[ever](#)
,10
But
I
dar
seyn,
were
he
[out](#)
of
his
peyne
As
by
his
wille,
he
wold
be
bound
[never](#)
.
But
thilke
doted
[fool](#)
that
[eft](#)
hath
[lever](#)
Y-
cheyn
be
than
out
of
prison
crepe
God
lete
him
never
fro
his
[wo](#)

[disse](#)
,15
Ne
[no](#)
man
him
bewa
thoug
he
wepe
But
[yit](#)
,
lest
[thou](#)
[do](#)
worse
[tak](#)
a
[wyf](#)
;
Bet
is
to
wedd
than
brenn
in
worse
wyse
But
[thou](#)
shalt
have
sorwe
on
thy
[flesh](#)
,
thy
[lyf](#)
,
And
[been](#)
thy
[wyve](#)
thral,
as

seyn
these
[wyse](#)
,20
And
[if](#)
that
[holy](#)
[writ](#)
may
nat
suffy
Expe
shal
[thee](#)
teche
so
may
happ
That
[thee](#)
were
lever
to
be
take
in
Fryse
Than
eft
[to](#)
falle
of
wedd
in
the
trapp

Envoy.

This
litel
[writ](#)
,
proverbes,
or
figure^[1]25

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

[you](#)
your
[lyf](#)
frely
to
lede
In
[freedom](#)
;
for
ful
[hard](#)
is
to
be
bonde.32

Explicit.

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XVIII.

THE
COMPLEYNT
OF
VENUS.

I.
*(The
Lover'S
Worthines*

Title:*so
in
F.
Ff.
Ar.;
see
Notes.*

*The
MSS.
are:
T.
(Trin.
Coll.
Cambridge,
R.
3.
20);
A.
(Ashmole
59);
Tn.
(MS.
Tanner
346);
F.
(Fairfax*

16);
Ff.
(MS.
Ff.
1.
6.
Camb.
Univ.
Library);
Ar.
(Arch.
Seld.
P.
24);
P.
(Pepys
2006);
etc.
Th.
=
Thynne
(1532).
I
follow
F.
mainly.

Ther
nis
so
[hy](#)
comf
to
my
plesa
[Wha](#)
that
I
am
in
[any](#)
hevin
As
for
to
have
leyse

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

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

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

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

II.
*(Disquiet
Caused
By
Jealousy.)*

Now
[certes](#)
,
Love
hit
is
right
cover
That
men
ful
dere
bye
[thy](#)
noble
thing
As
wake
[a-](#)
[bedde](#)
,
and
faster
at
the
table,

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

[throu](#)
hir
[espyi](#)
;
Ther
[doth](#)
no
wigh
no-
thing
so
reson
That
al
[nis](#)
[harm](#)
in
hir
[imag](#)
.
Thus
dere
about
is
love
in
[yevin](#)
[]
,
Whic
ofte
he
[yivet](#)
[with-](#)
[outen](#)
ordin
As
sorrow
ynogl
and
litel
of
plesa
Al
the
[rever](#)
of
any
glad

[felings](#)
.40
A
litel
tyme
his
yift
is
agrea
But
ful
[encou](#)
is
the
[using](#)
;
For
[sotell](#)
,
the
decey
Ful
often
tyme
cause
[desto](#)
.
Thus
be
we
ever
in
drede
and
[suffe](#)
,45
In
[noun](#)
we
[langu](#)
in
pena
And
han
ful
often
many
an

[hardr](#)
,
Al
the
[rever](#)
of
[any](#)
glad
[feling](#)
.

III.
(Satisfacti
In
Constancy

But
[certes](#)
,
Love
I
sey
[nat](#)
in
such
wyse
That
for
tescap
out
of
[your](#)
lace
I
[ment](#)
; [\[\]](#) 50
For
I
so
longe
have
[been](#)
in
your
servy
That
for

to
lete
of
[wol](#)
I
never
[assen](#)
; [\[\]](#)
No
[force](#)
thogh
Ialou
me
[torme](#)
;
Suffy
me
to
see
him
whan
I
may,
And
therfo
[certes](#)
,
to
myn
endin
day5.
To
love
[him](#)
best
[ne](#)
shal
I
[never](#)
repen
And
[certes](#)
,
Love
[whan](#)
I
me

wel
avyse
On
[any](#)
[estat](#)
that
man
may
[repre](#)
,
[Than](#)
have
ye
make
me,
throu
your
franc
Ches
the
best
that
ever
on
erthe
[went](#)
.60
Now
love
wel,
[herte](#)
,
and
[look](#)
thou
never
[stente](#)
;
And
let
the
[Ielou](#)
hit
in
assay
That,
for
no

[peyn](#)
[wol](#)
I
[nat](#)
sey
nay,
To
love
[him](#)
best
ne
shal
I
never
repen
[Herte](#)
,
to
[thee](#)
hit
[oghte](#)
y-
[nogh](#)
suffy
That
Love
so
[hy](#)
a
grace
to
[thees](#)
,
To
chese
the
worth
in
[alle](#)
wyse
And
most
agrea
unto
myn
[enten](#)
.

Seche
no
ferthe
neyth
wey
ne
[wente](#)
[]
[]
[Sith](#)
I
have
suffis
unto
my
pay. []
Thus
wol
I
ende
this
comp
or
[lay](#)
;

72.
See
1.
56.

To
love
[him](#)
best
ne
shal
I
never
repen

Lenvoy.

[Princ](#)
,
[recey](#)
this
comp

in
gree,
Unto
your
[excel](#)
[benig](#)
[Direc](#)
[after](#)
my
litel
suffis
For
[eld](#)
,
that
in
my
spirit
dulle
me,
Hath
of
endyt
al
the
[sotel](#)
Wel
[ny](#)
beref
out
of
my
reme
And
[eek](#)
to
me
hit
is
a
[greet](#)
pena
Sith
[rym](#)
in
[Engli](#)
[haths](#)

[scars](#)
,80
To
follow
word
[by](#)
[word](#)
the
[curio](#)
Of
Graun
[flour](#)
of
hem
that
[make](#)
in
Fraun

I.

Il
n'est
confo
que
tant
de
biens
me
face,
Quan
je
ne
puis
a
ma
dame
parler
Com
d'av
temp
loisir
et
espa
De
longu
en
sa

valou
pense
Et
[de]
ses
doulz
fais
femen
recon
Dede
mon
cuer.
C'est
ma
vie,
par
m'am
Ne
je
ne
truis
nul
honn
qui
me
blasn
Car
chasc
a
joye
de
li
loer.
Il
a
en
li
bonté
beaut
et
grace
Plus
que
nulz
homs
ne
saroit
devis

C'est
grant
ëur
quant
en
si
pou
de
place
Dieu
a
voulu
tous
les
biens
assen
Honn
la
vuelt
sur
toute
honn
Oncq
ne
vi
si
[douce
et]
plais
dame
De
toute
gens
avoir
si
noble
femm
Car
chasc
a
joye
de
li
loer.
Ou
qu'el
soit,
bien

fait
et
mal
efface
Moul
bien
li
siet
le
rire
et
le
jouer
Son
cuer
esbat
et
les
autres
soula
Si
lieme
qu'on
ne
l'en
doit
blasn
De
li
veoir
ne
se
puet
nulz
lasser
Son
regar
vault
tous
les
biens
d'un
royau
Il
semb
bien
qu'el
est

tres
noble
femm
Car
chasc
a
joye
de
li
loer.

II.

Certe
Amor
c'est
chose
conve
Que
voz
grans
biens
[vous
faciez
comp
Veill
ou
lit
et
jeune
a
la
table,
Rire
plour
et
en
plaig
chant
Baiss
les
yeux
quant
on
doit
regar
Souv
chang

coule
et
conte
Plain
en
dorm
et
songi
a
la
danc
Tout
a
rebou
de
ce
qu'on
vuel
trouv
Jalou
c'est
l'ame
du
deabl
Elle
vuel
tout
veoir
et
escou
Ne
nulz
ne
fait
chosc
si
raison
Que
tout
a
mal
ne
le
vueil
tourn
Amo
ainsi
fault

voz
dons
achet
Et
vous
donne
souve
sanz
ordon
Assez
doule
et
petit
de
plaisa
Tout
a
rebou
de
ce
qu'on
vuel
trouv
Pour
un
court
temp
le
gieu
est
agrea
Mais
trop
par
est
encor
a
user,
Et,
ja
soit
il
a
dame
honne
A
leurs
amis

est
trop
grief
a
porte
Toud
convi
souff
et
endur
Sans
nul
certai
langu
en
esper
Et
recev
main
male
mesc
Tout
a
rebou
de
ce
qu'on
vuel
trouv

III.

Amor
sachi
que
pas
ne
le
vueil
dire
Pour
moy
gette
hors
des
amou
las;50

Car
j'ay
porté
si
long
temp
mon
marti
Que
mon
vivan
ne
le
guerp
pas.
Il
me
souff
d'avc
tant
de
soula
Que
veoir
puiss
la
[belle
et]
graci
Com
qu'el
est
[en]v
moy
dange
De
li
servir
ne
serai
jamai
las.
Certe
Amo
quant
bien
droit

[je]
remir
Les
hault
estas,
les
moye
et
les
bas,
Vous
m'av
fait
de
tous
les
bons
eslire
A
mon
avis,
le
meill
en
tous
cas.6
Or
aime,
cuer,
ainsy
que
tu
pourr
Car
ja
n'ara
paine
si
doule
Pour
ma
dame
que
ne
me
soit
joieu.

De
li
servi
ne
seray
jamai
las.
Cuer,
il
te
doit
assez
plus
que
souff
D'av
chois
ce[ll
que
chois
as.
Ne
quier
[or]
plus
royau
ne
empi
Car
si
bonne
jamai
ne
trouv
Ne
si
belle
par
mes
yeux
ne
verra
C'est
jeune
sacha
et
savou

Ja
soit
elle
de
m'am
desda
De
li
servin
ne
seray
jama
las.

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XIX.

THE
COMPLEINT
OF
CHAUCER
TO
HIS
EMPTY
PURSE.

*The
MSS.
are:
F.
(Fairfax
16);
Harl
(Harl.
7333);
Ff.
(Camb.
Univ.
Library,
Ff.
1.
6):
P.
(Pepys
2006);
Add.
(Addit.
22139);
also
Cx.
(Caxton's
edition);
Th.
(Thynne,*

1532).
I
follow
F.
mainly.

Title.*So*
in
Cx.
(but
with
Un-
to
for
to);
F.
om.
empty;
P.
La
compleint
de
Chaucer
a
sa
Bourse
Voide.

[Toyo](#)
,
my
purse
and
to
non
other
wigh
[Comp](#)
I,
for
ye
be
my
lady
dere!
I
am
so

sory,
now
that
ye
[be](#)
light;
For
certes
[but](#)
[ye](#)
make
me
hevy
chere
Me
were
as
leef
be
[leyd](#)
up-
on
my
bere;
For
which
un-
to
your
merc
thus
I
crye:
[Beth](#)
hevy
[ageyn](#)
,
or
elles
[mot](#)
I
dye!
Now
voucl
sauf
this
day,
or

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

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

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

Lenvoy
De
Chaucer.

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

And
ye,
that
mow
al
our
[harm](#)
amen
Have
mind
up-
on
my
suppl

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XX.

PROVERBS.

*The
MSS.*

are:

F.
(Fairfax
16);

Ha.

(Harl.
7578);

Ad.

(Addit.
16165).

I

follow

F.

mainly. Title; in

F.

Ha.;

Ad.

Prouerbe.

Proverbe
Of
Chaucer.

I.

What
shul
[thisec
fold](#)

,
[Lo](#)
!
this
[hote](#)

some
day?-
After
[greet](#)
[heet](#)
come
[cold](#)
;
No
man
caste
his
[pilch](#)
away

II.

Of
[al](#)
this
[world](#)
the
[wyde](#)
[Hitw](#)
not
in
[myn](#)
arme
twey
[Who](#)
[so](#)
moch
wol
embr
Litel
thero
he
shal
distre

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APPENDIX.

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

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XXI.

AGAINST
WOMEN
UNCONSTANT

Title.*None*
in
Ct.;
Balade
in
F.;
ed.
1561
has—A
Balade
which
Chaucer
made
agaynst
woman
unconstaunt.

The
text
is
from
Ct.
(Cotton,
Cleopatra
D.
7);
that
in
ed.
1561
is
much
the
same,

except
in
spelling.
Another
copy
in
F.
(Fairfax
16).
A
third
in
Ha.
(Harl.
7578);
of
less
value.

Balade.

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

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

So
fareth
your
love,
your
werke
bereth
witne
Ther
is
no
feith
that
may
your
[herte](#)
embra
But,
as
[a](#)
[wede](#)
,
that
turne
his
face^l
With
every
wind,
ye
fare,
and
that
is
sene;
In
stede
of
blew,
thus
may
ye
were
[al](#)
grene
Ye
migh
be

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

blew,
thus
may
ye
were
[al](#)
grene

Explicit.

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XXII.

AN
AMOROUS
COMPLEINT.
(COMPLEINT
DAMOIRS.)

In
MS.
Harl.
7333,
fol.
133
b
and
134.
Title—And
next
folowyng
begynnith
an
amerowse
compleynte
made
at
wyndesore
in
the
laste
May
tofore
Novembre
(*sic*).
Also
in
F.
(Fairfax)
and
B.

(Bodley
638);
entitled
Complaynt
Damours.
N.
B.
Unmarked
readings
are
from
Harl.

An
Amorous
Compleint
Made
At
Windsor.

I,
whiche
that
am
the
[sorwe](#)
man,
That
in
this
[worlde](#)
was
ever
yit
[living](#)
,
And
[leestr](#)
of
him-
selve
can,
[Begin](#)
[thus](#)
my

deedl
comp
On
hir,
that
may
to
[lyf](#)
and
[deeth](#)
me
bring
[Whic](#)
[hath](#)
on
me
no
merc
ne
no
[rewth](#)
That
love
hir
[best](#)
,
but
[sleeth](#)
me
for
my
trewt
[Can](#)
[I](#)
[nogh](#)
[doon](#)
[ne](#)
[seye](#)
that
may
yow
lyke,
[\[For\]](#)
certes
now,
allas!
allas!

the
whyle
[Your](#)
plesa
is
to
laugh
whan
I
syke,
And
thus
ye
me
[from](#)
al
my
blisse
exyle
[Yeha](#)
me
[cast](#)
in
[thilke](#)
yle^[1]
Ther
never
man
on
[lyve](#)
migh
astert
This
have
I
for
I
lovē
[you](#)
,
swete
herte
[Sooth](#)
is,
that
wel
I
woot.

by
lyklyng
If
[that](#)
it
were
[thing](#)
possi
to
[do](#)^[]
[Taco](#)
[yours](#)
beute
and
good
I
have
[no](#)
[wond](#)
thogh
[ye](#)
do
me
[wo](#)
;
[Sith](#)
I,
thunv
that
may
ryde
or
[go](#)
[\[\]](#)
Durst
ever
think
in
so
[hy](#)
a
place
What
[wond](#)
is,
thogh
ye
[do](#)

me
[no](#)
grace
[Allas](#)
!
thus
is
[my](#)
[lyf](#)
broug
to
an
[ende](#)
,
My
[deeth](#)
,
I
see,
is
my
[concl](#)
;
I
may
[welsi](#)
,
'in
[sory](#)
tyme
I
spenc
[My](#)
lyf;'
that
song
may
have
[confu](#)
!25
For
merc
pitee,
and
[deep](#)
[affec](#)
,

[I](#)
[sey](#)
[for](#)
[me](#)
,
[for](#)
al
my
deedl
chere
[Alle](#)
[thise](#)
[diden](#)
,
in
that,
me
love
[yow](#)
[dere](#)
[\[\]](#)
And
[in](#)
this
wyse
and
[in](#)
dispa
I
live
In
lovē;
[nay](#)
,
but
in
dispa
I
dye!3
But
shal
I
thus
[\[to\]y](#)
my
[deeth](#)
[for-](#)

[give](#)

[]

That

cause

[doth](#)

me

this

sorow

drye?

Ye,

[certes](#)

,

I!

For

[she](#)

of

my

folye

[Hath](#)

nough

to

done,

[altho](#)

[she](#)

do

me

sterve

Hit

is

[nat](#)

with

hir

wil

that

I

hir

serve

[Than](#)

[sith](#)

I

am

of

my

sorow

the

cause

And

[sith](#)

that
I
have
this,
witho
hir
[reed](#)
,
Than
may
I
[seyn](#)
,
right
short
in
a
claus
It
is
no
blame
unto
hir
[wom](#)
[Thou](#)
[swich](#)
a
wrecc
as
I
be
for
hir
[deed](#)
;40
[\[And](#)
alwey
[two](#)
thing
[doon](#)
me
dyē,
That
is
to
[seyn](#)
,

hir
[beute](#)
and
myn
[yē](#)
.
So
[that](#)
,
algate
she
is
[the](#)
[verra](#)
[rote](#)
Of
my
[dises](#)
,
and
of
my
dethe
[also](#)
;
For
with
oon
[word](#)
[she](#)
[migh](#)
be
my
[bote](#)
, [\[\]](#)45
If
that
[she](#)
[voucl](#)
[sauf](#)
for
to
do
[so](#)
.
But
[\[why](#)
than

is
hir
gladn
at
my
[wo](#)
?
It
is
hir
[wone](#)
plesa
for
[to](#)
take,
To
[seen](#)
hir
[serva](#)
dyen
for
hir
sake!
But
certes
[than](#)
is
al
my
[wond](#)
,50
Sithe
[she](#)
is
the
fayre
creatu
As
to
my
dome
that
ever
was
living
The
benig
and

beste
[eek](#)
that
natur
[Hath](#)
wrou
or
[shal](#)
,
whyl
[that](#)
the
[worlde](#)
may
dure,
[Why](#)
that
[she](#)
[lefte](#)
[pite](#)
so
[behin](#)
[?l_155](#)
It
was,
[y-](#)
[wis](#)
,
a
[greet](#)
defau
in
kinde
[Yit](#)
is
[al](#)
this
[no](#)
lak
to
hir,
parde
But
god
or
natur
[sore](#)
wold

I
blame
For,
[thoug](#)
shew
no
[pite](#)
unto
me,
Sithe
that
[she](#)
[doth](#)
other
men
the
same
I
ne
[ough](#)
to
despy
my
ladies
game
It
is
[hirple](#)
to
[laugh](#)
[whan](#)
[men](#)
[syket](#)
[]
,
And
I
assen
al
that
hir
[list](#)
and
[lyket](#)
!
[Yit](#)
wold
I,
as

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

[your](#)
disple
[Lothe](#)
of
anyth
that
ever
was
loth
Were
me,
as
wisly
god
my
[soule](#)
[save](#)
![]
To
[seyn](#)
a
thing
[throu](#)
whicl
[ye](#)
migh
be
[wroth](#)
;
And,
to
that
day
that
I
be
[leyd](#)
in
grave
A
trewe
[serva](#)
[shulle](#)
[ye](#)
never
have;
And,
[thoug](#)

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

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

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

Explicit.

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XXIII.

A
BALADE
OF
COMPLEYNT.

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

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

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

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

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

I
yow
besec
myn
herter
lady
[dere](#)
[]20
Sith
I
[yow](#)
serve
and
so
wil
[yeer](#)
[by](#)
[yere](#)
.

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NOTES
TO
THE
ROMAUNT
OF
THE
ROSE.

The
French
text,
a
portion
of
which
is
given
in
the
lower
part
of
pp.
93-164,
is
reprinted
from
Le
Roman
de
la
Rose,
ed.
Méon,
Paris,
1814.

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NOTES
TO
THE
MINOR
POEMS.

I.

An
A
B
C.

This
poem
is
a
rather
free
translation
of
a
similar
poem
by
Guillaume
de
Deguileville,
as
pointed
out
in
the
Preface,
p.
60.
The
original

is
quoted
beneath
the
English
text.

Explanations
of
the
harder
words
should,
in
general,
be
sought
for
in
the
Glossarial
Index,
though
a
few
are
discussed
in
the
Notes.

The
language
of
this
translation
is,
for
the
most
part,
so
simple,
that
but
few
passages
call

for
remark.
I
notice,
however,
a
few
points.

Chaucer
has
not
adhered
to
the
complex
metre
of
the
original,
but
uses
a
stanza
of
eight
lines
of
five
accents
in
place
of
de
Deguileville's
stanza
of
twelve
lines
of
four
accents.

II.

The
Compleynte

Unto
Pite.

Title.
In
MS.
B.,
the
poem
is
entitled,
'The
Complaynte
vnto
Pyte,'
which
is
right.
In
MS.
Trin.,
there
is
a
colophon—'Here
endeth
the
exclamacioun
of
the
Deth
of
Pyte';
see
p.
276.
In
MS.
Sh.
(in
Shirley's
handwriting)
the
poem
is
introduced
with

the
following
words—‘And
nowe
here
filowing
[*following*]
begynnethe
a
complaint
of
Pitee,
made
by
Geffray
Chaucier
the
aureat
Poete
that
euer
was
fonde
in
oure
vulgare
to-
fore
hees
[*for*
thees?]
dayes.’
The
first
stanza
may
be
considered
as
forming
a
Proem;
stanzas
2-8,
the
Story;
and
the

rest,
the
Bill
of
Complaint.
The
title
'A
complaint
of
Pitee'
is
not
necessarily
incorrect;
for
of
may
be
taken
in
the
sense
of
'concerning,'
precisely
as
in
the
case
of
'The
Vision
of
Piers
the
Plowman.'
As
to
the
connection
of
this
poem
with
the
Thebaid
of

Statius,
see
notes
to
ll.
57
and
92.

III.

The
Book
Of
The
Duchesse.

I
may
remark
here
that
the
metre
is
sometimes
difficult
to
follow;
chiefly
owing
to
the
fact
that
the
line
sometimes
begins
with
an
accented
syllable,
just
as,
in

Milton's
L'Allegro,
we
meet
with
lines
like
'Zéphyr,
with
Aurora
playing.'
The
accented
syllables
are
sometimes
indistinctly
marked,
and
hence
arises
a
difficulty
in
immediately
detecting
the
right
flow
of
a
line.
A
clear
instance
of
a
line
beginning
with
an
accented
syllable
is
seen
in
l.
23—'Slép',

and
thús
meláncolýë.’

IV.

The
Complaint
Of
Mars.

For
general
remarks
on
this
poem,
see
p.
64,
above.

By
consulting
ll.
13
and
14,
we
see
that
the
whole
of
this
poem
is
supposed
to
be
uttered
by
a
bird
on
the

14th
of
February,
before
sunrise.
Lines
1-28
form
the
proem;
the
rest
give
the
story
of
Mars
and
Venus,
followed
by
the
Complaint
of
Mars
at
l.
155.
The
first
22
stanzas
are
in
the
ordinary
7-line
stanza.
The
Complaint
is
very
artificial,
consisting
of
an
Introductory
Stanza,

and
five
Terns,
or
sets
of
three
stanzas,
making
sixteen
stanzas
of
nine
lines
each,
or
144
lines
Thus
the
whole
poem
has
298
lines.

Each
tern
is
occupied
with
a
distinct
subject,
which
I
indicate
by
headings,
viz.
Devotion
to
his
Love;
Description
of
a
Lady

in
an
anxiety
of
fear
and
woe;
the
Instability
of
Happiness;
the
story
of
the
Brooch
of
Thebes;
and
An
Appeal
for
Sympathy.
A
correct
appreciation
of
these
various
'movements'
of
the
Complaint
makes
the
poem
much
more
intelligible.

V.

The
Parlement
Of
Foules.

Title.

Gg.

has

Here

begynnyth

the

parlement

of

Foulys;

Harl.

has

The

Parlament

of

Foules;

Tn.

has

The

Parlement

of

Briddis;

Trin.

has

Here

foloweth

the

parlement

of

Byrdes

reducyd

to

loue,

&c.

We

also

find,

at

the

end

of
the
poem,
such
notes
as
these:
Gg.
Explicit
parliamentum
Auium
in
die
sancti
Valentini
tentum
secundum
Galfridum
Chaucer;
Ff.
Explicit
parliamentum
Auium;
Tn.
Explicit
tractatus
de
Congregacione
volucrum
die
Sancti
Valentini;
and
in
MS.
Arch.
Seld.
B.
24—Here
endis
the
parliament
of
foulis
Quod
Galfride
Chaucere.

VI.

A
Compleint
To
His
Lady.

In
the
two
MSS.,
this
poem
is
written
as
if
it
were
a
continuation
of
the
Compleint
unto
Pity.
The
printed
edition
of
1651
has
this
heading—‘These
verses
next
folowing
were
compiled
by
Geffray
Chauser,
and
in
the

writen
copies
foloweth
at
the
ende
of
the
complainte
of
petee.’
This
implies
that
Stowe
had
seen
more
than
one
MS.
containing
these
lines.

However,
the
poem
has
nothing
to
do
with
the
Complaint
of
Pity;
for
which
reason
the
lines
are
here
numbered
separately,
and
the

title
'A
Compleint
to
his
Lady'
is
supplied,
for
want
of
a
better.

The
poem
is
so
badly
spelt
in
Shirley's
MS.
(Harl.
78)
as
quite
to
obscure
its
diction,
which
is
that
of
the
fourteenth
century.
I
have
therefore
re-
spelt
it
throughout,
so
as
to

shew
the
right
pronunciation.
The
Phillipps
MS.
is
merely
a
copy
of
the
other,
but
preserves
the
last
stanza.

The
printed
copy
resembles
Shirley's
MS.
so
closely,
that
both
seem
to
have
been
derived
from
a
common
source.
But
there
is
a
strange
and
unaccountable
variation
in

l.
100.
The
MS.
here
has—‘For
I
am
sette
on
yowe
in
suche
manere’;
whilst
ed.
1561
has—‘For
I
am
set
so
hy
vpon
your
whele.’
The
latter
reading
does
not
suit
the
right
order
of
the
rimes;
but
it
points
to
a
lost
MS.

The
poem

evidently
consists
of
several
fragments,
all
upon
the
same
subject,
of
hopeless,
but
true
love.

It
should
be
compared
with
the
Complaint
of
Pity,
the
first
forty
lines
of
the
Book
of
the
Duchess,
the
Parliament
of
Foules
(ll.
416-441),
and
the
Complaint
of
Anelida.
Indeed,
the

last
of
these
is
more
or
less
founded
upon
it,
and
some
of
the
expressions
(including
one
complete
line)
occur
there
again.

VII.

Anelida And Arcite.

This
Poem
consists
of
several
distinct
portions.
It
begins
with
a
Proem,
of
three
stanzas,
followed
by

a
part
of
the
story,
in
twenty-
seven
stanzas,
all
in
seven-
line
stanzas.
Next
follows
the
Complaint
of
Anelida,
skilfully
and
artificially
constructed;
it
consists
of
a
Proem
in
a
single
stanza
of
nine
lines;
next,
what
may
be
called
a
Strophe,
in
six
stanzas,
of
which

the
first
four
consist
of
nine
lines,
the
fifth
consists
of
sixteen
lines
(with
only
two
rimes),
and
the
sixth,
of
nine
lines
(with
internal
rimes).
Next
follows
what
may
be
called
an
Antistrophe,
in
six
stanzas
arranged
precisely
as
before;
wound
up
by
a
single
concluding
stanza

corresponding
to
the
Proem
at
the
beginning
of
the
Complaint.
After
this,
the
story
begins
again;
but
the
poet
had
only
written
one
stanza
when
he
suddenly
broke
off,
and
left
the
poem
unfinished;
see
note
to
l.
357.

The
name
of
Arcite
naturally
reminds
us
of

the
Knights
Tale;
but
the
'false
Arcite'
of
the
present
poem
has
nothing
beyond
the
name
in
common
with
the
'true
Arcite'
of
the
Tale.
However,
there
are
other
connecting
links,
to
be
pointed
out
in
their
due
places,
which
tend
to
shew
that
this
poem
was
written

before
the
Knichtes
Tale,
and
was
never
finished;
it
is
also
probable
that
Chaucer
actually
wrote
an
earlier
draught
of
the
Knichtes
Tale,
with
the
title
of
Palamon
and
Arcite,
which
he
afterwards
partially
rejected;
for
he
mentions
'The
Love
of
Palamon
and
Arcite'
in
the
prologue
to

the
Legend
of
Good
Women
as
if
it
were
an
independent
work.
However
this
may
be,
it
is
clear
that,
in
constructing
or
rewriting
the
Knightes
Tale,
he
did
not
lose
sight
of
'Anelida,'
for
he
has
used
some
of
the
lines
over
again;
moreover,
it
is
not

a
little
remarkable
that
the
very
lines
from
Statius
which
are
quoted
at
the
beginning
of
the
fourth
stanza
of
Anelida
are
also
quoted,
in
some
of
the
MSS.,
at
the
beginning
of
the
Knightes
Tale.

But
this
is
not
all.
For
Dr.
Koch
has
pointed
out

the
close
agreement
between
the
opening
stanzas
of
this
poem,
and
those
of
Boccaccio's
Teseide,
which
is
the
very
work
from
which
Palamon
and
Arcite
was,
of
course,
derived,
as
it
is
the
chief
source
of
the
Knightes
Tale
also.
Besides
this,
there
are
several
stanzas
from
the

Teseide
in
the
Parliament
of
Foules;
and
even
three
near
the
end
of
Troilus,
viz.
the
seventh,
eighth,
and
ninth
from
the
end
of
the
last
book.
Hence
we
should
be
inclined
to
suppose
that
Chaucer
originally
translated
the
Teseide
rather
closely,
substituting
a
seven-
line
stanza
for

the
ottava
rima
of
the
original;
this
formed
the
original
Palamon
and
Arcite,
a
poem
which
he
probably
never
finished
(as
his
manner
was).
Not
wishing,
however,
to
abandon
it
altogether,
he
probably
used
some
of
the
lines
in
this
present
poem,
and
introduced
others
into
his
Parliament

of
Foules.
At
a
later
period,
he
rewrote,
in
a
complete
form,
the
whole
story
in
his
own
fashion,
which
has
come
down
to
us
as
The
Knightes
Tale.
Whatever
the
right
explanation
may
be,
we
are
at
any
rate
certain
that
the
Teseide
is
the
source
of

(1)
sixteen
stanzas
in
the
Parliament
of
Foules;
(2)
of
part
of
the
first
ten
stanzas
in
the
present
poem;
(3)
of
the
original
Palamon
and
Arcite;
(4)
of
the
Knightes
Tale;
and
(5)
of
three
stanzas
near
the
end
of
Troilus,
bk.
v.
1807-27
(Tes.
xi.
1-3).

VIII.

Chaucers
Wordes
Unto
Adam.

Only
extant
in
MS.
T.,
written
by
Shirley,
and
in
Stowe's
edition
of
1561.
Dr.
Koch
says—'It
seems
that
Stowe
has
taken
his
text
from
Shirley,
with
a
few
modifications
in
spelling,
and
altered
Shirley's
Scriveyn
into
scrivener,
apparently

because
that
word
was
out
of
use
in
his
time.
Scriveyn
is
O.
Fr.
escrivain,
F.
écrivain.
Lines
3
and
4
are
too
long
[in
MS.
T.
and
Stowe],
but
long
and
more
are
unnecessary
for
the
sense,
wherefore
I
have
omitted
them.’
Dr.
Sweet
omits
long,
but

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

IX.

The
Former
Age.

‘The
former
Age’
is
a
title
taken
from
1.
2
of
the
poem.
In
MS.
Hh.,
at
the
end,

are
the
words—‘Finit
Etas
prima:
Chaucers.’

Both
MSS.
are
poor,
and
omit
a
whole
line
(l.
56),
which
has
to
be
supplied
by
conjecture;
as
we
have
no
other
authority.
The
spelling
requires
more
emendation
than
usual.

The
poem
is
partly
a
verse
translation
of
Boethius,

De
Consolatione
Philosophiæ,
lib.
ii.
met.
5.
We
possess
a
prose
translation
by
Chaucer
of
the
entire
work
(see
vol.
II.
p.
40).
This
therefore
contains
the
same
passage
in
prose;
and
the
prose
translation
is,
of
course,
a
much
closer
rendering
of
the
original.
Indeed
there
is

nothing
in
the
original
which
corresponds
to
the
last
four
stanzas
of
the
present
poem,
excepting
a
hint
for
l.
62.

The
work
of
Boethius,
in
Latin,
consists
of
five
books.
Each
book
contains
several
sections,
written
in
prose
and
verse
alternately.
Hence
it
is
usual
to

refer
to
bk.
ii.
prose
5
(liber
ii.
prosa
5);
bk.
ii.
metre
5
(liber
ii.
metrum
5);
and
the
like.
These
divisions
are
very
useful
in
finding
one's
place.

Chaucer
was
also
indebted
to
Ovid,
Metam.
i.
89-112,
for
part
of
this
description
of
the
Golden

Age;
of
which
see
Dryden's
fine
translation.
See
also
Le
Roman
de
la
Rose,
ll.
8395-8492:
and
compare
the
Complaint
of
Scotland,
ed.
Murray,
p.
144;
and
Dante,
Purg.
xxii.
148.
For
further
remarks,
see
the
Introduction.

X.

Fortune.

This
poem
consists
of
three

Ballads
and
an
Envoy.
Each
Ballad
contains
three
stanzas
of
eight
lines,
with
the
rimes
a b
a b
b c
b
c,
and
the
rimes
of
the
second
and
third
stanzas
are
precisely
the
same
as
those
of
the
first.
Thus
the
rime
a
recurs
six
times,
the
rime
b

twelve
times,
and
the
rime
c
likewise
six
times.
Moreover,
each
stanza
ends
with
the
same
line,
recurring
as
a
refrain.
Hence
the
metrical
difficulties
are
very
great,
and
afford
a
convincing
proof
of
Chaucer's
skill.
The
Envoy
is
of
seven
lines,
rimed
a b
a b
b a
b.

The
three
ballads
are
called,
collectively,
Balades
de
visage
sanz
peinture,
a
title
which
is
correctly
given
in
MS.
I.,
with
the
unlucky
exception
that
visage
has
been
turned
into
vilage.
This
curious
blunder
occurs
in
all
the
MSS.
and
old
editions,
and
evidently
arose
from
mistaking
a

long
s
(f)
for
an
l.
Vilage,
of
course,
makes
no
sense;
and
we
are
enabled
to
correct
it
by
help
of
Chaucer's
translation
of
Boethius,
bk.
ii.
pr.
1;
l.
39.
'Right
swich
was
she
[Fortune]
whan
she
flatered
thee,
and
deceived
thee
with
unlefevful
lykinges
of

fals
welefulnesse.
Thou
hast
now
knownen
and
ataynt
the
doutous
or
double
visage
of
thilke
blinde
goddesse
Fortune.
She,
that
yit
covereth
hir
and
wimpleth
hir
to
other
folk,
hath
shewed
hir
everydel
to
thee.’
Or
the
Ballads
may
refer
to
the
unmasking
of
false
friends:
‘*Fortune*
hath

departed
and
uncovered
to
thee
bothe
the
certein
visages
and
eek
the
doutous
visages
of
thy
felawes’;
id.
bk.
ii.
pr.
8;
l.
25.
The
whole
poem
is
more
or
less
founded
on
the
descriptions
of
Fortune
in
Boethius;
and
we
thus
see
that
the
visage
meant
is

the
face
of
Fortune,
or
else
the
face
of
a
supposed
friend,
which
is
clearly
revealed
to
the
man
of
experience,
in
the
day
of
adversity,
without
any
covering
or
wimpling,
and
even
without
any
painting
or
false
colouring.

In
MS.
T.
we
are
told
that
'here

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

translated
out
of
French,
can
scarcely
be
right,
unless
Shirley
(whose
note
this
is)
means
that
it
partially
resembles
passages
in
Le
Roman
de
la
Rose;
for
Chaucer's
work
seems
to
contain
some
reminiscences
of
that
poem
as
well
as
of
the
treatise
of
Boethius,
though
of
course

Le
Roman
is
indebted
to
Boethius
also.

*Le
Pleintif*
is
the
complainant,
the
man
who
brings
a
charge
against
Fortune,
or
rather,
who
exclaims
against
her
as
false,
and
defies
her
power.
The
first
Ballad,
then,
consists
of
this
complaint
and
defiance.

The
close
connection
between

this
poem
and
Boethius
is
shewn
by
the
fact
that
(like
the
preceding
poem
called
The
Former
Age)
it
occurs
in
an
excellent
MS.
of
Chaucer's
translation
of
Boethius,
viz.
MS.
I.
(ii.
3.
21,
in
the
Cambridge
University
Library).
I
may
also
remark
here,
that
there
is

a
somewhat
similar
dialogue
between
Nobilitas
and
Fortuna
in
the
Anticlaudianus
of
Alanus
de
Insulis,
lib.
viii.
c.
2;
see
Anglo-
Latin
Satirists,
ed.
T.
Wright,
ii.
401.

In
Morley's
English
Writers,
ii.
283,
is
the
following
description.
'The
argument
of
the
first
part
[or
Ballad]
is:

I
have
learnt
by
adversity
to
know
who
are
my
true
friends;
and
he
can
defy
Fortune
who
is
master
of
himself.
The
argument
of
the
next
part
[second
Ballad],
that
Fortune
speaks,
is:
Man
makes
his
own
wretchedness.
What
may
come
you
know
not;
you
were
born

under
my
rule
of
change;
your
anchor
holds.
Of
the
third
part
of
the
poem
[third
Ballad],
in
which
the
Poet
and
Fortune
each
speak,
the
sum
of
the
argument
is,
that
what
blind
men
call
fortune
is
the
righteous
will
of
God.
Heaven
is
firm,
this
world

is
mutable.
The
piece
closes
with
Fortune's
call
upon
the
Princes
to
relieve
this
man
of
his
pain,
or
pray
his
best
friend
"of
his
noblesse"
that
he
may
attain
to
some
better
estate.'

The
real
foundation
of
these
three
Ballads
is
(1)
Boethius,
bk.
ii.
proses

1,
2,
3,
4,
5,
8,
and
met.
1;
and
(2)
a
long
passage
in
Le
Roman
de
la
Rose,
ll.
4853-4994
(Eng.
version,
5403-5584).
More
particular
references
are
given
below.

XI.

Merciless Beauty.

The
title
'Mercilesse
Beaute'
is
given
in
the
Index
to

the
Pepys
MS.
As
it
is
a
fitting
title,
and
no
other
has
been
suggested,
it
is
best
to
use
it.

I
think
this
Roundel
was
suggested
by
one
written
in
French,
in
the
thirteenth
century,
by
Willamme
d'Amiens,
and
printed
in
Bartsch,
Chrestomathie
de
l'ancien
Français.

It
begins—

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

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

XII.

To
Rosemounde.

This
graceful
Balade
is
a
happy
specimen

of
Chaucer's
skill
in
riming.
The
metre
is
precisely
that
of
'Fortune,'
resembling
that
of
the
Monkes
Tale
with
the
addition
of
a
refrain;
only
the
same
rimes
are
used
throughout.
The
formula
is
a b
a b
b c
b
c.

XIII.

Truth.

The
Titles
are:

Gg.
Balade
de
bone
conseyl;
Lansd.
699,
La
bon
Counseil
de
le
Attour;
Caxton,
The
good
counceyl
of
Chawcer;
Harl.
Moral
balade
of
Chaucyre.
Shirley
calls
it—Balade
that
Chaucier
made
on
his
deeth-
bedde;
a
note
that
has
been
frequently
repeated,
and
is
probably
no
better
than
a

bad
guess.

XIV.

Gentilesse.

For
remarks
upon
Scogan's
quotation
of
this
Ballad
in
full,
see
the
Introduction.

The
titles
are:
Harl.
Moral
balade
of
Chaucier;
T.
Balade
by
Chaucier.

Caxton's
text
is
unusually
good,
and
is
often
superior
to
that
in
the

existing
MSS.

The
general
idea
of
the
poem
is
that
Christ
was
the
true
pattern
of
'gentleness'
or
gentility,
i.
e.
of
noble
behaviour.
Cf.
Dekker's
noble
line,
in
which
he
speaks
of
Christ
as
'The
first
true
gentleman
that
ever
breathed.'

But
the
finest
poetical

essay
upon
this
subject
is
that
by
Chaucer
himself,
in
the
Wife
of
Bath's
Tale;
C.
T.
6691-6758
(D
1109);
which
see.
And
cf.
Tale
of
Melibeus,
B
2831-2.

Another
passage
on
this
subject
occurs
in
the
Eng.
version
of
the
Romance
of
the
Rose,
ll.
2188-2202,

which,
curiously
enough,
is
in
neither
Michel's
nor
Méon's
edition
of
the
French
Poem
(in
which
l.
2184
of
the
E.
version
is
immediately
succeeded
by
l.
2203
of
the
same).
Again,
in
Le
Roman
de
la
Rose,
ll.
6603-6616,
there
is
a
definition
of
Gentillesce;
but
this

passage
is
not
in
the
Eng.
version.

The
original
passage,
to
which
both
Chaucer
and
Jean
de
Meun
were
indebted,
is
one
in
Boethius,
bk.
iii.
pr.
6;
which
Chaucer
thus
translates:—‘For
yif
the
name
of
gentilesse
be
referred
to
renoun
and
cleernesse
of
linage,
than
is

gentil
name
but
a
foreine
thing,
that
is
to
seyn,
to
hem
that
glorifyen
hem
of
hir
linage.
For
it
semeth
that
gentillesse
be
a
maner
preysinge
that
comth
of
deserte
of
ancestres
..
yif
thou
ne
have
no
gentillesse
of
thy-
self—that
is
to
seyn,
preyse
that

comth
of
thy
deserte—foreine
gentillesse
ne
maketh
thee
nat
gentil.’
And
again,
just
below,
in
metre
6:—‘On
allone
is
fader
of
things
..
Thanne
comen
alle
mortal
folk
of
noble
sede;
why
noisen
ye
or
bosten
of
youre
eldres?’
But
we
must
not
overlook
a
long
passage
near

the
end
of
Le
Roman
de
la
Rose,
ll.
18807-19096,
which
Chaucer
certainly
also
consulted.
I
quote
some
of
these
lines
below.

XV.

Lak
Of
Stedfastnesse.

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

of
Albion,
and
sent
it
to
his
souerain
lorde
kynge
Rycharde
the
secounde,
thane
being
in
his
Castell
of
Windesore.’
In
MS.
T.
is
the
heading:—‘Balade
Royal
made
by
oure
laureal
poete
of
Albyon
in
hees
laste
yeeres’;
and
above
l.
22
is:—‘Lenvoye
to
Kyng
Richard.’
In
MS.

F.
it
is
simply
headed
'Balade.'
For
another
allusion
to
King
Richard
at
Windsor,
see
note
to
Lenvoy
to
Scogan,
l.
43.

The
general
idea
is
taken
from
Boethius,
bk.
ii.
met.
8,
which
Chaucer
thus
translates:—'That
the
world
with
stable
feith
varieth
acordable
chaunginges,
that
the

contrarious
qualitee
of
elements
holden
among
hem-
self
aliaunce
perdurable,
...
al
this
acordance
of
thinges
is
bounden
with
love,
that
governeth
erthe
and
see,
and
hath
also
commaundements
to
the
hevenes.
And
yif
this
love
slakede
the
brydeles,
alle
thinges
that
now
loven
hem
to-
gederes
wolden

maken
a
bataile
continuely,
and
stryven
to
fordoon
the
fasoun
of
this
worlde,
the
whiche
they
now
leden
in
acordable
feith
by
faire
moevinges
...
O
weleful
were
mankinde,
yif
thilke
love
that
governeth
hevene
governed
youre
corages!’

XVI.

Lenvoy

A

Scogan.

There

are

but

three

MSS.,

all

much

alike.

As

to

Scogan,

see

the

Introduction.

MSS.

F.

and

P.

have

the

heading—'Lenvoy

de

Chaucer

a

Scogan';

Gg.

has—'Litera

directa

de

Scogon

per

G.

C.'

XVII.

Lenvoy
A
Bukton.

XVIII.

Compleynt
Of
Venus.

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

The
Compleynt
of

Mars
is
an
original
poem;
but
the
present
poem
is
a
translation,
being
partly
adapted,
and
partly
translated
from
three
Balades
by
Sir
Otes
de
Graunson
(l.
82).
The
original
Balades
have
been
lately
recovered
by
Dr.
Piaget,
and
are
printed
below
the
text.
See
the
Introduction.

It
consists
of
three
Ballads
and
an
Envoy,
and
bears
a
strong
resemblance,
in
metrical
form,
to
the
poem
on
Fortune,
each
Ballad
having
three
stanzas
of
eight
lines
each,
with
a
refrain.
It
differs
from
'Fortune'
only
in
the
arrangement
of
the
rimes,
which
occur
in
the

order
a b
a b
b c
c
b,
instead
of
(as
in
Fortune)
in
the
order
a b
a b
b c
b
c.
One
rime
(in
-aunce)
occurs
in
the
second
Ballad
as
well
as
in
the
first;
but
this
is
quite
an
accidental
detail,
of
no
importance.
It
must
be
remembered

that
the
metre
was
not
chosen
by
Chaucer,
but
by
Graunson.
The
Envoy,
which
alone
is
original,
consists
of
ten
lines,
rimed
a a
b a
a b
b a
a
b.
This
arrangement
is
very
unusual.
See
further
in
the
note
to
l.
82.

In
the
MSS.
T.
and
A.

we
have
notes
of
some
importance,
written
by
Shirley.
T.
has:—‘The
Compleynt
of
Venus.
And
filowing
begynnethe
a
balade
translated
out
of
frenshe
in-
to
englisshe
by
Chaucier,
Geffrey;
the
frenshe
made
sir
Otes
de
Grauntsome,
knight
Savosyen.’
A.
has:—‘Here
begynnethe
a
balade
made
by
that
worthy
Knight

of
Savoie
in
frenshe,
calde
sir
Otes
Graunson;
translated
by
Chauciers.’
At
the
end
of
the
copy
in
T.
is:—‘Hit
is
sayde
that
Graunsome
made
this
last
balade
for
Venus,
resembled
to
my
lady
of
york;
aunswering
the
complaynt
of
Mars.’
We
certainly
find
that
Chaucer
has
materially

altered
the
first
of
the
three
Balades;
so
perhaps
he
wished
to
please
his
patron.
But
the
title
(probably
not
Chaucer's)
is
a
bad
one.
See
the
Introduction.
Cf.
note
to
l.
73.

XIX.

The
Complaint
To
His
Empty
Purse.

The
date

of
the
Envoy
to
this
Poem
can
be
determined
almost
to
a
day.
Henry
IV.
was
received
as
king
by
the
parliament,
Sept.
30,
1399.
Chaucer
received
his
answer,
in
the
shape
of
an
additional
grant
of
forty
marks
yearly,
on
Oct.
3
of
the
same
year.
Consequently,

the
date
of
the
Envoy
is
Sept.
30
or
Oct.
1
or
2
in
that
year.
It
is
obvious
that
the
poem
itself
had
been
written
(perhaps
some
time)
beforehand;
see
note
to
l.
17.
As
far
as
we
know,
the
Envoy
is
Chaucer's
last
work.

A
somewhat
similar
complaint
was
addressed
to
the
French
king
John
II.
by
G.
de
Machault
in
1351-6;
but
it
is
in
short
rimed
lines;
see
his
works,
ed.
Tarbé,
p.
78.
But
the
real
model
which
Chaucer
had
in
view
was,
in
my
opinion,
the
Ballade
by

Eustache
Deschamps,
written
in
1381,
and
printed
in
Tarbé's
edition,
at
p.
55.

This
Ballade
is
of
a
similar
character,
having
three
stanzas
of
eight
lines
each,
with
a
somewhat
similar
refrain,
viz.
'Mais
de
paier
n'y
sçay
voie
ne
tour,'
i.e.
but
how
to
pay
I

know
therein
no
way
nor
method.
It
was
written
on
a
similar
occasion,
viz.
after
the
death
of
Charles
V.
of
France,
and
the
accession
of
Charles
VI.,
who
had
promised
Deschamps
a
pension,
but
had
not
paid
it.
Hence
the
opening
lines:—

‘Dieux
absoille
le
bon

Roy
trespassé!
Et
Dieux
consault
cellui
qui
est
en
vie!
Il
me
donna
rente
le
temps
passé
A
mon
vivant;
laquelle
je
n'ay
mie.'

The
Envoy
has
but
six
lines,
though
the
stanzas
have
eight;
similarly,
Chaucer's
Envoy
has
but
five
lines
(rimed
a a
b b
a),
though

the
stanzas
have
seven.
Chaucer's
Envoy
is
in
a
very
unusual
metre,
which
was
copied
by
the
author
of
the
Cuckoo
and
the
Nightingale.

The
Title,
in
MS.
F.
is—'The
Complaynt
of
Chaucer
to
his
Purse.'
In
Caxton's
print,
it
is—'The
compleint
of
Chaucer
vnto
his
empty

purse.’
In
MS.
P.—‘La
Compleint
de
Chaucer
a
sa
Bourse
voide.’
MS.
Harl.
has—‘A
supplicacion
to
Kyng
Richard
by
chaucier.’
The
last
of
these,
written
by
Shirley,
is
curious.
If
not
a
mere
mistake,
it
seems
to
imply
that
the
Complaint
was
first
prepared
before
king
Richard
was

deposed,
though,
by
means
of
the
Envoy,
it
was
addressed
to
his
successor.
However,
this
copy
of
Shirley's
gives
the
Envoy;
so
it
may
have
been
a
mere
mistake.
Line
23
is
decisive;
see
note
below.

I
remark
here,
for
completeness'
sake,
that
this
poem
has
sometimes

been
ascribed
to
Hoccleve;
but,
apparently,
without
any
reason.

XX.

Proverbs.

The
titles
in
the
MSS.
are:
Ad.
Prouerbe;
F.
Proverbe
of
Chaucer;
Ha.
Prouerbe
of
Chaucers.

Each
proverb
takes
the
form
of
a
question
or
objection,
in
two
lines,
followed
by
an

answer
in
two
lines
more.

There
is
a
fair
copy
of
them
(but
not
well
spelt)
in
the
black-
letter
edition
of
1561,
fol.
cccxl.
They
there
appear
without
the
addition
of
fourteen
unconnected
lines
(not
by
Chaucer)
which
have
been
recklessly
appended
to
them
in
modern

editions.
The
title
in
ed.
1561
is—‘A
Prouerbe
agaynst
coutise
and
negligence.’

For
the
metre,
compare
the
Envoy
to
a
Ballad
by
Deschamps,
ed.
Tarbé,
pp.
23,
24.

XXI.

Balade
Against
Women
Unconstant.

XXII.

An
Amorous
Compleint
(Compleint
Damours).

There
are
three
MS.
copies
of
this
poem,
viz.
in
MSS.
F.,
B.,
and
Harl.
7333.
See
remarks
upon
these
in
the
Introduction,
p.
89.

XXIII.

A
Balade
Of
Compleynt.

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

[1
]See
Rot.
Claus.
3
Edw.
I.,
and
Kirkpatrick's
History
of
Religious
Orders
in
Norwich,
pp.
109,
113.
(The
Athenæum,
Nov.
25,

1876;
p.
688.)

[\[2](#)
]Rolls
of
Parliament,
i.
234,
448.

[\[3](#)
]For
authorities,
see
Riley's
Memorials
of
London,
pp.
xxxiii,
xxxiv.

[\[4](#)
]See
The
Athenæum,
Nov.
19,
1892,
p.
704.

[\[5](#)
]Life-
Records
of
Chaucer
(Chaucer
Soc.),
p.
128;
The
Athenæum,
Jan.
29,
1881,

p.
165.
From
membrane
17
of
the
Fine
Roll,
4
Edw.
II.;
Parliamentary
Writs,
vol.
ii.
pt.
2.
p.
30.

[\[6](#)
]The
same,
p.
126;
from
mem.
13
of
the
Coram
Rege
Roll
of
Hilary,
19
Edw.
II.
(1326).

[\[7](#)
]Riley,
Mem.
London,
p.
xxxiii.

[\[8](#)

]From
Richard
Chaucer's
will
(below);
see
p.
xiv.

[\[9](#)

]Inferred
from
law-
proceedings
(below);
and
cf.
note
5,
above.
Thomas
Stace
was
appointed
collector
of
customs
on
wine
at
Ipswich
in
1310;
Parl.
Writs,
vol.
ii.
pt.
2.

[\[10](#)

]Thomas
Heyroun,
by
his
will
dated

April
7,
1349,
and
proved
in
the
Hustings
Court
of
the
City
of
London,
appointed
his
brother
[i.
e.
his
half-
brother],
John
Chaucer,
as
his
executor.
In
July
of
the
same
year,
John
Chaucer,
by
the
description
of
'citizen
and
vintner,
executor
of
the
will
of
my

brother
Thomas
Heyroun.'
executed
a
deed
relating
to
some
lands.
See
Morris's
Chaucer,
i.
93,
or
Nicolas,
Life
of
Chaucer,
Note
A;
from
the
Records
of
the
Hustings
Court,
23
Edw.
III.

[\[11\]](#)
]In
December,
1324,
Richard
and
Mary
Chaucer
declared
that
they
had
'remained
in
full

and
peaceful
possession
of
the
said
wardship
[of
John
Chaucer]
for
a
long
while,
namely,
for
one
year.'
See
Life-
Records
(as
in
note
5),
p.
126.

[\[12\]](#)
]Riley,
Mem.
London,
p.
xxxiii.

[\[13\]](#)
]Placitorum
Abbreviatio,
temp.
Ric.
I.—Edw.
II.,
1811
p.
354,
col.
2;
The

Athenæum,
Jan.
29,
1881,
p.
165.

[\[14](#)
]I.e.
Laurence,
the
man
of
Geoffrey
Stace.

[\[15](#)
]They
did
not
really
succeed
in
this;
it
was
disproved.

[\[16](#)
]As
they
were
trying
to
make
out
a
case,
it
is
clear
that
John
Chaucer
was
still
just
under

twelve
on
Dec.
3,
1324,
when
they
abducted
him.

[\[17\]](#)
]Rolls
of
Parliament,
ii.
14.
Mr.
Rye
prints
'nulson'
in
place
of
'unkore.'

[\[18\]](#)
]See
the
Calendar
of
Wills
in
the
Hustings
Court,
by
R.
R.
Sharpe,
vol.
i.
p.
591.

[\[19\]](#)
]Here
Sir
H.

Nicolas
inserts
'13th
of
July,'
which
I
do
not
understand.
His
own
Chronology
of
History
correctly
tells
us
that
the
day
of
St.
Thomas
the
Martyr
is
Dec.
29,
which
in
1349
fell
on
Tuesday.
The
Monday
after
it
was
Jan.
4,
1350;
the
23rd
year
of
Edw.

III.
ended
Jan.
24,
1350.

[\[20](#)
]Hustings
Roll,
Guildhall;
see
The
Athenæum,
Dec.
13,
1873,
p.
772;
The
Academy,
Oct.
13,
1877,
p.
364.
The
joint
names
of
John
and
Agnes
Chaucer
occur
in
1354,
and
later,
in
1363
and
1366.

[\[21](#)
]See
below,
under
the

date
1381;
and
The
Athenæum,
Nov.
29,
1873,
p.
698;
Dec.
13,
1873,
p.
772.

[\[22\]](#)
]Timbs,
Curiosities
of
London,
p.
815.

[\[23\]](#)
]See
a
document
printed
in
full
in
The
Academy,
Oct.
13,
1877,
p.
364.

[\[24\]](#)
]Rymer's
Fœdera,
vol.
ii.
pt.
iv.

p.
23.

[\[25\]](#)
]Original
Writs
of
Privy
Seal
in
the
Rolls
House
(Nicolas).

[\[26\]](#)
]Riley;
Memorials
of
London,
p.
xxxiii.

[\[27\]](#)
]See
The
Athenæum,
Dec.
13,
1873,
p.
772;
Nov.
19,
1892,
p.
704;
and
The
Academy,
Oct.
13,
1877,
p.
364.
Perhaps
his
father's

death
enabled
Chaucer
to
marry;
he
was
married
in
1366,
or
earlier.

[\[28](#)
] Bartholomeus

atte
chapel,
ciuis
et
vinitarius
Londinie,
et
Agnes,
uxor
eius,
ac
uxor
quondam
Johannis
Chaucer,
nuper
ciuis
et
vinitarii
dicte
ciuitatis.'—Communi
to
The
Academy
(as
in
note
27)
by
W.
D.
Selby.

[\[29](#)

]It
is
needless
to
multiply
instances.
Dante
speaks
of
35
years
as
being
'the
middle
of
life's
journey';
and
Jean
de
Meun
(Le
Testament,
ed.
Méon,
iv.
9)
says
that
a
man
flourishes
till
he
is
30
or
40
years
old;
after
which
he
does
nothing
but

languish
(ne
fait
que
langorir).

[\[30\]](#)
]Life-
Records
of
Chaucer,
p.
97
(Chaucer
Soc.);
Fortnightly
Review,
Aug.
15,
1866.

[\[31\]](#)
]Johnes,
tr.
of
Froissart,
bk.
i.
c.
206.

[\[32\]](#)
]The
same,
c.
207.

[\[33\]](#)
]Certainly
not
Retiers,
near
Rennes,
in
Brittany,
more
than
200

miles
on
the
other
side
of
Paris,
as
suggested
by
Sir
H.
Nicolas.
Froissart
mentions
'Rhetel'
expressly.
'Detachments
from
the
[English]
army
scoured
the
country.

..
Some
of
them
went
over
the
whole
country
of
Rhetel;'
bk.
i.
c.
208.

[\[34](#)
]The
Athenæum,
Nov.
22,
1873;
p.

663.
From
the
Wardrobe
Book,
63/
9,
in
the
Record
Office.

[\[35](#)
]He
was
lodging
at
Guillon,
in
Burgundy,
from
Ash-
Wednesday
(Feb.
18)
until
Mid-
lent
(March
12);
Fr.
bk.
i.
c.
210.

[\[36](#)
]This
is
well
worth
notice;
it
shews
that
it
took
several

days
to
travel
to
Canterbury,
even
for
a
king
who
was
anxious
to
return
to
his
own
land.
In
Froissart,
bk.
iv.
c.
118,
is
an
account
of
two
knights
who
stopped
at
the
same
places.
See
Temp.
Preface
to
the
Cant.
Tales,
by
F.
J.
Furnivall,

p.
129.

[\[37\]](#)
]Johnes,
tr.
of
Froissart,
bk.
i.
c.
213.

[\[38\]](#)
]Johnes,
tr.
of
Froissart,
bk.
i.
c.
213.
The
Wyf
of
Bathe
(see
Cant.
Tales,
Prol.
465)
once
went
on
a
pilgrimage
to
Boulogne.
Chaucer
probably
did
the
same,
viz.
in
the
last
week

of
October,
1360.

[\[39\]](#)
]Exchequer,
Q.
R.
Wardrobe
Accounts,
39/
10;
Life-
Records,
p.
xvii.

[\[40\]](#)
]Rot.
Pat.
40
Edw.
III.
p.
2,
membrane
30.
The
title
'domicella
camerae'
implies
that
she
was
married;
N.
and
Q.,
8
S.,
iii.
355.

[\[41\]](#)
]Issue
Rolls
of

the
Exchequer,
Mich.,
42
Edw.
III.;
Nicolas,
Note
DD.

[\[42\]](#)
]This
exception
is
incorrect.
In
the
Issue
Roll
of
Thomas
de
Brantingham,
(for
1370),
p.
359,
it
is
noted
that
Philippa
Chaucer
received
10
marks
(i.
e.
for
the
whole
year),
on
Nov.
7,
1370.

[\[43\]](#)

]Here
Nicolas
inserts
'like
herself';
this
assumes
her
identity
with
'Philippe
Chausy,'
which
seems
to
be
right;
see
p.
xxi.

[\[44\]](#)

]Issue
Rolls
of
the
Exchequer;
Roll
for
Easter,
10
Ric.
II.;
Issue
Roll,
Mich.,
44
Edw.
III.;
ed.
Devon,
1835;
p.
359.

[\[45\]](#)

]Writ

of
Privy
Seal,
dated
March
10,
43
Edw.
III.,
1369.
It
mentions
Philippa
Chaucer,
'damoiselle,'
and
Philippa
Pykart,
'veilleresse.'
See
Nicolas,
life
of
Chaucer,
Note
EE.

[\[46\]](#)
]The
Athenæum,
Nov.
22,
1873;
p.
663.

[\[47\]](#)
]Register
of
John
of
Gaunt,
vol.
i.
fol.
159*b*;
Notes
and

Queries,
7
Ser.,
v.
289;
Trial-
Forewords,
p.
129.

[\[48\]](#)
]The
same,
vol.
i.
fol.
195*b*;
N.
and
Q.,
7
S.,
v.
289.

[\[49\]](#)
]The
same,
fol.
90;
N.
and
Q.
(as
above).

[\[50\]](#)
]Issue
Roll,
Easter,
50
Edw.
III.;
N.
and
Q.
(as
in

note
48).

[\[51\]](#)
]Register
of
John
of
Gaunt,
vol.
ii.
foll.
33*b*,
49,
61;
Nicolas,
Note
DD.

[\[52\]](#)
]Issue
Roll,
Mich.,
8
Ric
II.,
Sept.
20.

[\[53\]](#)
]Rymer's
Fœdera,
new
ed.;
vol.
iii.
p.
829.
(G.)

[\[54\]](#)
]Issue
Rolls
of
the
Exchequer;
Michaelmas,
42

Edw.
III.
(1367);
Easter,
42
Edw.
III.
(1368);
see
Nicolas,
Notes
B
and
C.
On
Nov.
6,
1367,
it
is
expressly
noted
that
he
received
his
pension
himself
(per
manus
proprias).

[\[55](#)
]Issue
Rolls;
Michaelmas,
43
Edw.
III.
(Nicolas.)

[\[56](#)
]Rymer's
Fœdera;
vol.
iii.
p.
845.

The
names
of
many
of
those
who
accompanied
the
Duke
are
printed
in
the
same
volume,
pp.
842-4;
but
the
name
of
Chaucer
is
not
among
them.

[\[57\]](#)
]The
Athenæum,
Nov.
29,
1873;
p.
698.
Exch.
L.
T.
R.
Wardrobe,
43
Edw.
III.
Box
A.
no.
8.

(Ch.
Soc.,
Trial-
Forewords,
p.
129).

[\[58](#)
]Exch.
Q.
R.
Wardrobe,
64/
3;
leaf
16,
back.
See
The
Athenæum,
Nov.
22,
1873,
p.
663.
A
similar
entry
occurs
in
1372;
and
again
in
1373.

[\[59](#)
]Exch.
Q.
R.
Wardrobe,
40/
9.
(Ch.
Soc.,
Trial-
Forewords,

p.
129).

[\[60\]](#)
]Rot.
Pat.
44
Edw.
III.
p.
2.
m.
20.
(G.)

[\[61\]](#)
]Issue
Rolls
of
Thomas
de
Brantingham,
44
Edw.
III.,
ed.
F.
Devon,
1835;
p.
289.

[\[62\]](#)
]The
same;
p.
19.

[\[63\]](#)
]Issue
Rolls,
45-47
Edw.
III.

[\[64\]](#)
]The
Athenæum,

Nov.
22,
1873;
p.
663

[\[65\]](#)

]Rot.
Franc.
46
Edw.
III.
m.
8.
(G.)
See
Rymer's
Fœdera,
new
edition,
vol.
iii.
p.
964.

[\[66\]](#)

]Issue
Roll,
Michaelmas,
47
Edw.
III.,
1373.
See
Nicolas,
Note
D.
In
this
document
Chaucer
is
called
'armiger.'

[\[67\]](#)

]Issue
Roll,

Michaelmas,
48
Edw.
III.,
1374.
See
Nicolas,
Note
E.
The
Foreign
Accounts,
47
Edw.
III.
roll
3,
include
Chaucer's
accounts
for
this
journey
from
Dec.
1,
1372,
to
May
23,
1373.

[\[68\]](#)
]The
same.

[\[69\]](#)
]Much
of
Sir
H.
Nicolas's
argument
against
this
reasonable
supposition
is

founded
on
the
assertion
that
Chaucer
was
'not
acquainted
with
Italian';
which
is
now
known
to
be
the
reverse
of
the
truth.
He
even
urges
that
not
a
single
Italian
word
occurs
in
Chaucer's
writings,
whereas
it
would
have
been
absurd
for
him
to
use
words
which
his

readers
could
not
understand.
Nevertheless,
we
find
mention
of
a
'*ducat*
in
Venyse';
Ho.
Fame,
1348.

[\[70](#)

]Rot.
Pat.,
48
Edw.
III.,
p.
i.
m.
20.
(G.)
See
Rymer's
Fœdera,
new
ed.
vol.
iii.
p.
1001.

[\[71](#)

]Writ
of
Privy
Seal
(in
French);
18
Apr.
1

Ric.
II.
(1378);
see
Nicolas,
Note
K.

[\[72\]](#)
]Memorials
of
London,
ed.
Riley,
p.
377.
See
§
26
below,
p.
xxxviii.

[\[73\]](#)
]Rot.
Pat.,
48
Edw.
III.,
p.
1.
m.
7,
in
Turri
Londinensi;
see
Fœdera,
new
ed.
vol.
iii.
p.
1004.
(G.)

[\[74\]](#)
]Rot.

Pat.,
49
Edw.
III.,
p.
2.
m.
8.

[\[75\]](#)
]Calendarium
Inquisitionum
post
mortem,
46
Edw.
III.
no.
58.

[\[76\]](#)
]Rot.
Claus.,
1
Ric.
II.,
m.
45.
(G.)
The
petition,
in
French,
is
printed
in
full
in
Liber
Custumarum,
ed.
Riley,
ii.
466.

[\[77\]](#)
]Rot.
Pat.

49
Edw.
III.,
p.
2.
m.
4.
(G.)
Calend.
Inquis.
post
Mortem,
49
Edw.
III.,
part
2,
no.
40.
A
solidate
of
land
is
supposed
to
be
a
quantity
of
land
(Blount
suggests
12
acres)
yielding
1s.
of
yearly
rent.
Sole
means
'a
pond';
see
Pegge's
Kenticisms.
Soles

is
the
name
of
a
manor
in
Bonnington,
not
far
from
Chillenden,
about
half-
way
between
Canterbury
and
Deal.

[\[78](#)

]Issue
Roll,
Mich.,
50
Edw.
III.

[\[79](#)

]Receiver's
Accounts
in
the
Office
of
the
Duchy
of
Lancaster,
from
Mich.
1376
to
Mich.
1377;
see
Nicolas,

Note
F.

[\[80\]](#)
]Rot.
Pat.,
50
Edw.
III.,
p.
i.
m.
5.
(G.)

[\[81\]](#)
]Issue
Roll,
Mich.,
51
Edw.
III.;
see
Nicolas,
Note
G.

[\[82\]](#)
]Rot.
Franc.,
51
Edw.
III.,
m.
7.
(G.)

[\[83\]](#)
]Issue
Roll,
Mich.,
51
Edw.
III.;
see
Nicolas,
Note
H.

[\[84\]](#)
]Issue
Roll,
Easter,
51
Edw.
III.;
Nicolas,
Note
I;
Trial-
Forewords,
p.
131.

[\[85\]](#)
]Rymer's
Fœdera,
new
ed.,
vol.
iii.
p.
1073
(in
French).

[\[86\]](#)
]The
same,
p.
1076
(in
French).

[\[87\]](#)
]Rot.
Franc.,
51
Edw
III.,
m.
5.
(G.)

[\[88\]](#)
]Issue
Roll,

Easter,
51
Edw.
III.
'Galfrido
Chaucer
armigero
regis
misso
in
nuncium
in
secretis
negociis
domini
Regis
versus
partes
Francie.'
See
Nicolas,
Note
I.

[\[89\]](#)
]In
1377,
Easter
fell
on
March
29,
Ash
Wednesday
on
Feb.
11,
and
Shrove
Tuesday
on
Feb.
10.

[\[90\]](#)
]Wardrobe
Accounts
of

50
and
51
Edw.
III.
(Nicolas).

[\[91\]](#)
]The
same.

[\[92\]](#)
]Rymer's
Fœdera,
vol.
vii.
p.
184.

[\[93\]](#)
]Fine
Roll,
1
Ric.
II.,
pt.
2.
m.
11;
Athenæum,
May
26,
1888,
p.
661.

[\[94\]](#)
]This
appears
from
the
Patent
of
May
1,
1388,
by
which

Chaucer's
pensions
were
assigned
to
John
Scalby;
see
Rot.
Pat.,
11
Ric.
II.,
pt.
2.
m.
1.

[\[95](#)
[\]Rot.](#)
Pat.,
11
Ric.
II.,
pt.
2.
m.
1
(as
in
the
last
note);
Writ
of
Privy
Seal
(in
French),
Apr.
18,
1
Ric.
II.
(see
Nicolas,
Note
K);

Issue
Roll,
Easter,
1
Ric.
II.
(May
14;
see
Nicolas,
Note
L).

[\[96](#)

]Issue
Roll,
Easter,
1
Ric.
II.,
(as
above).

[\[97](#)

]Rot.
Franc.,
1
Ric.
II.,
pt.
2.
m.
6.

[\[98](#)

]The
same;
see
Nicolas,
Note
M.

[\[99](#)

]Issue
Roll,
Easter,
1
Ric.

II.;
Trial-
Forewords,
p.
131;
Nicolas,
Note
L.

[\[100\]](#)

]Issue
Roll,
Mich.,
2
Ric.
II.;
see
Nicolas.
Note
N.

[\[101\]](#)

]Issue
Roll,
Easter,
2
Ric.
II.;
see
Nicolas,
Note
O.

[\[102\]](#)

]Issue
Roll,
Mich.
3
Ric.
II.;
see
Nicolas,
Note
P.

[\[103\]](#)

]The
same;

Easter,
3
Ric.
II.;
see
the
same,
Note
Q.

[\[104\]](#)

]The
same;
4
Ric.
II.;
see
the
same,
Note
R.

[\[105\]](#)

]The
Athenæum,
Nov.
29,
1873,
p.
698.
From
the
Close
Roll
of
3
Ric.
II.
And
see
the
whole
matter
discussed
at
length
in
Trial-

Forewords,
pp.
136-144
(Ch.
Soc.).

[\[106](#)

]Issue
Roll,
4
Ric.
II.;
see
Nicolas,
Note
R;
Devon's
Issues
of
the
Exchequer,
1837,
p.
315.

[\[107](#)

]Godwin's
Life
of
Chaucer,
iv.
284.

[\[108](#)

]Thynne's
Animadversions,
&c.,
ed.
F.
J.
Furnivall,
p.
12,
note
2;
cf.
The
Athenæum,

Nov.
29,
1873,
p.
698.

[\[109\]](#)
]Issue
Roll,
Mich.,
5
Ric.
II.;
see
Notes
and
Queries,
3rd
Ser.
viii.
367.

[\[110\]](#)
]Rot.
Pat.,
5
Ric.
II.,
pt.
2.
m.
15.
(G.)

[\[111\]](#)
]For
these
payments,
see
Issue
Roll,
Easter,
5
Ric.
II.;
in
Notes
and

Queries,
3rd
Ser.
viii.
367.

[\[112\]](#)
]Issue
Rolls,
Easter,
5
and
6
Ric.
II.;
see
N.
and
Q.
(as
above).

[\[113\]](#)
]Issue
Roll,
Mich.,
7
Ric.
II.;
ib.
It
was
usual
to
make
up
accounts
at
Michaelmas;
which
may
explain
'the
year
late
elapsed.'

[\[114\]](#)
]Issue
Roll,
Easter,
7
Ric.
II.;
ib.

[\[115\]](#)
]Rot.
Claus.,
8
Ric.
II.,
m.
30.
(G.)

[\[116\]](#)
]Notes
and
Queries,
3
S.
viii.
368;
The
Athenæum,
Apr.
14,
1888;
p.
468.

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

[\[118\]](#)
]Rot.
Pat.,
8

Ric.
II.,
p.
2.
m.
31.
(G.)

[\[119\]](#)

]Issue
Roll,
Easter,
8
Ric.
II.;
see
Notes
and
Queries,
3rd
Ser.
viii.
368.

[\[120\]](#)

]‘Ful
ofte
tyme
he
was
knight
of
the
shire’;
Cant.
Ta.,
A
356.
It
was
usual,
but
not
necessary,
for
such
knights
to

reside
within
their
county
(Nicolas,
Note
S).

[\[121\]](#)

]Rot.
Claus.,
10
Ric.
II.,
m.
16
d.

[\[122\]](#)

]See
Annals
of
England,
Oxford,
1876;
p.
206.
Sir
Nicholas
Brembre
had
been
Lord
Mayor
of
London
for
the
three
preceding
years,
1383-5.

[\[123\]](#)

]Printed
in
Godwin's
Life

of
Chaucer;
in
The
Scrope
and
Grosvenor
Roll,
ed.
Nicolas,
i.
178;
and
in
Moxon's
Chaucer,
p.
xiii.

[\[124](#)

]An
error
for
Rethel,
near
Rheims;
see
above,
footnote
33.

[\[125](#)

]Letter-
book
in
the
Guildhall,
discovered
by
Prof.
Hales;
see
The
Academy,
Dec.
6,
1879,
p.

410,
and
Hales,
Folia
Litteraria,
p.
87.
In
Riley's
Memorials
of
London,
p.
469,
is
recorded
a
resolution
by
the
corporation
to
let
no
more
houses
situated
over
a
city-
gate.

[\[126](#)
]Rot.
Pat.,
10
Ric.
II.,
p.
1.
m.
5
and
m.
9.
Perhaps
this
new

Controller
was
a
descendant
of
the
Henry
Gisors
who
was
Sheriff
of
London
in
1328.

[\[127](#)

]It
was
once
a
fashion
to
ascribe
his
misfortunes
to
the
part
he
was
supposed
to
have
taken
with
respect
to
a
quarrel
in
1384
between
the
court
party
and
the

citizens
of
London
regarding
John
of
Northampton,
who
had
been
Mayor
in
1382.
There
is
no
evidence
whatever
to
shew
that
Chaucer
had
anything
to
do
with
it,
beyond
an
unauthorised
and
perhaps
false
interpretation
of
certain
obscure
passages
in
a
piece
called
*The
Testament
of
Love*,
which

(as
is
now
known)
he
certainly
did
not
write!

[\[128](#)
]Issue
Roll,
Easter,
10
Ric.
II.

[\[129](#)
]Issue
Rolls,
Easter,
10
Ric.
II.;
Mich.
and
Easter,
11
Ric.
II.

[\[130](#)
]Rot.
Pat.,
11
Ric.
II.,
p.
2.
m.
1.
(G.)
Nicolas
remarks
that
a
John

Scalby,
of
Scarborough
in
Yorkshire,
was
one
of
the
persons
of
that
town
who
were
excepted
from
the
king's
pardon
for
insurrection
in
October,
1382;
Rot.
Parl.
vol.
iii.
p.
136.
(Scalby
is
the
name
of
a
village
near
Scarborough.)

[\[131](#)

]Cf.

'at

Eltham

or

at

Shene';

Leg.
Good
Women,
497;
but
this
passage
is
of
an
earlier
date.

[\[132](#)

]Rot.
Pat.,
13
Ric.
II.,
p.
1.
m.
30.
(G.)

[\[133](#)

]The
Athenæum,
Jan.
28,
1888;
p.
116;
Trial-
Forewords,
p.
133.

[\[134](#)

]Originalia,
13
Ric.
II.,
m.
30;
Trial-
Forewords,

p.
133.

[\[135\]](#)

]The
Athenæum,
Feb.
7,
1874;
p.
196.

[\[136\]](#)

]Collinson,
Hist.
of
Somersetshire,
iii.
54-74;
The
Athenæum,
Nov.
20,
1886,
p.
672;
Life-
Records
(Chaucer
Soc.),
p.
117.

[\[137\]](#)

]Rot.
Pat.,
14
Ric.
II.,
m.
33;
Issue
Roll,
Easter,
13
Ric.
II.
(G.);

Trial-
Forewords,
p.
133.

[\[138](#)

]The
Athenæum,
Feb.
7
and
14,
1874,
pp.
196,
227;
Life-
Records
(Ch.
Soc.),
p.
5.

[\[139](#)

]Rot.
Pat.,
14
Ric.
II.,
p.
2.
m.
24:
'quem
dilectus
serviens
noster
Galfridus
Chaucer
clericus
operationum
nostrarum
sub
se
deputavit';
&c.
'Clericus'
is

here
literal;
'clerk'
of
the
works.

[\[140\]](#)
]Afterwards
Sheriff
of
London,
viz.
in
1417-8
(Fabyan).

[\[141\]](#)
]Archæologia,
vol.
xxxiv.
45.

[\[142\]](#)
]Rot.
Pat.,
15
Ric.
II.,
p.
1.
m.
27;
see
Godwin,
Life
of
Chaucer,
iv.
67.

[\[143\]](#)
]Issue
Rolls,
Mich.
and
Easter,
15

Ric.
II.;
and
Easter,
16
Ric.
II.

[\[144](#)

]Rot.

Pat.,

17

Ric.

II.,

pt.

2.

m.

35;

printed

in

full

in

Godwin's

Life

of

Chaucer,

and

again

in

Furnivall's

Trial-

Forewords

to

the

Minor

Poems,

p.

26.

[\[145](#)

]Issue

Roll,

Mich.,

18

Ric.

II.;

see

Nicolas,

Note
U.

[\[146](#)

]Issue
Rolls,
Mich.
and
Easter,
18
Ric.
II.,
and
Mich.,
19
Ric.
II.;
see
Nicolas,
Notes
U,
V,
and
W.

[\[147](#)

]Rot.
Claus.,
19
Ric.
II.
m.
8
d.

[\[148](#)

]Issue
Roll,
Mich.,
21
Ric.
II.
See
Nicolas,
Note
X.

[\[149\]](#)

]Issue
Roll,
Mich.,
21
Ric.
II.
See
Nicolas,
Note
X.

[\[150\]](#)

]The
Athenæum,
Sept.
13,
1879;
p.
338.

[\[151\]](#)

]Rot.
Pat.,
21
Ric.
II.,
p.
3.
m.
26.
(G.)

[\[152\]](#)

]Issue
Roll,
Easter,
21
Ric.
II.
See
Nicolas,
Note
Y.

[\[153\]](#)

]The
Athenæum,

Jan.
28,
1888;
p.
116.

[\[154\]](#)

]Rot.
Pat.,
22
Ric.
I.,
p.
1.
m.
8.
(G.)

[\[155\]](#)

]Issue
Roll,
Mich.,
22
Ric.
II.;
see
Nicolas,
Note
Z.

[\[156\]](#)

]Rot.
Pat.,
1
Hen.
IV.,
p.
1.
m.
18;
and
p.
5.
m.
12.
(G.)

[\[157\]](#)

]See
Issue
Roll,
Easter,
1
Hen.
IV.;
in
Nicolas,
Note
BB.

[\[158\]](#)

]Godwin,
Life
of
Chaucer,
iv.
365,
where
the
document
is
printed;
Hist.
MSS.
Commission,
i.
95.

[\[159\]](#)

]Issue
Roll,
Mich.,
1
Hen
IV.;
see
Nicolas,
Note
AA.

[\[160\]](#)

]Issue
Roll,
Easter,
1

Hen.
IV.;
see
Nicolas,
Note
BB.

[\[161\]](#)
]Stowe's
Survey
of
London,
ed.
Thoms,
p.
171;
Nicolas,
Life
of
Chaucer.

[\[162\]](#)
]Rot.
Pat.,
1
Hen.
IV.,
p.
1.
m.
10.

[\[163\]](#)
]Rot.
Pat.,
4
Hen.
IV.,
m.
19;
Rot.
Parl.
iv.
178
b.

[\[164\]](#)
]Rot.

Pat.,
12
Hen.
IV.,
m.
34.

[\[165\]](#)

]Rot.
Norman.,
5
Hen.
V.,
m.
7;
ed.
1835,
p.
284.

[\[166\]](#)

]Rot.
Parl.
vol.
iv.
p.
35.

[\[167\]](#)

]Rot.
Pat.,
12
Hen.
IV.,
m.
7.

[\[168\]](#)

]It
actually
begins
by
quoting
two
lines
from
the
Knights

Tale,
A
1785-6;
so
it
is
later
than
1386.
There
is
at
least
one
non-
Chaucerian
rime,
viz.
at
l.
61,
where
gren-
e
(dissyllabic
in
Chaucer)
rimes
with
the
pp.
been.
See
p.
30
below.

[\[169](#)
[\]](#)The
seal
has
lately
been
re-
examined
by
experts,
after

application
to
the
Record
Office
by
Dr.
Furnivall.
See
Archæologia,
xxxiv.
42,
where
an
engraving
of
the
seal
is
(inexactly)
given,
and
the
deed
is
printed
at
length.

[\[170\]](#)
]Collinson,
Hist.
of
Somersetshire,
iii.
54-74;
Life-
Records,
p.
117.

[\[171\]](#)
]MS.
in
Lincoln
College,
p.
377,

quoted
in
Chalmers'
English
Poets,
vol.
i.
p.
x;
Letter
by
Prof.
Hales
to
the
Athenæum,
Mar.
31,
1888;
Hales,
Folia
Litteraria,
p.
109;
Lounsbury,
Studies,
i.
108.

[\[172](#)

]So
says
Nicolas;
'evidently'
means
that
such
is
the
most
likely
explanation.
The
O.
F.
roe
(Lat.
rota)

means
'a
wheel';
and
roet
is
its
diminutive.

[\[173](#)

]She
is
described
as
'the
most
renowned
Lady
Katherine
de
Roelt
[error
for
Roet
or
Roett]
deceased,
late
Duchess
of
Lancaster,'
and
as
having
had
'divers
inheritances
in
the
county
of
Hainault,'
in
Rot.
Pat.,
13
Hen.
IV.,

p.
1.
m.
35;
see
Rymer's
Fœdera,
viii.
704,
and
the
Account
of
the
Swynford
family
in
the
Excerpta
Historica,
p.
158.
Nicolas,
Note
CC.

[\[174\]](#)

]This
seems
to
be
the
sole
trace
of
Sir
Payne
Roet's
existence.

[\[175\]](#)

]The
Testament
of
Love
was
greatly
relied

upon
by
Godwin
and
others.
They
thence
inferred
that
Chaucer
was
mixed
up
with
the
dispute
as
to
the
appointment
of
John
of
Northampton
to
the
mayoralty
of
London
in
1382;
that
he
was
imprisoned;
that
he
fled
to
Zealand;
that
he
was
in
exile
for
two
years;

that,
on
his
return,
he
was
sent
to
the
Tower
for
three
years,
and
not
released
till
1389;
with
more
rubbish
of
the
same
sort.
However,
it
so
happens
that
Chaucer
did
not
write
this
piece
(see
p.
35,
note
4).
More
than
this,
I
have
lately
discovered

that
the
initial
letters
of
the
chapters
form
an
acrostic,
which
reads
thus:
Margaret
of
virtw,
have
merci
on
tsknvi.
The
last
word
may
be
an
anagram
for
Kitsvn,
i.
e.
Kitson;
it
is
certainly
not
an
anagram
for
Chaucer.
See
my
letter
in
The
Academy,
Mar.
11,

1893,
p.
222.

[\[176](#)

]Sir

H.

Nicolas

says

that

some

have

inferred

that

Chaucer

was

living

near

Oxford

in

1391,

and

refers

to

Ast.

prol.

7,

which

mentions

‘oure

orizonte.’

We

are

not

justified

in

drawing

such

an

inference.

[\[177](#)

]Prof.

Lounsbury

includes

H.

F.

995,

where
the
poet
declines
to
be
taught
astronomy
(under
the
most
uncomfortable
circumstances)
because
he
is
'too
old.'
Any
man
of
thirty
(or
less)
might
have
said
the
same;
the
passage
tells
us
nothing
at
all.

[\[178](#)
]Sir
H.
Nicolas
says
that,
in
L.
G.
W.
189,

he
alludes
to
his
poem
called
The
Flower
and
the
Leaf.
But
that
poem
is
not
his,
though
its
title
was
doubtless
suggested
by
the
expressions
which
Chaucer
there
uses

[\[179\]](#)

]Mr.
Wright
printed
his
text
from
MS.
Reg.
D.
vi.
Dr.
Furnivall
gives
these
passages
from

MS.
Harl.
4866,
in
his
edition
of
Hoccleve's
Minor
Poems,
p.
xxxi.
I
give
a
corrected
text,
due
to
a
collation
of
these
copies,
with
very
slight
alterations.

[\[180\]](#)
]Or,
and
lerned
lyte
or
naught
(MS.
Harl.
4866).

[\[181\]](#)
]So
Harl.;
Reg.
Of
rethoryk
fro
vs;

to
Tullius.

[\[182\]](#)
]Both
MSS.
have
hyer
(=
higher);
an
obvious
error
for
heyr
(=
heir).

[\[183\]](#)
]I
think
not;
it
is
too
short.
I
take
it
to
be
a
small
pen-
knife
in
a
sheath;
useful
for
making
erasures.
So
Todd,
Illustrations
of
Chaucer,
s.

v.
Anelace;
Fairholt,
on
Costume
in
England,
s.
v.
Knives.

[\[P.
95:
l.
47.\]](#)Insert
a
comma
after
'oughte'

[\[P.
98:
l.
114.\]](#)Omit
the
comma
at
the
end
of
the
line.

[\[P.
123:
l.
705.\]](#)It
would
be
better
to
read
'Withoute.'
The
scansion
then
is:

Without
| e
fabl'
| I
wol
|
descryve.

[\[P.
126:
l.
793.\]](#)Delete
the
comma
at
the
end
of
the
line.

[\[P.
127:
l.
806.\]](#)Delete
the
comma
at
the
end
of
the
line.

[\[P.
135:
l.
997.\]](#)*For*
shall
read
shal

[\[P.
136:
ll.
1015-6.\]](#)Improve
the
punctuation

thus:—

As
whyt
as
lilie
or
rose
in
rys

Hir
face,
gentil
and
tretys.

[\[P.
136:
l.
1021.\]](#)Delete
the
comma
after
'yelowe'

[\[P.
141:
l.
1154.\]](#)Delete
the
comma
after
'seide'

[\[P.
168:
l.
1962.\]](#)*For*
Bu
-if
read
But-
if

[\[P.
176:
l.](#)

[2456.](#)]For
joy
read
Ioy

[\[P.
201:
L
4035.\]](#)For
the
comma
substitute
a
semicolon.

[\[P.
249:
L
7087.\]](#)For
echerye
read
trecherye

[\[P.
253:
L
7324.\]](#)For
weary
read
wery

[\[P.
255:
L
7437.\]](#)Supply
a
comma
at
the
end
of
the
line.

[\[P.
258:
L
7665.\]](#)Insert

a
comma
after
'helle'

[\[P.
269:
l.
145.\]](#)The
stop
at
the
end
should
be
a
comma.

[\[P.
278:
l.
49.\]](#)*For*
aud
read
and

[\[P.
282:
l.
145.\]](#)*For*
Aud
read
And

[\[P.
301:
l.
716.\]](#)The
comma
should
perhaps
be
a
semicolon
or
a
full
stop.

[\[P.
313:
l.
1069.\]](#)For
'Antilegius,'
a
better
form
would
be
'Antilogus,'
a
French
form
of
Antilochus.

[\[P.
326:
l.
74.\]](#)Perhaps
'let'
should
be
'lete'

[\[P.
330:
l.
206.\]](#)*For*
folke
read
folk

[\[P.
338:
l.
91.\]](#)*For*
Aud
read
And

[\[P.
340:
l.
133.\]](#)*For*
the

read
thee

[\[P.
362:
l.
76.\]](#)The
final
stop
should
be
a
comma.

[\[P.
374:
ll.
243,
248.\]](#)*For*
desteny
and
ful
better
forms
are
destinee
and
fulle

[\[P.
377:
l.
328.\]](#)*For*
furlong
wey
read
furlong-
wey

[\[1
\]](#)It
is
not
very
likely
that
he
ever

finished
his
translation,
when
we
consider
his
frequent
habit
of
leaving
his
works
incomplete,
and
the
enormous
length
of
the
French
text
(22074
lines
in
Méon's
edition).

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

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

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

[\[1](#)
]Courtepy
rimes
with
sobrely;
Cant.
Ta.
prol.
289.

[\[2](#)
]As

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

[\[3](#)
[\]Enemy](#)
rimes
with
I,
Cant.
Ta.
A
1643,
royally,
id.
1793;
&c.

[\[1](#)
[\]As](#)
it
is
the
natural
instinct
of
many
critics
to
claim
for
themselves
even
small
discoveries,
I
note
that

this
paragraph
was
written
in
July,
1891,
and
that
the
curious,
but
not
very
important
fact
above
announced,
was
first
noticed
by
me
some
three
months
previously.

[\[2](#)
]The
calculation
is
as
follows.
A
quire
of
16
pages,
at
24
lines
a
page,
contains
384
lines.
Three

such
quires
contain
about
1152
lines,
which,
added
to
5810
(in
A
and
B),
bring
us
to
l.
6962
(say,
6964).
In
the
fourth
quire,
if
A,
B,
C,
&c.,
be
successive
pages,
these
pages
contained
the
lines
following.
A,
6965-6988;
B,
6989-7012;
C,
7013-36;
D,
7037-60;
E,

7061-84;
F,
7085-7108;
G
(25
lines),
7109-33;
H
(25
lines),
7134-7158;
I
(25
lines),
7159-7183;
K
(25
lines),
7184-7208;
L,
7209-32;
M,
7233-56;
N,
7257-80;
O,
7281-7304;
P,
7305-28;
Q,
7329-52.

[\[1](#)
[\]I](#)
have
been
greatly
assisted
in
this
matter
by
D.
Donaldson,
Esq.,
who
gave
me

some
beautifully
executed
photographic
copies
of
three
pages
of
the
MS.,
which
I
have
shewn
to
many
friends,
including
Mr.
Bond
and
Mr
Thompson
at
the
British
Museum.

[\[1](#)
]The
allusion
to
prince
Edward,
'son
of
the
lord
of
Windsor'
(see
note
to
l.
1250),
is
not

in
all
the
copies;
so
it
may
have
been
added
afterwards.
Edward
I.
was
not
born
till
1239.

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

[\[1](#)
]The
Legend
of
Good

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

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

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

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

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

[\[1\]](#)
]In
Lydgate's
Lyfe
of
St.

Albon,
ed.
Hortsmann,
l.
15,
this
line
appears
in
the
more
melodious
form—‘The
golden
trumpet
of
the
House
of
Fame.’

[\[1](#)
]Hoccleve’s
poem
entitled
‘Moder
of
God’
is
erroneously
attributed
to
Chaucer
in
two
Scottish
copies
(Arch.
Seld.
B
24,
and
Edinb.
18.
2.
8).
But
it

occurs
among
16
poems,
all
by
Hoccleve,
in
a
MS.
in
the
collection
of
the
late
Sir
Thos.
Phillipps,
as
already
noted
in
§ 1
above.
A
few
of
these
poems
(*not*
including
the
'Moder
of
God')
were
printed
from
this
MS.
in
the
edition
of
some
of
'Occeleve's

Poems'
by
G.
Mason,
in
1796.

[\[1](#)
]Printed
'Six
couplets';
clearly
a
slip
of
the
pen.

[\[2](#)
]They
are
printed
in
full
below,
on
p.
46.

[\[1](#)
]i.
e.
the
Parliament
of
Foules.

[\[2](#)
]La
Belle
Dame
sans
Merci,
a
poem
translated
from
the

French
originally
written
by
'Maister
Aleyn,'
chief
secretary
to
the
King
of
France.
Certainly
not
by
Chaucer;
for
Alain
Chartier,
the
author
of
the
original
French
poem,
was
only
about
four
years
old
when
Chaucer
died.
Moreover,
it
is
now
known
that
the
author
of
the
English
poem

was
Sir
Richard
Ros.
See
p.
35,
note
2.

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

[\[4](#)
]Both
in
the
small
quarto
volume
described
above,
p.
27.

[\[1](#)
]Speght
added
three
more
pieces,
but
they
are
also
found
in

ed.
1550
and
ed.
1542,
at
the
end
of
the
Table
of
Contents;
see
below,
p.
45,
nos.
66-8.

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

[\[2\]](#)
]I
have
often
made
use
of
a

handy
edition
with
the
following
titlepage:
'The
Poetical
Works
of
Geoffrey
Chaucer,
with
an
Essay
on
his
Language
and
Versification
and
an
Introductory
Discourse,
together
with
Notes
and
a
Glossary.
By
Thomas
Tyrwhitt.
London,
Edward
Moxon,
Dover
Street,
1855.'
I
cannot
but
think
that
this
title-
page
may

have
mised
others,
as
it
for
a
long
time
mised
myself.
As
a
fact,
Tyrwhitt
never
edited
anything
beyond
the
Canterbury
Tales,
though
he
has
left
us
some
useful
notes
upon
the
Minor
Poems,
and
his
Glossary
covers
the
whole
ground.
The
Minor
Poems
in
this
edition
are

merely
reprinted
from
the
black-
letter
editions.

[\[1](#)
]Probably
copies
slightly
differ.
The
book
described
by
me
is
a
copy
in
my
own
possession,
somewhat
torn
at
the
beginning,
and
imperfect
at
the
end.
But
the
three
missing
leaves
only
refer
to
Lydgate's
Storie
of
Thebes.

[\[2\]](#)
I
print
in
italics
the
names
of
the
pieces
which
I
reject
as
spurious.
In
the
case
of
The
Romaunt
of
the
Rose,
the
first
1705
lines
are
genuine;
but
the
rest,
which
is
spurious,
is
more
than
three-
fourths
of
the
whole.
See
p.
1
above.

[3
]I.
e.
the
folios
are
misnumbered.
Piece
8
begins
with
fol.
ccxluiii,
which
is
followed
by
ccxlvi
(*sic*),
ccxli
(*sic*),
ccxli
(*repeated*),
ccxlii,
and
ccxliii;
which
brings
us
to
'ccxluiii'
over
again.

[1
]Marked
Fol.
cclxxvi
by
mistake.

[2
]Nos.
28-30
are
in
no

previous
edition.

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

[\[1](#)
]Miscalled
Fol.
cccxxxix.
Also,
the
next
folio
is
called
cccxlviij.,
after
which
follows
cccxlx.,
and
so
on.

[\[2](#)
]In
the
Preface
to
Morris's
Chaucer,
p.

x,
we
are
told
that
the
editor
took
his
copy
of
this
poem
from
Thynne's
edition
of
1532.
This
is
an
oversight;
for
it
does
not
occur
there;
Stowe's
edition
is
meant.

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

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

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

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

[4
]It
runs
thus:—‘Quod
loue,
I
shall
tel
thee,
this
lesson
to
learne,
myne
owne
true
seruaunte,
the
noble
Philosophicall
Poete
in
Englishe,
which
euermore
hym
busieth
&
trauaileth
right
sore,
my
name
to
encrease,
wherefore
all
that
willen
me
good,
owe
to
doe
him
worship
and
reuerence

both;
truly
his
better
ne
his
pere,
in
schole
of
my
rules,
coud
I
neuer
finde:
He,
quod
she,
in
a
treatise
that
he
made
of
my
seruaunt
Troilus,
hath
this
matter
touched,
&
at
the
full
this
question
[*of
predestination*]
assoiled.
Certainly
his
noble
saiyngs
can
I

not
amend;
in
goodness
of
gentil
manlich
spech,
without
any
maner
of
nicitie
of
starieres
(*sic*)
imaginacion,
in
wit
and
in
good
reason
of
sentence,
he
passeth
al
other
makers';
ed.
1561.
(Read
storieres,
story-
writer's.)

[1
]Hoccleve
appeals
to
St.
Margaret,
in
his
Letter
of
Cupid,

st.
6
from
the
end.
Lydgate
wrote
'the
Lyfe
of
St.
Margarete.'
I
have
a
strong
feeling
that
the
poem
is
one
of
Lydgate's.
Lines
24-26
seem
to
be
imitated
from
Chaucer's
Legend
of
Good
Women,
ll.
197-9.

[\[1](#)
[\]](#)I
leave
this
sentence
as
I
wrote
it

in
1888;
shortly
afterwards,
the
attribution
of
no.
57
to
Chaucer
received
confirmation
from
a
note
in
the
Phillipps
MS.
See
p.
75.

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

[\[1\]](#)
]I.e.
Joan
of

Navarre,
who
was
married
to
Henry
IV
in
1403.

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

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

[\[1\]](#)
]It
is
much

to
be
regretted
that
Prof.
Morley,
in
his
new
edition
of
his
English
Writers,
still
clings
to
the
notion
of
'the
Court
of
Love'
being
Chaucer's.
It
is
sufficient
to
say
that,
after
1385,
Chaucer's
poems
are
of
a
far
higher
order,
especially
as
regards
correctness
of
idiom

and
rhythm.
Our
knowledge
of
the
history
of
the
English
language
has
made
some
advance
of
late
years,
and
it
is
no
longer
possible
to
ignore
all
the
results
of
linguistic
criticism.

[\[1](#)
[\]](#)A
great
peculiarity
of
this
poem
is
the
astonishing
length
of
the
sentences.
Many

of
them
run
to
fifty
lines
or
more.
As
to
the
MS.,
see
Thynne's
*Animad-
versions*,
ed.
Furnivall,
1875,
p.
30.
A
second
MS.
is
now
in
the
British
Museum
(Addit.
10303),
also
written
about
1550.

[\[2](#)
]The
authoress
had
an
eye
for
colour,
and
some
knowledge,

one
would
think,
of
heraldry.
There
is
a
tinsel-
like
glitter
about
this
poem
which
gives
it a
flashes
attractiveness,
in
striking
contrast
to
the
easy
grace
of
Chaucer's
workmanship.
In
the
same
way,
the
authoress
of
'The
Assembly
of
Ladies'
describes
the
colours
of
the
dresses
of
the

characters,
and,
like
the
authoress
of
'The
Flower
and
the
Leaf,'
quotes
occasional
scraps
of
French.

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

[\[1](#)
[\]](#)It
is
so
termed
in
a
table
of
contents
in
MS.
Trin.
Coll.
Cam.
R.

3.
15,
which
(as
noted
on
p.
45)
contains
all
three
of
the
pieces
here
numbered
66,
67,
and
68.

[\[1](#)
]The
copy
of
no.
XXI.
in
MS.
Fairfax
16
has
not
been
printed.
I
made
a
transcript
of
it
myself.
There
is
another
unprinted
copy
in

MS.
Harl.
7578.
I
also
copied
out
nos.
XII.,
XXII.,
XXIII.

[\[1](#)
]Called
'Cm.'
in
the
footnotes
to
vol.
iv.

[\[1](#)
]There
are
two
copies
in
MS.
P.;
they
may
be
called
P
1
and
P
2.

[\[2](#)
]I
make
but
little
use
of
the

copies
in
the
second
group.

[\[1\]](#)
]Two
copies;
may
be
called
T
1
and
T
2.

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

[\[3\]](#)
]Two
copies;
P
1
and
P
2.

[\[1\]](#)
]Also
a
Balade,
beginning
'Victorious

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

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

48,
57.

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

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

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

[\[1\]](#)
]It
is

also
twice
attributed
to
Chaucer
in
MS.
P.

[\[2](#)
]I
follow
the
account
in
Morley's
*English
Writers*,
1867,
ii.
204;
the
name
is
there
given
as
de
Guileville;
but
M.
Paul
Meyer
writes
De
Deguilleville.

[\[3](#)
]Morley
says
1330;
a
note
in
the
Camb.
MS.
Ff.

6,
30
says
1331.

[\[4](#)
]Edited
by
Mr.
W.
Aldis
Wright
for
the
Roxburghe
Club
in
1869;
see
p.
164
of
that
edition.
And
see
a
note
in
Warton's
Hist.
Eng.
Poetry,
ed.
Hazlitt,
1871,
vol.
iii.
p.
67.

[\[1](#)
]See
Furnivall's
Trial
Forewords,
pp.
13-15,

and
p.
100,
for
further
information.

[\[2](#)
]The
initial
E
stands
for
et.
See
next
note.

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

[\[1](#)
]Chaucer
speaks
of
writing
compleintes;
Cant.

Ta.
11260
(F.
948).

[\[2](#)
]Cf.
'this
eight
yere';
Book
of
the
Duchesse,
37.

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

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

it
about
1370-1372.

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

[\[1](#)
]Most
of
the
passages
which
he
quotes
are
not
extant
in
the
English
version
of
the
Romaunt.
Where
we
can
institute
a
comparison
between
that
version

and
the
Book
of
the
Duchess,
the
passages
are
differently
worded.
Cf.
B.
Duch.
420,
with
R.
Rose,
1393.

[\[1](#)
[\]i.](#)
e.
y-
treted,
treated.

[\[1](#)
[\]See](#)
l.
647.
The
royal
tercel
eagle
is,
then,
Richard
II;
and
the
formel
eagle
is
Queen
Anne;
the
other

two
tercel
eagles
were
her
other
two
suitors.
See
Froissart,
bk.
ii.
c.
86.

[\[2\]](#)
]Rather,
1382.
Ch.
could
not
have
foretold
a
year's
delay.

[\[3\]](#)
]It
is
quite
impossible
that
the
poem
can
refer,
as
some
say,
to
the
marriage
of
John
of
Gaunt
in

1359,
or
even
to
that
of
de
Coucy
in
1364;
see
Furnivall's
Trial
Forewords,
p.
70.
It
is
plainly
much
later
than
the
Book
of
the
Duchess,
as
the
internal
evidence
inconstestably
shews.

[4
]I
leave
the
remarks
upon
this
poem
as
I
first
wrote
them
in

1888.
Very
soon
afterwards,
Dr.
Furnivall
actually
found
the
ascription
of
the
poem
to
Chaucer
in
MS.
Phillipps
9053.
I
think
this
proves
that
I
know
how
to
estimate
internal
evidence
aright.
MS.
Phillips
9053
also
completes
the
poem,
by
contributing
an
additional
stanza,
which,
in
MS.
Harl.

78,
has
been
torn
away.

[\[1](#)
]mix.

[\[2](#)
]fleeces.

[\[3](#)
]hushed,
silent.

[\[4](#)
]rewards.

[\[5](#)
]shed.

[\[6](#)
]dug.

[\[7](#)
]lumps.

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

[\[2](#)
]The
critics
who
brush
aside

such
a
statement
as
this
should
learn
to
look
at
MSS.
for
themselves.
The
make-
up
of
this
MS.
shews
that
it
is
essentially
a
Chaucer-
Lydgate
MS.;
and
Merciless
Beautee
is
not
Lydgate's.
To
weigh
the
evidence
of
a
MS.,
it
must
be
personally
inspected
by
such

as
have
had
some
experience.

[\[1](#)
]Middle-
English
roundels
are
very
scarce.
I
know
of
one
by
Hoccleve,
printed
by
Mason
in
1796,
and
reprinted
in
Todd's
Illustrations,
p.
372;
and
there
is
a
poor
one
by
Lydgate,
in
Halliwell's
edition
of
his
Minor
Poems,
p.
10.

Two
more
(one
being
by
Lydgate)
are
given
in
Ritson,
Anc.
Songs,
i.
128,
129.

[\[2](#)
]I
do
not
think,
as
some
have
guessed,
that
'Tregentil
Chaucer'
means
'Tres
gentil
Chaucer.'
Those
who
think
so
had
better
look
at
the
MS.
I
see
no
sense
in
it;

nor
do
I
know
why
tres
should
be
spelt
tre.

[1
]A
similar
note
was
made
in
MS.
Cotton,
Otho.
A.
xviii.,
now
destroyed.
Todd
printed
the
poem
from
this
MS.
in
his
Illustrations
of
Chaucer,
p.
131;
it
belongs
to
the
'first
group.'

[\[2\]](#)
]high
head.

[\[3\]](#)
]admonishes.

[\[4\]](#)
]weighed
down.

[\[1\]](#)
]The
poem
must
have
been
written
not
many
years
before
1413,
the
date
of
the
accession
of
Henry
V.
In
1405,
the
ages
of
the
princes
were
17,
16,
15,
and
14
respectively.
Shirley's
title
to

the
poem
was
evidently
written
after
1415,
as
John
was
not
created
Duke
of
Bedford
until
that
year.

[\[2](#)
]See
Furnivall's
edition
of
Borde's
Introduction
of
Knowledge,
E.
E.
T.
S.,
1870.
At
p.
31
of
the
Forewords,
the
editor
says
there
is
no
evidence
for
attributing

‘Scoggins
Iests’
to
Borde.

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

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

[1
]It
would
be
decent,
on
the
part
of
such
critics
as
do
not
examine
the
MSS.,
to
speak
of
my
opinions
in
a

less
contemptuous
tone.

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

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

[\[3.](#)
]Th.
some
sweuen;
but
the

pl.
is
required.

[\[4.](#)
]Th.
that
false
ne
bene.

[\[5.](#)
]Th.
apparaunt.

[\[6.](#)
]Th.
warraunt.

[\[12.](#)
]Th.
els;
om.
a.

[\[13.](#)
[14.](#)
]Th.
fal,
cal;
fole.

[\[23.](#)
]Th.
folke;
went.

[\[25.](#)
]Th.
slepte.

[\[26.](#)
]Th.
suche.

[\[27.](#)
]Th.
lyked;
wele.

[\[28.\]](#)

]Th.
dele.

[\[29.\]](#)

]Th.
afterwarde
befal.

[\[30.\]](#)

]Th.
dreme;
tel;
al.

[\[31.\]](#)

]Th.
Nowe;
dreme.

[\[35.\]](#)

]Th.
there.

[\[37.\]](#)

]Th.
Howe;
om.
that
and
the.

[\[38.\]](#)

]Th.
hatte;
read
hote.

[\[39.\]](#)

]Ed.
1550,
Romaunte.

[\[40.\]](#)

]Th.
arte.

[\[42.\]](#)

]Th.

graunt
me
in;
omit
me.

[\[46.\]](#)
]Th.
to
be;
G.
torn.

[\[47.\]](#)
]Th.
G.
ought.

[\[49.\]](#)
]G.
Th.
thought.

[\[55.\]](#)
]G.
Th.
bene.

[\[56.\]](#)
]G.
Th.
wrene.

[\[59.\]](#)
]G.
erth.
G.
Th.
proude.

[\[61.\]](#)
]G.
Th.
forgette.

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

had;
sette.

[\[66.\]](#)
]G.
Th.
had.

[\[72.\]](#)
]G.
so;
Th.
ful.

[\[73.\]](#)
]Th.
grylle;
G.
gryl.

[\[73.\]](#)
[\[74.\]](#)
]G.
Th.
sight,
bright.

[\[76.\]](#)
]Th.
herte;
G.
hertis.
G.
sich.

[\[80.\]](#)
]G.
om.
a.

[\[81.\]](#)
]G.
om.
the.

[\[82.\]](#)
]Th.
yonge;

G.
yong

[\[84.\]](#)
]Th.
sauorous;
G.
sauerous.

[\[85.\]](#)
]Th.
his
herte;
G.
the
hert.

[\[89.\]](#)
]G.
blesful;
Th.
blysful.

[\[91.\]](#)
]G.
affraieth;
Th.
affirmeth.
G.
Th.
al.

[\[96.\]](#)
]G.
wisshe;
hondis.

[\[97.\]](#)
]Th.
nedyl.
G.
droughe;
Th.
drowe.

[\[98.\]](#)
]Th.
aguyler;

G.
Aguler.
G.
ynoughe;
Th.
ynowe.

[\[101.\]](#)
]Th.
sowne;
G.
song.

[\[102.\]](#)
]Th.
on;
G.
in.
Both
buskes.

[\[103.\]](#)
]G.
om.
the.
G.
swete;
Th.
lefe.

[\[107.\]](#)
]Th.
That;
G.
They.
G.
om.
a.

[\[109.\]](#)
]Th.
Iolyfe;
G.
Ioly.

[\[110.\]](#)
]*Both*

gan
I.

[\[111.\]](#)
]G.
herd;
fast.

[\[113.\]](#)
]Both
ryuere.

[\[114.\]](#)
]Both
nere.

[\[121.\]](#)
]Perhaps
om.
that.

[\[123.\]](#)
[4.](#)
]G.
Th.
ryuere,
clere.

[\[126.\]](#)
]Th.
botome
ypaued.

[\[132.\]](#)
]G.
walk
thorough.

[\[138.\]](#)
]G.
Th.
Enclosed
was;
see
l.
1652.

[\[139.\]](#)
]Th.

hye;
G.
high.

[\[142.\]](#)
]G.
the
ymages
and
the
peyntures;
Th.
the
ymages
and
peyntures.

[\[146.\]](#)
]G.
haue
in;
Th.
om.
in.

[\[147.\]](#)
]Th.
Amydde;
G.
Amyd.

[\[149.\]](#)
]*Both*
mynoresse;
French,
moverresse.

[\[154.\]](#)
]*Both*
wode.

[\[155.\]](#)
]G.
om.
Y-.

[\[160.\]](#)
]Th.

ywriþen;
G.
wriþen.

[\[163.](#)

]G.
om.
faſte.

[\[165.](#)

[6.](#)

]Both
Felony,
Vil(l)any.

[\[167.](#)

]Th.
Yelepẽd;
G.
Clepĩd.
Both
fonde.

[\[168.](#)

]G.
wal;
Th.
wall.
Both
honde.

[\[174.](#)

]Both
outragious.

[\[176.](#)

]Th.
ſuche
an
ymage.

[\[184.](#)

]G.
gret
treſouris;
Th.
gret
treasours.

G.
leyne;
Th.
layne.

[\[185.\]](#)

]G.
om.
she.

[\[188.\]](#)

]Th.
couetous;
G.
coueitise.

[\[189.\]](#)

]G.
om.
she.
Th.
for;
G.
that.

[\[196.\]](#)

]Both
myscoueiting.

[\[198.\]](#)

]Both
om.
that.

[\[203.\]](#)

]Both
wode.

[\[204.\]](#)

]Both
gode.

[\[208.\]](#)

]Both
fast.

[\[212.\]](#)

]Th.
any;

G.
ony.

[\[214.\]](#)
]Both
semed
to
haue.

[\[219.\]](#)
]G.
porely;
Th.
poorely.

[\[220.\]](#)
]Both
courtpy

[\[224.\]](#)
]Th.
mantel;
G.
mantyl.
Both
fast.

[\[234.\]](#)
]Th.
ilke;
G.
ilk.

[\[239.\]](#)
]Th.
helde;
G.
hilde.

[\[240.\]](#)
]Both
om.
doun.

[\[241.\]](#)
[2.](#)
]Th.
stronge,

longe;
G.
strong,
long.

[\[241,
2.](#)

]Th.
stronge,
longe;
G.
strong,
long.

[\[245,
6.](#)

]Both
entent,
went.

[\[248.](#)

]Both
peynted.

[\[249,
250.](#)

]Both
in
hir
herte.
G.
farede,
herede;
Th.
ferde,
herde.

[\[255.](#)

]Perhaps
read
On
...
to
falle.

[\[256.](#)

]Both

om.
ful.

[\[259.\]](#)
]Th.
shamful;
G.
shynful.

[\[261.\]](#)
]Both
or
by
his
prowesse.

[\[264.\]](#)
]Th.
chauce;
G.
change.

[\[266.\]](#)
]G.
trouth.

[\[271.\]](#)
]G.
farede;
Th.
fared.

[\[273.\]](#)
]Both
male
talent;
see
330.

[\[275.\]](#)
]G.
hath;
Th.
hate.
I
supply
wo.

[\[276.\]](#)

[\]Read](#)
melt'
th
or
melt.

[\[277.\]](#)

[\]Both](#)
so
(*for*
to-).

[\[278.\]](#)

[\]Th.](#)
people;
G.
puple.

[\[282.\]](#)

[\]Both](#)
best.

[\[291.\]](#)

[\]G.](#)
Th.
awrie.

[\[292.\]](#)

[\]G.](#)
-
thart;
Th.
-
twharte,
misprint
for
-
thwart.

[\[293.\]](#)

[\]I](#)
supply
eek.
G.
om.
a
foul.

[\[296.\]](#)

]G.
hir
eien;
Th.
her
one
eye.

[\[298.\]](#)

]Both
se.

[\[299.\]](#)

]So
Th.;
G.
fairer
or
worthier.

[\[303.\]](#)

]G.
seyn;
Th.
sene.

[\[305.\]](#)

]Both
to
haue;
read
hav-
ë.
Th.
iaundice.

[\[307.\]](#)

]I
supply
as.

[\[310.\]](#)

]Th.
yelowe;
G.
yolare.

[\[324.\]](#)

]Both
rent.

[\[334.\]](#)

]Th.
had
sene.

[\[340.\]](#)

]Th.
rechelesse.

[\[341.\]](#)

]Th.
rought.

[\[342.\]](#)

]I
supply
of.

[\[344.\]](#)

]Th.
luste;
play.

[\[349.\]](#)

]Th.
contrarie.

[\[352.\]](#)

]Th.
might.

[\[356.\]](#)

]Th.
for
hore.

[\[367.\]](#)

[\[368.\]](#)
]Th.
went,
potent.

[\[370.\]](#)

]Th.
restlesse.

[\[379.\]](#)
]Supply
er
(Kaluzza).

[\[382.\]](#)
]Both
may
neuer.

[\[387.\]](#)
]Both
frette.
Th.
shal;
G.
shalle.

[\[388.\]](#)
]Th.
al;
G.
alle.

[\[389.\]](#)
]Th.
al;
G.
alle.

[\[390.\]](#)
]Both
al.

[\[398.\]](#)
]Both
myght.

[\[401.\]](#)
]Both
withe;
pithe;
in.

[\[404.\]](#)
]Both
faire.

[\[408.\]](#)

]Th.
cappe.

[\[421.\]](#)

]Th.
symple;
G.
semely.

[\[435.\]](#)

]G.
ne
fresh;
Th.
om.
ne.

[\[436.\]](#)

]Both
to
be.

[\[442.\]](#)

]Both
ay
(*giving*
no
sense);
read
shal.

[\[444.\]](#)

]Both
grace
(*for*
face).

[\[446.\]](#)

]G.
om.
hem.

[\[448.\]](#)

]G.
om.
eek.

[\[452.\]](#)

]I
supply
that.

[\[455.\]](#)

]G.
wedir;
Th.
wether.

[\[456.\]](#)

]G.
deyd;
Th.
dyed.

[\[462.\]](#)

]Both
had.

[\[466.\]](#)

]G.
pouer.

[\[467.\]](#)

]G.
shamefast;
dispised.

[\[471.\]](#)

]G.
ony
pouere;
fedde.
Th.
yfedde.

[\[472.\]](#)

]G.
cledde;
Th.
ycredde.

[\[478.\]](#)

]Th.
were;

G.
newe.

[\[479.\]](#)
]Both
Square.

[\[480.\]](#)
]Th.
ybarred;
G.
barred.

[\[483.\]](#)
]Both
wrought.

[\[485.\]](#)
]G.
laddris;
Th.
ladders;
read
laddre;
see
523.

[\[489.\]](#)
]Both
As
was
in.

[\[492.\]](#)
]G.
yeer;
Th.
yere;
read
yerd;
see
656.

[\[494.\]](#)
]Th.
Therin;
G.
Therynne.

[\[498.\]](#)
]Both
ought.

[\[501.\]](#)
]Th.
hundred;
G.
hundreth.
Both
wolde
(*by*
confusion).

[\[503.\]](#)
]Both
be.

[\[505.\]](#)
]Both
kepe
it
fro
care;
a
false
rime.

[\[506.\]](#)
]Both
ware;
a
false
spelling.

[\[510.\]](#)
]Both
weymentyng.

[\[512.\]](#)
]Both
into.

[\[516.\]](#)
]Both
where;
read

o-
where.

[\[517.\]](#)
]Both
myght.

[\[520.\]](#)
]Both
For;
read
Ful.
G.
angwishis;
see
F.
text.

[\[532.\]](#)
]I
supply
1st
so.

[\[535.\]](#)
]G.
and
of
herknyng;
Th.
al
herkenyng.

[\[536.\]](#)
]G.
ony;
Th.
any;
read
a.

[\[537.\]](#)
]G.
om.
the.

[\[540.\]](#)
]G.

ony;
Th.
any.

[\[541.\]](#)

]I
supply
1st
as.

[\[542.\]](#)

]Both
bent.

[\[546.\]](#)

]Both
as
is
a;
omit
is
or
a.

[\[558.\]](#)

]G.
snawe;
Th.
snowe.
G.
snawed;
Th.
snowed.

[\[560.\]](#)

]G.
neded;
Th.
neden.

[\[567.\]](#)

]I
supply
in
honde.

[\[568.\]](#)

]Th.

tressour;
G.
tresour;
(*cf.*
Gawain,
1739).

[\[569.\]](#)
]Both
queyntly;
see
l.
783.

[\[570.\]](#)
]Both
fetously;
see
l.
577.

[\[583.\]](#)
]Both
but
if;
om.
if.

[\[586.\]](#)
]Both
may;
see
l.
538.

[\[587.\]](#)
[588.\]](#)
]Both
myght,
hyght.

[\[592.\]](#)
]G.
answeride;
Th.
answerde.

[\[603.\]](#)

]G.
hidre
be;
Th.
hyther
be.
Both
fette.

[\[604.\]](#)

]G.
sette;
Th.
ysette.

[\[605.\]](#)

]Both
hight.

[\[606.\]](#)

]Both
sight.

[\[617.\]](#)

]Th.
therin;
G.
therynne.

[\[623.\]](#)

]Th.
playen
in;
G.
pleyn
ynne.

[\[631.\]](#)

]Th.
Than;
G.
Thanne.

[\[645.\]](#)

[653.\]](#)
]Th.
in;

G.
Inne.

[\[654.\]](#)
]Both
thought.

[\[655.\]](#)
]Th.
byrde;
G.
bridde;
read
brid.

[\[660.\]](#)
]Both
places
(*badly*).

[\[661.\]](#)
]Both
might.

[\[668.\]](#)
]Both
That
(*for*
These).

[\[673.\]](#)
]Th.
whan;
G.
that.
Th.
herde;
G.
herd.

[\[676.\]](#)
]Both
myght.

[\[684.\]](#)
]Both
clepe.

[\[688.\]](#)

]Th.

But;

G.

For.

Both

om.

hir.

[\[699.\]](#)

]Th.

gardyn;

G.

gardyne.

[\[700.\]](#)

]G.

inne;

Th.

in.

[\[701.\]](#)

]G.

hens-;

wrought.

[\[702.\]](#)

]Both

thought.

[\[709.\]](#)

]Both

wrought.

[\[716.\]](#)

]Th.

her;

G.

their.

Th.

iargonyng;

G.

yarkonyng.

[\[718.\]](#)

]Th.

ispronge;

G.
spronge.

[\[720.\]](#)
]Th.
reuelrye;
G.
reurye;
see
French.

[\[724.\]](#)
]Th.
in;
G.
inne.

[\[728.\]](#)
]Both
sight
(*wrongly*).

[\[732.\]](#)
]Th.
faste;
G.
fast.
Both
without.

[\[739.\]](#)
]Th.
whence;
G.
whenne.
Both
might.

[\[741.\]](#)
[2.](#)
]Both
sight,
bright.

[\[743.\]](#)
]Th.
These;

G.
This.

[\[745.\]](#)
]Both
hyght.

[\[746.\]](#)
]Both
blisfull.
Th.
and
lyght;
G.
and
the
light;
see
797.

[\[749.\]](#)
]Both
add
couthe
before
make.

[\[760.\]](#)
]I
supply
ther.

[\[761.\]](#)
]Both
made
(for
make).

[\[770.\]](#)
]Th.
saylours;
G.
saillouris.

[\[773.\]](#)
]Both
hente;
I

supply
hem.

[\[776.\]](#)
]G.
damysels;
Th.
damosels.

[\[782.\]](#)
]Both
lieth.

[\[783.\]](#)
]Both
queyntly;
see
l.
569.

[\[791.\]](#)
]Both
bode;
read
bede;
see
note.

[\[798.\]](#)
]Both
pray
to
God.

[\[801.\]](#)
]I
supply
neer.

[\[806.\]](#)
]Both
it
to
me
liked.

[\[811.\]](#)
]Both

right
blythe;
om.
right.

[\[812.\]](#)
]Th.
Than;
G.
Thanne.

[\[819.\]](#)
]Th.
appel;
G.
appille.

[\[834.\]](#)
]Both
first.

[\[836.\]](#)
]Both
samette.

[\[837.\]](#)
]Both
beten
ful;
om.
ful.

[\[844.\]](#)
]Both
drury.

[\[845.\]](#)
]Th.
rosen;
G.
rosyn.

[\[848.\]](#)
]Both
gladnesse.

[\[859.\]](#)
]G.
seye;

Th.
sey
(*for*
sayn).

[\[860.\]](#)
]G.
pleye;
Th.
pley
(*for*
pleyn).

[\[861.\]](#)
]Both
Bent.

[\[863.\]](#)
]Both
laugheden.

[\[865.\]](#)
]Both
I
wot
not
what
of
hir
nose
I
shal
descryve
(*eleven*
syllables).

[\[869.\]](#)
]Th.
orfrayes.

[\[870.\]](#)
]Th.
whiche;
G.
which.
Th.
sene;

G.
seyen.

[\[873.\]](#)
]Th.
samyte;
G.
samet.

[\[875.\]](#)
[6.](#)
]Th.
werde,
ferde;
G.
werede,
ferede.
Both
ins.
hir
bef.
herte.

[\[877.\]](#)
]Th.
on;
G.
in.

[\[879.\]](#)
]*Both*
Love,
and
as
hym
likith
it
be.

[\[887.\]](#)
]Th.
prise;
G.
preyse.

[\[890.\]](#)
]Th.
ycladde:

G.
clad.

[\[891.](#)

]G.
and
in;
Th.
om.
in.

[\[893.](#)

]Th.
losenges;
G.
losynges.

[\[897.](#)

]Th.
Ypurtrayed;
G.
Portreied,
Th.
ywrought;
G.
wrought.

[\[900.](#)

]Th.
Yset;
G.
Sett.

[\[902.](#)

]Th.
moche;
G.
mych.

[\[903.](#)

[4.](#)

]Both
peruynke,
thynke.

[\[906.](#)

]G.

-

melled;
Th.
-
medled;
see
l.
898.

[\[923.\]](#)
]Both
Turke
bowes
two,
full
wel
deuysed
had
he
(*too*
long).

[\[928.\]](#)
]Th.
any;
G.
ony.

[\[929.\]](#)
[930.\]](#)
]Th.
plante,
warante;
G.
plant,
warant.
Both
Without.

[\[932.\]](#)
]G.
Treitys;
Th.
Trectes.
Both
ins.
ful
after
of.

[\[933.\]](#)

]G.
twythen;
Th.
thwitten
(*printed*
twhitten).

[\[936.\]](#)

]I
supply
ful.

[\[939.\]](#)

]Th.
helde;
G.
hilde

[\[942.\]](#)

]Th.
aryght;
G.
right.

[\[944.\]](#)

]G.
peynted
(!).

[\[945.\]](#)

]Th.
sharpe;
G.
sharp.
Th.
wele;
G.
welle.

[\[946.\]](#)

]Th.
stele;
G.
steelle.

[\[948.\]](#)

]Th.

Out
take;
G.
Outake.

[\[953.\]](#)

]G.
lasse;
Th.
lesse.

[\[958.\]](#)

]Th.
companye;
G.
compaigny.

[\[959.\]](#)

]Both
shoten;
see
l.
989.

[\[960.\]](#)

]For
right
read
nigh
(K.).

[\[964.\]](#)

]Both
leest.

[\[969.\]](#)

]Th.
soner;
G.
sonner.

[\[970.\]](#)

]Th.
Hys;
G.
Hir.
Th.
ought

be;
G.
ought
to
be.

[\[973.\]](#)
]Both
for
to
telle.

[\[984.\]](#)
]Both
on;
read
of
(K.).

[\[991.\]](#)
]Both
And
contrarye.

[\[998.\]](#)
]Th.
booke;
G.
book.

[\[1007.\]](#)
]G.
Th.
And;
read
As
was;
F.
Ainsinc
cum.

[\[1010.\]](#)
]I
supply
is.

[\[1015.\]](#)
]For

As
read
And
(K.).

[\[1017.\]](#)
]Both
smale.

[\[1018.\]](#)
]Both
wyntred;
see
l.
1020.

[\[1026.\]](#)
]Both
thought;
read
thinketh
(K.).

[\[1031.\]](#)
]Both
Sore
(!);
read
Wys
(?).

[\[1034.\]](#)
]Both
And
hight
(!).

[\[1037.\]](#)
]Both
in
werk
(!).

[\[1043.\]](#)
]G.
and
the;
Th.

om.
the.

[\[1045.\]](#)
]Th.
weren;
G.
were.

[\[1058.\]](#)
]Th.
But;
G.
And.
Th.
prill;
G.
prile;
prob.
error
for
prike,
or
prikke.

[\[1062.\]](#)
]Th.
and
wyse;
G.
ywys.

[\[1063.\]](#)
]G.
haue
do;
Th.
and
ydon.

[\[1065.\]](#)
]Th.
And
maketh;
G.
Haue
maad.

[\[1066.\]](#)

]G.

om.

as.

Both

ought.

[\[1068.\]](#)

]Th.

aryued;

G.

achyued.

[\[1071.\]](#)

]G.

purpur;

Th.

purple.

[\[1073.\]](#)

]Th.

it;

G.

hir.

[\[1080.\]](#)

]Th.

amyled;

Speght,

ameled;

G.

enameled.

[\[1082\]](#)

]G.

shete;

Th.

shette.

[\[1089.\]](#)

]Both

durst

(!);

read

thurte

or

thurfte.

[\[1092.\]](#)
]Th.
mannes;
G.
man.

[\[1098.\]](#)
]G.
om.
of.
Both
tothe.

[\[1101.\]](#)
]Th.
thylke;
G.
thilk.

[\[1102.\]](#)
]*Both*
myght.

[\[1109.\]](#)
]*Both*
light.

[\[1111.\]](#)
]Th.
he;
G.
she.

[\[1112.\]](#)
]*Both*
deuyse.

[\[1116.\]](#)
]Th.
the;
G.
that.

[\[1117.\]](#)
]*Both*
ragounces
(!).

[\[1125.\]](#)
]Morris
supplies
tho.

[\[1132.\]](#)
]G.
mych.

[\[1134.\]](#)
]Th.
loued
wel
to
haue;
G.
loued
to
haue
well.

[\[1137.\]](#)
]Th.
an;
G.
ony.

[\[1139.\]](#)
]Th.
ben;
G.
be.

[\[1141.\]](#)
]Th.
Was;
G.
And.

[\[1142.\]](#)
]Th.
or
defence;
G.
of
diffense.

[\[1144.\]](#)
]Th.
dispences;
G.
dispence.

[\[1146.\]](#)
]Th.
for
to
spende;
G.
for
to
dispende;
see
1157.

[\[1147.\]](#)
]Th.
lackynge;
G.
lakke.

[\[1150.\]](#)
]Th.
sette;
G.
settith.

[\[1162.\]](#)
]G.
om.
wys.

[\[1166.\]](#)
]Th.
craftely;
G.
tristely.

[\[1172.\]](#)
]Th.
nygarde;
G.
nygart.

[\[1176.\]](#)

]G.
om.
him.

[\[1178.\]](#)

]Th.
wyl;
G.
wille.

[\[1182.\]](#)

]Th.
adamant;
G.
adamaund.

[\[1187.\]](#)

]Th.
fresshe;
G.
fresh.

[\[1188.\]](#)

]G.
sarlynysch;
Th.
Sarlynysche.

[\[1199.\]](#)

]Both
sibbe.
Th.
Arthour;
G.
Artour.
Th.
Breteigne;
G.
Britaigne.

[\[1200.\]](#)

]Th.
enseigne;
G.
ensaigne.

[\[1201.\]](#)
]Both
gousfauoun.

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

[\[1206.\]](#)
]Th.
tourneyeng;
G.
tourneryng.

[\[1207.\]](#)
]Th.
There;
G.
The.

[\[1210.\]](#)
]Both
He
caste.

[\[1214.\]](#)
]Th.
yfallen;
G.
falle.

[\[1219.\]](#)
]Th.
on;
G.
of.

[\[1221.\]](#)
]Both
durst.

[\[1227.\]](#)
8.
]Both
bistadde,
adradde.

[\[1230.\]](#)

]Th.

taswage.

[\[1233.\]](#)

]Th.

hempe;

G.

hempe

ne

(*for*

hempene).

[\[1235.\]](#)

]G.

ridled;

Th.

ryddeled.

[\[1236.\]](#)

]G.

om.

nat.

Both

a;

read

oo.

[\[1238.\]](#)

]Th.

yclothed;

G.

clothed.

[\[1244.\]](#)

]Both

Bitokeneth.

[\[1247.\]](#)

8.

]Both

hight.

[\[1255.\]](#)

]Th.

om.

right.

[\[1259.\]](#)

]G.
and
of;
Th.
om.
of.

[\[1261.\]](#)

]G.
om.
1st
no.

[\[1263.\]](#)

]G.
wenaunt
(!).

[\[1265.\]](#)

]G.
om.
were.

[\[1274.\]](#)

]Both
fast.

[\[1275.\]](#)

]Both
without.

[\[1282.\]](#)

]Both
And
she;
read
Youthe;
see
1302.

[\[1288.\]](#)

]Th.
yonge;
G.
yong.
Th.
wel;

G.
wole.

[\[1303.\]](#)
]Both
that;
read
thus;
see
1310.

[\[1307.\]](#)
]Both
faire;
truly
(truely).

[\[1308.\]](#)
]Both
were.

[\[1313.\]](#)
]G.
loreyes;
Th.
Laurelles.

[\[1315.\]](#)
]Th.
ended;
G.
eended
(=
y-
ended?).

[\[1323.\]](#)
]Both
myght.

[\[1324.\]](#)
]Both
durst
(*for*
thurte).

[\[1326.\]](#)
]Both

As
to
haue.

[\[1332.\]](#)
]Both
she
(for
2nd
he).

[\[1334.\]](#)
]Both
hadde
(for
bad);
bent;
om.
it.

[\[1335.\]](#)
]I
supply
it.
Both
an
(for
on).

[\[1339.\]](#)
]Both
sittith.

[\[1340.\]](#)
]Both
he
kepe
me;
(*om.*
he).

[\[1341.\]](#)
]G.
hadde
me
shette;
Th.
had

me
shete.

[\[1342.\]](#)
]G.
mette;
Th.
mete.

[\[1343.\]](#)
]Both
had
me
greued.

[\[1348.\]](#)
]Both
hadde
in
all
the
gardyn
be.

[\[1359.\]](#)
]G.
of
gret;
Th.
om.
of.

[\[1360.\]](#)
]Th.
nuttes.

[\[1363.\]](#)
]Both
almandres.

[\[1365.\]](#)
]Th.
weren;
G.
wexen.

[\[1366.\]](#)
]Read

Throughout
the
yerd?

[\[1369.](#)

]Th.
Gyngere;
G.
Gyngevre.
Both
Parys
(!).

[\[1375.](#)

]Th.
plommes.
Th.
chesteynis;
G.
chesteyns.

[\[1376.](#)

]G.
Cherys;
Th.
Cheryse.
G.
which.

[\[1379.](#)

]Th.
laurer;
G.
lore
(!).

[\[1381.](#)

]G.
olyuers;
Th.
olyueris.

[\[1384.](#)

]Both
oke.

[\[1397.](#)

[8.](#)

[\]Th.](#)
knytte,
sytte;
see
Parl.
Fo.
628.

[\[1399.](#)
[\]Th.](#)
myght
there
noon.

[\[1400.](#)
[\]I](#)
supply
it.

[\[1403.](#)
[\]Th.](#)
bowe;
Speght,
bough
(*twice*).

[\[1404.](#)
[\]Th.](#)
Connes.

[\[1405.](#)
[6.](#)
[\]Th.](#)
clapers,
maners.

[\[1411.](#)
[2.](#)
[\]Th.](#)
wel,
tel.

[\[1413.](#)
[4.](#)
[\]Th.](#)
deuyse,
condyse

[\[1423.\]](#)

]Th.
the
erthe;
see
1428.

[\[1424.\]](#)

]Th.
wel.

[\[1425.\]](#)

]Th.
Spronge;
see
l.
1419.

[\[1428.\]](#)

]Th.
suche.

[\[1429.\]](#)

]Th.
hath.

[\[1431.\]](#)

]Th.
vyolet.

[\[1440.\]](#)

]Th.
dilectable.

[\[1445.\]](#)

[6.](#)
]Th.
lefte.

[\[1447.\]](#)

]Th.
garden;
read
yerde
in
(K.);
cf.

1366
(note).

[\[1448.\]](#)
]Th.
efters
(!).

[\[1452.\]](#)
]Th.
beest.

[\[1453.\]](#)
]Th.
shoten;
read
shete.

[\[1453.\]](#)
]Th.
goodmesse;
see
3462.

[\[1456.\]](#)
]Th.
Besydes.

[\[1474.\]](#)
]Th.
that
hight;
(*om.*
that).

[\[1482.\]](#)
]Th.
feirs.

[\[1485.\]](#)
]G.
om.
hir.

[\[1486.\]](#)
]Th.
hert.

[\[1488.\]](#)
]Th.
without.

[\[1489.\]](#)
]Th.
deyde;
G.
dide.

[\[1495.\]](#)
]Both
might
to;
I
omit
to.

[\[1496.\]](#)
]Th.
Than;
G.
And
that.
Th.
shulde
he;
G.
he
shulde.

[\[1498.\]](#)
]G.
velaynesly;
Th.
vilaynously.

[\[1500.\]](#)
]Th.
ferme;
G.
forme.

[\[1503.\]](#)
]G.
resten;
Th.
rest.

G.
that;
Th.
the.

[\[1508.](#)

]G.
heet;
Th.
herte
(*for*
heete).

[\[1510.](#)

]Both
wel.
Th.
y-
comen;
G.
comen.

[\[1515.](#)

]G.
he
straught;
Th.
out-
straught.

[\[1516.](#)

]Both
draught.

[\[1517.](#)

[8.](#)
]G.
seen,
sheen;
Th.
sene,
shene.

[\[1520.](#)

]Th.
had;
G.
was.

[\[1527.\]](#)
]Both
musede
so.

[\[1528.\]](#)
]Th.
om.
al.

[\[1534.\]](#)
]Both
comforte.

[\[1550.\]](#)
]G.
scathles;
Th.
scathlesse.

[\[1552.\]](#)
]Th.
abasshen;
G.
abaisshen.

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

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

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

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

omit
to.

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

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

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

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

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

[\[1604.\]](#)
]So
Th.;
G.
swithe
to
ligge.

[\[1605.\]](#)
]Th.
loke;
G.
loketh.

[\[1608.\]](#)
]Both
laughyng
(!);

read
loving.

[\[1609.](#)
]G.
om.
a.

[\[1610](#)
]Th.
Y-
blent;
G.
Blent.

[\[1617.](#)
]Th.
sowen;
G.
sowne.

[\[1621,](#)
[2.](#)
]Both
panters,
bachelers.

[\[1638.](#)
]G.
fast;
Th.
faste.

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

[\[1642,](#)
[9.](#)
]Both
mirroure.

[\[1644.\]](#)

]Th.
vertue;
G.
vertues.

I
supply
the.

Both
strengthes;
read
strengthe.

[\[1646.\]](#)

]Both
had.

[\[1648.\]](#)

]G.
bitrished;
Th.
bytressed.

[\[1649.\]](#)

]Th.
thylke;
G.
thilk.

[\[1652.\]](#)

]Th.
enclos;
G.
enclosid.

[\[1663.\]](#)

]Th.
G.
me;
read
be
(F.
fusse).

[\[1666.\]](#)

]So
Th.;
G.

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

[\[1671.](#)
[2.](#)

]Both
-
thought,
wrought.

[\[1673.](#)

]Both
ther
were;
both
wone.

[\[1674.](#)

]Th.
ware;
G.
waxe;
both
Rone.

[\[1679.](#)

]Th.
faste;
G.
fast.

[\[1683.](#)

]G.
wille;
Th.
wyl.
Th.
fresshe;
G.
fresh.

[\[1687.\]](#)

]Both
myght
haue.

[\[1688.\]](#)

]G.
lief;
Th.
lefe.

[\[1689.\]](#)

]I
supply
a

[\[1694.\]](#)

]G.
it
in;
Th.
om
it.

[\[1695.\]](#)

]G.
enlomyned.

[\[1698.\]](#)

]Both
hath;
om.
wel?

[\[1700.\]](#)

]Both
roses.

[\[1701.\]](#)

]Th.
rysshe;
G.
rish.

[\[1705.\]](#)

]Th.
dyed
(*for*

dide;
wrongly).

[\[1711.](#)

]Th.
thystels;
G.
thesteles.

[\[1713.](#)

]Ful]
Both
For.
Th.
moche;
G.
mych.

[\[1721.](#)

]G.
botheum;
Th.
bothum;
read
botoun.

[\[1727.](#)

]Th.
shotte.

[\[1728.](#)

]G.
me
nye
(!)

[\[1732.](#)

]Both
Sithen;
Th.
chyuered.

[\[1733.](#)

]I
supply
that.

[\[1736.\]](#)

]I
supply
ther:
F.
iluec.

[\[1743.\]](#)

]Th.
drey;
G.
drie.

[\[1749.\]](#)

]Th.
yet;
G.
atte.

[\[1750.\]](#)

]Th.
whiche;
G.
which
it.

[\[1757.\]](#)

]G.
to
do;
Th.
do.

[\[1761.\]](#)

]Both
bothum.

[\[1766.\]](#)

]Both
certis
euenly.

[\[1771.\]](#)

]a]
Both
his.

[\[1779.\]](#)

]I
supply
myn.

[\[1786.\]](#)

]Both
bothom;
so
in
1790.

[\[1791.\]](#)

]Both
were
to
haue.

[\[1797.\]](#)

8.
]Th.
fyne,
pyne;
G.
feyne,
peyne.

[\[1806.\]](#)

]Th.
of;
G.
on.

[\[1808.\]](#)

]Both
drawe.

[\[1811.\]](#)

]Th.
stycked
G.
stikith.

[\[1814.\]](#)

]felte]
both
lefte
(!).

[\[1845.\]](#)
]Both
bothom.

[\[1848.\]](#)
]Both
mighte
it.

[\[1851.\]](#)
]Both
sene
I
hadde.

[\[1853.\]](#)
[4.](#)
]Both
thore,
more;
see
l.
1857.

[\[1856.\]](#)
]G.
thens;
Th.
thence.

[\[1860.\]](#)
]G.
Castith;
Th.
Casteth.

[\[1863.\]](#)
]G.
which.

[\[1873.\]](#)
]Th.
dethe;
G.
deth.

[\[1874.\]](#)
]G.

Whader;
Th.
Whether.

[\[1879.\]](#)

]I
supply
ful.

[\[1892.\]](#)

]So
Th.;
G.
(*in*
late
hand)
That
he
hadde
the
body
hole
made.

[\[1895.\]](#)

]Both
without.

[\[1922.\]](#)

]Th.
hem;
G.
hym.

[\[1924.\]](#)

]Both
softyng;
see
1925.

[\[1925.\]](#)

]Both
prikkith.

[\[1929.\]](#)

]Th.
iape.

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

[\[1934.\]](#)
]I
supply
the.

[\[1946.\]](#)
]Both
al.

[\[1965.\]](#)
]Both
loue
(!).

[\[1971.\]](#)
]Both
Without.

[\[1982.\]](#)
]G.
om.
me.

[\[1984.\]](#)
]Th.
Sens.

[\[1994.\]](#)
]Supply
to;
see
2126.

[\[1999.\]](#)
]Th.
sythe;
G.
sith;
read
sithen.

[\[2002.\]](#)
]For

of
read
to?

[\[2006.](#)

[\]G.](#)
must.
Both
kysse.

[\[2012.](#)

[\]Both](#)
without.

[\[2018.](#)

[\]Both](#)
gonfenoun.

[\[2022.](#)

[\]I](#)
supply
so.

[\[2030.](#)

[\]G.](#)
thens;
Th.
thence.

[\[2033.](#)

[\]Both](#)
without.

[\[2038.](#)

[\]Perhaps](#)
quoynt.

[\[2044.](#)

[\]Perhaps](#)
tan
(*for*
taken).

[\[2046.](#)

[\]Both](#)
Disteyned
(F.
deceus).

[\[2049.\]](#)
]Both
ins.
her
after
through.

[\[2066.\]](#)
]G.
wole;
Th.
wot
(F.
savez).

[\[2067.\]](#)
]Both
susprised.

[\[2068.\]](#)
]Perhaps
tan
(for
taken).

[\[2074.\]](#)
]I
supply
it.

[\[2076.\]](#)
]G.
disese;
Th.
desese
(F.
dessaisir).

[\[2085.\]](#)
]Th.
tresore;
G.
tresour.

[\[2099.\]](#)
]I
supply
al.

[\[2105.\]](#)

]Th.
at;
G.
atte.

[\[2109.\]](#)

]Om.
But?

[\[2116.\]](#)

]Read
gree?

[\[2132.\]](#)

]G.
compleysshen;
Th.
accomplysshen.

[\[2141.\]](#)

]I
supply
sinne.

[\[2142.\]](#)

]Th.
entierly.

[\[2150.\]](#)

]G.
Whanne
that;
Th.
Whan.

[\[2154.\]](#)

]Both
bigynneth
to
amende.

[\[2167.\]](#)

]Th.
he;
G.
ye.

[\[2176.\]](#)

]G.
say;
Th.
saye.

[\[2178.\]](#)

]G.
ageyns;
Th.
ayenst.

[\[2183.\]](#)

]G.
withouten;
Th.
without.

[\[2185.\]](#)

]G.
resseyne;
Th.
receyue.
Both
vnto
(*for*
to).

[\[2191.\]](#)

]I
supply
that.

[\[2195.\]](#)

]Both
in
(*for*
a).

[\[2208.\]](#)

]G.
yong;
Th.
yonge.

[\[2215.\]](#)

]G.
more;

Th.
mare.

[\[2218.\]](#)
]Th.
hem;
G.
him.

[\[2219.\]](#)
[20.](#)
]Both
somme,
domme.

[\[2224.\]](#)
]Th.
rybaudye;
G.
rebaudrye.

[\[2234.\]](#)
]Th.
sette;
G.
om.

[\[2247\]](#)
]Both
trewly.

[\[2249.\]](#)
[2251.](#)
[2254.](#)
]Both
Without.

[\[2261.\]](#)
]I
supply
hem;
both
best.

[\[2264.\]](#)
]G.
streght.
Both

on
(*for*
upon).

[\[2268.\]](#)
]G.
ruyde;
Th.
rude
(F.
cil
vilain).

[\[2271.\]](#)
]G.
streit.
Th.
aumere;
G.
awmere;
see
2087.

[\[2278.\]](#)
]Th.
Whit-;
G.
wis-.

[\[2279.\]](#)
]*Both*
costneth
(F.
couste).

[\[2285.\]](#)
]*Both*
Farce.

[\[2294.\]](#)
]G.
knowith
(!);
so
Th.

[\[2302.\]](#)
]*Both*

pleyneth
(!).

[\[2305.\]](#)

]I
supply
som.

[\[2309.\]](#)

]I
supply
best.

[\[2316.\]](#)

]Th.
tyl;
G.
to.

[\[2318.\]](#)

]G.
om.
no.

[\[2327.\]](#)

]Both
meuen.

[\[2336.\]](#)

]Both
londes;
read
Loues.

[\[2341.\]](#)

]G.
this
swiffte
(*so*
Th.;
F.
si
riche
don).
Both
it
is;

om.

it.

[\[2344.](#)

[9.](#)

]I

supply

that.

[\[2347.](#)

]Both

better.

[\[2355.](#)

]G.

that

heere;

Th.

om.

that.

[\[2362.](#)

]I

supply

eek.

[\[2365.](#)

]Both

and

(*for*

in).

[\[2367.](#)

[8.](#)

]Both

departe,

parte.

[\[2371.](#)

[2.](#)

]So

Th.;

G.

sitte,

flitte.

[\[2383.](#)

]I

supply
wol.

[\[2384.\]](#)
]G.
om.
is.

[\[2388.\]](#)
]I
supply
al.

[\[2401.\]](#)
]I
supply
yit.

[\[2403.\]](#)
[4.](#)
]Th.
fal,
al.

[\[2405.\]](#)
]Th.
holy.

[\[2413.\]](#)
]As]
Th.
A.

[\[2427.\]](#)
]Th.
sene
(F.
envoier).

[\[2432.\]](#)
]Th.
gone
and
visyten.

[\[2437.\]](#)
[8.](#)
]Th.

sene,
bene.

[\[2446.\]](#)
]Both
thou
dost;
om.
thou.

[\[2454.\]](#)
]For
wolt
read
nilt?

[\[2466.\]](#)
]Om.
of?

[\[2472.\]](#)
]I
supply
the.

[\[2473.\]](#)
]For
Thought
read
That
swete?

[\[2477.\]](#)
]I
supply
thou.

[\[2492.\]](#)
]Both
domme.

[\[2494.\]](#)
[2521.](#)
]Th.
faste;
G.
fast.

[\[2499.\]](#)

]G.
yitt;
Th.
yet
(*for*
yif).

[\[2532.\]](#)

]I
supply
thy;
F.
ta
raison.
Th.
durste;
G.
derst.

[\[2541.\]](#)

]a]
Th.
o.

[\[2550.\]](#)

]Th.
batell;
G.
batelle.

[\[2563.\]](#)

[4.](#)
]Th.
a-
brede,
forwerede;
G.
abrode,
forweriede;
see
3251.

[\[2569.\]](#)

]seme]
Both
se.

[\[2576.\]](#)
]Th.
slombrest.

[\[2578.\]](#)
]G.
om.
a.

[\[2610.\]](#)
]Th.
Withouten;
G.
Without.
Th.
kesse;
G.
kysse.

[\[2617.\]](#)
]Both
I
wote
not;
read
I
noot.

[\[2619.\]](#)
]Both
better.

[\[2621.\]](#)
]Both
on
hir
I
caste.

[\[2622.\]](#)
]Both
That
(*for*
Than).

[\[2628.\]](#)
]Both
liggen.

[\[2649.\]](#)

]Th.
shalt;
G.
shalle.

[\[2650.\]](#)

]Both
whider
(!).

[\[2655.\]](#)

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

[\[2660.\]](#)

]Th.
shore.

[\[2664.\]](#)

]Th.
thy;
G.
the.

[\[2668.\]](#)

]Both
without.

[\[2669.\]](#)

]Both
om.
a.

[\[2675.\]](#)

]Th.
whan;
G.
whanne;
read
wham
or
whom;

F.
De
qui
tu
ne
pues
avoir
aise.

[\[2676.\]](#)

]Corrupt;

F.
Au
departir
la
porte
baise.

Th.
away;
G.
away.

[\[2683.\]](#)

]Th.
ins.
any
(G.
only)
bef.
wene.

[\[2687.\]](#)

]Th.
selfe;
G.
silf.

[\[2688.\]](#)

]Th.
assayed;
G.
assaid.

[\[2690.\]](#)

]Both
for
to

(for
to).

[\[2693.](#)

]Th.
ofte;
G.
of.

[\[2697.](#)

]Th.
dothe;
G.
doith.

[\[2700.](#)

]I
supply
hir.

[\[2709.](#)

[2710.](#)

]Both
more,
fore;
read
mare,
fare.

I
supply
thee.

[\[2712.](#)

]Perhaps
omit
to.

[\[2729.](#)

]Th.
Aye;
G.
A-
yee.

[\[2746.](#)

]I
supply
may.

[\[2748.\]](#)

]Th.
great;
G.
greet.

[\[2752.\]](#)

]For
that
read
yet?

[\[2755.\]](#)

[6.](#)
]Th.
sete,
ete;
G.
sett,
ete.

[\[2760.\]](#)

]Both
yeue.

[\[2763.\]](#)

]I
supply
his.
Th.
trust;
G.
trist.

[\[2774.\]](#)

]Both
aftirward.

[\[2775.\]](#)

]I
supply
to.

[\[2777.\]](#)

]Both
yeue.

[\[2786.\]](#)
]Both
endure.

[\[2789.\]](#)
[90.](#)
]Th.
solace,
lace.
G.
Doith.

[\[2791.\]](#)
]Both
first.

[\[2796.\]](#)
]G.
Thenkyng;
Th.
Thynkyng;
see
2804.

[\[2798.\]](#)
]Both
and
in
peyne.

[\[2801.\]](#)
]Both
ins.
to
bef.
have.

[\[2824.\]](#)
]Both
not
ben;
F.
tu
seroies.

[\[2831.\]](#)
]Both
myght.

[\[2833.\]](#)

]Both
me
(for
hem);
see
2845.

[\[2845.\]](#)

]I
supply
my;
see
2833.

[\[2846.\]](#)

]G.
sittith;
Th.
sytteth.

[\[2854.\]](#)

]Th.
him;
G.
hem.
Th.
apayde;
G.
apaied;
see
l.
2891.

[\[2895.\]](#)

]G.
and
of;
Th.
om.
of.

[\[2897.\]](#)

]G.
which.

[\[2912.\]](#)

]I

supply
yit.

[\[2916.](#)

]I

supply

it.

Th.

conuoye

G.

conueye.

[\[2917.](#)

]they]

Both

thou.

[\[2921.](#)

2.

]Both

sene,

clene;

supply

he.

[\[2934.](#)

]I

supply

that.

[\[2935.](#)

]Both

declared

thee.

[\[2946.](#)

]Th.

sufferaunce;

G.

suffraunce.

[\[2950.](#)

]Both

yeue.

[\[2954.](#)

]Th.

vanysshed;

G.
vanyshide.

[\[2960.](#)

[2973.](#)

]Both

bothom;

read

botoun.

[\[2970.](#)

]G.

bisiede;

Th.

besyed.

[\[2971.](#)

]Th.

haye;

G.

hay.

[\[2981.](#)

]Th.

gladde;

G.

glad.

[\[2984.](#)

]F.

Bel-

Acueil.

[\[2987.](#)

]G.

outter;

Th.

vtter.

[\[2990.](#)

]Th.

fresshe;

G.

fresh.

[\[2992.](#)

]Both

warrans;

I
supply
I
be;
F.
Ge
vous
i
puis
bien
garantir.

[\[3000.\]](#)
]Th.
hertely;
G.
hertly.

[\[3001.\]](#)
]I
supply
I.

[\[3009.\]](#)
[\[3013.\]](#)
]Both
bothom;
read
botoun.

[\[3010.\]](#)
]Th.
fresshe;
G.
fresh.
Th.
spronge;
G.
sprange.

[\[3012.\]](#)
]Both
myght.

[\[3020.\]](#)
]Th.
grasse;

G.
gras.

[\[3029.](#)

]I
insert
no.

[\[3035.](#)

]Both
Brought;
I
supply
On
lyve
(i.
e.
to
life).
Th.
ylke;
G.
ilk.

[\[3038.](#)

]Th.
so
vgly;
G.
so
oughlye;
om.
so.

[\[3045.](#)

]Both
bothoms;
read
botouns.
Th.
las;
G.
lasse.

[\[3046.](#)

]Th.
sondrie;

G.
sondre.

[\[3047.\]](#)
]Th.
wyste;
G.
wist.

[\[3050.\]](#)
[3064.\]](#)
]Both
Bothoms.

[\[3052.\]](#)
]Both
Venus
hath
flemed.

[\[3058.\]](#)
]G.
om.
is.

[\[3071.\]](#)
[6.\]](#)
[8.\]](#)
]Both
bothom.

[\[3079.\]](#)
]I
supply
me;
F.
me
fis.

[\[3083.\]](#)
]G.
waxe;
Th.
wext.

[\[3109.\]](#)
]Both
bothom.

[\[3115.\]](#)

]Both
arise;
read
ryse.

[\[3125.\]](#)

]Both
And
late
(lette)
it
growe.

[\[3127.\]](#)

[8.](#)
]Both
were,
bere.

[\[3136.\]](#)

]G.
om.
Th.
His
eyes
reed
sparclyng
as
the
fyre-
glowe
(*too*
long);
F.
S'ot
les
yex
rouges
comme
feus.
3037.
Both
kirked.

[\[3150.\]](#)

]I]
G.

it;
Th.
he;
F.
ge.

[\[3154.\]](#)
]Th.
agayne;
G.
ageyns.

[\[3164.\]](#)
]Th.
he;
G.
it.

[\[3179.\]](#)
]I
supply
wot.

[\[3186.\]](#)
]Th.
brast;
G.
barste.

[\[3188.\]](#)
]G.
That
was;
Th.
m.
That.
Th.
through;
G.
thurgh.

[\[3191.\]](#)
]Th.
highe;
G.
high.

[\[3195.\]](#)
]Both
without.

[\[3201.\]](#)
]on]
G.
in
(!).

[\[3207.\]](#)
]Both
For
nature;
I
omit
For.

[\[3209.\]](#)
]Both
but
if
the.

[\[3213.\]](#)
]Th.
seignorie;
G.
seignurie.

[\[3219.\]](#)
[20.](#)
]G.
freende,
sheende;
Th.
frende,
shende.

[\[3221.\]](#)
]Th.
the;
G.
ye.

[\[3227.\]](#)
]G.

didest
(!).

[\[3228.\]](#)
]Th.
had;
G.
hadde;
read
haddest.

[\[3230.\]](#)
]I
supply
ward.

[\[3231.\]](#)
[2.](#)
]Both
wene,
sene;
I
supply
thee.

[\[3248.\]](#)
]G.
om.
nat.

[\[3251.\]](#)
]Th.
werrey;
G.
werye.

[\[3264.\]](#)
]Both
seyne;
feyne
seems
better.

[\[3266.\]](#)
]I
supply
it.

[\[3274.\]](#)

]Both

he

be

a;

I

omit

a.

[\[3279.\]](#)

]G.

om.

of.

[\[3282.\]](#)

]Th.

moche;

G.

mych.

[\[3292.\]](#)

]G.

arrage

(!).

[\[3301.\]](#)

]After

gete,

Th.

ins.

the,

and

G.

thee.

[\[3315.\]](#)

]Th.

counsayle;

G.

counsele.

[\[3320.\]](#)

]Both

thought;

read

taughte.

[\[3331.\]](#)

]Both

Who

that;

I

omit

that.

[\[3337.\]](#)

]Both

cherisaunce;

F.

chevissance.

[\[3340.\]](#)

]Both

myght.

[\[3344.\]](#)

]Both

fast.

[\[3350.\]](#)

]Both

witholde.

[\[3355.\]](#)

]Th.

whiche;

G.

which.

[\[3356.\]](#)

]G.

om.

have.

Th.

meymed.

[\[3364.\]](#)

]Th.

fresshe;

G.

fresh.

Both

bothom.

[\[3372.\]](#)

]Th.
fiers.

[\[3379.\]](#)

]Th.
meke;
G.
make.

[\[3385.\]](#)

]I
supply
him.

[\[3399.\]](#)

]Th.
forbode;
G.
fobede;
read
forbad.

[\[3406.\]](#)

]I
supply
sir.

[\[3408.\]](#)

]Both
amenden.

[\[3414.\]](#)

]G.
om.
I.

[\[3418.\]](#)

]G.
you
shulde.

[\[3429.\]](#)

]G.
doon
elles
welle;
Th.

done
al
wel,
F.
Toutes
vos
autres
volentes
Ferai.

[\[3433.\]](#)

]Th.
suche;
G.
sichen;
F.
puisqu'il
me
siet.

[\[3447.\]](#)

]Both
where
that
the;
I
omit
that.

[\[3448.\]](#)

]I
supply
thou;
F.
tu.

[\[3454.\]](#)

]Th.
tale;
G.
talle.

[\[3455.\]](#)

]Th.
affayre;
G.
affere.

[\[3462.\]](#)

[\]Both](#)
good
mes
(*sic*);
F.
en
bon
point;
see
l.
1453.

[\[3464.\]](#)

[\]Both](#)
-
come.

[\[3468.\]](#)

[\]G.](#)
om.
me.

[\[3473.\]](#)

[\]Both](#)
bothom.

[\[3482.\]](#)

[\]Morris](#)
supplies
hard.

[\[3490.\]](#)

[\]Both](#)
That
he
had.

[\[3491.\]](#)

[\]G.](#)
Thanne;
Th.
Than;
read
That;
F.
Qu'Amors.

[\[3498.\]](#)

]G.
Thou;
Th.
Tho.
Both
and
me
(*for*
and).

[\[3502.\]](#)

]Both
bothom.

[\[3508.\]](#)

]I
supply
word.

[\[3510.\]](#)

]Th.
moche;
G.
mych.

[\[3522.\]](#)

]Both
ye
(*for*
he);
F.
Que
il.

[\[3525.\]](#)

]Both
it
is.

[\[3534.\]](#)

]G.
to
beye;
Th.
to
bey.

[\[3548.\]](#)

]Both

This;

F.

C'est;

This

=

This

is.

[\[3552.\]](#)

]Th.

he;

G.

ye.

[\[3554.\]](#)

]Both

Vpon

(for

On).

[\[3560.\]](#)

]Read

mis

(for

amis).

[\[3563.\]](#)

]Th.

moste;

G.

most.

[\[3590.\]](#)

]G.

lette;

Th.

let.

[\[3591.\]](#)

]Th.

hye;

G.

high.

[\[3599.\]](#)

[3600.](#)

[\]Th.](#)
please,
ease.

[\[3604.](#)

[\]Th.](#)
dare
(*for*
thar),
wrongly.
Th.
aferde.

[\[3615.](#)

[\]Th.](#)
without.

[\[3619.](#)

[\]Th.](#)
hadde.

[\[3620.](#)

[\]Th.](#)
leaue.

[\[3622.](#)

[\]Th.](#)
hel.

[\[3626.](#)

[\]Th.](#)
eftres.

[\[3633.](#)

[\]Th.](#)
spaunysshinge.

[\[3641.](#)

[\]Th.](#)
without.

[\[3642.](#)

[\]Th.](#)
sene.

[\[3643.](#)

[\]Th.](#)
the
god

of
blesse;
F.
Diex
la
beneie.

[\[3646.\]](#)
]Th.
marueyle.

[\[3656.\]](#)
]Th.
leysar.

[\[3660.\]](#)
]Th.
That
so
swetely.

[\[3663.\]](#)
]Th.
cosse.

[\[3667.\]](#)
]Th.
sayd.

[\[3670.\]](#)
[1.](#)
]Th.
dare.

[\[3674.\]](#)
]Th.
ywise.

[\[3676.\]](#)
]Th.
lyfe;
read
live.

[\[3679.\]](#)
]Th.
best.

[\[3687.\]](#)

]Th.
first.

[\[3688.\]](#)

]Th.
fel
downe.

[\[3690.\]](#)

]Th.
grapes
be
ripe;
om.
be.

[\[3694.\]](#)

]Both
Though.

[\[3697.\]](#)

]Both
rennyng
(*for*
rewing).

[\[3698.\]](#)

]Both
come
(*absurdly*);
see
l.
3700;
read
to
me.

[\[3699.\]](#)

]Th.
werryeth;
G.
werieth;
F.
guerroie.

[\[3707.\]](#)

]Th.
flame.

[\[3709.\]](#)

]Both
hette.

[\[3710.\]](#)

]G.
herte
is;
Th.
hert
is;
read
hertis
=
hertes.
Both
sette.

[\[3716.\]](#)

]G.
nelle;
Th.
nyl.

[\[3718.\]](#)

]Both
neithir
(*for*
nor).

[\[3723.\]](#)

]G.
pruyde.

[\[3730.\]](#)

]Th.
warne;
G.
worne.

[\[3742.\]](#)

]G.
outterly;

Th.
vtterly.

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

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

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

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

[\[3751.\]](#)
]Both
ye
helpe;
read
to
helpe.

[\[3755.\]](#)
]Th.
with
his
hete.

[\[3756.\]](#)
]Both
ins.
me
after
bad.

[\[3757.\]](#)
]G.
Grauntede;

Th.
Graunt.

[\[3761.\]](#)
]Thar]
Th.
There
nede.

[\[3763.\]](#)
]Both
Stroke.

[\[3774.\]](#)
]G.
it
wille;
Th.
at
wyl.

[\[3779.\]](#)
]Th.
selde;
G.
yelde.

[\[3790.\]](#)
]G.
strong;
Th.
stronge.

[\[3803.\]](#)
[3811.](#)
]Both
bare.

[\[3805.\]](#)
]G.
gret;
Th.
great.

[\[3807.\]](#)
]Both
myght.

[\[3808.\]](#)

]G.
report.

[\[3812.\]](#)

]Both
square.

[\[3832.\]](#)

]Th.
regarde.

[\[3834.\]](#)

]Th.
thus;
G.
this.

[\[3845.\]](#)

]I
supply
not.

[\[3846.\]](#)

]I
supply
to.

[\[3848.\]](#)

]G.
thenkith.

[\[3852.\]](#)

]I
supply
Ne.
Both
verge;
see
3234.
G.
hadde;
Th.
had.

[\[3862.\]](#)

]Th.
wende;

G.
wente.

[\[3877.\]](#)
]Both
first.

[\[3880.\]](#)
]G.
fals.
Both
lye.

[\[3885.\]](#)
]G.
such.

[\[3889.\]](#)
]G.
vylonye.

[\[3891.\]](#)
]M.
supplies
for.

[\[3895.\]](#)
]Both
trechours.

[\[3897.\]](#)
]I
supply
wel.

[\[3902.\]](#)
]Both
herte
I
crye.

[\[3907.\]](#)
]Both
lowe.

[\[3912.\]](#)
]G.
yhe;

Th.
eye.

[\[3915.\]](#)

]I
supply
yit.

[\[3917.\]](#)

]Th.
werreyed;
G.
werried.

[\[3928.\]](#)

]Th.
Counsayle.
Both
must;
read
mot,
and
supply
take.

[\[3942.\]](#)

]Both
Do;
read
To.
Both
fortresse;
F.
forteresce.

[\[3943.\]](#)

]Both
Thanne
(Than)
close;
F.
Qui
les
Roses
clorra
entor.

[\[3954.\]](#)

]Th.
blende;
G.
blynde.

[\[3955.\]](#)

]I
supply
for.

[\[3967.\]](#)

]I
supply
Til.
Both
last.

[\[3971.\]](#)

]Both
ferre.

[\[3973.\]](#)

]I
supply
so.

[\[3974.\]](#)

]I
supply
do.

[\[3977.\]](#)

]Th.
haue.

[\[3979.\]](#)

]Both
shamed.

[\[3982.\]](#)

]G.
withoute;
Th.
without.

[\[3985.\]](#)

[6.](#)
]G.

om.

he.

[\[3994.\]](#)

]Th.

vilanously;

G.

vilaynesly.

[\[4000.\]](#)

]Both

right.

I

supply

bothe

a-.

[\[4009.\]](#)

[4016.\]](#)

]G.

doist.

[\[4011.\]](#)

]Both

bothoms.

[\[4015.\]](#)

]Both

Stoute,

porte.

[\[4021.\]](#)

]G.

an

high;

Th.

an

hye;

read

in

hy.

[\[4026.\]](#)

]Both

To

make.

[\[4036.\]](#)

]Both
sittith
(-
eth).

[\[4044.\]](#)

]I
supply
not.

[\[4059.\]](#)

]Th.
sothe;
G.
sooth.
G.
knowe.

[\[4063.\]](#)

]as]
G.
a.

[\[4065.\]](#)

]G.
om.
he.

[\[4072.\]](#)

]G.
gardyne.

[\[4073.\]](#)

]a-
fere,
i.
e.
on
fire.

[\[4089.\]](#)

]Both
put
it
after
I.

[\[4096.\]](#)

]Both
me
(for
men).

[\[4098.\]](#)

]Both
myght.

[\[4110.\]](#)

]Th.
quake;
G.
quake.

[\[4111.\]](#)

]Both
bothom.
I
supply
that.

[\[4114.\]](#)

]Th.
moche;
G.
mych.

[\[4120.\]](#)

]Th.
fresshe;
G.
fresh.

[\[4158.\]](#)

]G.
Aboute;
Th.
About.

[\[4159.\]](#)

]G.
fademe.

[\[4175.\]](#)

]M.

supplies
ne.

[\[4177.\]](#)
]Supply
For
(F.
Car).
Both
temprure.

[\[4181.\]](#)
]Both
of;
read
as.

[\[4188.\]](#)
]Both
Roses;
read
Rosers;
F.
rosiers.

[\[4191.\]](#)
]G.
and
bows;
Th.
bowes
and.

[\[4194.\]](#)
]whiche]
Both
who.

[\[4207.\]](#)
]I
supply
eek.

[\[4208.\]](#)
]G.
om.
kepte.

[\[4220.\]](#)

]Th.
lefte;
G.
lyft.

[\[4222.\]](#)

]M.
supplies
hir.

[\[4142.\]](#)

]Th.
Ofter;
G.
Ofte.

[\[4246.\]](#)

]G.
wole.

[\[4254.\]](#)

]M.
supplies
ne.

[\[4264.\]](#)

]Th.
eye;
G.
ighe.

[\[4269.\]](#)

]Th.
deserte;
G.
disseit.

[\[4272.\]](#)

]Both
walketh
(!).

[\[4283.\]](#)

]Both
lyue.

[\[4285.\]](#)

]Both

Which
(*for*
Ther);
giving
no
sense.

[\[4288.\]](#)
]Th.
whiche;
G.
which.

[\[4289.\]](#)
]I
supply
muche.

[\[4291.\]](#)
]Both
except.

[\[4293.\]](#)
]I
supply
lovenes.

[\[4294.\]](#)
]I
supply
the.

[\[4308.\]](#)
]Both
bothoms.

[\[4314.\]](#)
]G.
om.
of.

[\[4322.\]](#)
]Both
wente
aboute
(a
=
have).

[\[4337.\]](#)

[\]Both](#)
make.

[\[4339.\]](#)

[\]G.](#)
tiliers;
Th.
tyllers.

[\[4344.\]](#)

[\]Th.](#)
nyl;
G.
nel.

[\[4352.\]](#)

[\]Both](#)
wente;
aboven
to
haue.

[\[4355.\]](#)

[\]Th.](#)
folke;
G.
folk.

[\[4356.\]](#)

[\]G.](#)
glowmbe;
Th.
glombe.

[\[4357.\]](#)

[\]M.](#)
supplies
thou.

[\[4358.\]](#)

[\]I](#)
supply
in.
Th.
tourneth;
G.
tourne.

[\[4361.\]](#)

]Th.
areyse;
G.
arise.

[\[4363.\]](#)

]Th.
hyst.
Both
but;
read
al.
Both
lust.

[\[4364.\]](#)

]Both
trust.

[\[4365.\]](#)

]am]
Both
is.

[\[4366.\]](#)

]Both
charge.

[\[4372.\]](#)

]wal]
G.
wole;
Th.
wol.

[\[4394.\]](#)

]Both
maist.

[\[4401.\]](#)

]I
supply
is.

[\[4403.\]](#)

]Both
ought.

[\[4404.\]](#)

]*I*
supply
ther.

[\[4407.\]](#)

]*I*
supply
man.

[\[4413.\]](#)

]*Both*
Owe.

[\[4414.\]](#)

]*Th.*
false;
G.
fals.

[\[4425.\]](#)

]*Both*
good.

[\[4432.\]](#)

]*Both*
falle.

[\[4440.\]](#)

]*G.*
reles;
Th.
reles.

[\[4441.\]](#)

]*G.*
baalis;
Th.
bales.

[\[4448.\]](#)

]*Th.*
vtterly.

[\[4452.\]](#)

]*Th.*
traueyle.

[\[4460.\]](#)

]Th.
put;
G.
putte.

[\[4465.\]](#)

]Th.
nathelisse;
G.
neuertheles;
after
which
G.
has
yit
(Th.
yet).

[\[4467.\]](#)

]Both
her
(*for*
his).

[\[4472.\]](#)

]G.
no;
Th.
ne.

[\[4476.\]](#)

]Both
preise;
read
pryse.

[\[4477.\]](#)

]Th.
a-
sondre;
G.
asundry.

[\[4478.\]](#)

]I
supply
me

have;
F.
Avoir
me
lest
tant
de
contraires.

[\[4483.\]](#)

]G.
Dre
(!).

[\[4486.\]](#)

]G.
putte.

[\[4492.\]](#)

]G.
sonner.

[\[4495.\]](#)

]Both
ferre.

[\[4509.\]](#)

]I
supply
The.

[\[4510.\]](#)

]Both
symply;
read
simpilly?

[\[4511.\]](#)

]I
supply
may.

[\[4513.\]](#)

4.
]Th.
dout,
out;
G.

doute,
oute.

[\[4528.\]](#)
]G.
verger.

[\[4537.\]](#)
]G.
Sheo.

[\[4541.\]](#)
]G.
assayde;
G.
om.
not.

[\[4549.\]](#)
]Th.
engyns;
G.
engynnes.

[\[4550.\]](#)
]Both
Loue;
read
lorde.

[\[4556.\]](#)
]Th.
moche
that
it;
G.
mych
that.

[\[4557.\]](#)
]Both
lete
=
leet.

[\[4561.\]](#)
]Both
yeue

good
wille;
F.
se
Diex
plaist.

[\[4567.](#)
[4573.](#)
[4584.](#)
]G.
thenke.

[\[4574.](#)
]Both
take.
G.
att;
Th.
at.

[\[4587.](#)
]Om.
ne?

[\[4614.](#)
]G.
om.
Or.

[\[4617.](#)
]For
not
read
nist?

[\[4621.](#)
]G.
wijs.

[\[4623.](#)
]Both
right.

[\[4628.](#)
]Th.
came;

G.
come.

[\[4634.\]](#)
]Both
the.
I
insert
pyned.
Th.
suche.

[\[4638.\]](#)
]Both
myght.

[\[4647.\]](#)
]Both
liege.

[\[4657.\]](#)
]G.
I
lovede;
Th.
I
loued;
read
han
loved.

[\[4672.\]](#)
]G.
a
state.

[\[4680.\]](#)
]G.
Yhe.

[\[4683.\]](#)
]Both
knowe.

[\[4684.\]](#)
]G.
ony.

[\[4689.\]](#)

]I
supply
here
lerne;
both
withouten.

[\[4690.\]](#)

]Both
withouten.

[\[4700.\]](#)

]G.
knette;
Th.
knytte.

[\[4705.\]](#)

]Both
And
through
the;
read
A
trouthe.
Both
frette.

[\[4709.\]](#)

]G.
vode
(*for*
wood);
Th.
voyde.

[\[4710.\]](#)

]G.
perelle.

[\[4712.\]](#)

]Th.
weare.

[\[4713.\]](#)

]G.
karibdous;

Th.
Carybdes;
F.
Caribdis.

[\[4721.\]](#)

]Th.
lyke;
G.
like;
read
sike.
Th.
sickenesse;
G.
sekenesse.

[\[4722.\]](#)

]G.
trust;
Th.
truste;
(thrust
=
thirst).
Both
and
(*for*
in).

[\[4723.\]](#)

]Both
And.
G.
helth.

[\[4725.\]](#)

]Both
And.
G.
anger;
Th.
angre
(!).

[\[4728.\]](#)

]Both
drieried.

[\[4731.\]](#)

]Both
Sen.

[\[4732.\]](#)

]Supply
with.

[\[4755.\]](#)

]Both
by
(for
be).

[\[4758.\]](#)

]M.
supplies
is.

[\[4762.\]](#)

]G.
mychel;
see
4757.

[\[4764.\]](#)

]Both
That;
read
But.

[\[4771.\]](#)

[2.](#)
]Both
bene,
flene.

[\[4793.\]](#)

]I
supply
I.
Both
euer;
read
er.

[\[4796.\]](#)

]Both

al
by
partuere.

[\[4799.\]](#)
]Both
greven.

[\[4802.\]](#)
]Th.
lewdest.

[\[4804.\]](#)
]Th.
lacke;
G.
lak.

[\[4807.\]](#)
]Both
diffyned
here.

[\[4811.\]](#)
]G.
kned;
Th.
knedde.
Both
bitwixt.

[\[4812.\]](#)
]Both
With.

[\[4813.\]](#)
]Both
frely
that;
I
omit
that.
G.
nylle.

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

see
6114.

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

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

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

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

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

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

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

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

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

[\[4878.\]](#)

]Th.
vyce;
G.
wise.

[\[4882.\]](#)

]Th.
Tullyus;
G.
Tulius.

[\[4889.\]](#)

]Both
sette.

[\[4892.\]](#)

]G.
perell;
Th.
parel;
read
tyme.
Th.
youthe;
G.
youth.

[\[4904.\]](#)

]Both
yalte.
I
supply
him.

[\[4921.\]](#)

]Both
But
that
if.

[\[4926.\]](#)

]G.
om.
in.

[\[4931.\]](#)

]Th.

youth-
hede;
G.
youthede.

[\[4933.\]](#)
]thus]
Both
this.

[\[4935.\]](#)
]*Both*
youthes
chambre
(chambere);
read
Youthe
his
chamberere;
F.
Par
Ionesce
sa
chamberiere.

[\[4936.\]](#)
]G.
custommere.

[\[4940.\]](#)
]*Supply*
she.

[\[4943.\]](#)
]*Both*
And
mo
of
(!).

[\[4945.\]](#)
]*Both*
remembreth.

[\[4948.\]](#)
]*Both*
him;

read
hem.

[\[4950.\]](#)
]Th.
ieopardye.

[\[4951.\]](#)
]Th.
moche;
G.
mych.

[\[4954.\]](#)
]G.
avoutrie;
Th.
avoutrye.

[\[4955.\]](#)
]can]
Both
gan.

[\[4956.\]](#)
]Th.
suche;
G.
sich.

[\[4960.\]](#)
]*Both*
neither
preise.

[\[4996.\]](#)
]Th.
courte;
G.
court.

[\[5000.\]](#)
]Th.
herbegeours;
G.
herbeiours.

[\[5004.\]](#)
]Th.

stondeth;
G.
stondith.

[\[5010.\]](#)
]Both
weped.

[\[5021.\]](#)
]Both
he
(for
hir).

[\[5028.\]](#)
]Both
list
to
loue.

[\[5030.\]](#)
]Supply
so.

[\[5036.\]](#)
]Supply
ay.

[\[5050.\]](#)
]Both
gouen.

[\[5051.\]](#)
]Both
so;
read
she
(or
sho).

[\[5059.\]](#)
]Both
loued.

[\[5062.\]](#)
]Th.
suche;
G.
such;

I
supply
a.

[\[5064.\]](#)
]Th.
Drury;
G.
drurie.

[\[5068.\]](#)
]But]
Both
That;
cf.
4764.

[\[5085.\]](#)
]they]
Both
to.

[\[5099.\]](#)
]G.
om.
thee.

[\[5107.\]](#)
]G.
herberest
hem;
Th.
herborest.

[\[5111.\]](#)
]G.
profi?t.

[\[5116.\]](#)
]thy]
Both
the;
F.
ton.

[\[5117.\]](#)
]Both
by

thought;
F.
ta
Ionesce.

[\[5124.\]](#)
]Th.
recouered.

[\[5144.\]](#)
]alway]
G.
ay;
Th.
aye.

[\[5155.\]](#)
]Both
That;
F.
Lors.

[\[5162.\]](#)
](say
=
assay?)

[\[5165.\]](#)
]I
supply
and
been.

[\[5166.\]](#)
]I
supply
love
that.

[\[5168.\]](#)
]Th.
eyther;
G.
other.

[\[5187.\]](#)
]I

supply
thee

[\[5223.](#)

]I
supply
Ne

..
hem.

[\[5229.](#)

]Both
oo
state;
read
oon
estate;
see
5400.

[\[5234,](#)

[49,](#)

[53.](#)

]Supply
but,
hath,
he.

[\[5259.](#)

]Th.
in;
G.
of.

[\[5261.](#)

]G.
dreded.

[\[5271,](#)

[72,](#)

[82,](#)

[5314,](#)

]27.

Supply
be,
is,
him,

it,
if.

[\[5277.](#)

[8.](#)

]Supply

As.

Th.

requyred,

fyred.

Perhaps

om.

the.

[\[5283.](#)

]his]

Both

this.

[\[5285.](#)

]Both

vnyte.

[\[5286.](#)

]Th.

Tullius;

G.

Tulius.

[\[5287.](#)

]A

man]

Both

And.

[\[5292.](#)

]Th.

causes;

G.

cause;

see

5301,

5523.

[\[5301.](#)

]G.

caus;

Th.
case.

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

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

[\[5330.\]](#)
]Th.
bydeth;
G.
bit.

[\[5331.\]](#)
[48.](#)
[52.](#)
[53.](#)
]Supply
This,
it,
with,
It.

[\[5335.\]](#)
]Both
he;
read
she;
see
5337,
5341.

[\[5345.\]](#)
]Both
Thurgh
the;
I
omit
the.

[\[5356.\]](#)
]Th.
blacke;

G.
blak.

[\[5360.\]](#)
]Both
greueth
so
greueth.

[\[5367.\]](#)
]Th.
fonde;
G.
foned.

[\[5375.\]](#)
]Both
sothe.

[\[5376.\]](#)
]Th.
his;
G.
this.

[\[5379.\]](#)
]Both
him
silf
(selfe)
of.

[\[5389.\]](#)
]Both
kepen
ay
his;
see
5387.

[\[5390.\]](#)
]Th.
eyne;
G.
iyen.

[\[5393.\]](#)
]G.

alle
hise
lymes;
Th.
al
his
lymmes;
I
omit
alle.

[\[5399.](#)
]Th.
wate;
G.
wote.

[\[5400.](#)
[1.](#)
]Both
estate;
ought
to
be.

[\[5403.](#)
]Th.
sithe;
G.
se.

[\[5404.](#)
]Both
hath.

[\[5408.](#)
]in]
G.
it;
Th.
om.

[\[5419.](#)
[20.](#)
[25.](#)
[27.](#)
]36.
Both

hym
(!);
F.
les.

[\[5425.\]](#)
]G.
glorie
and
veyne.

[\[5431.\]](#)
]Both
high.

[\[5433.\]](#)
]so]
Both
to.

[\[5446.\]](#)
]G.
om.
very.

[\[5451.\]](#)
]I
supply
greet.

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

[\[5455.\]](#)
]G.
aftirward;
Th.
afterwarde.

[\[5463.\]](#)
]Both
thus.

[\[5465.\]](#)

]Th.
hem;
G.
men.

[\[5470.\]](#)

]Th.
Of;
G.
Or
with.

[\[5478.\]](#)

]Read
She
sheweth,
by
experience.

[\[5485.\]](#)

]Both
without.

[\[5486.\]](#)

]Both
affect;
see
note.

[\[5489.\]](#)

]Th.
goddesse;
G.
goddes.

[\[5491.\]](#)

]Both
For
al
that
yeueth
here
out
of
drede.

[\[5493.\]](#)

]Th.
lette;
G.
late.

[\[5503.\]](#)

]Th.
they;
G.
the.

[\[5505.\]](#)

]Th.
yholpe;
G.
I
hope.

[\[5510.\]](#)

]G.
feldfare.

[\[5512.\]](#)

]I
supply
the.

[\[5523.\]](#)

[42.](#)

[85.](#)

[86.](#)

[88.](#)

]Supply
the,
his,
but,
more,
so.

[\[5544.\]](#)

]Both
fablyng;
F.
cheans.

[\[5546.\]](#)

]Both
caste.

[\[5555.\]](#)

]Both
in;
read
is.

[\[5556.\]](#)

]Both
depe
(*for*
dop).

[\[5569.\]](#)

]Th.
haue
you
to
haue;
G.
ha
yow
to
ha.

[\[5577.\]](#)

]Both
perceyueth.

[\[5590.\]](#)

]G.
mavis;
Th.
mauys.

[\[5597.\]](#)

]G.
aument.

[\[5598.\]](#)

]it]
Both
that.

[\[5611.](#)

[38.](#)

]G.

not;

Th.

nat.

[\[5612.](#)

]G.

hastly.

[\[5617.](#)

]Both

berne.

[\[5627.](#)

[43.](#)

]Supply

it,

the.

[\[5633.](#)

]Th.

wyght;

G.

witte.

G.

honerous.

[\[5640.](#)

]Th.

laste;

G.

last.

[\[5641.](#)

]Both

take.

[\[5649.](#)

]G.

Pictigoras;

Th.

Pythagoras.

[\[5661.](#)

]G.

Boice.

[\[5668.\]](#)

]Both
rent;
yeue.

[\[5675.\]](#)

]G.
wynkith
(!).

[\[5683.\]](#)

]G.
fardeles.

[\[5685.\]](#)

]G.
feyntith.

[\[5686.\]](#)

]G.
disdeyntith.

[\[5699.\]](#)

]Both
where;
F.
guerre.

[\[5700.\]](#)

]I
supply
more;
F.
plus.

[\[5701.\]](#)

]Both
shal
thogh
he
hath
geten
(!).

[\[5713.\]](#)

]Both
Thus

is
thurst.

[\[5727.\]](#)

]G.
ther;
Th.
her
(=
hir).

[\[5734.\]](#)

]G.
Yhe.

[\[5740.\]](#)

]G.
phicien;
read
fysycien.

[\[5741.\]](#)

]G.
fy;
Th.
fye
(*for*
sy);
see
note.

[\[5742.\]](#)

]G.
om.
it.

[\[5749.\]](#)

[51.](#)
]Supply
ne,
for.

[\[5755.\]](#)

]Both
shewing.

[\[5761.\]](#)

]Supply

it,
wh.
follows
Himself
in
5762.

[\[5763.\]](#)
]Both
ofte.

[\[5771.\]](#)
]G.
fast.

[\[5781.\]](#)
]Both
The;
F.
Trois.

[\[5783.\]](#)
]G.
mych.

[\[5788.\]](#)
]Both
vnto.

[\[5791.\]](#)
]Th.
these;
G.
this.

[\[5793.\]](#)
]G.
goode.

[\[5814.\]](#)
]Th.
wyl;
G.
tille.

[\[5820.\]](#)
]Both
sworne.

[\[5821.\]](#)

]G.
The
(*for*
That).
Both
nyl
not.

[\[5827.\]](#)

]Th.
leest;
G.
lest.

[\[5831.\]](#)

]G.
tresoure.

[\[5836.\]](#)

]G.
axide.

[\[5855.\]](#)

]Both
kepte;
F.
qui
mestrie.

[\[5859.\]](#)

]G.
oost.

[\[5860.\]](#)

]Both
that
ilke.

[\[5861.\]](#)

]G.
Agayns;
Th.
Agaynst.

[\[5869.\]](#)

[70.](#)
]Both

entent,
present.

[\[5871.\]](#)
]Both
vesselage.

[\[5879.\]](#)
]Supply
at.

[\[5883.\]](#)
]Both
As
my
nede
is.

[\[5886.\]](#)
]Om.
eek?

[\[5894.\]](#)
]G.
fortresse.

[\[5900.\]](#)
]Both
That
such;
om.
That.
Both
ben
take;
om.
ben.

[\[5906.\]](#)
[53.](#)
]Supply
hast,
by.

[\[5920.\]](#)
]G.
thilk.

[\[5935.\]](#)

]G.
myche.

[\[5939.\]](#)

]Th.
marchauntes;
G.
marchauntz.

[\[5942.\]](#)

]Both
folyly.

[\[5946.\]](#)

]Th.
vyce;
G.
wise.

[\[5947.\]](#)

]G.
trust;
pay.

[\[5958.\]](#)

]Th.
surere.

[\[5959.\]](#)

]Both
beaute
(!).

[\[5960.\]](#)

]Both
That
I.

[\[5976.\]](#)

]Both
ful
dere.

[\[5977.\]](#)

]Both
leest;
supply
she.

[\[5980.\]](#)

]Th.
thylke;
G.
thilk.

[\[5983.\]](#)

]Th.
grype;
G.
grepe.

[\[5988.\]](#)

]I
supply
if.

[\[5997.\]](#)

9.
]Th.
hem;
G.
hym.

[\[6002.\]](#)

]Read
gnede.

[\[6006.\]](#)

]Both
good;
beaute
(*as*
in
5959).

[\[6009.\]](#)

]Th.
wol;
G.
wole.

[\[6025.\]](#)

]G.
shulle.
Both
forsworne.

[\[6026.\]](#)

]G.
lette.

[\[6037.\]](#)

]G.
worthe.

[\[6401.\]](#)

]G.
hym.

[\[6048.\]](#)

]G.
heestes.

[\[6057.\]](#)

]This
=
This
is.

[\[6063.\]](#)

]G.
away.

[\[6064.\]](#)

]Both
hindreth.

[\[6073.\]](#)

]G.
netheles;
Th.
nathelesse.

[\[6143.\]](#)

]Both
twey.

[\[6144.\]](#)

]G.
sey;
Th.
say.

[\[6165.\]](#)

]Both
which;

F.
tex.

[\[6169.\]](#)
]Both
lette.

[\[6172.\]](#)
]G.
subtilite.

[\[6174.\]](#)
]Both
nede;
F.
besoignes.

[\[6183.\]](#)
[4.](#)
]G.
cast,
last.

[\[6187.\]](#)
]G.
om.
hath.

[\[6192.\]](#)
]Both
neithir
monk;
om.
neithir.

[\[6195.\]](#)
]Th.
Na-;
G.
Ne-.

[\[6197.\]](#)
]Th.
rasour;
G.
resoun.

[\[6205.\]](#)
]I

supply
this
line.

[\[6206.\]](#)

]Supply

not.

Th.

begylen;

G.

bigilyng.

[\[6214.\]](#)

]Both

without.

[\[6227.\]](#)

]G.

Yhe.

[\[6237.\]](#)

]Th.

commen;

G.

comyn;

read

comun.

[\[6240.\]](#)

]G.

Yhe;

G.

om.

alle.

[\[6243.\]](#)

]Both

ful

many;

om.

ful.

[\[6245.\]](#)

]G.

dieden.

[\[6247.\]](#)

]Both
xi.

[\[6253.\]](#)

]G.
hert;
both
good.

[\[6255.\]](#)

]Both
good.

[\[6256.\]](#)

]Both
the
religioun;
om.
the.

[\[6259.\]](#)

]G.
took.

[\[6263.\]](#)

]G.
Yhis;
Th.
Yes.

[\[6271.\]](#)

]G.
biwailed
(!).

[\[6275.\]](#)

[82.](#)
]Supply
hem.

[\[6278.\]](#)

]Both
Without.

[\[6285.\]](#)

]G.
doutlees;

Th.
doutles.

[\[6292.\]](#)
]Both
planten
most.

[\[6296.\]](#)
]Both
feyne;
F.
dire.

[\[6314.\]](#)
]Both
ins.
shal
bef.
never.

[\[6316.\]](#)
]G.
warre;
Th.
ware.

[\[6323.\]](#)
]Both
myght.

[\[6336.\]](#)
]I
supply
and.

[\[6341.\]](#)
]Both
and
reyned
(!)
for
streyned;
see
7366.

[\[6342.\]](#)
]I

supply
y-.

[\[6346.\]](#)

↓*Both*

I

a;

om.

a.

[\[6354.\]](#)

↓G.

bete;

Th.

beate

(*for*

lete).

[\[6355.\]](#)

↓*Both*

Ioly

(*for*

blynde);

I

supply

ther.

[\[6356.\]](#)

↓Th.

habite.

[\[6359.\]](#)

↓Th.

beare;

G.

were.

[\[6361.\]](#)

↓G.

om.

Thus

and

I;

both

in

to

(*for*

in).

[\[6372.\]](#)
]Both
omit;
supplied
as
in
Morris;
F.
Si
n'en
sui
mes
si
receus.

[\[6375.\]](#)
]Both
I
a;
om.
a.

[\[6377.\]](#)
]G.
shreuen.

[\[6378.\]](#)
]Both
I
(for
me);
both
yeuen.

[\[6386.\]](#)
]G.
ony.

[\[6388.\]](#)
]G.
mych.

[\[6392.\]](#)
]Both
yeuen.

[\[6393.\]](#)
]G.

ins.
For
bef.
Penance.

[\[6399.\]](#)
]Both
ought.

[\[6407.\]](#)
]Both
not;
read
yit.

[\[6425.\]](#)
]G.
cheueys;
Th.
chuse;
F.
chevir.

[\[6426.\]](#)
]Th.
hamper.

[\[6432.\]](#)
]I
supply
Ne.

[\[6452.\]](#)
]Th.
this
is
ayenst.

[\[6453.\]](#)
]G.
heerde.

[\[6454.\]](#)
]G.
beeste.

[\[6462.\]](#)
[7.](#)

[\]G.](#)
fat.

[\[6465.](#)
[\]G.](#)
grucche;
Th.
grutche.

[\[6466.](#)
[\]Both](#)
woth
(!).

[\[6469.](#)
[\]I](#)
supply
the.

[\[6470.](#)
[\]G.](#)
Yhe.

[\[6481.](#)
[\]Both](#)
seruest;
F.
sembles.

[\[6482.](#)
[\]Both](#)
I
am
but
an.

[\[6484.](#)
[\]G.](#)
Yhe.

[\[6487.](#)
[\]Both](#)
good.

[\[6491.](#)
[\]Both](#)
bettir;
G.

that
queyntaunce.

[\[6492.\]](#)

]Th.
tymes;
G.
tyme.

[\[6493.\]](#)

]Both
of
a
pore.

[\[6496.\]](#)

]G.
myxnes;
Th.
myxins.

[\[6500.\]](#)

]Both
me
a
dyne.

[\[6513.\]](#)

]G.
ony.

[\[6515.\]](#)

]Both
not.

[\[6516.\]](#)

]Both
swere.

[\[6522.\]](#)

]Both
Hath
a
soule.

[\[6531.\]](#)

]Th.
of;

G.
to.

[\[6532.\]](#)

]G.
thrittene;
Th.
thirtene;
read
thrittethe

[\[6536.\]](#)

]G.
myche.

[\[6539.\]](#)

]Both
beggith
(-
eth).

[\[6542.\]](#)

]Both
goddis
(-
es).

[\[6543.\]](#)

]G.
Salamon;
Th.
Salomon.

[\[6546.\]](#)

]G.
yhe.

[\[6550.\]](#)

]Both
nolden.

[\[6557.\]](#)

]Both
myght.

[\[6565.\]](#)

]G.
ther;

Th.
their.

[\[6569.\]](#)
]Both
yaf.

[\[6570.\]](#)
]Both
folkis
(-
es).

[\[6572.\]](#)
]Both
they;
read
leye;
F.
Ains
gisoient.

[\[6581.\]](#)
]Perhaps
om.
That.

[\[6598.\]](#)
]Both
tolde
(*against*
grammar).

[\[6600.\]](#)
]G.
desily
(!).

[\[6601.\]](#)
]Th.
To;
G.
Go.

[\[6606.\]](#)
]Both
Ben
somtyme

in;
see
6610.

[\[6616.\]](#)
]G.
old;
Th.
olde.

[\[6650.\]](#)
]Both
myght.

[\[6653.\]](#)
]I
supply
wher;
F.
la
ou.

[\[6655.\]](#)
]Both
yeue.

[\[6667.\]](#)
]Both
haue
bidde;
(*om.*
haue).

[\[6679.\]](#)
]Both
good.

[\[6682.\]](#)
]Th.
-
of;
G.
-
fore.

[\[6684.\]](#)
]Both
wryne.

[\[6688.\]](#)

]G.
omits:
Th.
hondis.

[\[6699.\]](#)

]Th.
-
wayes;
G.
-
weys.

[\[6700.\]](#)

]If]
Both
Yit.

[\[6707.\]](#)

]Both
mendiciens
(-
ence);
see
6657.

[\[6721.\]](#)

]Both
without.

[\[6728.\]](#)

]Th.
noriture;
G.
norture.

[\[6737.\]](#)

]Both
had.

[\[6748.\]](#)

]G.
Ony.

[\[6756.\]](#)

]Both
clothe;

read
clothes;
see
6684.

[\[6759.\]](#)
]Both
this.

[\[6766.\]](#)
]Both
solemply.

[\[6782.\]](#)
]Th.
This;
G.
The.

[\[6784.\]](#)
]Th.
agylte;
G.
agilt.

[\[6792.\]](#)
]G.
wille.

[\[6797.\]](#)
]Both
this
that;
om.
that.

[\[6803.\]](#)
]Both
yeuen.

[\[6806.\]](#)
]G.
sene.

[\[6808.\]](#)
[10.](#)
]Supply
ne,
hir.

[\[6819.\]](#)

]Both
wrine.
Both
hem,
at.

[\[6820.\]](#)

]Both
Without.

[\[6823.\]](#)

4.
]Both
robbyng,
gilyng.

[\[6827.\]](#)

]G.
fast.

[\[6828.\]](#)

]Both
high.

[\[6834.\]](#)

]G.
gret;
Th.
great.

[\[6841.\]](#)

]Both
Without

[\[6844.\]](#)

]Both
boldly.

[\[6850.\]](#)

]Both
emperours.

[\[6851.\]](#)

]G.
om.
and.

[\[6860.](#)
[6901.](#)
]Supply
thise,
be.

[\[6862.](#)
]G.
gret;
Th.
great.

[\[6880.](#)
]Th.
Ne
wol;
G.
Wol;
read
Nil.

[\[6890.](#)
]Both
doutles
(-
less).

[\[6902.](#)
[7.](#)
[11.](#)
]Both
burdons.

[\[6925.](#)
[6.](#)
]Both
him;
read
hem.

[\[6936.](#)
]Both
good.

[\[6939.](#)
]Th.
wete.

[\[6949.\]](#)

]G.
Yhe.

[\[6952.\]](#)

]Th.
parceners;
G.
perseners.

[\[6974.\]](#)

]Both
tymes
a;
om.
a.

[\[6997.\]](#)

]G.
gret;
Th.
great.

[\[7002.\]](#)

]Th.
al;
G.
om.

[\[7018.\]](#)

]G.
werrien;
Th.
werryen.

[\[7019.\]](#)

]Both
al.

[\[7022.\]](#)

]Th.
bougerons;
G.
begger.

[\[7029.\]](#)

]Both
these

that;
F.
lerres
ou.

[\[7035.\]](#)
]G.
ony.

[\[7037.\]](#)
]we]
G.
me.

[\[7038.\]](#)
]hem]
Both
them.

[\[7041.\]](#)
]G.
cheffis;
Th.
cheffes;
F.
fromages.

[\[7047.\]](#)
]he]
G.
we.

[\[7048.\]](#)
]Both
bake.

[\[7056.\]](#)
]Both
his;
read
our.

[\[7059.\]](#)
]G.
sleght;
Th.
sleight.

[\[7060.\]](#)

]G.
hight;
Th.
heyght.

[\[7063.\]](#)

]Both
vounde.

[\[7070.\]](#)

]Both
good.

[\[7071.\]](#)

]G.
sleghtes.
I
supply
as.

[\[7075.\]](#)

]G.
om.
he
have.

[\[7092.\]](#)

]Th.
We
had
ben
turmented
al
and
some
(*read*
They);
G.
Of
al
that
here
axe
juste
their
dome
(*in*

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

[\[7093.\]](#)
]I
*supply
fals.*

[\[7104.\]](#)
]Both
brent.

[\[7109.\]](#)
]G.
*has
here
l.
7110,
followed
by
a
blank
line;
Th.
has
That
they
[read
he]
ne
might
the
booke
by;
and
then
inserts
an
extra
spurious
line—The
sentence
pleased*

hem
wel
trewly.

[\[7110.\]](#)

]Th.

To
the
cople,

if
hem
talent
toke;

after

which,

Of
the

Euangelystes
booke
(*spurious*).

[\[7113.\]](#)

]G.

gret;

Th.

great.

[\[7119.\]](#)

[21.](#)

]G.

ony.

[\[7123.\]](#)

]G.

many

a

such.

[\[7125.\]](#)

]Th.

booke;

G.

book.

[\[7127.\]](#)

]Perhaps

omit

that.

[\[7133.](#)

[37.](#)

[42.](#)

]G.

om.

for,

it,

they.

[\[7143.](#)

]Th.

Awaye;

G.

Alwey.

[\[7144.](#)

]G.

durst.

[\[7145.](#)

]Both

no.

[\[7148.](#)

]Th.

booke;

G.

book.

[\[7151.](#)

]Supply

boke.

[\[7165.](#)

]G.

mych.

[\[7166.](#)

]I

supply

that.

[\[7175.](#)

[99.](#)

]I

supply

eek,

men.

[\[7178.\]](#)

]G.

Ayens;

Th.

Ayent.

[\[7180.\]](#)

]And]

Both

That.

that]

Both

to.

[\[7189.\]](#)

]G.

orribilite;

Th.

horriblete.

[\[7190.\]](#)

]Th.

booke;

G.

book.

[\[7196.\]](#)

]G.

Petre.

[\[7200.\]](#)

]G.

Petres.

[\[7205.\]](#)

]G.

thilk.

[\[7217.\]](#)

]Th.

Empresse;

G.

Emperis.

[\[7221.\]](#)

]Both

worthy;

see

7104.
Both
mynystres.

[\[7234.\]](#)
]G.
iye.

[\[7236.\]](#)
]Th.
recketh;
G.
rekke.

[\[7243.\]](#)
]*Both*
may
us
(*om.*
may).

[\[7244.\]](#)
]G.
om.
hem.

[\[7254.\]](#)
]Th.
hem;
G.
hym;
supply
it.

[\[7255.\]](#)
]Th.
hem;
G.
hym.

[\[7257.\]](#)
]G.
steight
(!).

[\[7258.\]](#)
]Th.
graye;

G.
grey.

[\[7260.\]](#)
]G.
high.

[\[7262.\]](#)
]Th.
ryuelyng;
G.
reuelyng.

[\[7263.\]](#)
]G.
dyuyse.

[\[7272.\]](#)
]The]
G.
To.

[\[7292.\]](#)
]Both
shulde.

[\[7303.\]](#)
]G.
forwordis.

[\[7304.\]](#)
]G.
Yhe.
Th.
hence;
G.
hens.

[\[7307.\]](#)
]Th.
ayenst;
G.
ayens.

[\[7316.\]](#)
]Both
slayn;
see
note.

[\[7317.\]](#)

]G.
alto
defyle.

[\[7325.\]](#)

]G.
Myn;
Th.
My.
G.
streyneth
(!).

[\[7331.\]](#)

]Both
Without.

[\[7336.\]](#)

]Th.
Thankyng.

[\[7355.\]](#)

]G.
countynaunce.

[\[7358.\]](#)

]G.
heelde.

[\[7362.\]](#)

]Th.
laste;
G.
last.

[\[7368.\]](#)

]G.
gracche;
Th.
gratche.
G.
bygynne;
Th.
bygyne.

[\[7371.\]](#)

]Th.

psaltere;
G.
sawter.

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

[\[7386.\]](#)
]Th.
made.

[\[7389.\]](#)
]Th.
shappe;
denysed.

[\[7394.\]](#)
]tho]
Th.
to.

[\[7409.\]](#)
]Had]
Th.
And.

[\[7429.\]](#)
]Th.
humbly.

[\[7432.\]](#)
]Th.
remeued.

[\[7435.\]](#)
]Th.
thought.

[\[7444.\]](#)
]I
supply
as.

[\[7458.\]](#)
]Th.
Frere.

[\[7460.\]](#)
]Supply
that.

[\[7463.\]](#)
]Th.
al.

[\[7464.\]](#)
]Th.
greet.

[\[7471.\]](#)
[72.](#)
]Th.
sopheme,
enueneme;
F.
sophime,
envenime.

[\[7473.\]](#)
]Th.
hath
hadde
the.

[\[7488.\]](#)
]Th.
doughty
(!);
F.
poudreus;
read
dusty.

[\[7494.\]](#)
]Th.
herborowe.

[\[7504.\]](#)
]Th.
sir.

[\[7513.\]](#)
]Th.
styll.

[\[7532.\]](#)

]Th.
styl.

[\[7533.\]](#)

]Th.
she
nat
herselfe.

[\[7546.\]](#)

]Th.
sothe.

[\[7548.\]](#)

[50.](#)

]I
supply
for,
wel.

[\[7553.\]](#)

]Th.
thought
harme.

[\[7560.\]](#)

]Th.
her.

[\[7568.\]](#)

]Th.
Without.

[\[7582.\]](#)

]Th.
herbered;
G.
herberd.

[\[7585.\]](#)

]Both
herbegere.

[\[7590.\]](#)

]Both
sothe.
Th.
sawe;

G.
saugh.

[\[7600.\]](#)
]Both
where.
G.
ony.

[\[7625.\]](#)
]I
supply
he.

[\[7626.\]](#)
]G.
saloweth.

[\[7628.\]](#)
]Th.
comynge.

[\[7630.\]](#)
]Supply
that.

[\[7637.\]](#)
]G.
I
nerer
(!).

[\[7653.\]](#)
]G.
wole;
Th.
wol;
read
wolde.

[\[7662.\]](#)
]doth]
F.
fait;
both
wot.

[\[7663.\]](#)
]Th.

we
(*for*
ye);
G.
om.

[\[7666.\]](#)
]Both
giltles.

[\[7678.\]](#)
]Both
repent.

[\[7686.\]](#)
]Th.
tymes;
G.
tyme.

[\[7693.\]](#)
]So
Th.
(*but*
with
for
to
for
to);
G.
To
reden
in
diuinite.

[\[7694.\]](#)
]G.
And
longe
haue
red
(*wrongly*);
here
G.
abruptly
ends.

[\[7697.\]](#)

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

[\[1.\]](#)

]C.
Almihty;
queene.

[\[3.\]](#)

]L.
B.
sorwe;
F.
Jo.
sorowe;
the
rest
insert
of
before
sorwe.

[\[4.\]](#)

]C.
Gloriowse.

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

[\[8.\]](#)
]Jo.
Venquist;
Gg.
Venquyst.
Read
m'hath.
C.
cruelle.

[\[10.\]](#)
]C.
bee.

[\[11.\]](#)
]F.
B.
werne.

[\[12.\]](#)
]C.
helpe.

[\[14.\]](#)
]C.
Hauene;
refute.

[\[15.\]](#)
]C.
Loo;
theeves
sevene;
mee.

[\[16.\]](#)
]C.
briht.

[\[17.\]](#)
]C.
ladi
deere.

[\[18.\]](#)

]C.
loo.

[\[19.\]](#)

]C.
ouhten;
thi;
appeere.

[\[20.\]](#)

]C.
greevous.

[\[21.\]](#)

]C.
riht.

[\[22.\]](#)

]C.
riht
bei
mihten;
susteene.

[\[23.\]](#)

]C.
wurthi.

[\[24.\]](#)

]C.
queene.

[\[25.\]](#)

]C.
Dowte.

[\[26.\]](#)

]C.
merci
heere.

[\[27.\]](#)

]C.
Gl.
Gg.
saf;
Jo.
saff;

L.
F.
saufe;
B.
sauf.
C.
thoruh;
L.
F.
burgh.
Gl.
F.
B.
tacorde;
C.
L.
to
accorde.

[\[28.\]](#)
]C.
cristes;
mooder
deere.

[\[29.\]](#)
]C.
maneere.

[\[31.\]](#)
]C.
rihtful;
heere.

[\[32.\]](#)
]C.
thoruh;
Jo.
L.
F.
B.
thurgh.

[\[33.\]](#)
]C.
Euere.
C.
refuit;

Gl.
refuyt;
Gg.
refut;
rest
refute.

[\[35.\]](#)
]C.
resceyued.

[\[36.\]](#)
]C.
merci
ladi.

[\[37.\]](#)
]C.
shule.

[\[39.\]](#)
]wel
is
supplied
from
the
Sion
MS.;
nearly
all
the
copies
give
this
line
corruptly;
see
note.

[\[40.\]](#)
]C.
riht;
wole.

[\[41.\]](#)
]C.
Fleeinge;
thi.

[\[42.\]](#)

]C.
tempeste;
dreede.

[\[43.\]](#)

]C.
Biseeching
yow.

[\[44.\]](#)

]C.
Thouh;
neede.

[\[45.\]](#)

]C.
ben.
Jo.
wille;
C.
wil.

[\[46.\]](#)

]C.
thi.

[\[47.\]](#)

]C.
Thin;
ladi;
heede.

[\[49.\]](#)

]C.
Gloriows;
mooder;
neuere.

[\[50.\]](#)

]C.
eerthe.

[\[51.\]](#)

]C.
euere.

[\[54.\]](#)
]C.
eerthe.

[\[55.\]](#)
]C.
bee.

[\[56.\]](#)
]C.
wole.

[\[57.\]](#)
]C.
saaf;
F.
B.
sauf;
L.
saufe;
Jo.
saffe;
Gl.
Gg.
saf.

[\[58.\]](#)
]C.
Bicomen;
oure.

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

[\[61.\]](#)
]C.
criaunce;
Gg.
cryaunce;
rest
creaunce.

[\[62.\]](#)
]C.
ladi
briht.

[\[63.\]](#)
]C.
Thanne.

[\[64.\]](#)
[65.\]](#)
]C.
oure.

[\[66.\]](#)
]C.
bowntee.

[\[69.\]](#)
]C.
Thanne.

[\[73.\]](#)
]C.
Kalendeeres
enlumyned.

[\[74.\]](#)
]C.
thi.

[\[75.\]](#)
]C.
yow;
rihte.

[\[77.\]](#)
]C.
sithe.

[\[78.\]](#)
]C.
seeche.

[\[79.\]](#)
]C.
vntame;
Sion,
vntaame
(*wrongly*);
rest
entame.

[\[80.\]](#)

]C.

resyne;

Gl.

B.

resigne.

[\[81.\]](#)

]C.

kan.

[\[82.\]](#)

]C.

greevous.

[\[84.\]](#)

]C.

oure.

[\[85.\]](#)

]C.

hise

lystes.

[\[86.\]](#)

]C.

bouht.

[\[87.\]](#)

]C.

oure.

[\[88.\]](#)

]C.

thi;

cleere.

[\[89.\]](#)

]C.

sauh;

F.

B.

saugh.

C.

flawmes.

[\[93.\]](#)

]C.

holigost.

[\[94.\]](#)

]C.

a

fyir.

[\[95.\]](#)

]C.

fyir;

Gl.

fyr.

C.

deufende

(*sic*).

[\[96.\]](#)

]C.

eternalli.

[\[97.\]](#)

]C.

neuere;

peere.

[\[98.\]](#)

]C.

bee.

[\[99.\]](#)

]C.

mooder

deere.

[\[100.\]](#)

]C.

noon

ooþer.

[\[101.\]](#)

]C.

oure.

[\[102.\]](#)

]C.

wole.

[\[103.\]](#)

]C.

yee.

[\[107.\]](#)

]C.
tresoreere.

[\[108.\]](#)

]F.
chees;
C.
ches.
C.
mooder.

[\[109.\]](#)

]C.
the.

[\[110.\]](#)

]C.
eerthe;
oure;
beede.

[\[111.\]](#)

]C.
euere;
thi.

[\[112.\]](#)

]C.
neuere;
neede.

[\[113.\]](#)

]Gg.
F.
B.
tenquere;
C.
to
enquere.

[\[114.\]](#)

]C.
whi;
holi;
souhte.

[\[115.\]](#)

]C.
Sion,
vn-
to;
rest
to.

[\[116.\]](#)

]C.
wunder
wrouhte.

[\[117.\]](#)

]C.
bouhte.

[\[118.\]](#)

]C.
Thanne
needeth;
wepene.

[\[119.\]](#)

]C.
oonly.
Jo.
F.
B.
did;
C.
diden.
C.
ouhte.

[\[120.\]](#)

]C.
Doo;
merci.

[\[123.\]](#)

]C.
wurthi.

[\[125.\]](#)

]C.
thi;
bee.

[\[126.\]](#)

]C.
thi-.

[\[128.\]](#)

]C.
miht.

[\[129.\]](#)

]C.
mooder.

[\[130.\]](#)

]F.
Fadres;
B.
fadrys;
C.
faderes;
Jo.
fader.

[\[131.\]](#)

]C.
nouht.

[\[132.\]](#)

]Gg.
F.
B.
is
his;
rest
it
is.
C.
rihful
(*sic*).

[\[133.\]](#)

]C.
Mooder;
merci.

[\[135.\]](#)

]C.
euere.

[\[136.\]](#)

]C.
eche;
wole;
biseeche.

[\[137.\]](#)

]C.
granteth;
F.
graunteth.

[\[140.\]](#)

]C.
vicair;
Gg.
F.
vicaire;
Gl.
B.
Sion,
vicayre.

[\[141.\]](#)

]C.
gouernowresse;
Gl.
Gg.
gouerneresse.

[\[143.\]](#)

]C.
thi
wil.

[\[144.\]](#)

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

[\[146.\]](#)

]C.
misbileeued.
Jo.
L.
pryued;
rest
depriued.

[\[148.\]](#)

]C.
Resceyve;
ferþere.

[\[149.\]](#)

]C.
venymous.

[\[150.\]](#)

]C.
eerthe.

[\[151.\]](#)

]C.
(*alone*)
om.
so.

[\[156.\]](#)

]C.
thi
(*twice*).

[\[157.\]](#)

]Gg.
Al;
B.
C.
All.
C.
ben.

[\[158.\]](#)

]C.
Ladi.

[\[159.\]](#)

]Sion

MS.
fresshe;
Gg.
frosche
(*sic*);
the
rest
wrongly
omit
the
final
e.

[\[160.\]](#)
]C.
merci;
eure.

[\[167.\]](#)
]C.
wole.

[\[171.\]](#)
]C.
rouhte.

[\[172.\]](#)
]C.
Riht
soo
thi.
C.
lust;
rest
list,
liste.

[\[173.\]](#)
]C.
ladi;
merci;
yow.

[\[174.\]](#)
]C.
Sithe;
merci.

[\[177.\]](#)
]C.
yow;
opene.

[\[179.\]](#)
]C.
ouht.

[\[180.\]](#)
]C.
thi.

[\[181.\]](#)
]C.
ladi.
Gg.
bry?t;
which
the
rest
omit.
C.
Gg.
sithe;
F.
B.
sith.
Harl.
2251
supplies
bothe
after
thou.

[\[183.\]](#)
]Sion
MS.
alone
supplies
So;
Jo.
supplies
And.
MS.
Harl.
2251
has

un-
to;
rest
to.

[\[184.\]](#)

]Gl.
penytentz;
C.
penitentes,
Jo.
Penitence
(*for*
penitents).
C.
merci.

[\[1.\]](#)

]F.
agoo.

[\[2.\]](#)

]F.
hert.

[\[3.\]](#)

]F.
worlde;
woo.

[\[5.\]](#)

]F.
purpose.

[\[8.\]](#)

]F.
be;
B.
Sh.
T.
by.
F.
certeyne.

[\[9.\]](#)

]Sh.
Ha.
a

tyme
sought;
rest
sought
a
tyme
(*badly*).

[\[10.\]](#)
]F.
bespreynte.

[\[11.\]](#)
]F.
prayen.
Sh.
Ha.
wreke;
rest
awreke.

[\[14.\]](#)
]F.
fonde;
dede.

[\[15.\]](#)
]F.
Adovne.
Ha.
alone
supplies
that.

[\[16.\]](#)
]F.
Dede;
stone;
while.
T.
(*and*
Longleat)
a;
rest
om.

[\[17.\]](#)
]F.

roose;
coloure.

[\[18.](#)

]F.
petously;
B.
pitously.
B.
yen;
F.
eyen;
after
which
all
but
Sh.
and
Ha.
insert
I.

[\[19.](#)

]Sh.
Ha.
to;
which
the
rest
omit.

[\[20.](#)

]Sh.
shoope;
rest
shope.
F.
prey;
Sh.
preye.

[\[21.](#)

]For
nas,
the
MSS.
wrongly
have

was;
in
both
places.
F.
lorne;
sey.

[\[22.\]](#)
]F.
slayne;
dede.

[\[23.\]](#)
]Tn.
shulde;
F.
shuld.

[\[24.\]](#)
]F.
hold;
hede.

[\[25.\]](#)
]All
but
Sh.
and
Ha.
ins.
now
bef.
any.
F.
eny.

[\[26.\]](#)
]F.
caste.
Sh.
Ha.
sleen;
F.
slee.

[\[27.\]](#)
]F.

folke
redelesse.

[\[30.\]](#)
]F.
dede.

[\[31.\]](#)
]F.
mony.

[\[32.\]](#)
]F.
B.
omit
she;
the
rest
have
it.
Only
Sh.
and
T.
retain
so.

[\[33.\]](#)
]F.
besely.
For
ever,
Ten
Brink
reads
ay.

[\[34.\]](#)
]Only
Sh.
gives
this
line
correctly;
so
Ha.
(but
with

any
for
mannes).
F.
Sith
I
hadde
firste
witte
or
mynde.

[\[35.\]](#)
]F.
dede.
Sh.
Ha.
that;
rest
omit.

[\[36.\]](#)
]F.
there;
lustely.

[\[38.\]](#)
]F.
Bounte.

[\[39.\]](#)
]F.
beaute;
iolyte.

[\[40.\]](#)
]F.
honeste.

[\[41.\]](#)
]F.
Wisdome.
F.
B.
estaat;
rest
estate;
Ten

Brink
rightly
supplies
and
after
Estat
(*sic*).
F.
drede.

[\[43.\]](#)
]Ha.
hadde;
Sh.
hade;
rest
had.
F.
honde.

[\[44.\]](#)
]Sh.
Ha.
For;
rest
omit.
F.
pittee.

[\[45.\]](#)
]F.
when.
F.
fonde.

[\[46.\]](#)
]Sh.
wolden;
F.
wolde.

[\[47.\]](#)
]F.
helpe;
helde.
Sh.
Ha.
compleynt;

T.
cause;
rest
pleynte
or
pleynt.

[\[48.\]](#)
]F.
folke.
F.
withoute;
B.
without;
Ha.
withouten.

[\[49.\]](#)
]F.
pitee.
Ha.
may;
Sh.
ne
may;
rest
ther
may.

[\[50.\]](#)
]Sh.
Ha.
þanne
leve
I
alle
þees
vertues
sauf
pitee;
F.
B.
Then
leve
we
al
vertues
sauē

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

[\[51.\]](#)
]F.
Kepyngge;
herde.

[\[52.\]](#)
]F.
Cofedered
(*sic*).
Sh.
alle
by
bonde
of
(Ha.
om.
alle);
F.
Tn.
B.
Ff.
by
bonde
and
by;
T.
by
bound
and.

[\[53.\]](#)
]Sh.
that;
rest
when.

[\[54.\]](#)
]F.
complaynt.

[\[55.\]](#)
]F.
Foes;
Tn.
foos.

[\[57.\]](#)
]F.
highest.

[\[59.\]](#)
]F.
yours
rialle.

[\[60.\]](#)
]F.
Yours;
durst.

[\[61.\]](#)
]Sh.
whiche
he
is
Inne
falle;
rest
in
which
he
is
falle:
Thynne
has
yfal;
read
y-
falle.

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

[\[64.\]](#)

]The
MSS.

insert

that

after

thus,

except

Sh.

and

Ha.

Sh.

contraire;

rest

contrary.

[\[65.\]](#)

]Sh.

ageynst;

F.

ayenst.

[\[66.\]](#)

]F.

beaute.

[\[67.\]](#)

]The

MSS.

omit

ne.

F.

shulde.

[\[68.\]](#)

]F.

bounte.

[\[69.\]](#)

]Sh.

nowe;

which

the

rest

omit.

[\[70.\]](#)

]Sh.

heghte
(*for*
highte);
Ha.
hight;
Tn.
is
hye;
F.
B.
T.
is
hygh.
F.
beaute
apertenent.
The
MSS.
(*except*
Sh.
and
Ha.)
insert
your
after
to.

[71.
]F.
kyndely;
youre.

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

[73.
]F.

verrely;
youre.

[\[75.\]](#)
]F.
beaute.

[\[76.\]](#)
]Tn.
Ff.
Ha.
wante;
rest
want;
read
wanten.
F.
these
tweyn.

[\[77.\]](#)
]F.
worlde.
For
nis,
all
have
is.
F.
seyn.

[\[78.\]](#)
]F.
Eke.

[\[79.\]](#)
]F.
yow.

[\[82.\]](#)
]F.
Wherfore.

[\[86.\]](#)
]F.
fordoo.
Sh.
than;

rest
omit.

[\[87.\]](#)
]F.
wete
well;
rest
omit
well;
Tn.
wyte.

[\[88.\]](#)
]F.
Tn.
B.
Ff.
T.
insert
euer
after
that,
which
Sh.
rightly
omits.
Sh.
Ha.
shoulde
be;
rest
is
falle.

[\[89.\]](#)
]Sh.
thanne;
rest
also.
F.
youre.

[\[90.\]](#)
]F.
youre.

[\[91.\]](#)
]Sh.
sechen
to,
B.
sekyn
to;
Tn.
Ff.
T.
seken;
F.
speken
to
(*for*
seken
to).

[\[92.\]](#)
]Tn.
F.
B.
Ff.
herenus;
T.
heremus;
Sh.
vertuose
(!).

[\[93.\]](#)
]F.
yow;
tendirly.

[\[94.\]](#)
]B.
som;
F.
somme.
F.
streme.
Sh.
Ha.
youre;
which
the

rest
omit.

[\[95.\]](#)
]Sh.
ay;
rest
euer.
Sh.
Ha.
om.
the.

[\[96.\]](#)
]F.
sothely,
Sh.
the
hevy
sore;
Ha.
the
sore;
rest
so
sore
(*which*
gives
no
sense).

[\[97.\]](#)
]F.
kunnynge.

[\[98.\]](#)
]F.
goddis.

[\[100.\]](#)
]F.
lyke.

[\[101.\]](#)
]F.
Sh.
setteth;
Ha.

set;
rest
settith;
see
note.
F.
hert.

[\[102.\]](#)
]F.
Eke.
F.
sydes;
rest
side,
syde.
F.
where
so;
goo.

[\[103.\]](#)
]Sh.
Ha.
wo;
rest
insert
my
before
wo.

[\[104.\]](#)
]F.
vnsoghte.

[\[105.\]](#)
]All
omit
ne;
see
note.

[\[107.\]](#)
]F.
woo.

[\[109.\]](#)
]F.

wote.
Sh.
al-
jaughe;
rest
though,
thogh.

[\[110.\]](#)
]F.
B.
where;
rest
whether.

[\[111.\]](#)
]All
but
Sh.
and
Ha.
needlessly
insert
yet
before
my.

[\[114.\]](#)
]F.
soo;
rest
foo,
fo.

[\[115.\]](#)
]F.
spirite.

[\[116.\]](#)
]F.
youre;
eny.

[\[117.\]](#)
]B.
yet
(*sic*)
be

ded;
F.
Tn.
Ff.
T.
ye
be
yet
ded
(which
will
not
scan);
Sh.
Ha.
have
a
different
line—Now
pitee
þat
I
haue
sought
so
yoore
agoo.

[\[1.](#)
[\]Tn.](#)
gret;
F.
grete.
Th.
by;
F.
Tn.
be.

[\[5.](#)
[\]Tn.](#)
Th.
defaute;
F.
defaute.

[\[6.](#)
[\]All](#)

take
no
kepe.

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

[\[9.](#)
]Tn.
Th.
good;
F.
goode.

[\[10.](#)
]Tn.
Ioye;
F.
Ioy.

[\[11.](#)
[12.](#)
]F.
no
thyng,
thyng.

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

[\[15.](#)
]F.
hooly.

[\[16.](#)
]F.
woote;
Th.

B.
wote;
Tn.
wotte;
read
wite.

[\[19.\]](#)
]For
To
perhaps
read
Unto.
F.
ertherly
(*miswritten*).

[\[21.\]](#)
]All
be.

[\[22.\]](#)
]Th.
Tn.
B.
ne
(*2nd*
time);
F.
no.

[\[23.\]](#)
]All
this.

[\[24.\]](#)
]All
drede.

[\[25.\]](#)
]Th.
Tn.
Defaute;
F.
Defaulte.

[\[26.\]](#)
]Th.

slayne;
Tn.
slain;
F.
omits.

[\[27.\]](#)
]F.
loste.
Tn.
omits
ll.
31-96;
F.
has
them
in
a
later
hand
(the
spelling
of
which
I
amend).

[\[32.\]](#)
]F.
nathles
whoe.

[\[33.\]](#)
]F.
trewly.

[\[34.\]](#)
]F.
tell.

[\[35.\]](#)
]Th.
sothe;
F.
southe
(!)
F.
trewly.

[\[36.\]](#)

]F.
hold
it;
Th.
holde
it;
read
hold-
ē
hit.
F.
sicknes.

[\[38.\]](#)

]F.
boote.

[\[39.\]](#)

]Th.
F.
For
ther.
(phisicien
=
fizishén).
F.
one.

[\[40.\]](#)

]F.
heale;
done.

[\[41.\]](#)

]F.
vntill
efte.

[\[42.\]](#)

]F.
mote.
Th.
nede;
F.
nedes.
F.
lefte.

[\[43.\]](#)
]F.
mater.

[\[44.\]](#)
]Th.
So
whan;
F.
Soe
when.
F.
sawe.

[\[45.\]](#)
]Th.
Tyl
nowe
late;
F.
Til
now
late;
but
probably
corrupt.

[\[46.\]](#)
]F.
sate.

[\[47.\]](#)
]F.
bade
one.
F.
booke.

[\[48.\]](#)
]F.
it;
Th.
he
it.
F.
toke.

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

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

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

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

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

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

[\[58.\]](#)
]F.
kings.

[\[59.\]](#)
]Th.
smale:
F.
smalle.

[\[60.\]](#)
]Th.
al;
F.
all.
F.
fonde.

[\[61.\]](#)
]F.
thought.

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

[\[63.\]](#)
]F.
hight.
Th.
Seys;
F.
Seyes.
F.
had.
F.
wife.

[\[64.\]](#)
]Th.
beste;
F.
best.
F.
might
beare
lyfe.

[\[65.\]](#)
]F.
hight.

[\[66.\]](#)
]F.
Soe
it
befill
thereafter.

[\[67.\]](#)
]F.
woll;
Th.
wol.

[\[70.\]](#)
]Perhaps
read
gan
aryse.

[\[71.\]](#)
]F.
brake.
(hir
=
their).
F.
maste;
fal.

[\[72.\]](#)
]Th.
her;
F.
ther
(*see*
line
above).
F.
dreint;
all.

[\[73.\]](#)
]Th.
F.
founde
(*error*
for
funden).

[\[74.\]](#)
]F.
Borde.

[\[75.\]](#)
]Th.
Seys;
F.
Seyes.
F.
life.

[\[76.\]](#)
]Th.
F.
Now
for
to
speke
of
Alcyone
his
wyfe;
read:
Now
for
to
speken
of
his
wyf.
F.
wife.

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

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

*(error
for
gan).*
Th.
F.
yerne
*(error
for
erne);*
see
note.

[\[81.\]](#)
]F.
thought.

[\[82.\]](#)
]F.
It;
wele;
thought
soe.
Both
her
thought
so,
caught
from
l.
81;
read
he
dwelte
(delayed).

[\[83.\]](#)
]F.
soe.

[\[84.\]](#)
]F.
it.

[\[85.\]](#)
]F.
tell.
Th.
hertely;

F.
hartely.
F.
life.

[\[86.\]](#)
]Th.
F.
she
had;
I
omit
she,
and
supply
alas
from
l.
87.

[\[87.\]](#)
]Th.
and
F.
insert
alas
after
him.

[\[88.\]](#)
]F.
Anone;
sent.

[\[91.\]](#)
]F.
where.

[\[92.\]](#)
]Th.
nyl;
F.
will.
F.
eate
breede.

[\[94.\]](#)
]Th.
lorde;
F.
Lord.

[\[95.\]](#)
]F.
toke.

[\[96.\]](#)
]F.
trewly;
booke.

[\[97.\]](#)
]The
older
hand
recommences
in
F.
F.
had;
Tn.
I
Had.
F.
suche
(*twice*).
F.
pittee.

[\[100.\]](#)
]F.
And
aftir;
but
Th.
Tn.
B.
omit
And.

[\[101.\]](#)
]All
this
lady

(*for*
she;
badly).

[\[102.\]](#)
]F.
myght;
lorde.

[\[103.\]](#)
]F.
ofte;
sayed.

[\[104.\]](#)
]F.
woode.

[\[105.\]](#)
]F.
rede.

[\[106.\]](#)
]F.
doune;
sate.

[\[107.\]](#)
]All
wepte
(*read*
weep).
F.
pittee.

[\[109.\]](#)
]Th.
to;
which
F.
Tn.
omit.

[\[110.\]](#)
]F.
Helpe;
B.
Help.

[\[112.\]](#)
]F.
Soone.
Tn.
B.
wite;
F.
Th.
wete.

[\[114.\]](#)
]F.
yowe.

[\[116.\]](#)
]Th.
Tn.
B.
good
wyl;
F.
good
wille
(wil
is
here
a
monosyllable).

[\[117.\]](#)
]F.
wilde.

[\[118.\]](#)
]Tn.
Send;
Th.
F.
Sende.

[\[119.\]](#)
]Th.
som;
F.
somme.

[\[120.\]](#)
]Th.

through;
F.
thorgh.
F.
knowe.

[\[121.\]](#)
]F.
lorde;
quyke;
ded.

[\[122.\]](#)
]F.
worde;
henge;
hed.

[\[123.\]](#)
]Th.
Tn.
fel;
F.
felle
(*see*
l.
128).
F.
A
swowne,
Tn.
a
swowe
(*for*
a-
swowen
=
a-
swown);
Th.
in
a
swowne.
F.
colde;
Tn.
cold.

[\[124.\]](#)

]F.
kaught;
anoon.

[\[127.\]](#)

]Tn.
dede;
F.
ded.
All
slepe.

[\[128.\]](#)

]F.
tooke.
All
kepe.

[\[129.\]](#)

]Th.
Through;
F.
Through.
F.
herde.

[\[130.\]](#)

]I
supply
for.

[\[131.\]](#)

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

[\[134.](#)

]F.
come.

[\[137.](#)

[138.](#)

]All
slepe,
kepe.
F.
vnder-
stonde;
take.

[\[141.](#)

]Tn.
B.
alle;
F.
al.

[\[142.](#)

]Th.
He;
F.
Tn.
That
he.
F.
kynge.

[\[144.](#)

]Tn.
B.
Bid;
F.
Bud.

[\[145.](#)

]Th.
Alcyone;
F.
Tn.
Alchione.

[\[146.](#)

]Th.
alone;

F.
allone.

[\[149.\]](#)
]After
speke
all
insert
right
(*see*
next
line).

[\[150.\]](#)
]All
woned.

[\[151.\]](#)
]Tn.
on;
F.
a.

[\[152.\]](#)
]F.
hye
the.

[\[153.\]](#)
]F.
toke;
went.

[\[154.\]](#)
]Th.
he
(*for*
ne).

F.
stent.

[\[155.\]](#)
]Tn.
com;
F.
come.
F.
valey.

[\[156.](#)

]Th.
bytwene;
F.
betwex;
Tn.
betwix.
F.
twey.

[\[157.](#)

]F.
corne.

[\[158.](#)

[159.](#)

]All
noght
(*for*
nothing).
F.
oughte.

[\[162.](#)

]F.
dedely;
Th.
deedly;
Tn.
dedli.

[\[166.](#)

]F.
There
these;
lay.

[\[167.](#)

]Th.
F.
B.
Eclympasteyre
(*as*
in
text);
Tn.
Etlympasteyre
(*with*

t
for
c).

[\[168.](#)
]Tn.
heire;
F.
eyre.

[\[169.](#)
[170.](#)
]F.
werke,
derke.

[\[171.](#)
]Tn.
pit;
F.
pitte.

[\[173.](#)
]F.
To
envye;
Tn.
Th.
vie.

[\[175.](#)
]Tn.
slepte;
F.
slept;
see
177.
Th.
heed;
F.
hed.
B.
Tn.
I-
hid;
Th.
yhed;

F.
yhedde.

[\[176.\]](#)

]All

lay.

F.

Tn.

bedde.

[\[177.\]](#)

]F.

slepe;

Th.

Tn.

slepte.

[\[178.\]](#)

]F.

com.

Tn.

flyyng;

F.

fleyng;

Th.

rennyng.

[\[179.\]](#)

]F.

Tn.

O

how;

Th.

ho

ho.

F.

awake.

[\[180.\]](#)

]F.

there.

[\[181.\]](#)

]F.

Awake;

lythe.

[\[182.\]](#)

]F.
horne.
Tn.
B.
ere;
F.
heere.

[\[184.\]](#)

]Tn.
oon;
F.
on.
F.
ye;
Th.
eye;
Tn.
ei?e.

[\[185.\]](#)

]Th.
Tn.
Cast;
F.
Caste.
All
ins.
and
after
up.

[\[191.\]](#)

]Th.
wente;
F.
went.
F.
sayede;
Tn.
seide.

[\[192.\]](#)

]F.
a-
brayede;

Tn.
abraied.

[\[195.\]](#)
]F.
Tooke;
dreynt;
see
Cant.
Ta.
B.
69.

[\[196.\]](#)
]F.
bare.
Th.
Alcione;
F.
Tn.
Alchione.

[\[197.\]](#)
]F.
wife.

[\[199.\]](#)
]Th.
her;
F.
Tn.
hys.
F.
fete;
see
note.

[\[200.\]](#)
]All
hete.

[\[201.\]](#)
]F.
sayede;
wyfe.

[\[202.\]](#)
]F.

Awake;
lyfe.

[\[203.\]](#)
]F.
there;
rede.

[\[204.\]](#)
]I
put
nam;
all
have
am.
F.
dede.

[\[206.\]](#)
]I
supply
look,
for
the
sake
of
sense
and
metre;
read—But
good
swet'
hert-
ē,
look
that
ye.

[\[207.\]](#)
]All
for
suche;
read
at
whiche.

[\[210.\]](#)
]F.

pray;
youre.

[\[211.\]](#)
]F.
while
oure.

[\[213.\]](#)
]All
allas
(for
A).

[\[214.\]](#)
]F.
deyede;
Tn.
deid.

[\[215.\]](#)
]F.
sayede.
Tn.
swow;
Th.
B.
swowe;
F.
sorowe
(!).

[\[216.\]](#)
]F.
nowe.

[\[219.\]](#)
]Tn.
told;
F.
tolde.
F.
thyng.

[\[220.\]](#)
]Th.
Alcione;
F.

Tn.
Alchione.
F.
kynge.

[\[221.\]](#)

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

[\[222.\]](#)

]Tn.
eueridel;
F.
euerydelle.

[\[223.\]](#)

]F.
thorgh.
Tn.
defaute;
F.
defaulte.
All
slepe.

[\[224.\]](#)

]Th.
F.
ne
had
(*read*
nad);
Tn.
hade.
Tn.
red;
F.
redde.
All
take
kepe.

[\[226.\]](#)

]F.

omits

I

(*by
mistake*).

[\[228.\]](#)

]F.

redde.

[\[229.\]](#)

]F.

kynge.

[\[230.\]](#)

]Th.

goddes;

F.

Tn.

goddis.

[\[231.\]](#)

]Tn.

red;

F.

redde.

[\[233.\]](#)

]F.

thoght.

[\[234.\]](#)

]Tn.

herd;

F.

herde.

[\[235.\]](#)

]F.

goddis.

[\[236.\]](#)

]I

supply

the

former

for.

[\[237.\]](#)

]I

ne
= I
n'.

[\[238.\]](#)
]F.
sayede.

[\[239.\]](#)
]F.
pley.

[\[240.\]](#)
]F.
dey.

[\[241.\]](#)
]F.
Thorgh
defaulte.
Tn.
sleping;
F.
slepynge.

[\[244.\]](#)
]Tn.
sum;
F.
somme.
F.
ellis.
F.
roght;
Th.
Tn.
rought.

[\[245.\]](#)
]Tn.
som;
F.
some.

[\[247.\]](#)
]F.
Yifte.

F.
abode.

[\[248.\]](#)

]B.
on
warde;
rest
onwarde.

[\[251.\]](#)

]F.
yif
(*see*
l.
246).
Tn.
fethirbed;
F.
feder
bedde.

[\[252.\]](#)

]Tn.
cled;
F.
cledde.

[\[253.\]](#)

]Tn.
fyn;
F.
fyne.
Th.
doutremere;
Tn.
doutermere;
F.
de
owter
mere.

[\[254.\]](#)

]Tn.
pilow;
F.
pelowe.

[\[257.](#)

[8.](#)

]F.

fallys,

hallys.

[\[264.](#)

]All

ins.

quene

after

goddesse.

Th.

Alcione;

F.

Tn.

Alchione.

[\[267.](#)

]All

wanne

(!).

[\[269.](#)

]F.

payede.

[\[270.](#)

]Tn.

woord;

F.

worde.

F.

y-

sayede.

[\[271.](#)

]Th.

Tn.

B.

as;

which

F.

omits.

Tn.

told;

F.

tolde.

[\[273.\]](#)

]Tn.
lust;
F.
luste.
F.
tooke.

[\[274.\]](#)

]F.
booke.

[\[275.\]](#)

]F.
evene.

[\[276.\]](#)

]F.
swevene.

[\[277.\]](#)

]Tn.
?it;
F.
yitte.

[\[278.\]](#)

]Th.
trowe;
F.
trow;
Tn.
trov.

[\[281.\]](#)

]Th.
Tn.
B.
he;
F.
ho.
F.
red;
Th.
Tn.
rad
(*but*
read

redde
or
radde).

[\[282.\]](#)
]F.
metynge.

[\[283.\]](#)
]B.
leste;
F.
lest.

[\[285.\]](#)
]Tn.
wrot;
F.
wrote.

[\[286.\]](#)
]F.
kyngge.

[\[288.\]](#)
]Th.
Suche
meruayles
fortuned
than;
F.
Tn.
B.
omit
this
line.

[\[291.\]](#)
]F.
thought.

[\[292.\]](#)
]F.
dawnynge.
Th.
there;
rest
om.

[\[294.\]](#)

]All
And
(for
I).

[\[295.\]](#)

]Tn.
gret;
F.
grete.

[\[296.\]](#)

]All
insert
my
before
slepe;
it
is
not
wanted.

[\[297.\]](#)

]F.
Thorgh;
swetteness;
songe.

[\[298.\]](#)

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

[\[299.\]](#)

]F.
roofe.

[\[300.\]](#)

]All
ouer
al;

*but
omit
ouer.*

[\[301.\]](#)
]All
songe,
song.

[\[304.\]](#)
]F.
herde.
Tn.
B.
som;
F.
somme.
Tn.
song;
F.
songe
(*it
can
be
singular*).

[\[305.\]](#)
]Tn.
Som;
F.
Somme.
F.
high.

[\[306.\]](#)
]F.
att.

[\[307.\]](#)
]F.
harde;
Tn.
I-
herd.

[\[308.\]](#)
]F.
thyng.

[\[309.\]](#)

]F.
soune.
Th.
Th.
entunes;
F.
entewnes.

[\[310.\]](#)

]F.
tewnes;
Th.
Tewnes;
Tn.
twnes.

[\[311.\]](#)

]F.
herde.

[\[313.\]](#)

]F.
Thorgh
syngynge.

[\[315.\]](#)

]F.
nowhere
herde;
halfe.

[\[316.\]](#)

]F.
halfe.

[\[318.\]](#)

]Tn.
ich;
rest
eche.

[\[319.\]](#)

]F.
wrongly
inserts
of
after

out.
F.
notys.

[\[320.\]](#)
]F.
throtys.

[\[321.\]](#)
]F.
soothe.

[\[323.\]](#)
]F.
y-
glasyd.

[\[324.\]](#)
]F.
hoole
y-
crasyd.

[\[326.\]](#)
]Tn.
hoolly;
F.
holy.
Tn.
storie;
F.
story.

[\[327.\]](#)
]F.
glasynge.

[\[328.\]](#)
]All
and
of
king.

[\[329.\]](#)
]All
repeat
of
king

before
Lamedon;
the
words
were
caught
from
l.
328.

[\[330.\]](#)
]All
insert
And
eke
before
Of
Medea.

[\[331.\]](#)
]All
and
of
(*for*
and).

[\[332.\]](#)
]Tn.
colours;
F.
colouris.

[\[334.\]](#)
]All
And;
read
Of.

[\[335.\]](#)
]Th.
weren;
F.
were.
Tn.
shet;
F.
shette.

[\[336.\]](#)
]F.
throgh.

[\[337.\]](#)
]F.
bryght.

[\[338.\]](#)
]F.
gilde;
Th.
B.
gyldy;
Tn.
gilti;
read
gilden.

[\[339.\]](#)
]F.
eke.
F.
welken;
Th.
Tn.
welkyn.
All
faire.

[\[340.\]](#)
]F.
ayre.

[\[341.\]](#)
]Th.
atempre;
F.
Tn.
atempre.

[\[342.\]](#)
]*All*
ins.
to
bef.
cold.
F.

colde;
hoote.
Th.
nas;
F.
Tn.
was.

[\[343.\]](#)

]F.
welkene;
Th.
welkyn;
Tn.
walkyn.

[\[345.\]](#)

]F.
thoght.

[\[346.\]](#)

]F.
Tassay;
horne.

[\[347.\]](#)

]Tn.
B.
hors;
Th.
F.
horse.

[\[348.\]](#)

]All
insert
And
at
the
beginning
of
the
line;
but
read
I
herd-
e.

F.
Th.
goynge;
Tn.
goyng;
after
which
all
insert
bothe
(*which*
is
not
wanted).

[\[350.\]](#)

]F.
Th.
speke;
Tn.
spake;
but
read
speken.

[\[355.\]](#)

]F.
huntynge.

[\[357.\]](#)

]I
supply
I.
F.
Tooke;
forthe;
went.

[\[358.\]](#)

]F.
stent.

[\[359.\]](#)

]F.
come;
felde.

[\[360.\]](#)

]F.
ouertoke;
grete.

[\[361.\]](#)

]F.
eke;
foresterys.

[\[362.\]](#)

]F.
lymerys.

[\[364.\]](#)

]Th.
I;
which
F.
Tn.
omit.
For
at
the
perhaps
read
atte.

[\[366.\]](#)

]F.
felowe
whoo.
All
hunte
(*read*
hunten).

[\[367.\]](#)

]*All*
answered
(-
id).

[\[369.\]](#)

]F.
here
fast.

[\[370.\]](#)
]Read
goddes
as
god's.

[\[373.\]](#)
]F.
didde.

[\[374.\]](#)
]F.
huntynge
fille.

[\[375.\]](#)
]F.
fote
hote.

[\[376.\]](#)
]F.
blewe;
mote.

[\[377.\]](#)
]F.
vncoupylynge;
Th.
vncouplynge.

[\[378.\]](#)
]F.
Withynne;
while;
herte.
Th.
F.
founde;
Tn.
found;
read
y-
founde.

[\[380.\]](#)
]All
and

so;
om.
so.

[\[381.](#)

]F.
Tn.
B.
rused;
Th.
roused.
F.
staale.

[\[383.](#)

]Th.
ouer-
shot;
F.
ouershette;
Tn.
ouershet.
Tn.
hem;
F.
hym
(*wrongly*).

[\[384.](#)

]Tn.
on;
F.
vpon.
Tn.
defaute;
F.
defaulte.

[\[386.](#)

]F.
Blewe.
Th.
Tn.
forloyn;
F.
forleygne.
Perhaps
read

atte
for
at
the.

[\[388.\]](#)

]F.
went;
came.

[\[389.\]](#)

]F.
whelpe.
Th.
fawned;
F.
Favned.
F.
stoode.

[\[390.\]](#)

]F.
goode.

[\[391.\]](#)

]F.
come.
All
have
crepte
(*wrongly*);
read
creep.

[\[392.\]](#)

]Tn.
hade;
F.
had.

[\[393.\]](#)

]B.
Hild;
F.
Hylde;
Tn.
Held.
Th.

heed;
Tn.
hed;
F.
hede.
F.
erys.

[\[394.\]](#)
]F.
herys.

[\[395.\]](#)
]All
haue;
read
han.

[\[396.\]](#)
]Tn.
fledde;
F.
fled.

[\[397.\]](#)
]F.
forthe
went.

[\[398.\]](#)
]F.
went.

[\[399.\]](#)
]All
swete
(*correctly*).

[\[400.\]](#)
]All
fete;
see
199.

[\[402.\]](#)
]Tn.
bothe;

F.
both.

[\[404.\]](#)

]All
made;
read
mad
or
maad.

F.
dwellynge.

[\[406.\]](#)

]F.
therthe;
Th.
the
erthe.

[\[408.\]](#)

]F.
moo;
swche
(*sic*).

[\[409.\]](#)

]Th.
welken;
F.
walkene.
F.
sterris.

[\[411.\]](#)

]F.
thorgh.

[\[412.\]](#)

]All
suffre.

[\[414.\]](#)

]F.
woode.

[\[415.\]](#)

]All
made.

[\[416.\]](#)

]All
nede
eke.

[\[417.\]](#)

]F.
Where
there.

[\[419.\]](#)

]F.
stoode.

[\[420.\]](#)

]Tn.
ten;
F.
tene.
Th.
foote;
F.
fete;
Tn.
om.
Th.
or;
F.
Tn.
fro
other
(*repeated*).

[\[422.\]](#)

]Th.
Tn.
B.
Of;
F.
Or.
Th.
or;
rest
om.

F.
fedme;
Th.
fedome;
Tn.
fedim;
read
fadme.

[\[424.\]](#)
]Th.
brode;
F.
Tn.
bothe
(*wrongly*).
F.
eke.

[\[426.\]](#)
]Tn.
B.
shadwe;
F.
shadewe.

[\[427.\]](#)
]Tn.
hert;
F.
herte.

[\[429.\]](#)
]Th.
fawnes;
F.
Tn.
fovnnes.
F.
Tn.
sowres;
Th.
sowers.

[\[429.\]](#)
[430.\]](#)
]B.

doys,
roys.

[\[430.\]](#)

]Tn.
wode;
F.
woode.

[\[431.\]](#)

]Th.
squyrrels;
F.
sqwirels;
Tn.
squirels;
B.
s quyrellys
(*three
syllables*).

[\[432.\]](#)

]F.
high.

[\[433.\]](#)

]F.
festys.

[\[434.\]](#)

]F.
bestys.

[\[435.\]](#)

]Th.
Tn.
countour;
F.
counter
(*and
so
in
l.
436*).

[\[437.\]](#)

]F.
Tn.

rekene;
Th.
reken
(*caught
from
above*);
read
rekened.
F.
figuris.

[\[438.\]](#)

]F.
figuris.
F.
mowe;
B.
mow;
Th.
Tn.
newe
(*reading
doubtful*).
*All
have
al
ken;
see
note.*

[\[440.\]](#)

]B.
telle;
rest
tel.
F.
thinge.

[\[441.\]](#)

]F.
evene.

[\[442.\]](#)

]F.
swevene.

[\[443.\]](#)

]All

ins.
right
bef.
wonder.

[\[444.\]](#)
]F.
Doune;
woode.

[\[446.\]](#)
]Th.
sate;
F.
Tn.
sete.
Tn.
Iturnd;
F.
turned.

[\[447.\]](#)
]F.
ooke.

[\[448.\]](#)
]Th.
Tn.
thought;
F.
thogh
(!).

[\[450.\]](#)
]F.
went.

[\[451.\]](#)
]Tn.
fond;
F.
founde.

[\[452.\]](#)
]F.
farynge.

[\[454.\]](#)

]All
but
B.
insert
ryght
before
yong.
Tn.
?ung;
F.
Th.
yonge.

[\[455.\]](#)

]All
yere;
read
year.

[\[456.\]](#)

]All
heere,
here;
read
heer.

[\[457.\]](#)

]Th.
blacke;
F.
blake.

[\[458.\]](#)

]Tn.
bakke;
F.
bake.

[\[459.\]](#)

]F.
stode.

[\[460.\]](#)

]F.
sawe.

[\[461.\]](#)

]Tn.
heng;
F.
henge.
Th.
heed;
Tn.
hed;
F.
hede.

[\[462.\]](#)

]Tn.
dedly;
F.
dedely.

[\[463.\]](#)

]Th.
Tn.
twelue;
F.
twelfe.

[\[464.\]](#)

]Th.
Tn.
selue;
F.
selfe.

[\[465.\]](#)

]Tn.
pite;
F.
pitee.

[\[468.\]](#)

]All
suffre;
read
suffren.

[\[469.\]](#)

]F.
suche.
Th.

deed;
F.
Tn.
ded.

[\[470.\]](#)
]Tn.
pitous;
B.
pitouse;
F.
petuose.
Tn.
nothing;
F.
no
thyng.
Th.
reed;
F.
Tn.
red.

[\[471.\]](#)
]F.
sayed;
Tn.
said.

[\[471.\]](#)
[2.](#)
]Tn.
song;
F.
songe.

[\[473.\]](#)
]B.
alone
supplies
it
(=
hit);
all
insert
ful
before
wel.

[\[475.](#)

]F.
grete;
Tn.
gret.
All
wone;
read
woon.

[\[476.](#)

]F.
Ioy;
none.

[\[477.](#)

8.
]Read
bryghte,
myghte?

[\[479.](#)

]Th.
deed;
F.
ded.
After
l.
479
Thynne
inserts
And
thus
in
sorowe
lefte
me
alone;
it
is
spurious;
see
note.
[Hence
there
is
no

l.
480.]

[\[481.\]](#)
]Koch
supplies

o.
Tn.
deth;
F.
dethe.

[\[483.\]](#)

]Tn.
that;
which
F.
Tn.
omit.

[\[484.\]](#)

]F.
faire.
F.
freshe;
Tn.
fressh.

[\[485.\]](#)

]All
se;
but
read
y-
see.

[\[486.\]](#)

]F.
goodenesse.

[\[487.\]](#)

]All
made.
Th.
B.
complaynte;
F.
complaynt.

[\[488.\]](#)

]F.
sorwful.
Th.
herte;
F.
hert.
Th.
B.
faynte;
F.
faynt.

[\[489.\]](#)

]F.
spiritis.

[\[490.\]](#)

]Tn.
blood;
F.
bloode.

[\[491.\]](#)

]Th.
herte;
F.
hert.
All
warme.

[\[492.\]](#)

]Th.
herte;
F.
hert.
All
harme.

[\[493.\]](#)

]B.
wite;
F.
wete.
All
eke.

[\[498.\]](#)

[\]All](#)
insert
ther
before
no.
F.
noo
bloode.
All
is;
but
read
was.

[\[499.\]](#)

[\]Th.](#)
lymme;
B.
Tn.
lyme;
F.
hym
(!).

[\[500.\]](#)

[\]B.](#)
saw;
F.
saugh.

[\[501.\]](#)

[\]F.](#)
Th.
there;
Tn.
for.
All
sete
(fete
is
dat.
pl.).

[\[502.\]](#)

[\]F.](#)
went;
stoode.

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

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

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

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

[\[509.\]](#)
]F.
throgh.
B.
sorwe;
Tn.
sorov;
F.
sorwes.

[\[511.\]](#)
]Tn.
lost;
F.
loste.

[\[512.\]](#)
]F.
inserts
the
before
god;
Th.
Tn.
omit.

[\[513.\]](#)

]F.

wrothe.

[\[514.\]](#)

]Th.

laste;

F.

last.

F.

sothe.

[\[515.\]](#)

]F.

stode.

[\[516.\]](#)

]All

did.

F.

hoode.

[\[517.\]](#)

]All

had

ygret;

Lange

proposes

grette

(*e*

unelided).

[\[519.\]](#)

]F.

wrothe.

[\[520.\]](#)

]F.

sothe.

[\[521.\]](#)

]B.

saw;

F.

sawgh.

F.

trewly.

[\[522.\]](#)

]Tn.
goode;
F.
good.

[\[523.\]](#)

4.
]F.
oughte,
thoughte.

[\[526.\]](#)

]F.
thamendys.

[\[527.\]](#)

]F.
lyeth;
Tn.
lith.

[\[528.\]](#)

]F.
There.
All
myssayde.

[\[529.\]](#)

]Th.
goodly;
F.
goodely.
All
spake
(!).
Th.
knyght;
F.
knyghte.

[\[530.\]](#)

]B.
ben;
rest
be.

[\[531.\]](#)
]F.
towgh.

[\[532.\]](#)
]F.
sawe;
aqueynt.

[\[533.\]](#)
]F.
fonde.

[\[535.\]](#)
]F.
thoght.

[\[537.\]](#)
]F.
oughte.

[\[538.\]](#)
]F.
knowynge;
thoughte.

[\[541.\]](#)
]F.
These
huntys
konne.

[\[543.\]](#)
]F.
there
on;
dele
(Tn.
del).

[\[544.\]](#)
]Tn.
Bi;
Th.
By;
F.
Be.
F.

oure
lorde;
wele
(Tn.
wel).

[\[545.\]](#)

]B.
thinketh;
F.
thenketh.

[\[547.\]](#)

]F.
grete.

[\[548.\]](#)

]Ins.
good;
see
714,
721.
Th.
Tn.
if;
F.
yif.

[\[550.\]](#)

]F.
wys;
Th.
wyse;
Tn.
wisse.

[\[554.\]](#)

]Th.
al;
F.
alle;
Tn.
om.

[\[556.\]](#)

]B.
ese;

F.
ease.

[\[560.\]](#)
]Tn.
frend;
F.
frende.

[\[564.\]](#)
]All
fal.

[\[565.\]](#)
]F.
vnderstondynge
lorne.

[\[566.\]](#)
]F.
borne.

[\[568.\]](#)
]F.
Th.
ins.
al
(Tn.
of)
before
the.

[\[570.\]](#)
]All
ins.
his
after
with.

[\[571.\]](#)
]All
ins.
no
after
may.

[\[573.\]](#)
]Th.

Tn.
houres;
F.
oures.

[\[574.\]](#)
]All
assay.

[\[575.\]](#)
]B.
Th.
herte;
F.
Tn.
hert.

[\[577.\]](#)
]F.
wrechch;
Tn.
wrecch;
Tn.
wretche
(*for*
wrecche).
All
made.

[\[578.\]](#)
]F.
al;
Th.
Tn.
al
the;
B.
alle
(*read*
al-
le).

[\[579.\]](#)
]B.
alle;
rest
al.

[\[581.\]](#)

]All
lyfe.
F.
loothe.

[\[582.\]](#)

]F.
wroothe
(*it*
is
plural).

[\[583.\]](#)

]All
ins.
ful
after
so.
F.
foo.

[\[584.\]](#)

]All
That;
read
Thogh.
F.
soo.

[\[586.\]](#)

]For
the
former
hit,
all
have
him;
but
see
line
above.

[\[587.\]](#)

]Th.
reed;
F.
rede.

[\[588.\]](#)

]F.
deynge.
Th.
deed;
F.
dede.

[\[589.\]](#)

]F.
B.
Thesiphus;
Tn.
Tesiphus;
Th.
Tesyphus.
*(The
two
latter
are
miswritten
for
Cesiphus
=
Sesiphus).*
Tn.
lithe;
F.
Th.
lyeth.

[\[591.\]](#)

]Th.
Tn.
al;
F.
alle.
Th.
by;
F.
Tn.
be.

[\[592.\]](#)

]Tn.
hade;
F.
had.

[\[594.\]](#)

]Tn.
feenli
(*sic*);
Th.
F.
fendely.

[\[596.\]](#)

]Tn.
met;
Th.
F.
mette
(!);
read
y-
met.

[\[598.\]](#)

]B.
telle;
rest
tel.

[\[599.\]](#)

]For
song,
F.
Th.
have
sorowe,
and
Tn.
has
sorov,
which
are
absurd;
the
reading
is
obviously
song,
the
ng
being
altered

to
rowe
by
influence
of
l.
597,
which
the
scribes
glanced
at.
Tn.
pleynyng;
F.
pleynyng.

[\[600.\]](#)
]Tn.
laughter;
F.
lawghtre.
Tn.
weping;
F.
wepyng.

[\[601.\]](#)
]F.
thoghtys.

[\[603.\]](#)
]All
eke.

[\[604.\]](#)
]Th.
Tn.
good;
F.
goode.
All
harme.

[\[605.\]](#)
]Th.
playeng;

F.
pleynge.

[\[606.\]](#)

]F.
sorwynge.

[\[607.\]](#)

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

[\[609.\]](#)

]Tn.
li?t;
F.
lyghte;
Th.
syght.

[\[610.\]](#)

]Tn.
wit;
F.
wytte.
Th.
Tn.
nyght;
F.
nyghte.

[\[611.\]](#)

]All
slepe.
Tn.
waking;
F.
wakyng.

[\[612.\]](#)

]Tn.
fasting;
F.
fastynge.

[\[614.\]](#)

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

[\[617.\]](#)

]Tn.
boldnes;
Th.
F.
boldenese.
(*Perhaps*
read
y-
turned.)

[\[618.\]](#)

]F.
pleyde;
Th.
played;
Tn.
pleied.

[\[619.\]](#)

]F.
Atte
the
(*wrongly*);
Th.
Tn.
At
the.
Tn.
ches;
Th.
F.
chesse.

[\[621.\]](#)

]Tn.
halt;

F.
Th.
halte
(!).

[\[622.\]](#)
]Tn.
goth;
Th.
gothe;
F.
gethe
(!).
Th.
halte;
Tn.
is
halt;
F.
is
halte.

[\[627.\]](#)
]Th.
wrien;
rest
varien
(!).

[\[628.\]](#)
]Th.
Tn.
monstres;
F.
Mowstres.
Th.
heed;
F.
Tn.
hed.

[\[629.\]](#)
]B.
filth;
rest
fylthe.
Th.

Tn.
ystrowed.

[\[630.\]](#)
]F.
worshippe.
Th.
Tn.
floures;
F.
B.
flourys;
read
flour
is.

[\[632.\]](#)
]Tn.
feith;
F.
feythe.

[\[633.\]](#)
]F.
lawghynge.

[\[634.\]](#)
]Tn.
oon;
Th.
F.
one.
Th.
eye;
Tn.
ei?;
F.
yghe;
B.
ye.
F.
wepynghe.

[\[635.\]](#)
]Th.
set;
F.
sette.

[\[637.\]](#)

]F.
flateyrynge;
Tn.
flateryng.

[\[639.\]](#)

]Th.
Tn.
amyd;
F.
amydde.

[\[640.\]](#)

]Th.
he;
F.
hyt;
Tn.
it.

[\[642.\]](#)

]F.
thenvyouse;
Tn.
thenvious;
Th.
the
enuyous.

[\[644.\]](#)

]Th.
false;
F.
Tn.
fals.

[\[645.\]](#)

]F.
no
thyng.

[\[647.\]](#)

]Th.
Ful;
rest
For.
F.

thus
she;
Tn.
Th.
she
thus.

[\[649.\]](#)
]Th.
nat;
F.
Tn.
not.

[\[650.\]](#)
]Th.
false;
F.
Tn.
fals.
Th.
F.
thefe;
Tn.
knaue.

[\[651.\]](#)
]F.
oure
lorde;
the
sey.

[\[652.\]](#)
]All
At
the;
Atte
is
better.
Tn.
ches;
Th.
F.
chesse.
F.
pley.

[\[653.\]](#)

]Th.
Tn.
false;
F.
fals.

[\[654.\]](#)

]F.
staale;
toke.
F.
Tn.
fers;
Th.
feers.

[\[655.\]](#)

]F.
sawgh.
B.
a-
waye;
rest
away.

[\[656.\]](#)

]B.
pleye;
Th.
F.
play;
Tn.
pley.

[\[657.\]](#)

]All
farewel
(farewell);
and
in
l.
658.

[\[660.\]](#)

]All
insert
the

after
in
(*badly*).

[\[661.](#)

↓F.
povne;
Tn.
poun;
Th.
paune.
Tn.
erraunt;
F.
errante.

[\[663.](#)

↓Tn.
Athalaus.

[\[664.](#)

↓Tn.
ches;
Th.
F.
chesse.

[\[666.](#)

↓B.
I-
koude;
Th.
Tn.
Iconde
(!);
F.
y-
konde
(!);
see
l.
667.

[\[667.](#)

↓Tn.
Grek;
F.
Greke.

Th.
Pithagores;
F.
Tn.
Pictagoras.

[\[668.\]](#)
]Tn.
pleyd;
F.
pleyde.

[\[670.\]](#)
]Tn.
though;
Th.
thoughe;
F.
thought
(*sic*).
F.
trewly.

[\[671.\]](#)
]F.
holde;
wysshe.

[\[675.\]](#)
]All
eke.
B.
las;
F.
lasse;
Tn.
lesse.

[\[676.\]](#)
]F.
-
selfe.

[\[677.\]](#)
]Th.
had
I
ben;

F.
as
I
be
(*wrongly*).

[\[678.](#)

]F.
oght.

[\[681.](#)

]All
she
my
fers;
read
my
fers
she
(Koch).
All
kaught,
read
caughte;
and
draughte
in
ll.
682,
685.

[\[683.](#)

]Tn.
wis;
F.
wys.

[\[684.](#)

]Th.
she;
F.
Tn.
B.
he.
F.
tooke.

[\[685.\]](#)

]F.

through;
draught;
lorne.

[\[686.\]](#)

]F.

borne.

[\[689.\]](#)

]F.

doone.

[\[690.\]](#)

]F.

Be
oure
lorde;
soone.

[\[691.\]](#)

]F.

-
thyng.
I
supply
ne.

[\[693.\]](#)

]All

For
there
(ther);
but
omit
For.

[\[694.\]](#)

]F.

ayre.

[\[695.\]](#)

]F.

yifte.

[\[696.\]](#)

]F.
wepyngē.

[\[699.\]](#)

]Tn.
lyth;
F.
lyeth.
F.
rekenyngē.

[\[700.\]](#)

]Th.
Tn.
In;
F.
Inne.

[\[701.\]](#)

]F.
levyth
noe.

[\[702.\]](#)

]B.
Tn.
glade;
F.
glad;
read
gladde.

[\[703.\]](#)

]Th.
lost;
F.
loste.

[\[710.\]](#)

]Tn.
telle;
F.
tel.

[\[711.\]](#)

]Th.
Tn.

Thus;
F.
This.

[\[712.\]](#)
]F.
myght;
duelle.

[\[713.\]](#)
]Tn.
dide,
herte;
F.
dyd,
hert.

[\[714.\]](#)
]Th.
good;
F.
goode.

[\[715.\]](#)
]Tn.
som;
F.
somme.

[\[721.\]](#)
]All
insert
yis
(*or*
yes)
before
parde;
which
spoils
both
sense
and
metre.

[\[722.\]](#)
]Th.
say;
rest

om.
F.
trewly.

[\[723.\]](#)
]Th.
lost;
F.
loste.

[\[726.\]](#)
]Th.
good;
F.
goode.

[\[727.\]](#)
]Tn.
slowe;
F.
slowgh.

[\[728.\]](#)
]All
also;
read
als.

[\[729.\]](#)
]F.
Henge.

[\[732.\]](#)
]All
the
quene;
omit
the.
All
eke.

[\[733.\]](#)
]Tn.
slow;
F.
slough.
F.
selfe.

[\[734.\]](#)

¶
supply
former
a.
F.
foole.

[\[735.\]](#)

¶*All*
Ecquo.

[\[739.\]](#)

¶Tn.
slow;
F.
slough.
F.
hym-
selfe.

[\[740.\]](#)

¶*All*
no
man;
but
read
noon.

[\[741.\]](#)

¶*Perhaps*
read
maken.

[\[743.\]](#)

¶F.
woste;
menyst.

[\[744.\]](#)

¶Th.
lost;
F.
loste.
F.
thow
wenyst.

[\[745.\]](#)

]F.

Tn.

Loo

she

that

may

be;

Th.

Howe

that

may

be;

here

she

is

an

error

for

sir,

and

Howe

that

may

be

for

how

may

that

be;

(ed.

1550

has

Howe

may

that

be).

[\[746.\]](#)

]All

sir.

F.

Tn.

telle;

Th.

tel.

F.

hooly.

[\[749.](#)

]F.
come.
Tn.
sit;
F.
sytte.

[\[750.](#)

]F.
inserts
hyt
after
telle;
which
Th.
Tn.
omit.
Th.
Tn.
vpon
a;
F.
vp
a;
but
vp
is
right.

[\[751.](#)

]All
ins.
shalt
after
thou;
omit
it
(Koch).
F.
hooly.
Tn.
wit;
Th.
wyt;
F.
wytte.

[\[752.\]](#)

]Tn.
hit;
F.
hitte
(!).

[\[754.\]](#)

]F.
Tn.
here
lo;
Th.
here
to.
Accent
thér-
and
hér-.

[\[755.\]](#)

]Perhaps
right
should
be
omitted.

[\[756.\]](#)

]F.
Hooly.

[\[758.\]](#)

]B.
half;
F.
halfe;
(goddes
=
god's).

[\[760.\]](#)

]Tn.
wit;
F.
wytte.

[\[761.\]](#)

]F.
vnderstondynge.

[\[763.\]](#)

]Tn.
wit;
F.
wytte.

[\[764.\]](#)

]Tn.
yit;
F.
yitte.

[\[765.\]](#)

]Tn.
youen;
F.
yive.

[\[766.\]](#)

]F.
hooly.

[\[767.\]](#)

[768.\]](#)

]Th.
thral,
al;
F.
thralle,
alle.
Th.
wyl;
F.
wille.

[\[771.\]](#)

]All
deuoutely.
All
insert
I
before
prayde.
Th.

prayde;
F.
prayed.

[\[772.\]](#)

]Th.
Tn.
herte;
F.
hert.

[\[773.\]](#)

]F.
plesance;
see
l.
767.

[\[774.\]](#)

]F.
worshippe.

[\[775.\]](#)

[6.](#)
]All
yere,
owhere.

[\[778.\]](#)

]Tn.
cam;
F.
came.

[\[779.\]](#)

]F.
Peraenture;
see
l.
788.
All
insert
moste
before
able.

[\[780.\]](#)

]F.

white
walle.

[\[781.\]](#)
]F.
cachche.

[\[783.\]](#)
]F.
Tn.
Whethir;
Th.
Whether;
read
Wher
(*contracted*
form).
F.
portrey
or
peynt;
Tn.
purtrey
or
paynte.

[\[784.\]](#)
]Tn.
queynte;
F.
queynt.

[\[785.\]](#)
]All
insert
ryght
before
so.

[\[787.\]](#)
]Th.
Tn.
conde
(*for*
coude);
F.
kende

(*for*
kenned).

[\[788.\]](#)
]All
arte.

[\[789.\]](#)
]Tn.
kam;
F.
came.

[\[790.\]](#)
]All
forgate.

[\[791.\]](#)
]Th.
chees;
Tn.
chese;
F.
ches.
Tn.
fyrste;
F.
first.
All
crafte
(*but*
it
will
not
rime).

[\[792.\]](#)
]All
lafte
(*wrongly*);
read
y-
laft.

[\[793.\]](#)
]All
For-
why;

read
For?
All
toke.
All
yonge.

[\[795.\]](#)
]F.
no
thyng.

[\[796.\]](#)
]F.
Thorgh.
Tn.
knowlechyng;
F.
knowlachyng.

[\[799.\]](#)
]Tn.
firste;
F.
first.

[\[800.\]](#)
]F.
goode;
Th.
good.

[\[801.\]](#)
]F.
Tn.
flyttyng.

[\[802.\]](#)
]All
ins.
That
tyme
(*see*
l.
797)
bef.
And.
Tn.

thoughten;
rest
thoght.
F.
Tn.
varyinge.

[\[804.\]](#)
]F.
knewe;
stoode.

[\[805.\]](#)
]F.
came.
Perhaps
on
(*or*
a)
should
be
omitted.

[\[806.\]](#)
]All
ther
that
I;
om.
that.

[\[808.\]](#)
]F.
euere.
F.
Tn.
ye;
Th.
eye.

[\[810.\]](#)
]Tn.
hap;
F.
happe.

[\[811.\]](#)
]F.

broght;
Tn.
broghte.
All
there.

[\[813.\]](#)
]Tn.
false;
F.
fals.

[\[816.\]](#)
]Tn.
telle;
F.
tel.

[\[817.\]](#)
]F.
Amonge
these.

[\[818.\]](#)
]I
supply
ther.

[\[819.\]](#)
]All
lyke
(like).
I
supply
al.

[\[821.\]](#)
]Tn.
bryght;
F.
bryghte.

[\[822.\]](#)
]Th.
lyght;
F.
lyghte.

[\[823.\]](#)

[\]All](#)
any
other
planete
in;
see
note.
F.
hevene.

[\[824.\]](#)

[\]F.](#)
sevene.

[\[826.\]](#)

[\]Th.](#)
Tn.
Surmounted;
F.
Surmountede.
Tn.
B.
alle;
F.
al.

[\[828.\]](#)

[\]All](#)
ins.
of
after
and.
F.
ins.
so
before
wel;
which
Th.
Tn.
omit.
Th.
Tn.
set;
F.
sette.

[\[829.\]](#)

]Th.
goodlyhede;
F.
godelyhede.
All
ins.
and
before
so,
probably
caught
from
the
line
above.
B.
beseye;
rest
besey.

[\[830.\]](#)

]Th.
supplies
more;
F.
Tn.
omit.
All
sey.

[\[831.\]](#)

]Th.
Tn.
his;
F.
omits.

[\[832.\]](#)

]Tn.
as;
Th.
F.
al.

[\[833.\]](#)

]Th.
stedfast;

F.
stedfaste.

[\[835.\]](#)

]F.
Tn.
had
wel
herd;
om.
wel.

[\[838.\]](#)

]F.
y-
kaught;
Th.
I
cought;
Tn.
I
caughte.

[\[839.\]](#)

]All
toke.

[\[840.\]](#)

]All
counseyl;
I
propose
reed.
All
loke.

[\[841.\]](#)

]Th.
And;
F.
Tn.
But
(*caught*
from
l.
840).
Th.
Tn.

herte;
F.
hest
(*wrongly*).
All
for
why;
read
for?

[\[842.\]](#)

]F.
hert;
Th.
Tn.
herte.

[\[843.\]](#)

]F.
ovne;
read
owne.

[\[844.\]](#)

]F.
beter;
Th.
better;
Tn.
bettyr;
read
bet.

[\[846.\]](#)

]Tn.
B.
soth;
F.
Th.
sothe.

[\[848.\]](#)

]Tn.
saw;
F.
sawgh.
F.
comelely;

Th.
comely;
Tn.
comly.

[\[850.\]](#)

]F.
Lawghe;
pley.

[\[852.\]](#)

]Th.
goodly;
F.
goodely.

[\[854.\]](#)

]Tn.
seyn;
F.
seyne.

[\[855.\]](#)

]All
on;
read
upon.

[\[856.\]](#)

]Tn.
seyn;
F.
seyne.
(*For*
was
probably
read
nas.)

[\[857.\]](#)

]F.
yelowe;
broune.

[\[858.\]](#)

]F.
Tn.
thoght.

Th.

F.

lyke;

Tn.

likely.

Th.

golde;

which

F.

Tn.

absurdly

omit.

[\[861.\]](#)

]F.

goode.

[\[862.\]](#)

]F.

looke.

[\[863.\]](#)

]F.

ouertwert;

Tn.

onyrthwerte;

Th.

ouertwhart

(sic).

Th.

beset;

Tn.

biset;

F.

besette.

[\[864.\]](#)

]F.

Tn.

drewh.

F.

tooke.

All

euerydele.

[\[865.\]](#)

]Tn.

B.

Alle;
F.
Th.
Al.

[\[867.\]](#)
]F.
foolys;
B.
folys.

[\[869.\]](#)
]F.
thyng.

[\[870.\]](#)
]F.
lokyng.

[\[873.\]](#)
]Th.
close;
Tn.
clos;
F.
cloos.

[\[874.\]](#)
]F.
lokyng.
Th.
folyche.

[\[876.\]](#)
]Tn.
thoghte;
F.
thoght.

[\[877.\]](#)
]Th.
By;
F.
Tn.
Be.

[\[882.\]](#)
]Th.

trowe;
F.
Tn.
trow.

[\[883.\]](#)

]Th.
herte;
Tn.
hyrte;
F.
hert.

[\[884.\]](#)

]All
sate.
B.
lyte;
Tn.
lite;
F.
litel.
Th.
Tn.
herte;
F.
hert.

[\[885.\]](#)

]Tn.
knew;
F.
knowe
(sic).
F.
no
thyng.

[\[886.\]](#)

]This
line
is
in
Th.
only;
Th.
has

knewe
(*twice*).

[\[887.\]](#)
]Tn.
roghte;
Th.
F.
rought.

[\[888.\]](#)
]Tn.
ner;
F.
nerre.
F.
was;
Th.
Tn.
nas.

[\[889.\]](#)
]Th.
than;
Tn.
then;
F.
that.

[\[891.\]](#)
]Tn.
gode;
Th.
F.
good.
All
folke.

[\[893.\]](#)
]F.
wounder.

[\[894.\]](#)
]F.
placis.

[\[895.\]](#)
]All

But
which;
omit
But.

[\[898.\]](#)
]Th.
bothe;
F.
both.

[\[900.\]](#)
]All
eke.
B.
spyritz;
F.
spiritis.

[\[901.\]](#)
]All
grete
a
thyng.

[\[902.\]](#)
]Th.
wyt;
Tn.
F.
witte.

[\[903.\]](#)
]Th.
F.
comprehende;
Tn.
comprehend;
read
comprehenden.

[\[904.\]](#)
]Tn.
seyn;
F.
sayn.

[\[905.\]](#)

]All
insert
white
after
Was,
which
spoils
metre
and
story
(*see*
l.
948).
F.
fressh.

[\[908.\]](#)

]Th.
Tn.
certes;
F.
certys.

[\[909.\]](#)

]All
faire
or
fayre.

[\[910.\]](#)

[911.\]](#)

]B.
chief;
rest
chefe.
Th.
Tn.
patron;
F.
patrone.

[\[913.\]](#)

]F.
thynkyth.

[\[914.\]](#)

]Tn.

B.
alle;
Th.
F.
al
(*it*
is
plural).

[\[916.](#)
]I
supply
They;
Th.
Ne
wolde
haue;
Tn.
Ne
sholde
haue;
F.
Ne
sholde
ha.
The
right
reading
is
They
ne
sholde
have
(They
ne
being
read
as
They
n').

[\[919.](#)
]Th.
goodly;
F.
goodely.

[\[921.\]](#)

¶Th.

frendly;

F.

frendely.

[\[922.\]](#)

¶F.

B.

Vp;

Th.

Tn.

Vpon;

see

l.

750.

[\[923.\]](#)

¶Tn.

B.

alle;

F.

al.

Tn.

gode;

F.

goode.

[\[924.\]](#)

¶*After*

swere

all

insert

wel

(needlessly).

Tn.

rode;

F.

roode.

[\[929.\]](#)

¶Th.

Tn.

pope;

F.

Pape.

[\[930.\]](#)

[\]All](#)
ins.
yet
after
never.
Th.
through;
F.
throgh.

[\[931.\]](#)

[\]F.](#)
gretely.

[\[932.\]](#)

[\]Th.](#)
Tn.
her;
F.
hit
(sic).
I
supply
ther
(cf.
l.
930);
perhaps
omitted,
because
her
also
ended
in
her.
All
harne.

[\[933.\]](#)

[\]F.](#)
flaterynge;
word.

[\[937.\]](#)

[\]All](#)
dele.

[\[938.\]](#)

]All
worlde;
wele.

[\[939.\]](#)

]All
fairenese
(fayrenes).

[\[941.\]](#)

]Th.
Tn.
B.
sene;
F.
seen.
Th.
F.
myssatte;
Tn.
missate.

[\[942.\]](#)

]All
badly
insert
pure
(*dissyllabic*)
before
flat;
but
smothe
has
two
syllables.
Tn.
flat;
Th.
F.
flatte.

[\[943.\]](#)

]All
or;
I
read
and.

[\[944.\]](#)

]Th.
by;
rest
be.

[\[946.\]](#)

]All
rounde.
Th.
tour;
F.
Tn.
toure.

[\[947.\]](#)

]Th.
good;
F.
goode.
F.
gretenesse;
grete.

[\[948.\]](#)

]B.
het;
rest
hete.

[\[949.\]](#)

]Th.
right;
F.
ryghte.

[\[950.\]](#)

]All
faire.
Th.
bright;
F.
bryghte.

[\[951.\]](#)

]All
had
(*but*

it
is
emphatic).
All
wronge.

[\[952.\]](#)
] *All*
longe.

[\[953.\]](#)
] *All*
had.

[\[954.\]](#)
] Th.
great;
F.
Tn.
grete.

[\[957.\]](#)
] Tn.
bak;
F.
bakke.

[\[958.\]](#)
] B.
knyw;
rest
knewe.
All
noon
other;
perhaps
read
no
maner.
Tn.
lak;
F.
lakke.

[\[959.\]](#)
] *All*
insert
pure

(dissyllabic)
after
nere;
but
limmes
is
dissyllabic.

[\[960.\]](#)

]Tn.
fer;
F.
ferre.
F.
knowynge.

[\[961.\]](#)

]Th.
playe;
F.
pley.

[\[962.\]](#)

]Tn.
liste;
F.
list.
Th.
saye;
F.
sey.

[\[963.\]](#)

]All
lyke.

[\[965.\]](#)

]F.
hathe.

[\[969.\]](#)

]Tn.
cacche;
F.
cachche.
Th.
Tn.
if;

F.
yif
(*and*
in
l.
970).

[\[971.\]](#)
]All
swere
wel;
read
sweren
(*omitting*
the
expletive
wel).

[\[972.\]](#)
]All
thousande.

[\[973.\]](#)
]F.
lest.

[\[974.\]](#)
]B.
chieff;
rest
chefe.
Th.
Tn.
myrrour;
F.
meroure.
Th.
Tn.
feste;
F.
fest.

[\[975.\]](#)
]Th.
F.
stonde;
read
stonden.

[\[976.\]](#)

]Th.
that;
which
Tn.
F.
omit.

[\[977.\]](#)

]Tn.
B.
pleyd;
F.
pleyed.

[\[978.\]](#)

]F.
thoght.
Th.
felaushyp;
Tn.
feliship;
F.
felysshyppe.

[\[979.\]](#)

]Tn.
saw;
F.
sawgh.

[\[981.\]](#)

]Th.
F.
Trewly;
Tn.
Truly.
B.
ye;
Th.
F.
eye
(*note
the
rime*).

[\[982.\]](#)

]Th.

Tn.
soleyn;
F.
soleyne.

[\[983.\]](#)
]Th.
lyueth;
F.
levyth.

[\[984.\]](#)
]Tn.
knew;
rest
knowe.

[\[985.\]](#)
]Th.
goodnesse;
F.
godenesse.

[\[988.\]](#)
]Th.
Tn.
if;
F.
yif.

[\[989.\]](#)
]Tn.
F.
seyn;
Th.
sayne.
F.
alle.

[\[990.\]](#)
]Tn.
wit;
F.
wytte.
Th.
general;
F.
generalle.

[\[991.\]](#)

↓F.
hoole.

[\[992.\]](#)

↓All
wytte.

[\[994.\]](#)

↓All
And
thereto;
but
And
is
needless.
F.
sawgh.

[\[995.\]](#)

↓Th.
Harmful;
F.
Harmeful.

[\[996.\]](#)

↓For
ne
had
perhaps
read
nad.

[\[997.\]](#)

↓I
transpose;
all
have
What
harne
was
(but
harm
is
monosyllabic,
and
the
line

is
then
bad).

[\[998.\]](#)

]Tn.

F.

coude.

Th.

thynketh;

F.

thinketh.

[\[1000.\]](#)

]F.

had

hadde

hyt

hadde.

[\[1001.\]](#)

]All

dele.

[\[1002.\]](#)

]All

wele.

[\[1003.\]](#)

]F.

al

and

alle.

[\[1004.\]](#)

]Th.

principal;

F.

principalle.

[\[1007.\]](#)

]F.

stedefaste.

[\[1008.\]](#)

]Th.

Tn.

B.

attempre;
F.
atempry.

[\[1009.\]](#)

]Tn.
knew;
F.
knewe.
Tn.
yit;
F.
yitte.

[\[1010.\]](#)

]Tn.
wit;
F.
wytte.

[\[1011.\]](#)

]F.
vnderstoode.

[\[1012.\]](#)

]F.
goode.

[\[1016.\]](#)

]All
wronge.

[\[1019.\]](#)

]Tn.
luste;
F.
lust.

[\[1020.\]](#)

]All
wolde
not;
an
error
for
nolde
(Koch).

[\[1022.\]](#)

]All
halfe
worde.

[\[1025.\]](#)

]Th.
F.
pruyse;
Tn.
pruse;
B.
sprewse.

[\[1027.\]](#)

]Th.
bydde;
F.
bid.

[\[1028.\]](#)

]Th.
hoodlesse;
F.
hoodeles.
All
in-
to;
read
to.

[\[1029.\]](#)

]B.
hom;
rest
home.
Tn.
Carrynare.

[\[1030.\]](#)

]F.
Tn.
sey;
Th.
omits.

[\[1032.\]](#)

]F.

Worshyppe.

[\[1034.\]](#)

]F.

wherfore.

Tn.

telle;

F.

tel.

[\[1035.\]](#)

]All

seyde

(sayde).

[\[1036.\]](#)

]F.

hooly.

All

leyde

(layde).

[\[1037.\]](#)

]All

wyfe

(wife).

[\[1038.\]](#)

]All

luste.

All

lyfe

(life).

[\[1039.\]](#)

]Tn.

F.

happe;

Th.

hope.

[\[1040.\]](#)

]F.

worldys.

I

substitute

lisse
for
goddesse;
see
note.

[\[1041.\]](#)

]F.
hooly
hires
and;
Th.
Tn.
holy
hers
and;
B.
hooly
hyres.

[\[1042.\]](#)

]F.
oure.

[\[1043.\]](#)

]Th.
beset;
F.
besette;
Tn.
yset.

[\[1044.\]](#)

]F.
myght
haue
doo
bette.

[\[1045.\]](#)

]Th.
Tn.
Bet;
F.
Bette.
F.
wele.

[\[1046.\]](#)

]F.
hit
wel
sir;
Th.
Tn.
om.
hit
wel.

[\[1047.\]](#)

]F.
sire.

[\[1048.\]](#)

]All
trewly.

[\[1049.\]](#)

]Th.
Tn.
beste;
F.
best.

[\[1050.\]](#)

]Tn.
fayreste;
F.
fayrest.

[\[1051.\]](#)

]All
ins.
her
after
loked.

[\[1052.\]](#)

]Tn.
B.
alle;
F.
al.

[\[1053.\]](#)

]All

swore;
read
sworen.

[\[1054.\]](#)
]Perhaps
read
nadde.

[\[1056.\]](#)
]F.
had
hadde
(*better*
hadde
had).

[\[1057.\]](#)
]All
Alcipyades.

[\[1060.\]](#)
]Th.
Tn.
Alisaundre;
F.
Alisaunder.
?
omit
al
or
the.

[\[1064.\]](#)
]Th.
therto;
F.
Tn.
to
(*see*
1059).
Th.
Tn.
al
so;
F.
also
as.

[\[1066.\]](#)

]Tn.
slow;
F.
slough.

[\[1067.\]](#)

]Tn.
therfor;
F.
ther
fore.

[\[1069.\]](#)

]Tn.
slayn;
F.
slayne.
Th.
Tn.
Antilegius;
F.
Antylegyus.

[\[1071.\]](#)

]I
supply
hir.

[\[1074.\]](#)

]Tn.
moste;
F.
most.

[\[1075.\]](#)

]All
insert
trewly
after
nay;
we
must
omit
it.

[\[1075.\]](#)

[6.](#)

[\]F.](#)
nowe,
howe.

[\[1077.\]](#)
[\]Th.](#)
good;
F.
goode.
F.
hert.

[\[1078.\]](#)
[\]All](#)
eke.

[\[1081.\]](#)
[\]All](#)
ins.
was
after
ever.
Th.
Penelope;
F.
Penelopee;
Tn.
penelapie;
read
Pénélop').

[\[1082.\]](#)
[\]All](#)
wyfe
(wife).

[\[1083.\]](#)
[\]Th.](#)
beste;
F.
best.

[\[1084.\]](#)
[\]Tn.](#)
romayn;
F.
Romayne.

[\[1088.\]](#)

]All
wherfore.

[\[1089.\]](#)

]F.
firste.
Th.
sey;
F.
say.

[\[1090.\]](#)

]All
yonge.
I
supply
the.

[\[1091.\]](#)

]F.
grete
nede.

[\[1093.\]](#)

]F.
grete.

[\[1094.\]](#)

]All
wytte.
Tn.
best;
F.
beste.

[\[1095.\]](#)

]All
yonge.
F.
childely
wytte.

[\[1097.\]](#)

]B.
beste;
rest
best.

[\[1098.\]](#)

↓F.
worshippe.
Th.
F.
insert
the
before
servyse;
but
Tn.
omits.

[\[1099.\]](#)

↓All
coude
tho;
read
tho
coude.
Tn.
by;
F.
be.

[\[1100.\]](#)

↓F.
Feynynge.

[\[1101.\]](#)

↓Tn.
fayn;
F.
feyne.

[\[1103.\]](#)

↓Tn.
saw;
F.
sawgh.

[\[1104.\]](#)

↓Th.
warysshed;
F.
Tn.
warshed.

[\[1106.\]](#)

]F.
thoght.

[\[1108.\]](#)

]Tn.
sit;
Th.
syt;
F.
sytte.
Th.
Tn.
in;
F.
om.

[\[1110.\]](#)

]Th.
out;
Tn.
F.
oute.

[\[1111.\]](#)

]All
trewly.

[\[1114.\]](#)

]All
shrifte
(shryfte).

[\[1117.\]](#)

]Tn.
certes;
F.
certis.

[\[1118.\]](#)

]Tn.
Achitofell;
F.
Achetofel.

[\[1120.\]](#)

]Tn.
traytour;

F.
traytore.
Tn.
F.
B.
betrayed;
Th.
betrayed.

[\[1121.\]](#)
]Th.
false;
F.
fals.
All
Genellon.

[\[1123.\]](#)
]Tn.
rowland;
F.
Rowlande.

[\[1124.\]](#)
]*All*
while
(whyle).

[\[1126.\]](#)
]F.
good;
Tn.
gode.
I
supply
right.

[\[1127.\]](#)
]*All*
tolde.
B.
her-;
F.
here-.

[\[1128.\]](#)
]*All*
nede.

F.
Th.
Tn.
insert
to
after
need;
B.
omits
it.
Tn.
hit;
Th.
it;
F.
om.

[\[1129.\]](#)
]Tn.
sawe;
F.
sawgh.
Th.
first;
F.
firste.

[\[1130.\]](#)
]Tn.
telle;
F.
tel.

[\[1131.\]](#)
]Tn.
her;
F.
hire.
B.
firste;
rest
first.

[\[1133.\]](#)
]All
knewe
(*subjunctive*).

[\[1135.\]](#)

¶*All*
eke.

[\[1136.\]](#)

¶Tn.
her-;
F.
here-.

[\[1137.\]](#)

¶Tn.
seyde
he;
F.
he
seyde.
F.
menyst.

[\[1138.\]](#)

¶F.
wenyst.

[\[1139.\]](#)

¶Tn.
los;
F.
losse.
I
supply
sir.

[\[1141.\]](#)

¶F.
doon;
Tn.
Th.
done
(*read*
y-
doon).

[\[1142.\]](#)

¶F.
hathe
lefte.

[\[1143.\]](#)

]Th.
tel;
F.
telle.
Th.
al;
F.
alle.

[\[1144.\]](#)

]Th.
shal;
F.
shalle.

[\[1145.\]](#)

]All
say.
Tn.
seyd;
F.
seyde.

[\[1146.\]](#)

]Tn.
leyd;
F.
leyde.

[\[1147.\]](#)

]All
needlessly
insert
not
(*or*
nat)
after
hit.

[\[1150.\]](#)

]F.
tel.

[\[1153.\]](#)

]Tn.
herte;

F.
hert.

[\[1154.\]](#)
]Th.
asterter;
F.
astert.

[\[1155.\]](#)
]Omit
But
for?
F.
ins.
so
before
fro;
Tn.
Th.
omit.

[\[1158.\]](#)
]All
songe.

[\[1159.\]](#)
]F.
Th.
Tn.
ins.
this
(B.
thus)
before
a.
F.
grete
dele.

[\[1160.\]](#)
]All
wele.

[\[1161.\]](#)
]Th.
Tn.
ne;

B.
to;
F.
the
(!).
F.
knowe
(*infin.*);
Tn.
know;
Th.
knewe
(*wrongly*).
All
the
arte;
perhaps
read
that
art.

[\[1162.\]](#)

]Th.
Lamekes;
F.
lamekys.
Th.
Tubal;
F.
Tuballe;
Tn.
B.
Tuballe.

[\[1163.\]](#)

]B.
fonde;
rest
founde.
Th.
first;
F.
firste.
All
songe.

[\[1164.\]](#)

]Tn.

brothers;
F.
brothres.

[\[1165.\]](#)

]Th.
anuelte;
Tn.
anuelte;
F.
Anuelet.
Tn.
doun;
F.
doon.

[\[1166.\]](#)

]F.
tooke.
B.
fyrste;
rest
first.
Tn.
soune;
F.
soon.

[\[1167.\]](#)

]Th.
of
Pithagoras.

[\[1168.\]](#)

]Tn.
fyrste;
F.
first.

[\[1169.\]](#)

]All
arte.

[\[1171.\]](#)

]F.
Algatis.

[\[1172.\]](#)
]F.
felynge;
hert.

[\[1173.\]](#)
]Th.
this;
F.
Tn.
thus.
I
supply
the.
Tn.
firste;
F.
first.

[\[1174.\]](#)
]Th.
werst;
Tn.
F.
repeat
first.
I
supply
that.

[\[1175.\]](#)
]All
Lorde.
Tn.
herte;
F.
hert.

[\[1178.\]](#)
]All
myght
(might).

[\[1180.\]](#)
]All
faire
(fayre).

[\[1181.\]](#)

]All
tolde.
Tn.
soth;
F.
sothe.
All
say.

[\[1182.\]](#)

]Tn.
firste;
F.
first.
All
songe;
all
day.

[\[1183.\]](#)

]Tn.
bethoghte;
F.
bethoght.

[\[1185.\]](#)

]F.
wyst.

[\[1186.\]](#)

]Tn.
telle;
F.
tel.
All
durst.

[\[1187.\]](#)

]Tn.
thoghte;
F.
thoght.
F.
rede.

[\[1188.\]](#)

]All

am;
grammar
requires
nam.
F.
dede.

[\[1189.\]](#)
]Tn.
if;
F.
yif.
All
sey
(say),
after
which
ryght
is
needlessly
inserted;
I
omit
it.
Tn.
soth;
F.
sothe.

[\[1190.\]](#)
]Tn.
wroth;
F.
wrothe.

[\[1192.\]](#)
]All
debate.

[\[1193.\]](#)
]Tn.
thoghte;
F.
thoght.
F.
brast;
Th.
Tn.

braste
(*subj.*).
Tn.
a
tweyn;
F.
a
tweyne.

[\[1194.\]](#)

]All
at
the;
read
atte.
Tn.
seyn;
F.
sayne.

[\[1195.\]](#)

]All
bethoght
(bethought)
me

[\[1197.\]](#)

]All
trewly
or
truly.

[\[1198.\]](#)

]F.
wyth
oute;
read
withouten.

[\[1201.\]](#)

]F.
nedys;
Mawgree.
Th.
heed;
F.
hede.

[\[1202.\]](#)

]Tn.
moste;
F.
most.
All
tolde.
Th.
deed;
F.
dede.

[\[1203.\]](#)

]Th.
began;
F.
beganne
(!).

[\[1204.\]](#)

]All
reherse
or
reherce;
but
read
reherсен.

[\[1205.\]](#)

[6.](#)
]All
eke.
Th.
-
al,
dismal;
F.
Tn.
-
alle,
dismalle.

[\[1208.\]](#)

]All
worde.

[\[1210.\]](#)

]F.

wordys.
Tn.
mysset;
F.
mys
sette.

[\[1212.\]](#)
]F.
quakyng.

[\[1213.\]](#)
]F.
styntyng.

[\[1215.\]](#)
]Tn.
wex;
F.
wexe.
Th.
reed;
F.
rede.

[\[1216.\]](#)
]F.
Bowyng.
Th.
heed;
F.
hede.

[\[1218.\]](#)
]Tn.
wit;
F.
withe.
All
maner.

[\[1220.\]](#)
]*All*
sate
(!).

[\[1221.\]](#)
]*All*

at
the;
read
atte.
Tn.
soth;
F.
sothe.
Tn.
seyn;
F.
seyne.

[\[1222.\]](#)
]Tn.
herte;
F.
hert.
Tn.
agayn;
F.
ageyne.

[\[1223.\]](#)
]Th.
shortly;
F.
shortely.
Th.
al;
Tn.
B.
alle;
F.
at
(!).

[\[1226.\]](#)
]All
swore
(!).

[\[1228.\]](#)
]F.
fresshly.

[\[1230.\]](#)
]F.
worshippe.

[\[1231.\]](#)
]All
swore
or
swere
(!).

[\[1232.\]](#)
]Th.
al;
F.
alle.

[\[1234.\]](#)
]All
ins.
to
before
false.

[\[1235.\]](#)
]Tn.
wisse;
F.
wysse;
B.
wys.

[\[1237.\]](#)
]All
wote
(!).

[\[1238.\]](#)
]Tn.
thoghte;
F.
thoght.

[\[1239.\]](#)
]All
ins.
ryght

before
as.

[\[1242.\]](#)
]F.
wordys.

[\[1244.\]](#)
]Th.
Al;
F.
Alle.

[\[1248.\]](#)
]Th.
Troye;
F.
Troy.

[\[1250.\]](#)
]Tn.
durste;
F.
durst.

[\[1251.\]](#)
]F.
stale.

[\[1253.\]](#)
]All
trewly.
All
nede.

[\[1254.\]](#)
]All
hede.

[\[1256.\]](#)
]All
fonde
or
founde.

[\[1261.\]](#)
]F.
vnderstode.

[\[1262.\]](#)

]Th.
thyng;
F.
Tn.
B.
no
thynges;
but
no
is
not
required
by
idiom
or
metre.
All
goode,
gode.

[\[1263.\]](#)

]F.
worshippe.

[\[1264.\]](#)

]All
al
(*or*
alle)
thynges;
but
al
thing
is
the
right
idiom.
Th.
drede;
Tn.
to
drede;
F.
dred.

[\[1266.\]](#)

]For

And
read
That
(Lange).

[\[1267.\]](#)
]All
harme.

[\[1268.\]](#)
]Tn.
knew;
F.
knewe.

[\[1269.\]](#)
]F.
hooly.

[\[1270.\]](#)
]F.
yifte.

[\[1271.\]](#)
]F.
Savynge
hir
worshippe.

[\[1273.\]](#)
]All
rynge
(!).

[\[1274.\]](#)
]Tn.
firste;
F.
first.
Th.
thyng;
F.
thyngge.

[\[1275.\]](#)
]Tn.
if;
F.

yif.
Tn.
herte;
F.
hert.

[\[1276.\]](#)
]Tn.
Glad;
F.
Gladde.
All
nede.

[\[1279.\]](#)
]Tn.
alle;
F.
al.

[\[1281.\]](#)
]All
trewly
(treuly).

[\[1282.\]](#)
]Th.
Tn.
B.
the;
which
F.
omits.

[\[1284.\]](#)
]Th.
debonairly;
F.
debonairely.

[\[1285.\]](#)
]Tn.
B.
alle
(*first*
time);
the
rest

al.
B.
alle
(*second
time*);
rest
al.

[\[1286.\]](#)
]F.
tooke.

[\[1289.\]](#)
]F.
Oure.
Th.
F.
werne;
Tn.
weren.
Th.
euen;
F.
evene.

[\[1290.\]](#)
]Th.
Tn.
contrayre;
F.
contrarye.

[\[1293.\]](#)
]All
eke.

[\[1294.\]](#)
]All
glad.

[\[1300.\]](#)
]Tn.
B.
wex;
F.
waxe;
Th.
woxe.

Th.
deed;
F.
dede.

[\[1302.\]](#)

]Tn.
los;
F.
losse.

[\[1303.\]](#)

]F.
hadde;
rest
had.
All
lorne
(!).

[\[1304.\]](#)

]F.
Bethenke.
F.
herebeforne.

[\[1305.\]](#)

]F.
menyst.

[\[1306.\]](#)

]F.
wenyst.

[\[1307.\]](#)

]F.
wote.

[\[1309.\]](#)

]Th.
deed;
F.
ded.
Tn.
bi;
F.
be.

[\[1310.\]](#)

]F.
youre.
Tn.
los;
F.
losse.
Th.
by;
F.
be.

[\[1312.\]](#)

]Read
rather
They
gonne
forth
straken
(*or*
striken).

[\[1313.\]](#)

]Th.
hart;
F.
Tn.
herte
(!).

[\[1314.\]](#)

]F.
thoght;
kynge.

[\[1315.\]](#)

]I
supply
quikly;
the
line
is
too
short.

[\[1316.\]](#)

]All
insert

was
after
place.

[\[1318.\]](#)
]All
longe.
F.
wallys.

[\[1319.\]](#)
]Th.
Tn.
By;
F.
Be.
Th.
hyl;
F.
Tn.
hille.

[\[1320.\]](#)
]Th.
fyl;
F.
Tn.
fille
(!).

[\[1322.\]](#)
]F.
castell.
All
ins.
ther
before
was.

[\[1323.\]](#)
]Th.
smytte;
F.
Tn.
smyte;
read
smiten
(*pp.*).

Th.
houres;
F.
oures.

[\[1324.\]](#)
]F.
awooke.

[\[1325.\]](#)
]All
fonde
or
founde.
F.
lyinge.
Tn.
bed;
F.
bedde.

[\[1326.\]](#)
]F.
booke.
Tn.
had
red;
F.
hadde
redde.

[\[1327.\]](#)
]Th.
Alcyone;
F.
Alchione.
F.
kyng.

[\[1328.\]](#)
]F.
goddys
of
slepyng.

[\[1329.\]](#)
]Tn.
euyng;

F.
evene.

[\[1330.\]](#)

]Tn.
Thoghte;
F.
Thought.
Tn.
sweuyn;
F.
sweuene.

[\[1331.\]](#)

]Th.
by;
F.
be.

[\[1332.\]](#)

]All
put.
Tn.
sweuyn;
F.
sweuene.

[\[1334.\]](#)

]Tn.
sweuyn;
F.
sweuene.
Colophon;*so*
in
F.
B.

[\[1.\]](#)

]Ar.
foules;
Ju.
fowles;
T.
fooles
(!);
Harl.
floures
(*see*

l.
3);
F.
Tn.
lovers
(*wrongly*).
F.
Harl.
on;
Tn.
in;
rest
of.

[\[2.](#)
]Ar.
the;
F.
Harl.
yow;
Tn.
Ju.
you;
T.
your
(*wrongly*;
Thynne
(1532)
has
yon,
which,
after
all,
is
clearly
right).

[\[3.](#)
]T.
Ar.
honoureth;
F.
Tn.
honouren.
F.
the
(!);
rest

ye.
F.
Tn.
T.
day;
Ju.
Harl.
Ar.
may
(!)

[\[4.](#)
]F.
Harl.
sunne;
rest
sonne.
Ar.
vp
risith.
Ju.
T.
Ar.
ye;
F.
they
(!);
Tn.
the
(!);
Harl.
he
(!!).

[\[5.](#)
]Ar.
any;
F.
eny.

[\[7.](#)
]F.
Loo
yonde;
sunne;
Ialosye.

[\[8.\]](#)
]F.
blew;
hert.

[\[9.\]](#)
]F.
sent;
Ar.
seynt.

[\[10.\]](#)
]F.
sum-;
smert.

[\[11.\]](#)
]Ar.
eft;
Th.
efte;
T.
efft;
F.
ofte.

[\[12.\]](#)
]Tn.
Th.
glade;
F.
glad.

[\[13.\]](#)
]F.
foule;
herd.

[\[14.\]](#)
]F.
your;
Ar.
the;
rest
thy.
F.
sunne.

[\[15.\]](#)
]F.
sange;
foule.

[\[17.\]](#)
]T.
you;
Ar.
?ow;
Ju.
ye;
rest
om.

[\[19.\]](#)
]F.
this
fest;
rest
the
leste
(lest,
leest).

[\[22.\]](#)
]F.
highe;
Tn.
high;
rest
hye.
F.
fest.

[\[24.\]](#)
]F.
lest.

[\[25.\]](#)
]F.
departyng;
see
l.
149.

[\[26.\]](#)
]F.

morwnyng

(*see*

Kn.

Tale,

204).

[\[28.](#)

]F.

ins.

hath

bef.

every;

Tn.

hat;

Ju.

had;

rest

om.

[\[29.](#)

]T.

thridde;

F.

thrid.

[\[35.](#)

]Ju.

Ar.

nere;

F.

T.

ner.

F.

bolde;

dispise.

[\[38.](#)

]F.

(*only*)

om.

him.

F.

calle

(*for*

talle);

Harl.

talle;

Ju.

Ar.
tall;
T.
tal.

[\[39.\]](#)
]F.
to
cast;
Ju.
T.
rightly
omit
to.

[\[40.\]](#)
]F.
toke.

[\[41.\]](#)
]F.
maner.

[\[42.\]](#)
]Ju.
scourgyng;
T.
skowrginge;
Ar.
scurgeing;
Tn.
schouryng
(*sic*);
F.
stering;
Th.
scornyng,
and
ed.
1561
scorning
(*probably*
a
substitution).
F.
cher.

[\[46.\]](#)

]F.
fair.

[\[48.\]](#)

]T.
Ar.
loven;
rest
loue.

[\[49.\]](#)

]Tn.
trespas;
F.
trespace.
T.
Ar.
disseuer;
F.
deseuer.

[\[51.\]](#)

]T.
Ju.
Tn.
By;
F.
Be.

[\[53.\]](#)

]F.
fast.

[\[54.\]](#)

]Tn.
nexte;
F.
next.

[\[55.\]](#)

]Ar.
oure-
take.

[\[56.\]](#)

]T.
preyde;

F.
preiede.
F.
faste
(!);
Harl.
hasten;
rest
haste.

[\[57.\]](#)
]F.
hertis;
sute.

[\[58.\]](#)
]F.
myschefe.

[\[59.\]](#)
]F.
sikirly.

[\[60.\]](#)
]F.
lyfe.

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

[\[63.\]](#)
]F.
alle;
hert.

[\[64.\]](#)
]F.
grete.
F.
on;
rest
of.

[\[66.\]](#)
]F.
stode.

[\[67.\]](#)

]Jn.
Harl.
T.
Ar.
ins.
there
after
1st
him.

[\[68.\]](#)

]F.
nyghe;
witte.
F.
sorowe;
Tn.
sorrow;
rest
wo,
woo.

[\[69.\]](#)

]T.
spedde;
F.
sped.
T.
Ar.
als;
rest
as.
F.
fast;
wey.

[\[70.\]](#)

]F.
dyd;
twey.

[\[71.\]](#)

]Ar.
betuix;
F.
betwex;

rest
bytwene.

[\[72.\]](#)
]F.
When;
mette;
tel.

[\[74.\]](#)
]F.
duel.

[\[75.\]](#)
]F.
knyghthode
wel.

[\[76.\]](#)
]F.
feyrenesse.

[\[81.\]](#)
]F.
Through.

[\[82.\]](#)
]F.
(*alone*)
inserts
ful
before
sturdely.

[\[83.\]](#)
]F.
bryght.

[\[84.\]](#)
]Ju.
Th.
knockeden;
Harl.
knokkide;
Tn.
knokked;
F.
knokken

(wrongly;
a
copy
in
MS.
Pepys
2006
rightly
has
knokkeden).

[\[87.\]](#)
]F.
shone.

[\[88.\]](#)
]Tn.
T.
brenne;
F.
bren.

[\[89.\]](#)
]F.
cely
(*for*
sely);
Tn.
Ju.
sely.
MSS.
nygh
dreynt;
omit
nygh

[\[92.\]](#)
]Tn.
sterre;
F.
stert.
Tn.
liste;
F.
lust.

[\[95.\]](#)
]Tn.

stede;
F.
stid.
F.
twyne

[\[97.\]](#)
]F.
hent;
hauberke;
ley.

[\[98.\]](#)
]F.
wold;
myght.

[\[99.\]](#)
]Tn.
Ju.
T.
throweth;
F.
thrwe
(*badly*).
F.
helme;
wyght.

[\[101.\]](#)
]F.
fyght.

[\[102.\]](#)
]Ar.
to-
wound;
Harl.
to-
wond;
rest
to-
wonde.

[\[103.\]](#)
]Ar.
he
was;

rest
was
he.

[\[108.\]](#)
]F.
(*alone*)
inserts
thou
after
Art.

[\[110.\]](#)
]F.
hert.

[\[112.\]](#)
]Tn.
Ju.
Th.
nere
F.
ner.

[\[113.\]](#)
]F.
Tn.
in
to;
Harl.
to;
rest
vn
to.
Ju.
Cylenius;
Harl.
Cylenyus;
Ar.
Cilenius;
T.
Celenius;
Tn.
cilinius;
F.
cilinios.
F.
toure.

[\[115.\]](#)
]Harl.
T.
ne;
Ar.
so;
rest
om.

[\[116.\]](#)
]F.
founde;
saugh.

[\[117.\]](#)
]F.
eke.

[\[119.\]](#)
]Harl.
T.
fledde;
Tn.
Ju.
Ar.
fled;
F.
fel.

[\[120.\]](#)
]F.
Derke;
hel.

[\[121.\]](#)
]F.
pales;
rest
pas
(pace).
F.
stode.

[\[122.\]](#)
]F.
let;
duel.

[\[123.\]](#)

]So

all.

F.

wode.

[\[124.\]](#)

]F.

wold;

sene;

hert

blode.

[\[125.\]](#)

]F.

myght.

Harl.

done

hir;

Ju.

doo

her;

T.

Ar.

do

hir;

F.

Tn.

haue

done

her;

read

hir

don.

[\[126.\]](#)

]Tn.

roghte;

Ju.

Harl.

Ar.

rought;

F.

thoght

(!).

[\[128.\]](#)
]F.
myght.

[\[129.\]](#)
]Harl.
o;
T.
oon;
Ju.
one;
rest
a.
Tn.
Ju.
Harl.
steyre;
T.
stayre;
F.
sterre
(!).

[\[130.\]](#)
]F.
lesse.

[\[132.\]](#)
]F.
toke.

[\[133.\]](#)
]Harl.
T.
Thanne;
F.
Then.

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

[\[135.\]](#)
]F.
heree.

[\[137.\]](#)
]F.
speree.

[\[138.\]](#)
]F.
hert.

[\[139.\]](#)
]T.
twelfft
(*but*
read
twelfte);
Ju.
twelfth;
Harl.
Ar.
twelf
(*wrongly*);
F.
Tn.
xij.
F.
dayes;
Tn.
days;
rest
day
(*rightly*).

[\[140.\]](#)
]F.
Throgh
Ielouse.

[\[141.\]](#)
]Read
helpe
god
(Koch).

[\[143.\]](#)
]F.
while.

[\[144.\]](#)
]Ju.

Cylenius;
F.
Cilinius.
Tn.
Lt.
cheuauche;
F.
cheuache.

[\[145.\]](#)

]F.
Ju.
Fro;
Ar.
From;
Tn.
Harl.
T.
For.
Ar.
valance;
Tn.
valauns;
F.
Valaunes;
Th.
(ed.
1532)
Valanus
(*for*
Valauns?);
Ju.
balance;
Harl.
T.
balaunce.

[\[147.\]](#)

]F.
frende.

[\[151.\]](#)

]F.
morwnynge.

[\[154.\]](#)

]Ju.
Th.

yeue;
F.
yif.
F.
Ioy.

[\[156.\]](#)
]F.
pleyn.

[\[157.\]](#)
]F.
wherfore;
pleyn.

[\[158.\]](#)
]F.
Other;
rest
Or.
Ju.
Ar.
folily;
F.
folely.

[\[160.\]](#)
]F.
grounde;
peyn.

[\[161.\]](#)
]F.
witte;
ateyn.

[\[163.\]](#)
]F.
grounde.

[\[164.\]](#)
]F.
first.

[\[166.\]](#)
]Tn.
By;

F.
Be.

[\[167.\]](#)
]F.
trwe;
Tn.
trewe.

[\[169.\]](#)
]F.
That
(*by
mistake*);
rest
To.
F.
excelence.

[\[171.\]](#)
]F.
wrothe.

[\[175.\]](#)
]F.
fredam.

[\[179.\]](#)
]F.
Instrumentes.

[\[181.\]](#)
]F.
thorow;
worlde.

[\[182.\]](#)
]All
but
Tn.
Th.
om.
that.
T.
besette;
F.
beset.

[\[183.\]](#)

]T.
oone;
Tn.
Ar.
one;
F.
on
(*twice*).
F.
knet;
Ar.
knett;
rest
knette.

[\[184.\]](#)

]F.
lythe.

[\[185.\]](#)

]F.
Therefore.
F.
hert.
Ju.
Th.
hette;
Ar.
het;
F.
T.
hight;
Tn.
set;
(Longleat
MS.
has
hette).

[\[186.\]](#)

]F.
truly.
Tn.
Ju.
T.
shal
I.

F.
let.

[\[187.\]](#)
]F.
truest;
Tn.
Ar.
trewest.

[\[188.\]](#)
]Tn.
wite;
F.
wete;
T.
wit;
Ju.
knowe.

[\[191.\]](#)
]T.
thane
(*for*
than);
rest
omit.

[\[192.\]](#)
]F.
harme.

[\[193.\]](#)
]F.
compleyn.

[\[195.\]](#)
]F.
eke.

[\[197.\]](#)
]Ju.
Ar.
sauf;
T.
sauff;
F.

Tn.
safe.

[\[200.\]](#)
]Tn.
thogh;
F.
tho.

[\[201.\]](#)
]Tn.
any;
F.
eny.

[\[202.\]](#)
]Tn.
many;
F.
mony.
T.
Ar.
cas;
F.
case.

[\[203.\]](#)
]F.
Somme;
rest
Somtyme.
Ju.
T.
Ar.
lady.

[\[204.\]](#)
]Ar.
gif;
rest
if,
yf;
read
yif.

[\[205.\]](#)
]F.

ley;
hede.

[\[207.\]](#)

]Ju.
T.
Th.
Deprauen;
Ar.
Depeynen;
F.
Tn.
Departen.

[\[209.\]](#)

]F.
longe.

[\[210.\]](#)

]Read
lov-
e
(e
unelided).
F.
dovne.

[\[213.\]](#)

]Tn.
righte;
F.
right.
F.
sauacyoun;
rest
saluacioun.

[\[214.\]](#)

]F.
pleyn.

[\[215.\]](#)

]F.
hert
sute.
F.
Tn.
o;

Ar.
and;
T.
and
my;
Ju.
om.

[\[216.\]](#)

]F.
I
oght
wel;
Tn.
I
oghte
wel;
Ju.
T.
Ar.
wel
ought
I.
Ju.
swowne;
Ar.
suoun;
T.
swoone;
Tn.
swone;
F.
sowne.
F.
swelt.

[\[217.\]](#)

]F.
none;
harme;
felt.

[\[218.\]](#)

]Ju.
fyn;
rest
fyne.
F.

sitte;
T.
sit.

[\[219.\]](#)
]T.
Tn.
Ju.
him;
Ar.
thame;
F.
om.
F.
other
(=
or);
Tn.
othyр
(=
or);
Ju.
T.
or.

[\[220.\]](#)
]F.
folke.

[\[221.\]](#)
]F.
loy.

[\[222.\]](#)
]Tn.
ye;
rest
eye.

[\[223.\]](#)
]F.
loy.

[\[225.\]](#)
]F.
folke;
fast.

[\[226.\]](#)

]F.
shuld
last.

[\[228.\]](#)

]F.
stidfast.

[\[229.\]](#)

]Ju.
put;
Ar.
puttis.

[\[230.\]](#)

]Tn.
T.
reste;
F.
rest.
T.
noon;
Ar.
non;
Ju.
none;
F.
om.

[\[231.\]](#)

]F.
luste.

[\[236.\]](#)

]Tn.
enmyte;
F.
enemyte.

[\[237.\]](#)

]F.
lyke.

[\[238.\]](#)

]Tn.
Ju.
Bayteth;

F.
Bateth.
Ju.
hook;
F.
hoke.
Tn.
som;
F.
summe.

[\[239.\]](#)
]F.
fissch;
wode.
F.
to;
rest
til.

[\[241.\]](#)
]F.
desire.

[\[244.\]](#)
]F.
hathe.

[\[245.\]](#)
]F.
such.

[\[246.\]](#)
]F.
Tn.
Ar.
stones
of;
Ju.
T.
om.
of;
see
Rom.
Rose,
67.

[\[247.\]](#)

]T.
Th.
sette;
Ar.
sett;
rest
set.

[\[248.\]](#)

]Tn.
wende;
F.
wend.

[\[249.\]](#)

]F.
wold;
hert.

[\[250.\]](#)

]T.
hade;
rest
had.
F.
thoght.
Tn.
moste;
F.
must.

[\[251.\]](#)

]F.
Ju.
om.
that.
F.
(*only*)
om.
his.
F.
shuld.

[\[252.\]](#)

]Ju.
T.
hadde;

F.
had.

[\[253.\]](#)
]Ju.
sholde
madde;
F.
shuld
mad.

[\[256.\]](#)
]F.
feir;
tresore
(Tn.
Iuel).

[\[259.\]](#)
]F.
wroght.
Tn.
Th.
enfortuned;
T.
enfortund;
F.
enfortune
(!).

[\[261.\]](#)
]F.
therefore.

[\[267.\]](#)
]F.
wroght.
Ju.
Ar.
also;
T.
als;
F.
Tn.
as.

[\[268.\]](#)
]F.

Tn.
Ju.
Ar.
put
(*for*
putte);
T.
list
to
putte.
Tn.
Ju.
a;
F.
T.
Ar.
om.

[\[269.\]](#)

]T.
Ar.
to;
rest
om.
F.
coueten;
Tn.
Ju.
coueyten;
(*but*
to
covete
is
better).

[\[270.\]](#)

]F.
ovne;
Th.
owne;
Ju.
T.
Ar.
owen.
F.
dethe.

[\[271.\]](#)

]F.
ovne
withe;
Tn.
and
rest
vnwit.
F.
clombe.

[\[273.\]](#)

]F.
deusioun.

[\[274.\]](#)

]Perhaps
omit
to
(*as*
T.).

[\[276.\]](#)

]F.
Therefore;
oght;
somme.

[\[278.\]](#)

]Tn.
proudest;
F.
pruddest.
Ar.
maid;
rest
made
(*for*
mad,
pp.).

[\[279.\]](#)

]F.
Wherfore.

[\[280.\]](#)

]F.
Tn.

compleyn;
Ju.
Ar.
compleyne;
T.
compleynen.

[\[281.\]](#)
]Ar.
trewe;
F.
true.

[\[282.\]](#)
]Ar.
By;
F.
Be.

[\[283.\]](#)
]F.
folke;
peyn.

[\[285.\]](#)
]Tn.
emperice;
F.
emperise
(*and*
in
l.
288).

[\[286.\]](#)
]Tn.
oghte;
F.
oght;
Ar.
aughten.

[\[289.\]](#)
]F.
Negh
ded.

[\[290.\]](#)

]F.
eke.

[\[293.\]](#)

]Tn.
Compleyneth;
F.
Complen
(*by
mistake*);
*see
next
line.*

[\[297.\]](#)

]Tn.
dide;
Ju.
dyde;
*rest
did.*
T.
al;
Ju.
all;
Ar.
alway;
F.
Tn.
om.

[\[298.\]](#)

]Ar.
sum;
F.
summe.

[\[2.\]](#)

]So
F.
Harl.
Tn.;
*some
transpose
hard
and
sharp.*

[3.
]Gg.
and
others
dredful;
F.
slyder.
Gg.
O.
slit;
Cx.
flit
(*for*
slit);
Ff.
slydeth
(*om.*
so);
F.
slyd;
Trin.
fleeth.

[5.
]Gg.
(*and*
others)
with
his
wondyrful;
F.
soo
with
a
dredeful.

[7.
]F.
Tn.
wake
or
wynke;
rest
flete
or
synke;
see
482.

[\[9.\]](#)
]Gg.
Trin.
Harl.
that;
which
the
rest
omit.

[\[10.\]](#)
]Gg.
Trin.
Cx.
Harl.
Ff.
ful
ofte
in
bokis;
F.
in
bookes
ofte
to.

[\[11.\]](#)
]F.
ins.
of
after
and;
Gg.
om.

[\[13.\]](#)
]F.
Dar
I;
Gg.
and
others
I
dar.

[\[14.\]](#)
]F.
suche;

Gg.
swich.

[\[17.\]](#)

]F.
Tn.
D.
why;
rest
wherfore
(wherfor).

[\[21.\]](#)

]Gg.
faste;
F.
fast.
Harl.
radde;
F.
rad;
Gg.
redde.

[\[22.\]](#)

]F.
seyth;
Gg.
sey.

[\[24.\]](#)

]F.
feythe;
Gg.
fey.

[\[26.\]](#)

]Gg.
O.
as
of
this;
Trin.
Cx.
Harl.
Ff.
of
this;

F.
of
my
firste.

[\[28.\]](#)

]Gg.
Ff.
me
thou?te;
Trin.
Cx.
Harl.
me
thought
hit;
F.
thought
me.

[\[30.\]](#)

]Gg.
Cx.
thus;
F.
Trin.
Harl.
there.
Gg.
and
rest
as
I
shal;
F.
I
shal
yow.

[\[31.\]](#)

]F.
inserts
the
after
dreme
of;
the
rest

omit.
Trin.
Harl.
O.
Scipioun;
F.
Cipioun;
Gg.
sothion
(!).

[\[32.\]](#)
]F.
hyt
had
vij;
Gg.
and
the
rest
seuene
It
hadde.

[\[33.\]](#)
]Ff.
therInne;
F.
and
the
rest
theryn
(*wrongly*).

[\[34.\]](#)
]Gg.
it;
O.
of;
the
rest
omit.

[\[35.\]](#)
]Gg.
seyn;
F.
tel;

the
rest
sey
(say).

[\[37.](#)

]F.
In-
to;
rest
In.
F.
Aufryke;
Gg.
Affrik.

[\[39.](#)

]For
hit
all
wrongly
have
he;
see
ll.
36,
43.

[\[40.](#)

]Harl.
betwix;
F.
betwixt.

[\[41.](#)

]Gg.
Affrican;
F.
Aufrikan.

[\[42.](#)

]F.
on;
rest
in.

[\[43.](#)

]F.

tolde
he
hym;
Gg.
Trin.
Cx.
Harl.
tellith
it;
O.
Ff.
tellithe
he.

[\[44.\]](#)
]Gg.
Affrycan;
F.
Aufrikan.
F.
y-
shewed;
rest
schewid,
shewyd,
&c.

[\[46.\]](#)
]Gg.
other;
Th.
eyther;
rest
or.

[\[49.\]](#)
]Gg.
There
as
Ioye
is
that
last
with
outyn;
F.
There
Ioy

is
that
lasteth
with-
out.

[\[50.\]](#)
]F.
inserts
the
after
if;
rest
omit.

[\[52.\]](#)
]Gg.
Affrican;
F.
Aufrikan.

[\[53.\]](#)
]Gg.
Ff.
that;
Trin.
Cx.
Harl.
how;
F.
om.

[\[54.\]](#)
]Cx.
Nis;
Gg.
Nys;
F.
Trin.
Harl.
Ff.
Meneth.

[\[55.\]](#)
]Gg.
and
rest
after;

F.
whan.
Gg.
Ff.
gon;
Harl.
O.
gone.

[\[56.](#)

]Cx.
galaxye;
F.
Ff.
galoxye;
O.
galoxie.
i.
watlynstrete;
Harl.
galorye;
Trin.
galry
(!);
Gg.
galylye
(!).

[\[58.](#)

]Gg.
and
rest
the;
Harl.
tho;
F.
om.

[\[62.](#)

]T.
Cx.
Harl.
O.
That
welles
of
musyk

be
(ben).

[\[64.](#)

]Gg.

Ff.

Than

bad

he

hym

syn

erthe

was

so

lyte;

F.

Than

bad

he

hym

see

the

erthe

that

is

so

lite

(*wrongly*).

[\[65.](#)

]Cx.

Trin.

Harl.

O.

ful

of

torment

and;

F.

was

somedel

fulle;

Gg.

was

sumdel

disseyuable

and

ful
(!).

[\[69.\]](#)
]Gg.
and
rest
schulde
(schuld,
shuld);
F.
shal.

[\[70.\]](#)
]F.
was;
rest
is.

[\[71.\]](#)
]F.
O.
he;
rest
him.
Gg.
and
rest
to;
F.
om.

[\[72.\]](#)
]Gg.
Trin.
Harl.
O.
into
that;
Cx.
unto
that:
F.
to
(*om.*
that).

[\[73.\]](#)
]Gg.
inmortal;
O.
Th.
immortalle;
F.
and
rest
mortalle
(!).

[\[75.\]](#)
]Gg.
and
rest
not
(nat,
noght);
F.
never.

[\[76.\]](#)
]Gg.
comyn:
Cx.
comen;
F.
come.
Gg.
O.
to;
rest
into,
vnto.

[\[77.\]](#)
]Trin.
Cx.
Harl.
Ff.
retain
of
after
and;
F.
Gg.

O.
omit.

[\[78.\]](#)
]F.
ins.
for
before
to
(*but*
lawe
is
dissyllabic);
rest
om.

[\[80.\]](#)
]Gg.
wrongly
puts
there
for
therthe;
Harl.
O.
Ff.
place
alwey
before
in
peyne;
the
rest
are
bad.

[\[82.\]](#)
]F.
ins.
hem
before
alle.
Gg.
And
that
for-
?euyn
is

his
weked
dede
(*but*
dede
is
plural).

[\[84.\]](#)
]Gg.
comyn;
rest
come,
com.
Cx.
Harl.
the
sende
his;
O.
sende
the
his;
Gg.
synde
us;
Ff.
send
vs;
F.
sende
ech
lover
(!).

[\[85.\]](#)
]Harl.
faylen;
Cx.
fayllen;
F.
faile;
Gg.
folwyn
(!).

[\[87.\]](#)
]F.

Berefte;
rest
Berafte,
Beraft.

[\[90.\]](#)
]F.
had;
Gg.
hadde.

[\[91.\]](#)
]Harl.
O.
give
1st
that;
Trin.
Cx.
the;
F.
Ff.
Gg.
om.

[\[95.\]](#)
]After
as,
Gg.
Trin.
Harl.
O.
insert
that;
it
is
hardly
needed.

[\[96.\]](#)
]Gg.
Affrican;
F.
Aufrikan.

[\[102.\]](#)
]Gg.
Ff.

carte
is;
O.
cart
is;
rest
cartes
or
cartis.

[\[104.](#)

[5.](#)

]Gg.

Harl.

O.

met;

F.

Trin.

Cx.

meteth.

[\[106.](#)

]Gg.

Cx.

O.

Ff.

I

nat;

F.

not

I.

[\[107.](#)

]F.

redde

had;

Gg.

hadde

red;

rest

had

red

(rad).

Gg.

affrican;

F.

Aufrican.

[\[108.\]](#)

]F.
omits
made;
the
rest
have
it.

[\[110.\]](#)

]to-
torn]
F.
al
to
torne.

[\[111.\]](#)

]F.
roght
noght;
Gg.
roughte
nat;
Cx.
roght
not.

[\[112.\]](#)

]F.
Cx.
ins.
the
after
I;
rest
omit.

[\[114.\]](#)

]Trin.
Cx.
fyrebronde;
Gg.
ferbrond;
F.
firy
bronde.

[\[119.\]](#)

]Gg.

?if;

F.

yeve.

Trin.

Cx.

Harl.

O.

hit

and;

Ff.

eke

and;

Gg.

&

ek;

F.

and

to.

[\[120.\]](#)

]Gg.

Affrican;

F.

Aufrikan.

[\[122.\]](#)

]F.

and

rest

with;

Gg.

of.

[\[124.\]](#)

]Read

weren;

all

were

(weer).

Gg.

I-

wrete;

Th.

ywritten;

F.

writen.

[\[133.\]](#)
]F.
Ff.
hye;
the
rest
spede
(sped).

[\[135.\]](#)
]F.
stroke;
rest
strokes
(strokis).

[\[137.\]](#)
]Cx.
Harl.
O.
Ff.
neuer
tree
shal.
Cx.
fruyt;
Harl.
O.
fruyte;
Trin.
F.
frute.

[\[138.\]](#)
]F.
unto;
rest
to.

[\[139.\]](#)
]All
is
(ys).

[\[140.\]](#)
]O.
Theschewing;
Cx.

Theschewyng;
Harl.
The
eschuyng;
F.
Thescwyng
(*sic*).

[\[142.\]](#)

]Trin.

Cx.

Harl.

O.

The;

F.

Gg.

Of;

Ff.

On.

F.

Cx.

a

stounde

(*which*

I

think

is

correct);

Ff.

astonde;

(*alt.*

to)

Gg.

a-

stonyd;

Trin.

astonyed;

Harl.

O.

astoned.

[\[144.\]](#)

]F.

Cx.

O.

Ff.

insert

to

before
bolde
(*wrongly*);
Gg.
Trin.
Harl.
om.

[\[148.\]](#)
]Gg.
be-
twixsyn;
F.
betwix.

[\[149.\]](#)
]F.
y-
sette;
Gg.
set.

[\[150.\]](#)
]F.
That;
Ff.
om.;
rest
Ne
(*which*
would
be
elided).
F.
nor;
rest
ne
(*better*).

[\[152.\]](#)
]Gg.
and
rest
nyste;
F.
I
ne
wiste.

Gg.
and
rest
whether;
F.
wher
that
(*perhaps*
rightly).

[\[153.\]](#)

]F.
Affrikan.

[\[156.\]](#)

]Gg.
Cx.
O.
to;
rest
omit.

[\[158.\]](#)

]Trin.
Cx.
by;
Gg.
bi;
F.
be.

[\[159.\]](#)

]Gg.
Trin.
Cx.
by;
F.
be.

[\[160.\]](#)

]Gg.
stat
(!);
for
tast
(taste).

[\[162.\]](#)

]F.
Ff.
om.
that.

[\[163.\]](#)

]Gg.
Harl.
O.
supply
Yit;
Cx.
Yf;
rest
om.
F.
yet
thou
maist
hyt;
O.
mayst
thowe;
rest
yit
mayst
(may)
thou.

[\[165.\]](#)

]F.
Ff.
om.
for.

[\[166.\]](#)

]Gg.
wher;
rest
whether.

[\[167.\]](#)

]Gg.
Cx.
tendite;
F.
Trin.

to
endite.

[\[169.\]](#)

]F.
And
with;
rest
om.
And.

[\[170.\]](#)

]Gg.
confort.
Gg.
that
as;
rest
went
in.

[\[172.\]](#)

]F.
om.
that
(*but*
over-
al
ov'r-
al).

[\[173.\]](#)

]F.
Weren;
rest
Were.

[\[174.\]](#)

]Gg.
O.
Ff.
of;
F.
Cx.
with
(*from*
line
above).

[\[175.\]](#)

]F.
Emerawde.
Gg.
sothe
(*for*
Ioye,
wrongly).

[\[177.\]](#)

]Cx.
O.
piler;
Gg.
pilere;
Trin.
pylor;
F.
Harl.
peler.

[\[178.\]](#)

]F.
box
pipe
tre;
Gg.
and
rest
box
tre
pipere
(*or*
piper).
Trin.
the
holyn;
Cx.
holin;
Ff.
holye;
Gg.
O.
holm;
F.
Harl.
holme.

[\[180.\]](#)

]Gg.
Ew;
rest
ewe.

[\[183.\]](#)

]Harl.
O.
blosmy;
Gg.
blospey
(*for*
blossemy);
Cx.
blossemy;
Trin.
blossom;
F.
Ff.
blossomed.

[\[185.\]](#)

]O.
that;
Gg.
ther;
rest
omit.
Gg.
Ff.
I-
now;
O.
I-
nowe;
F.
ynowh.

[\[188.\]](#)

]Ff.
That
swommen;
Harl.
That
swommyn;
Gg.
That

swemyn;
Trin.
That
swymen;
Cx.
O.
That
swymmen;
F.
And
swymmynge.

[\[192.\]](#)

]F.
That;
Gg.
Ff.
So
(*error*
for
Som);
rest
Som,
Some,
Somme.

[\[193.\]](#)

]Gg.
gunne;
F.
gunnen;
rest
gan,
cane.

[\[194.\]](#)

]F.
Trin.
om.
al.

[\[196.\]](#)

]Cx.
Squerels;
F.
Squerel;
rest
Squyrelis

(Squyrellis,
Squerellis).

[\[197.](#)

]F.

Cx.

On;

rest

Of.

Gg.

Cx.

O.

strengis;

Trin.

stryngys;

F.

strynge.

Gg.

a-

cord;

rest

accorde,

acorde.

[\[198.](#)

]F.

om.

so.

F.

Gg.

and

(*for*

a,

wrongly);

Ff.

om.;

rest

a.

[\[201.](#)

]F.

om.

be;

rest

have

it.

[\[203.\]](#)
]Gg.
bryddis;
rest
foules.

[\[205.\]](#)
]F.
ther
of;
rest
of.

[\[206.\]](#)
]Gg.
wex;
Ff.
waxed;
F.
growen;
rest
was
(*error*
for
wex).

[\[207.\]](#)
]Trin.
Cx.
Harl.
Ne;
rest
omit.

[\[208.\]](#)
]F.
more
loye;
rest
loye
more.

[\[209.\]](#)
]F.
No;
rest
Then
(*or*

Than).
F.
om.
ne;
rest
(*except*
Ff.)
retain
it.
Trin.
was
(*for*
wolde).

[\[214.](#)
]Gg.
Th.
wel;
F.
O.
wille;
Cx.
Trin.
wylle;
Harl.
whille;
see
note.

[\[215.](#)
]Gg.
and
rest
hire
(hir,
hyr);
F.
harde.
F.
fyle;
Trin.
vyle
(*for*
fyle);
Harl.
wyel;
rest
wile.

[\[216.\]](#)
]F.
shul;
rest
shuld,
shulde.

[\[217.\]](#)
]F.
om.
for.

[\[221.\]](#)
]O.
doon
by
force;
Trin.
Cx.
do
by
force;
Harl.
done
be
force;
Gg.
don
be
fore
(*sic*);
F.
goo
before.

[\[222.\]](#)
]F.
Ff.
Disfigured.
Gg.
Harl.
nyl;
Cx.
Trin.
Ff.
wil;
O.
wolle;

F.
shal.

[\[225.\]](#)
]Gg.
saw;
F.
sawgh.
Gg.
with
outyn;
Cx.
Ff.
with
outen;
F.
with
oute.

[\[228.\]](#)
]F.
Ff.
Trin.
omit
1st
and.

[\[229.\]](#)
]F.
Ff.
Trin.
omit
here.

[\[230.\]](#)
]F.
pelers;
rest
pilers
(pileris,
pylors).

[\[231.\]](#)
]F.
sawgh.
F.
glas;
rest

(*except*
Ff.)
bras
or
brasse.
Gg.
Harl.
O.
I-
founded;
Trin.
enfoundyd;
F.
founded.

[\[232.\]](#)
]Gg.
daunsedyn;
F.
daunced.

[\[233.\]](#)
]F.
O.
om.
ther.

[\[234.\]](#)
]F.
om.
were;
rest
retain.

[\[236.\]](#)
]Gg.
?er
be
?eere;
Trin.
Cx.
Harl.
yere
by
yere;
F.
fro
yere

to
yere.

[\[237.](#)

]Trin.

O.

of

douys;

Gg.

of

dowis;

Cx.

of

duues;

Harl.

of

dofes;

Ff.

of

dowfs;

F.

saugh

I

(*sic*).

[\[238.](#)

]F.

Of

dowves

white

(*sic*);

Ff.

Saw

I

sitte;

rest

Saw

I

syttynge.

Trin.

Cx.

Harl.

O.

thousand

(*for*

hundred).

[\[240.\]](#)

]F.
om.
with.

[\[241.\]](#)

]Gg.
and
rest
by
hire
syde
(*for*
hir
besyde).

[\[244.\]](#)

]F.
om.
eek;
rest
retain.

[\[246.\]](#)

]Gg.
sykys.

[\[248.\]](#)

]Gg.
sikis.

[\[250.\]](#)

]Trin.
Cx.
flame.
F.
om.
wel;
rest
retain
it.

[\[252.\]](#)

]Gg.
Cam;
O.
Com;
F.

Come;
Cx.
Comen;
Trin.
Harl.
Ff.
Cometh.
Gg.
Trin.
Cx.
goddesse;
Harl.
goddes
(i.
e.
goddess);
F.
O.
goddys.

[\[253.\]](#)
]F.
sawgh.

[\[255.\]](#)
]Gg.
swich;
F.
suche.

[\[256.\]](#)
]Trin.
Cx.
Ff.
by;
rest
be.

[\[260.\]](#)
]Gg.
priue;
F.
prevy.

[\[264.\]](#)
]F.
saugh.

[\[267.\]](#)

]Gg.
goldene;
Ff.
golden;
F.
and
rest
golde
or
gold.

[\[271.\]](#)

]Cx.
wel
couerd;
Harl.
wel
couered;
Gg.
was
wel
keuerede;
Trin.
was
welle
coueryd;
F.
keuered
wel.

[\[272.\]](#)

]Harl.
Trin.
Ff.
sotil.
Trin.
O.
kerchyff;
F.
keuerchefe;
Gg.
couercheif;
Cx.
couerchef.

[\[273.\]](#)

]Gg.

nas
(*for*
was).
Gg.
Harl.
alone
insert
2nd
no
(*but*
it
is
wanted).

[\[275.\]](#)
]Trin.
Cx.
Bachus;
rest
Bacus.
Gg.
wyn;
F.
wyne.

[\[277.\]](#)
]F.
Gg.
Harl.
Cipride
(*rightly*);
the
rest
Cupide
(!);
see
l.
279.

[\[278.\]](#)
]Gg.
Cx.
O.
two;
Ff.
to;
F.
the;

Trin.
Harl.
om.
Gg.
O.
Ff.
folk
ther
(*for*
folkes).

[\[279.](#)

]Gg.
Trin.
let;
O.
lat;
Ff.
lett;
F.
B.
Cx.
Harl.
lete.

[\[283.](#)

]Gg.
Harl.
gunne;
F.
gonne;
rest
gan,
can.

[\[285.](#)

]Gg.
Cx.
Ff.
Ful
(*for*
Of).

[\[288.](#)

]Cx.
O.
Semiramis;
Ff.

Semiriamis;
rest
Semiramus
(*as*
in
Leg.
Good
Women,
Tisbe,
1.
2).
Gg.
Hercules.

[\[289.](#)
]Trin.
Harl.
Tysbe;
F.
Cx.
Tesbe;
Gg.
Thisbe.

[\[295.](#)
]F.
Cx.
comen;
rest
come.
F.
Ff.
that;
rest
the.

[\[298.](#)
]Gg.
that;
which
rest
omit
(*though*
wanted).

[\[303.](#)
]F.
O.

wrongly
insert
of
before
Nature.

[\[307.\]](#)
]Gg.
Trin.
Cx.
Ff.
they;
F.
Harl.
O.
there.
After
were
(*dissyllabic*)
Gg.
inserts
al;
needlessly.

[\[308.\]](#)
]Gg.
dom;
rest
dome.

[\[310.\]](#)
]Gg.
bryd
(*for*
foul);
Cx.
birde.

[\[311.\]](#)
]F.
On;
rest
Of.
Ff.
thenke;
rest
thynke
(*not*

*so
well).*

[\[313.\]](#)
]Gg.
Ff.
eyr
(*for
see*).

[\[316.\]](#)
]F.
Alayne;
Trin.
Alen;
rest
Aleyn.

[\[317.\]](#)
]Gg.
in
(*for
of*).

*All
but
Gg.
Ff.
needlessly
insert
suche
before
aray
(caught
from
line
below).*

[\[318.\]](#)
]Gg.
swich;
F.
suche.
MSS.
myghte,
myght;
*but
read
mighten.*

[\[320.\]](#)

]Gg.

Ff.

his;

rest

her,

hir

(*wrongly*).

Cx.

owen;

Gg.

owene;

F.

ovne;

rest

owne.

[\[325.\]](#)

]Gg.

Cx.

hem;

Ff.

them;

O.

om.;

rest

that.

[\[327.\]](#)

]Trin.

vale

(*for*

dale).

[\[330.\]](#)

]Gg.

ryal;

Cx.

Harl.

O.

rial.

[\[338.\]](#)

]F.

om.

hardy.

All

eke

(for
eek);
exceptionally.

[\[343.\]](#)

]Trin.
bood;
Cx.
bodword;
rest
bode
(*dissyllabic*).

[\[344.\]](#)

]Gg.
Ff.
om.
the.

[\[345.\]](#)

]Trin.
chowgh;
F.
choghe;
Cx.
choughe;
Harl.
chowhe;
Gg.
O.
Ff.
crow
(*wrongly*).

[\[346.\]](#)

]Harl.
Ff.
eles;
Gg.
O.
elis;
Trin.
elys;
F.
Cx.
egles
(!).
Trin.

Harl.
O.
insert
the
before
heroun;
rest
omit.

[\[347.\]](#)
]Gg.
false;
F.
fals.
Trin.
Cx.
lapwynk;
O.
lappewynk.

[\[348.\]](#)
]Gg.
starlyng;
rest
stare.
Gg.
bewreye
(*but*
note
the
rime).

[\[349.\]](#)
]Gg.
rodok.

[\[350.\]](#)
]Gg.
orloge;
F.
orlogge.
Gg.
thorpis;
F.
thropes.

[\[352.\]](#)
]Gg.

Cx.
Ff.
grene
(*for*
fresshe).

[\[353.\]](#)

]Trin.
Th.
flyes;
Ff.
bryddis;
Gg.
O.
foulis;
rest
foules
(fowles).
But
flyes
is
right;
see
Cant.
Ta.
I.
468,
Boeth.
iii.
met.
7.

[\[355.\]](#)

]F.
his;
O.
om.;
rest
hire,
hir,
her.

[\[356.\]](#)

]Gg.
clothis
(*for*
fethers).

[\[357.\]](#)

¶F.
be
(*for*
by).

[\[359.\]](#)

¶F.
papiay;
Gg.
popyniay.

[\[361.\]](#)

¶F.
Cx.
Ff.
om.
the.

[\[363.\]](#)

¶Gg.
The
rauen
wys,
the
crowe
wit
voice
of
care;
Ff.
same
(*omitting*
wys);
F.
and
rest
The
rauenes
and
the
crowes
with
her
voys
of
care
(*badly*).

[\[367.\]](#)

]Gg.
myghtyn;
F.
myghte.

[\[368.\]](#)

]F.
that;
Ff.
this;
Harl.
om.;
rest
the.
All
but
Gg.
Ff.
ins.
of
bef.
Nature.

[\[369.\]](#)

]Gg.
eueriche;
O.
Ff.
euery;
F.
eche
(*badly*).

[\[370.\]](#)

]Gg.
Benygnely;
F.
Benyngly
(*sic*).

[\[374.\]](#)

]fonde
is
pt.
t.
subjunctive.

[\[375.\]](#)

]Gg.
Cx.
the
(*after*
and);
Ff.
moste;
rest
om.

[\[378.\]](#)

]Gg.
bek;
F.
beke.

[\[379.\]](#)

]Ff.
Cx.
vicaire;
F.
vyker.

[\[380.\]](#)

]I
insert
and
after
light.
Gg.
Cx.
dreye;
rest
drye.

[\[381.\]](#)

]Trin.
Cx.
by;
F.
be;
Gg.
with.

[\[383.\]](#)

]Cx.
Ff.

kepe
(*for*
hede).

[\[384.\]](#)
]Gg.
ese;
F.
ease.

[\[385.\]](#)
]Gg.
Ff.
?ow;
Cx.
you
(*for*
me).

[\[386.\]](#)
]F.
Cx.
Harl.
insert
that
after
how.

[\[387.\]](#)
]Gg.
By;
F.
Be.

[\[389.\]](#)
]F.
Trin.
Cx.
Harl.
O.
insert
With
before
Your;
Gg.
Ff.
rightly
omit.

[\[390.\]](#)

]Gg.

Cx.

Ff.

ordenaunce;

rest

gouernaunce

(*see*

l.

387).

[\[391.\]](#)

]F.

Trin.

Harl.

O.

let

(i.

e.

let

go);

Gg.

breke;

Ff.

suffre;

Cx.

lette.

[\[393.\]](#)

]Gg.

terslet

(*for*

tercel).

Gg.

ful

wel;

F.

wele.

[\[394.\]](#)

]Gg.

ryal.

[\[395.\]](#)

]Gg.

stel;

F.

stele.

[\[396.\]](#)
]All
have
formed.

[\[411.\]](#)
]Cx.
yere
by
yere
(*for*
fro
yeer
to
yere).

[\[413.\]](#)
]Gg.
cam.

[\[414.\]](#)
]Gg.
O.
Ff.
om.
ful;
rest
retain.

[\[415.\]](#)
]Trin.
Ff.
Royalle;
F.
real;
Gg.
ryal.

[\[424.\]](#)
]Gg.
I
may.

[\[426.\]](#)
]Read
al-
only?

[\[428.\]](#)

]Gg.
And
if
that
I
to
hyre
be
founde;
F.
And
yf
I
be
founde
to
hir.

[\[436.\]](#)

]F.
As
though;
rest
Al
be.

[\[438.\]](#)

]F.
knette;
Gg.
areete;
rest
knytte,
knyt.

[\[439.\]](#)

]Gg.
Cx.
O.
Ne
(*for*
For).

[\[445.\]](#)

]So
all.
Read

whan
that
she?

[\[446.\]](#)
]Gg.
She
neythir;
Cx.
Harl.
O.
Ff.
She
neyther;
F.
Trin.
Neyther
she.

[\[450.\]](#)
]Gg.
O.
Ff.
shal;
rest
shulde,
shuld.

[\[460.\]](#)
]Gg.
that;
rest
omit.

[\[462.\]](#)
]Gg.
the;
Trin.
Harl.
ye;
rest
she.

[\[463.\]](#)
]Gg.
thredde;
Trin.
Ff.

thryd;
F.
thirddē.

[\[467.\]](#)
]F.
om.
Nature.

[\[473.\]](#)
]Gg.
yeer
and
as
(*for*
winter
and).

[\[476.\]](#)
]F.
om.
ful.

[\[479.\]](#)
]Gg.
seyn;
F.
say.

[\[480.\]](#)
]Gg.
Ff.
ese;
rest
plese.

[\[481.\]](#)
]Gg.
shorte;
F.
short.

[\[482.\]](#)
]Ff.
hyres;
F.
hirse
(!).

[\[487.\]](#)

]I
supply
so.
Gg.
hadde;
F.
had.

[\[488.\]](#)

]F.
reheresen;
rest
reherse
(reherce).

[\[490.\]](#)

]Gg.
drow;
Cx.
wente;
rest
went
(*badly*).

[\[494.\]](#)

]Cx.
Harl.
wil;
F.
wol.

[\[495.\]](#)

]Gg.
pletynge;
Trin.
Cx.
Harl.
plet yng.

[\[498.\]](#)

]So
Gg.;
rest
The
goos,
the
duk,

and
the
cukkowe
also
(*wrongly*;
see
next
line).

[\[501.](#)

]F.
seyde
tho;
rest
omit
tho.
Gg.
Ff.
nys
not;
Trin.
O.
ys
nat;
Cx.
is
not;
F.
Harl.
om.
not.

[\[503.](#)

]Gg.
Cx.
I;
rest
om.

[\[507.](#)

]Gg.
O.
profit;
rest
spede.
Trin.
For
comon

spede,
take
the
chargē
now.
F.
Cx.
Harl.
O.
ins.
on
me
bef.
the;
Ff.
ins.
vpon
me.
Gg.
tak
on
no
(!)
for
take
the.

[\[510.\]](#)
]Trin.
Seyde;
Cx.
Said;
rest
Quod.

[\[511.\]](#)
]F.
good;
Cx.
better
(*for*
as
good);
rest
fayr.

[\[514.\]](#)
]Gg.

bet;
rest
better.

[\[515.\]](#)

]Gg.
entirmetyn;
F.
entremete.

[\[517.\]](#)

]All
but
Gg.
Cx.
ins.
hyt
(it,
yt)
bef.
doth.

[\[518.\]](#)

]Ff.
vncommaundet;
O.
vnconveyid;
Gg.
onquit
(!);
rest
vncommytted.

[\[520.\]](#)

]Gg.
om.
behynde;
Trin.
Harl.
blynde;
Cx.
by
kynde;
rest
behynde.

[\[523.\]](#)

]F.

O.
Ff.
for
to
(*for*
to).
F.
delyueren;
rest
delyuere
(deliver).

F.
Gg.
Harl.
from;
rest
fro.

[\[524.\]](#)
]Cx.
charge
(*for*
Iuge).

[\[527.\]](#)
]Most
MSS.
insert
the
before
foules;
which
Gg.
Th.
and
Longleat
MS.
omit.

[\[530.\]](#)
]All
but
Cx.
Ff.
ins.
to
after
list.

[\[534.\]](#)
]Trin.
Th.
preue;
Gg.
proue;
F.
preven.

[\[536.\]](#)
]Gg.
swich;
F.
suche.

[\[537.\]](#)
]Gg.
non
by
skillis;
F.
and
rest
by
skilles
may
non
(*badly*).

[\[540.\]](#)
]Cx.
terselis
egles.

[\[543.\]](#)
]Gg.
ne;
rest
omit.

[\[544.\]](#)
]F.
om.
gon.

[\[545.\]](#)
]Gg.
Cx.

Oure;
rest
Oures,
Ours.

[\[549.\]](#)

]Gg.
O.
hath;
rest
had.

[\[551.\]](#)

]Gg.
sittyngest;
rest
sittyngē.

[\[553.\]](#)

]Cx.
Harl.
ethe
(*for*
light).

[\[556.\]](#)

]Gg.
O.
gole;
Ff.
goler;
Cx.
golye;
Ff.
golee;
Trin.
Harl.
wylle.

[\[558.\]](#)

]Gg.
facounde
so;
Ff.
facounde;
Cx.
faconde;

F.
faucond.

[\[560.\]](#)

]F.
Cx.
Ff.
needlessly
insert
to
after
preyd-
e.

[\[564.\]](#)

]All
but
Gg.
insert
forth
before
bringe.

[\[569.\]](#)

]For
Quod
read
Seyde?

[\[570.\]](#)

]Gg.
sich
(for
swich);
F.
suche.

[\[575.\]](#)

]F.
laughtre.

[\[576.\]](#)

]F.
Harl.
Ff.
foules;
Trin.
fowle;

Cx.
fowl;
O.
foule;
Gg.
ful
(!).

[\[577.\]](#)
]Gg.
gunne;
Ff.
gonne;
rest
gan.

[\[588.\]](#)
]Harl.
hires;
Gg.
hire;
Cx.
hers;
rest
hirs.
Trin.
Harl.
om.
that
(*perhaps*
rightly).

[\[589.\]](#)
]Gg.
Cx.
Ff.
doke;
F.
duk.

[\[590.\]](#)
]F.
Ff.
shulden.

[\[592.\]](#)
]F.
Gg.

murye;
rest
mery.

[\[594.\]](#)

]Gg.
O.
yit;
Ff.
yet;
rest
om.

[\[599.\]](#)

]Gg.
by;
F.
be
(1st
time).

[\[602.\]](#)

]Gg.
Th.
nat;
F.
neyther.

[\[603.\]](#)

]F.
put;
Gg.
putte.

[\[606.\]](#)

]Cx.
Ff.
recche;
F.
Gg.
Harl.
reche;
Trin.
O.
rek.

[\[611.\]](#)

]Gg.

Merlioun;
Trin.
O.
Merlyon;
Cx.
merlion;
F.
Ff.
Emerlyon.

[\[612.\]](#)

]F.
om.
1st
the.
Harl.
heysugge;
O.
heysugg;
Cx.
heysug;
Ff.
haysugge;
F.
haysogge;
Gg.
heysoge;
Trin.
heysoke.

[\[613.\]](#)

]Gg.
reufulles
(!);
Pepys
rowthfull;
rest
rewful
(!).

[\[621.\]](#)

]Gg.
han;
rest
haue.
Gg.
Cx.
the;

rest
hir,
hyr.

[\[623.\]](#)

]F.
cheest;
Gg.
chesith;
Trin.
cheseth;
Harl.
chesithe.

F.
han
hir;
Gg.
hire
han;
Trin.
hyr
hafe;
Cx.
Harl.
Ff.
her
haue.

[\[626.\]](#)

]Gg.
hire
this
fauour;
Trin.
Harl.
to
hyr
thys
fauour;
F.
and
rest
thys
fauour
to
hir.

[\[630.\]](#)

]Ff.
ye;
Harl.
yee;
Trin.
ey;
rest
eye.

[\[632.\]](#)

]F.
Gg.
I
(*for*
hit).
Gg.
certis;
rest
omit.

[\[637.\]](#)

]All
but
Gg.
Cx.
insert
hit
(*or*
it)
after
That
or
yow.
Th.
ben;
Cx.
haue
ben;
rest
to
ben
(be).

[\[641.\]](#)

]Gg.
As
is

a-
nothir
lyuis
creature.
O.
alone
ins.
Like
bef.
As.

[\[642.\]](#)
]Gg.
mot;
rest
moste
(muste).

[\[643.\]](#)
]Gg.
grauntyth;
rest
graunte,
graunt
(*badly*).

[\[644.\]](#)
]Trin.
Cx.
Harl.
I
wyll
yow;
O.
I
woll
?ewe;
F.
Ff.
yow
wol
I.

[\[652.\]](#)
]F.
Cipride;
Harl.
Cypride;

Ff.
Sypryde;
rest
Cupide
(*cf.*
ll.
212,
277).

[\[654.\]](#)

]F.
other
weyes;
Cx.
other
wayes;
O.
othir
wey
(*perhaps*
best);
Gg.
othirwise;
Ff.
other-
wyse;
Trin.
Harl.
other
(*sic*).

[\[655.\]](#)

]Gg.
Harl.
tho;
rest
om.

[\[659.\]](#)

]F.
terceletys;
Th.
tercelets.

[\[660.\]](#)

]F.
al;

Gg.
alle.

[\[665.\]](#)

]F.

O.

entremesse;

Ff.

entremeese;

Th.

entremes;

Gg.

entyrmes;

Harl.

entermes.

[\[666.\]](#)

]F.

wrought;

rest

brought,

broght.

[\[669.\]](#)

]F.

A;

Gg.

But;

rest

And.

Gg.

Ioye;

F.

Ioy.

[\[672.\]](#)

]Gg.

Thankynge;

F.

Thonkyng.

Gg.

queen;

rest

goddesse,

goddes.

[\[678.\]](#)

]Gg.

sweche
(*for*
swiche);
F.
suche.
Th.
Qui;
miswritten
Que
in
F.
Cx.;
Qe
in
Trin.;
rest
omit.
aime;
F.
ayme.
tard;
F.
tarde.
Lines
680-692
only
occur
in
Gg.
Th.
and
Digby
181;
lines
683,
684,
687-9
in
O.
I
follow
Digby
181
mainly.

[\[680.](#)
[\]Digb.](#)

Nowe
welcome.

[\[681.\]](#)
]Gg.
wintres
wedres;
Digb.
wynter
wedirs.

[\[682.\]](#)
]Gg.
And;
Digb.
Hast.
Digb.
drevyn;
Gg.
dreuyne.
Digb.
nyghtis;
Gg.
nyghtes.

[\[684.\]](#)
]Digb.
syngen;
Fowlis.

[\[687.\]](#)
]Gg.
O.
Wele.

[\[688.\]](#)
]Gg.
O.
hem;
Digb.
them.

[\[689.\]](#)
]Digb.
Fulle
blisfully
they
synge

and
endles
ioy
thei
make
(*wrongly*);
Gg.
Ful
blisseful
mowe
they
ben
when
they
wake;
O.
Th.
Ful
blesfull
may
they
synge
when
they
wake
(Th.
awake).

[\[693.\]](#)
]F.
showtynge.

[\[694.\]](#)
]Gg.
mady*n*;
Ff.
maden;
F.
made.

[\[698.\]](#)
]Trin.
fynde
(*for*
mete).

[\[699.\]](#)
]Ff.

nyl;
Gg.
nele;
F.
O.
wol;
Trin.
wylle;
Cx.
wil.

[\[1.](#)
]Sh.
nightes;
see
1.
8.

[\[2.](#)
[3.](#)
]hir]
Sh.
theyre.

[\[7.](#)
]Ed.
(1561)
dispaired.

[\[12.](#)
]Sh.
me;
Ed.
my.

[\[14.](#)
]All
insert
now
before
doth.

[\[16.](#)
]Sh.
This
loue
that
hathe

me
set;
I
omit
that,
and
supply
eek.

[\[17.\]](#)
I
supply
he
(i.
e.
Love).

[\[19.\]](#)
Sh.
and
yit
my;
I
omit
yit,
and
supply
fro.

[\[31.\]](#)
Sh.
is
eek.

[\[32.\]](#)
Sh.
The
wyse
eknytte;
Ph.
The
wise
I-
knyt
(*corrupt?*)

[\[33.\]](#)
Sh.

hir
she;
I
omit
she.

[\[36.\]](#)
]Corrupt?
Perhaps
read
richest
creature.

[\[40.\]](#)
]Sh.
fury.

[\[42.\]](#)
]Read
of
alle
his?

[\[44.\]](#)
]Sh.
In;
I
read
With-
in.

[\[45.\]](#)
]I
supply
eek.

[\[54.\]](#)
]Sh.
ins.
lo
after
is.

[\[55.\]](#)
]Sh.
ins.
lo

after
fere.

[\[57.\]](#)
]Sh.
ins.
lo
after
lede.

[\[68.\]](#)
]Sh.
euer
do.

[\[70.\]](#)
]I
supply
that.

[\[71.\]](#)
]I
supply
a.

[\[72.\]](#)
]Sh.
ins.
of
after
bothe.

[\[76.\]](#)
]Sh.
koude
best;
Ph.
om.
best.

[\[77.\]](#)
]Sh.
noon
fayner.

[\[78.\]](#)
]Sh.
youre;

read
yow.

[\[79.\]](#)
]Sh.
wist
that
were;
om.
that.
Sh.
your
hyennesse
(*repeated*
from
l.
76;
wrongly);
read
yow
distresse.

[\[82.\]](#)
]Sh.
ins.
pane
before
is.

[\[83.\]](#)
]Sh.
wille;
Ph.
Ed.
wil.

[\[86.\]](#)
]Sh.
better.

[\[88.\]](#)
]Sh.
leuethe;
Ph.
lovith.

[\[96.\]](#)
]I

supply
now.

[\[98.\]](#)
]Sh.
ne
wil
(*for*
nil).

[\[100.\]](#)
]Ed.
(1561)
has
set
so
hy
vpon
your
whele.

[\[102.\]](#)
]Sh.
beon
euer.

[\[103.\]](#)
]Sh.
man
can;
I
omit
man.
I
supply
here;
the
line
is
imperfect.

[\[104.\]](#)
]Sh.
But
the;
I
omit
But.

[\[113.\]](#)

]Ed.

om.

a.

[\[114.\]](#)

]Sh.

nought;

read

nothing.

[\[116.\]](#)

]Sh.

whyles.

[\[118.\]](#)

]I

supply

me.

[\[120.\]](#)

]Sh.

no

trewer

so

verrayly;

Ed.

no

trewer

verely

(false

rime).

[\[121.\]](#)

]I

supply

Why.

[\[126.\]](#)

]I

supply

is.

[\[127.\]](#)

]Ph.

For

wele;

omit

For.

[\[129.\]](#)

]Ph.

That

yow

myght

offenden.

[\[132.\]](#)

]Ph.

no

blisse.

[\[133.\]](#)

]Ph.

dwelle

withyn.

Colophon.

Ph.

Explicit

Pyte:

dan

Chaucer

Lauteire

(?).

[\[1.\]](#)

]Tn.

ferse;

F.

fers.

[\[3.\]](#)

]Harl.

D.

Cx.

temple;

rest

temples.

[\[6.\]](#)

]F.

songe.

F.

contynew;

D.

contynue.

F.

guye;

Tn.

gye.

[\[7.](#)

]F.

I

to

the;

Harl.

Tn.

D.

to

the

I.

[\[9.](#)

]Cx.

for

tendyte;

Harl.

for

to

endite;

rest

to

endyte.

[\[11.](#)

]F.

Analida;

Cx.

Anelida;

Tn.

D.

Annelida.

[\[12.](#)

]Harl.

that;

Cx.

that

(*for*

which);

rest

om.

[\[15.\]](#)

]F.
eke.
Harl.
Polymea;
rest
Polymya,
Polymia;
Th.
Polymnia.

[\[16.\]](#)

]Harl.
Cx.
with;
rest
hath
(!).
Harl.
Cx.
sustren.

[\[17.\]](#)

]F.
B.
Cx.
Cirrea;
D.
Cirea;
Tn.
Circa
(*wrongly*).

[\[20.\]](#)

]Tn.
ship;
F.
shippe.
After
l.
21,
3
Latin
lines
are
quoted
from
Statius

(see
note).

[\[23.\]](#)

]F.
folke.
Cx.
Cithye.

[\[24.\]](#)

]Harl.
D.
Cx.
Lt.
With;
F.
The
(*caught
from*
l.
23).
D.
crowned;
F.
corovned.

[\[25.\]](#)

]All
Home.
Tn.
ycome;
F.
he
come.

[\[27.\]](#)

]Cx.
cryeden;
but
rest
cryden,
criden.
Harl.
unto;
rest
to.
Tn.
wente;

F.
went.

[\[28.\]](#)
]Tn.
entente;
F.
entent.

[\[29.\]](#)
]F.
Harl.
Beforene;
Cx.
Biform;
Tn.
D.
B.
Lt.
Before.
Harl.
duk;
F.
duke.
Harl.
inserts
hie
(=
hy);
Addit.
16165
has
his;
the
rest
wrongly
omit;
accent
o
in
victorie.

[\[31.\]](#)
]Cx.
tokening.
Harl.
and
tokenyng

of
his
glorie.

[\[32.](#)

]F.
sene;
Harl.
seen.

[\[33.](#)

]Tn.
many;
F.
mony
(5
times).

[\[35.](#)

]on]
Harl.
Cx.
and.

[\[36.](#)

]Tn.
Ypolita.
F.
wife.

[\[37.](#)

]Harl.
D.
Cithea.
D.
hadde;
Lt.
hade;
rest
had.

[\[39.](#)

]F.
chare.
D.
ladde;
Lt.
lade;

rest
lad.

[\[40.\]](#)
]Harl.
ground;
F.
grounde.
D.
spradde;
rest
sprad.

[\[41.\]](#)
]Harl.
Cx.
the;
rest
omit.

[\[42.\]](#)
]F.
Fulfilled;
al.

[\[43.\]](#)
]D.
Cx.
Lt.
crowned;
rest
corouned.

[\[44.\]](#)
]F.
yevyng;
Tn.
gifeynge.

[\[45.\]](#)
]F.
B.
Let;
rest
Lete.

[\[46.\]](#)
]F.

ryding;
Tn.
ridinge.

[\[47.\]](#)

]F.
bring;
Tn.
brynge.

[\[48.\]](#)

]D.
slye
(*rightly*);
Tn.
sly;
F.
sley.

[\[50.\]](#)

]F.
thro.
Harl.
Tn.
D.
furious;
F.
furiouse.

[\[51.\]](#)

]Harl.
Tn.
wrath;
F.
wrethe.

[\[52.\]](#)

]F.
hertis.

[\[53.\]](#)

]F.
B.
Tn.
insert
and
after
Grece;

which
D.
Lt.
Harl.
Cx.
omit.
Harl.
yche
othir
for
to
kylle
(*a*
good
reading).
Cf.
l.
56.
F.
eneriche.

[\[55.\]](#)
]D.
among;
F.
amonge.
D.
bothe;
F.
both
(*but*
wrothe
in
l.
56).

[\[56.\]](#)
]F.
eueriche.

[\[58.\]](#)
]Harl.
Parthonopee;
Cx.
Parthonope;
D.
Partonope;
Tn.

Partinope;
F.
B.
Prothonolope
(!).

[\[59.\]](#)
]Harl.
Tn.
dede;
F.
ded.
I
supply
was,
which
sense
and
metre
require;
Cx.
supplies
and.
F.
proude.

[\[60.\]](#)
]So
F.
Tn.
B.
Lt.;
Harl.
D.
Cx.
put
wrechid
(wrecchid)
for
wrecches.

[\[61.\]](#)
]Cx.
hom;
rest
home.

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

[\[66.\]](#)
]F.
helde.

[\[70.\]](#)
]F.
folke.

[\[72.\]](#)
]Tn.
dwellynge;
F.
duellyng.

[\[73.\]](#)
]F.
sunne;
Harl.
Tn.
D.
Cx.
sonne.

[\[74.\]](#)
]D.
Through;
F.
Thorogh.
Tn.
sprynge;
F.
spring.

[\[75.\]](#)
]Tn.
likynge;
F.
likyng.

[\[77.\]](#)
]Harl.
Tn.
D.
Cx.

the;
F.
thes.

[\[78.\]](#)

]twenty
is
written
xxii
in
the
MSS.

D.
olde;
Cx.
olde;
Lt.
of
olde;
Harl.
eld;
rest
of
elde.

[\[79.\]](#)

]Tn.
mydelle;
F.
mydil.
F.
suche.

[\[80.\]](#)

]F.
Ioy.

[\[81.\]](#)

]D.
stedfastnesse;
F.
stidfastnesse.

[\[82.\]](#)

]F.
B.
both;
rest

hath.
Harl.
Th.
penelope;
F.
and
others
penolope.

[\[84.](#)

]Harl.

ne;

rest

om.

Tn.

myghte;

F.

myght.

[\[85.](#)

]I

supply

Arcite;

line

too

short.

F.

seyne.

[\[86.](#)

]Harl.

yong;

F.

yonge.

Harl.

there

with

alle

(*so*

D.

Cx.

Lt.);

rest

therto

with

al.

[\[87.\]](#)
]F.
pleyne.

[\[88.\]](#)
]Harl.
any;
F.
eny.

[\[89.\]](#)
]D.
Lt.
Cx.
wan;
F.
whan
(!).

[\[90.\]](#)
]F.
ferforthe.
F.
can;
rest
gan.

[\[91.\]](#)
]Th.
Tn.
Harl.
trusteth;
rest
trusted;
read
trust.
D.
any;
F.
eny.

[\[93.\]](#)
]F.
eny
throw.

[\[94.\]](#)
]F.

thoght;
hert.

[\[95.](#)

]F.
bane.

[\[96.](#)

]F.
hert.

[\[101.](#)

]Harl.
Tn.
D.
B.
swore
(*for*
swoor);
Cx.
sware;
F.
sworne.

[\[105.](#)

]Tn.
thenketh;
F.
thinketh.

[\[106.](#)

]F.
fonde;
suche.

[\[107.](#)

]F.
B.
wrongly
insert
both
before
moche;
rest
omit.
F.
B.
and;

rest
or.

[\[109.\]](#)
]Harl.
Cx.
that;
rest
omit.

[\[110.\]](#)
]F.
wiche;
myght.

[\[111.\]](#)
]Tn.
yeuen;
F.
yevin.

[\[112.\]](#)
]F.
dyd
her
hert
an
ese;
Harl.
Cx.
omit
hert
an;
others
vary.

[\[114.\]](#)
[118.\]](#)
]D.
any;
F.
eny.

[\[116.\]](#)
]Tn.
D.
B.
fulle;

rest
ful.

[\[119.\]](#)
](See
126.)
Harl.
Cx.
heste;
rest
herte,
hert.

[\[120.\]](#)
]F.
eke.
Tn.
Ielous;
F.
Ielouse.
D.
Cx.
here
(*for*
the
rime);
F.
her.

[\[121.\]](#)
]Harl.
any;
F.
eny.
F.
seyde.

[\[123.\]](#)
]F.
worde.
Harl.
Tn.
apayde;
F.
apaied;
D.
B.
apaid.

[\[124.\]](#)

]F.
wend.
Cx.
brayd;
Tn.
breyde;
F.
breyed.

[\[125.\]](#)

]Harl.
Cx.
this
nas;
rest
was.
D.
sleight;
Cx.
sleyght;
F.
sleght.

[\[126.\]](#)

]Harl.
Withouten;
F.
With
out;
(*and*
so
in
119).

[\[127.\]](#)

]F.
toke.
F.
B.
as;
rest
so.

[\[128.\]](#)

]Harl.
Tn.
wille;

F.
wil.
F.
thoght.
Koch
proposes
to
omit
hit.

[\[129.\]](#)
]All
ins.
she
after
lenger;
it
is
not
wanted.

[\[131.\]](#)
]F.
ringe.

[\[132.\]](#)
]Harl.
Cx.
So;
rest
For
so.
Harl.
Tn.
entente;
F.
entent.

[\[133.\]](#)
]Tn.
herte;
F.
hert.
Harl.
Tn.
wente;
F.
went.

[\[135.\]](#)

]F.
toke;
kepe.

[\[136.\]](#)

]Harl.
Cx.
that;
rest
omit.
Harl.
D.
Cx.
reste;
F.
rest.

[\[137.\]](#)

]Tn.
thoghte;
F.
thoght.
Harl.
Tn.
Cx.
alwey;
F.
ay.
F.
slepe.

[\[138.\]](#)

]F.
wepe.

[\[139.\]](#)

]Cx.
fayr;
F.
feire.

[\[141.\]](#)

]D.
newfangilnesse;
Tn.
newfangulnes;
F.

new
fanglesse.

[\[143.\]](#)

]F.
Toke.
D.
sted-;
F.
stid-.

[\[144.\]](#)

]F.
proude.

[\[145.\]](#)

]Harl.
D.
cladde;
F.
clad.

[\[146.\]](#)

]F.
whethir.

[\[148.\]](#)

]F.
lesse
grete.

[\[149.\]](#)

]Harl.
Cx.
omit
the,
which
F.
and
others
insert
after
is.

[\[152.\]](#)

]Harl.
Tn.
firste;

F.
first.

[\[154.\]](#)
]F.
founde.

[\[156.\]](#)
]Harl.
Tn.
D.
couer;
Cx.
couere;
F.
coueren.

[\[157.\]](#)
]F.
Tn.
pleyn.

[\[159.\]](#)
[161.](#)
]All
swore.

[\[160.\]](#)
]Harl.
Tn.
mente;
F.
ment.

[\[161.\]](#)
]D.
Cx.
theef;
F.
thefe.
Harl.
Tn.
wente;
F.
went.

[\[162.\]](#)
]Tn.

herte;
F.
hert.
Cx.
enduren;
rest
endure.

[\[167.\]](#)
]F.
feir.

[\[169.\]](#)
]Cx.
swowneth;
D.
sownyth;
F.
swoneth.

[\[170.\]](#)
]Harl.
Tn.
D.
grounde;
F.
ground.
F.
dede;
ston.

[\[171.\]](#)
]Harl.
Al;
rest
om.
Cx.
Crampissheth;
Lt.
Crampuissheth;
Tn.
Crampicheth;
F.
cravmpysshe.

[\[172.\]](#)
]F.
agon.

[\[174.\]](#)

]Harl.

Noon;

Cx.

None;

the

rest

insert

Ne

before

Noon.

For

she

speketh,

all

the

MSS.

have

speketh

she.

[\[175.\]](#)

]F.

mercie;

hert.

[\[178.\]](#)

]F.

B.

for;

rest

forth.

[\[179.\]](#)

]Tn.

D.

nothir;

F.

nouther.

[\[180.\]](#)

]F.

wher;

rest

where.

[\[182.\]](#)

]Harl.

nought;
Cx.
not
(for
never).
Harl.
D.
Cx.
whether;
but
wher
is
short
for
whether.
Cf.
Compt.
unto
Pite,
110;
see
note.

[\[183.\]](#)
]All
but
Harl.
Cx.
Th.
insert
up
before
so;
see
next
line.

[\[184.\]](#)
]F.
bridil.

[\[185.\]](#)
]F.
worde.
B.
D.
Lt.
dredith;

F.
Tn.
dred
hit;
Harl.
Cx.
drad;
read
dradde
hit.

[\[187.\]](#)

]Tn.
Cx.
liste;
Harl.
lyste;
F.
lust.

[\[190.\]](#)

]Harl.
Cx.
vnnethe;
F.
vnneth.
F.
list.

[\[191.\]](#)

]All
un-
to;
read
to.

[\[192.\]](#)

]Cx.
proud;
F.
proude.
Harl.
Cx.
held;
F.
helde.

[\[193.\]](#)
]Harl.
withouten;
F.
with
out.
Harl.
Cx.
mete;
rest
fee.
F.
B.
Lt.
shippe;
D.
shipe;
Cx.
sype;
Harl.
shepe
(!);
Tn.
shep
(!).

[\[195.\]](#)
]D.
yaf;
F.
yafe.

[\[196.\]](#)
]Harl.
owne;
F.
ovne.

[\[197.\]](#)
]Harl.
Tn.
D.
thrifty;
F.
thrifte.

[\[198.\]](#)
]B.

here;
F.
her
(i.
e.
here);
Tn.
D.
here
of;
Cx.
Lt.
hede
of.

[\[199.\]](#)

]Tn.
Cx.
liste
(*pt.*
t.);
F.
list.
Harl.
Cx.
dere
herte;
F.
her
der
hert.

[\[200.\]](#)

]All
meke.

[\[201.\]](#)

]All
kynde
(kinde).
F.
hert.

[\[203.\]](#)

]Harl.
Cx.
he
(*twice*);

F.
and
others
wrongly
have
they
the
2nd
time.

[\[205.\]](#)

]F.
Tn.
be;
rest
by.

[\[206.\]](#)

]F.
sawe.

[\[208.\]](#)

]Harl.
Tn.
caste;
F.
cast.

[\[209.\]](#)

]Harl.
owne;
F.
ovne.

[\[210.\]](#)

]Th.
sente;
D.
Cx.
sende;
rest
sent.
F.
B.
omit
hit;
rest
retain.

[\[211.\]](#)
]Harl.
thirlethe;
Cx.
thirleth;
F.
B.
thirled
(!).

[\[212.\]](#)
]B.
sword;
F.
suerde.
F.
y-
whet;
B.
I-
whet;
rest
whet;

[\[213.\]](#)
]Tn.
herte;
F.
hert.
Harl.
Tn.
D.
blak;
F.
blake.

[\[214.\]](#)
]Harl.
Cx.
in.
rest
to;
see
215.

[\[215.\]](#)
]Tn.
B.

Lt.
surete;
F.
suerte.
F.
B.
in
to;
rest
in.
D.
Cx.
a
whaped;
Harl.
a
whaaped;
F.
a
waped.

[\[216.\]](#)
]Harl.
for;
rest
om.

[\[217.\]](#)
]Harl.
trewest;
F.
truest.
Harl.
hir;
Cx.
her;
F.
and
others
him
(*but*
see
l.
218).

[\[218.\]](#)
]F.
dothe.

[\[220.\]](#)

]Harl.
any;
F.
eny.

[\[221.\]](#)

]F.
hert.

[\[223.\]](#)

]F.
B.
cleped;
rest
called.
F.
hertis
life.

[\[227.\]](#)

]Harl.
D.
Cx.
B.
plight;
F.
I-
plyght.

[\[229.\]](#)

]So
Tn.
Harl.
Cx.
D.;
F.
B.
Alas
now
hath
he
left
me
causeles.

[\[232.\]](#)

]Tn.

herte,
pees;
F.
hert,
pes.

[\[233.\]](#)
]B.
caught;
F.
caght.
Tn.
D.
Cx.
lees;
F.
thought.

[\[234.\]](#)
]F.
B.
me
(!);
rest
him.

[\[235.\]](#)
]F.
hert.

[\[238.\]](#)
]F.
pleyn.
Harl.
Tn.
harde;
F.
hard.

[\[239.\]](#)
]F.
yafe;
hert.

[\[240.\]](#)
]F.
harme.

[\[241.\]](#)

]F.
certis.
All
be
founde;
but
be
is
copied
in
from
the
line
above;
see
l.
47.

[\[242.\]](#)

]F.
helpe.

[\[243.\]](#)

]Tn.
desteny;
F.
destany.
F.
B.
om.
ful.

[\[246.\]](#)

]F.
seide
(*twice*).

[\[252.\]](#)

]F.
souereigne.

[\[253.\]](#)

]I
supply
and
from
Cx.;

Harl.
has
And
is
there
nowe
neyther.

[\[254.\]](#)
]Lt.
vouchesauf;
Cx.
vouchen
sauf;
F.
vouchesafe.

[\[256.\]](#)
]F.
certis.

[\[257.\]](#)
]F.
B.
causer
(*for*
caus-
e);
rest
cause.

[\[258.\]](#)
]F.
dedely.

[\[259.\]](#)
]F.
oght.

[\[260.\]](#)
]Harl.
Lt.
slee;
Tn.
D.
Cx.
sle;
F.

slene.
F.
frende.

[\[263.](#)

]Harl.

wot;
F.
wote.

[\[264.](#)

[265.](#)

]Harl.

Cx.
But
for
I
was
so
pleyne,
Arcyte,
In
alle
my
werkes,
much
and
lyte;
and
omit
was
in
l.
266.

[\[267.](#)

]F.

honor.
Tn.
saue;
F.
D.
safe;
Harl.
Cx.
sauf.

[\[268.\]](#)

]F.
put.

[\[269.\]](#)

]Harl.
Tn.
recche;
F.
rek.

[\[270.\]](#)

]F.
B.
om.
that.
F.
suerde.

[\[271.\]](#)

]Tn.
herte;
F.
hert.
F.
thro.

[\[272.\]](#)

]F.
suede.

[\[274.\]](#)

]Harl.
Tn.
vntrewe;
F.
vntrew.

[\[275.\]](#)

]Harl.
putte;
F.
put.

[\[278.\]](#)

]Tn.
D.
Ff.

Lt.
turne;
rest
come.

[\[279.\]](#)

]Tn.
Harl.
Cx.
D.
Lt.
And
then
shall
this
that
now
is
mis
ben
(be);
F.
B.
And
turne
al
this
that
hath
be
mys
to.

[\[280.\]](#)

]F.
foryeve;
Tn.
foryife;
Harl.
372,
foryiue
(*rightly*).

[\[281.\]](#)

]F.
hert.
Harl.
seyne

(*gerund*);
F.
seyn.

[\[282.](#)
]F.
wheder;
prey;
pleyn.

[\[284.](#)
[5.](#)
[8.](#)
]F.
cheyn,
tweyn,
peyn.

[\[288.](#)
]D.
verily;
F.
verrely.

[\[290.](#)
]Harl.
Cx.
omit
this
stanza.
F.
dethe
(*wrongly*);
rest
deth.
All
soght,
sought;
read
y-
soght.

[\[291.](#)
]D.
B.
mordre;
F.
mourdre.

[\[292.\]](#)

]F.
vnkyndnesse.

[\[293.\]](#)

]Tn.
D.
faste;
F.
fast.

[\[296.\]](#)

]F.
avaunt.
Tn.
B.
Lt.
bet;
F.
beter.

[\[298.\]](#)

]Tn.
Lt.
With
oute;
F.
With
out.

[\[299.\]](#)

]Some
of
the
final
rimes
in
this
stanza
are
forced
ones.
F.
B.
shal;
rest
sholde
(shulde).

F.
prey.

[\[300.\]](#)
]F.
dethe;
Harl.
Cx.
dye.
F.
foule.

[\[301.\]](#)
]F.
mercie.
Tn.
gilteles;
F.
giltles.

[\[302.\]](#)
]Harl.
pleyne;
F.
pleyn.
F.
lyfe.
Harl.
Cx.
ins.
that;
F.
and
others
omit.

[\[304.\]](#)
]Tn.
D.
unto;
F.
to.

[\[305.\]](#)
]F.
skorne.

[\[306.\]](#)

]F.
B.
om.
hit.

[\[307.\]](#)

]F.
and
others
insert
to
before
have;
Tn.
D.
Lt.
Cx.
omit.

[\[308.\]](#)

]D.
hadde;
F.
had.

[\[309.\]](#)

]F.
Apprile;
Harl.
Aueryll.

[\[310.\]](#)

]F.
B.
yow
be;
rest
om.
be.
F.
stidfast.

[\[311.\]](#)

]F.
souereigne.

[\[312.\]](#)
]F.
slayn.

[\[313.\]](#)
]Tn.
D.
Lt.
She;
Harl.
Sheo;
rest
Who.
F.
B.
insert
she
before
shal.

[\[314.\]](#)
]F.
om.
1st
a.

[\[315.\]](#)
]Is]
F.
this
(!)

[\[316.\]](#)
]Harl.
fleen;
Cx.
fle
(*for*
renne).
F.
lest.

[\[317.\]](#)
]Harl.
Cx.
But;
rest
Now.

F.
mercie.
F.
myssey
(*omitting*
e
in
-
eye
throughout,
wrongly);
Harl.
myssaye,
&c.

[\[318.\]](#)

]So
F.
B.;
rest
Have
I
ought
seyd
out
of
the
weye.
F.
seyde.

[\[319.\]](#)

]Harl.
Cx.
half
(*for*
al).

[\[320.\]](#)

]F.
dothe;
songe.
F.
chaunt
plure;
Harl.
Chaunte
pleure.

[\[321.\]](#)

↓F.
pleyn.

[\[323.\]](#)

↓F.
borne.

[\[325.\]](#)

↓Harl.
Cx.
nys;
F.
B.
D.
ther
is
no;
Tn.
ther
nis
no
(*too*
many
syllables).

[\[328.\]](#)

↓F.
furlonge.
F.
B.
other
(*for*
or);
rest
or.

[\[329.\]](#)

↓F.
thenketh;
Tn.
thynketh.

[\[330.\]](#)

↓Tn.
stant;
F.
stont.

[\[331.\]](#)

]Harl.

Cx.

To

profren

efte;

D.

Tn.

Lt.

Efte

to

profre;

F.

B.

To

suere

yet.

Tn.

D.

Cx.

Lt.

assure;

F.

asure.

[\[332.\]](#)

]F.

trew;

mercie.

Harl.

and

love

me

til

I

dye;

Cx.

and

love

me

til

he

deye.

[\[334.\]](#)

]F.

B.

this;

D.
Tn.
suche;
Harl.
Cx.
thilke.

[\[335.\]](#)
]F.
reche;
Tn.
D.
recche;
and
so
with
feche,
&c.

[\[339.\]](#)
]F.
destany;
Tn.
destyne
(*for*
the
rime).

[\[341.\]](#)
]F.
weyke.

[\[343.\]](#)
]Harl.
D.
Cx.
yeve;
F.
yf;
Tn.
gife.

[\[344.\]](#)
]F.
efte.
Tn.
Cx.
putten;

F.
put.

[\[347.\]](#)

]Tn.
deth;
F.
dethe.
Tn.
D.
Lt.
Ff.
insert
in;
rest
om.

[\[348.\]](#)

]Harl.
Tn.
destenye;
D.
destynye;
F.
destany.

[\[349.\]](#)

]F.
Analida.
F.
B.
to;
rest
so.

[\[351.\]](#)

]This
stanza
only
occurs
in
Tn.
D.
Lt.
Ff.
Th.;
I
follow

Tn.
mainly.
Tn.
Annelida;
wofull.

[\[352.](#)

]Tn.
Lt.
Ff.
of;
D.
with.

[\[353.](#)

]D.
Th.
deed;
rest
dede.
D.
betwixe;
Th.
betwyxe;
Ff.
bitwixte;
Tn.
Lt.
betwix.

[\[354.](#)

]Tn.
felle;
Th.
fel.
Ff.
a
swowe;
Tn.
a
sow.

[\[355.](#)

]Lt.
Th.
avoweth;
D.
avowith;

Tn.
avoyth.

[\[356.\]](#)

]Tn.
With-
Inne;
rest
With-
in.
Tn.
sorofulle.

[\[357.\]](#)

]Tn.
shapyn;
aftyр.
shal
after]
Lt.
Th.
may
plainly.

[\[1.\]](#)

]T.
scryveyne;
byfalle.

[\[2.\]](#)

]T.
Troylus
for
to;
nuwe.

[\[3.\]](#)

]T.
thy
long
lokkes
(*see*
note);
thowe.

[\[4.\]](#)

]T.
affter;

makyng
thowe
wryte
more
truwe
(*see*
note).

[\[5.\]](#)
]T.
offt;
renuwe.

[\[6.\]](#)
]T.
It;
corect;
Stowe
has
correcte.
T.
eke.

[\[7.\]](#)
]T.
thorough;
neclygence.

[\[1.\]](#)
]I.
Blysfyl;
paysyble.

[\[2.\]](#)
]I.
poeples;
Hh.
peplis.

[\[3.\]](#)
]I.
paied
of
the;
Hh.
paied
with
the

*(but
omit
the).*

I.
fructes;
Hh.
frutes.

[\[4.](#)

]I.
Whiche.

[\[5.](#)

]I.
weere;
Hh.
were.
I.
Hh.
owtrage.

[\[6.](#)

]I.
Onknowyn.
I.
quyerne;
Hh.
qwerne.
I.
ek.

[\[7.](#)

]I.
swych
pownage.

[\[9.](#)

]I.
grownd;
wounded;
plowh.

[\[11.](#)

]I.
gnodded;
Hh.
knoddyd;
read

gniden;
see
note.
I.
I-
nowh.

[\[12.\]](#)
]I.
knewe;
Hh.
knew.

[\[13.\]](#)
]I.
owt;
flynt;
fonde.

[\[15.\]](#)
]I.
spices.

[\[16.\]](#)
]I.
sawse;
Hh.
sause.
I.
galentyne;
Hh.
galantine.

[\[17.\]](#)
]I.
madyr;
Hh.
madder.
Hh.
wellyd
(*wrongly*).
I.
wod;
Hh.
woode.

[\[18.\]](#)
]I.

knewh.

I.

fles;

Hh.

flese

(*for*

flees).

I.

is

(*for*

his);

Hh.

hys.

[\[19.\]](#)

]I.

flessh;

wyste.

[\[20.\]](#)

]I.

knewh.

Hh.

was;

I.

is.

[\[23.\]](#)

]I.

inserts

batails

(Hh.

batayllys)

after

No.

[\[22.\]](#)

]I.

owt-.

[\[24.\]](#)

]I.

towres;

rownde.

[\[26.\]](#)

]I.

profyt;
rychesse.

[\[27.\]](#)

]I.
corsed;
Hh.
cursyd.

[\[28.\]](#)

]I.
fyrst;
Hh.
first.
I.
dede;
bysynesse.

[\[29.\]](#)

]I.
lurkyng.
Hh.
derknesse;
I.
dirkenesse.

[\[30.\]](#)

]I.
Ryuerys
fyrst
gemmys
sowhte.

[\[31.\]](#)

]I.
cursydnesse.

[\[32.\]](#)

]Hh.
couetyse;
I.
couetyse.
I.
fyrst
owr;
browhte.

[\[33.\]](#)

¶I.

Thyse
tyrauntz.
Both
put.

[\[34.\]](#)

¶I.

inserts
places
(Hh.
place
of)
after
No.
I.
wynne.

[\[36.\]](#)

¶I.

vitayle;
ek.

[\[37.\]](#)

¶I

nat
(*for*
noght);
Hh.
nowt.

[\[39.\]](#)

¶I.

synne.

[\[40.\]](#)

¶I.

Cyte.
I.
forto
asayle;
Hh.
for
to
asayle.

[\[41.\]](#)
]Hh.
were;
I.
was.

[\[42.\]](#)
]I.
kaues.
I.
Hh.
om.
2nd
in;
which
I
supply.

[\[43.\]](#)
]I.
Sleptin;
blyssed;
withowte.

[\[44.\]](#)
]Hh.
On;
I.
Or.
I.
parfyt
Ioye
reste
and
quiete
(!);
Hh.
parfite
Ioy
and
quiete
(!).

[\[45.\]](#)
]I.
down.

[\[46.\]](#)

II.
kyd.
I.
surte;
Hh.
surt.

[\[47.\]](#)

II.
weere;
on;
-
owte.

[\[48.\]](#)

II.
Euerych;
oother.

[\[49.\]](#)

II.
hawberke.

[\[50.\]](#)

II.
lambyssh.
I.
poepel;
Hh.
pepyl.
Hh.
voyd;
I.
voyded.
Hh.
vice;
I.
vyse.

[\[51.\]](#)

II.
fantesye.

[\[52.\]](#)

II.
eche;
oother.

[\[53.\]](#)

]I.
pride.

[\[54.\]](#)

]I.
tyranye.

[\[55.\]](#)

]Hh.
Humblesse;
I.
Vmblesse.
I.
pes.

[\[56.\]](#)

]Not
in
the
MSS.;
I
supply
it.
Koch
suggests—Yit
hadden
in
this
worlde
the
maistrye.

[\[57.\]](#)

]I.
Iuppiter;
Hh.
Iupiter.
I.
lykerous.

[\[58.\]](#)

]I.
fyrst;
fadyr;
delicacie.

[\[59.\]](#)

]I.
desyrous.

[\[60.\]](#)

]I.
regne;
towres.

[\[61.\]](#)

]Hh.
men;
which
I.
omits.

[\[62.\]](#)

]I.
owre.

[\[63.\]](#)

]I.
Hh.
omit
first
And,
which
I
supply.
I.
Hh.
Dowblenesse.

[\[64.\]](#)

]I.
Poyson
and
manslawtre;
Hh.
Poysonne
manslawtyr.
Finit,
&c.;
in
Hh.
only.

[\[2.\]](#)
]F.
pouerte;
rest
poure
(poore,
pore,
poeere).

[\[8.\]](#)
[\[16.\]](#)
]I.
fynaly;
deffye.

[\[11.\]](#)
]I.
mochel;
the
rest
muche,
moche.

[\[13.\]](#)
]I.
fors;
thi
reddowr.

[\[17.\]](#)
]I.
stidfast
chaumpyoun.

[\[18.\]](#)
]I.
myht;
thi
tormentowr.

[\[20.\]](#)
]I.
fownde
thow.

[\[21.\]](#)
]I.
the

deseyte;

A.

T.

H.

om.

the.

[\[22.\]](#)

]I.

most.

[\[23.\]](#)

]I.

knew;

rest

knowe.

I.

ek.

[\[24.\]](#)

]I.

fynaly;

the

deffye.

[\[27.\]](#)

]H.

seystow;

I.

seysthow.

I.

(*only*)

om.

to.

[\[30.\]](#)

]So

I.;

rest

Thou

shalt

not

stryue.

[\[31.\]](#)

]I.

woost

thow;

B.
wostow;
A.
T.
wostowe.

[\[36.\]](#)
]I.
derkyd;
rest
derke
(derk).
T.
from
hir;
H.
from
ther;
A.
frome
theire;
F.
B.
fro;
I.
for.

[\[37.\]](#)
]H.
seestow;
A.
T.
seestowe;
I.
partly
erased.

[\[43.\]](#)
]I.
Wolthow;
B.
Woltow.

[\[46.\]](#)
]I.
most
thow;
H.

thow
must;
the
rest
maystow,
maisthow,
maistow.

[\[49.\]](#)

II.
dempne;
F.
B.
H.
dampne.

[\[50.\]](#)

II.
maysthow;
B.
maistou;
H.
maystow.

[\[51.\]](#)

II.
thanke
to;
F.
thanke
yt;
B.
thanke
it;
H.
thank
it
nat:
(Lansdowne
and
Pepys
also
have
thank
it).

[\[60.\]](#)

II.

apresse;
rest
opresse.

[\[61.\]](#)

II.
A.
or;
rest
and.

[\[62.\]](#)

II.
welkne;
A.
B.
H.
welkin;
F.
welkene;
T.
sky.

[\[63.\]](#)

II.
brutellesse;
T.
brutilnesse;
F.
B.
H.
brotellesse;
A.
brittelnesse.
After
I.
64,
a
new
rubric
is
wrongly
inserted,
thus:
I.
Le
pleintif;
F.

B.
H.
Le
pleintif
encontre
Fortune;
A.
The
Pleyntyff
ageinst
Fortune;
T.
Thaunswer
of
the
Lover
ayenst
Fortune;
see
note.

[\[65.](#)

]A.
F.
þexecucion;
B.
thexecucyon;
I.
excussyoun.
I.
maieste;
rest
magestee
(mageste).

[\[71.](#)

]I.
intersse
(*sic*);
(Lansd.
and
Pepys
intresse);
T.
F.
B.
interesse;
A.

H.
encresse.

[\[73.\]](#)

]I.
gentilesses;
the
rest
gentillesse.

[\[77.\]](#)

]A.
F.
B.
H.
And;
I.
T.
That.
I.
lest;
rest
list
(liste).
At
end—B.
Explicit.

[\[1.\]](#)

]P.
Yowre
two
yen;
but
read
Your
yen
two;
for
in
ll.,
6,
11,
the
MS.
has
Your
yen,

&c.
P.
wolle
sle.

[\[2.\]](#)
]them;
read
hem.

[\[3.\]](#)
]wondeth
it
thorowout
(out
in
the
margin).

[\[4.\]](#)
]wille.

[\[5.\]](#)
]Mi
hertis
wound
while;
it.

[\[6.\]](#)
[\[7.\]](#)
]Your
yen,
&c.

[\[8.\]](#)
]trouth.

[\[9.\]](#)
]liffe;
deth.

[\[10.\]](#)
]deth;
trouth.

[\[11-13.\]](#)
]Your

yen,
&c.

[\[14.\]](#)
]yowre.

[\[15.\]](#)
]nauailleth;
pleyn.

[\[16.\]](#)
]danger.

[\[17.\]](#)
]deth.

[\[18.\]](#)
]soth;
fayn.

[\[19.\]](#)
[20.](#)
]So
hath
your,
&c.

[\[21.\]](#)
]compased.

[\[22.\]](#)
]grete;
atteyn.

[\[23.\]](#)
]peyn.

[\[24-26.\]](#)
]So
hath
your
beaute,
&c.

[\[28.\]](#)
]neuere.

[\[29.\]](#)
]fre.

[\[30.\]](#)
]answere
&
sey.

[\[32.\]](#)
[\[33.\]](#)
]Syn
I
fro
loue,
&c.

[\[34.\]](#)
]I
strike.

[\[36.\]](#)
]this
is
(*read*
ther
is).

[\[37-39.\]](#)
]Syn
I
fro
loue,
&c.

[\[2.\]](#)
]mapamonde.

[\[3.\]](#)
]cristall.

[\[4.\]](#)
]chekys.

[\[5.\]](#)
]ioconde.

[\[6.\]](#)
]Reuell;
se;
dance.

[\[8.](#)

]Thought
(*see*
16);
daliance.

[\[11.](#)

]semy
(*sic*);
read
seemly;
fynall,
for
final
(*misreading*
of
imal).

[\[12.](#)

]Makyth;
ioy;
blys.

[\[13.](#)

]curtaysly.

[\[18.](#)

]I
wounde.

[\[19.](#)

]deuyne.

[\[20.](#)

]trew.

[\[21.](#)

]refreyde
(*with*
be
above
the
line,
just
before
it);
affounde.

[\[22.\]](#)
]amoureuse.

[\[23.\]](#)
]lyst;
wyl.

[\[24.\]](#)
]daliance.

[\[2.\]](#)
]E.
Suffise.
E.
good;
T.
goode;
At.
Ct.
thing;
Gg.
pyng.

[\[4.\]](#)
]At.
blent;
T.
blenteþe;
Gg.
blyndyþ;
E.
blyndeth;
Ct.
blindeth;
see
note.

[\[5.\]](#)
]E.
the.

[\[7.\]](#)
]T.
inserts
thee
before
shal.

[\[8.\]](#)
]Tempest]
Harl.
F.
T.
Peyne.

[\[9.\]](#)
]E.
trist;
the
rest
trust.

[\[10.\]](#)
]Gg.
Gret
reste;
T.
Gret
rest;
E.
For
gret
reste;
Ct.
For
greet
rest;
At.
Mych
wele.
E.
bisynesse;
rest
besynesse.

[\[11.\]](#)
]E.
ek;
agayn.

[\[13.\]](#)
]E.
Ct.
Daunt;
the

rest
Daunte.

[\[14.\]](#)
]T.
inserts
thee
before
shal.

[\[15.\]](#)
]E.
the;
boxomnesse.

[\[19.\]](#)
]Know
thy
contree]
Harl.
F.
T.
Loke
vp
on
hie.
E.
lok;
the
rest
loke,
looke.

[\[20.\]](#)
]For
Hold
the
hye
wey,
Harl.
F.
and
others
have
Weyve
thy
lust.
E.

the
(*for*
thee).

[\[21.\]](#)
]T.
inserts
thee
before
shal.

[\[22.\]](#)
]At.
þine
olde
wrechedenesse.

[\[23.\]](#)
]At.
world.

[\[24.\]](#)
]At.
Crie
hym;
hys
hie.

[\[25.\]](#)
]At.
þe;
nou?t.

[\[26.\]](#)
]At.
Drawe;
hym.

[\[27.\]](#)
]At.
þe;
eke;
heuenelyche.

[\[28.\]](#)
]At.
schal
delyuere.

Colophon:*so*
in
F.

[\[1.](#)
]Cx.
first;
Harl.
ffirste;
Ct.
firste.
T.
gentillesse;
rest
gentilnesse.

[\[3.](#)
]Cx.
om.
alle.

[\[4.](#)
]A.
T.
suwe;
Harl.
shew
(*for*
sewe);
Cx.
folowe
(!).

[\[5.](#)
]Cx.
vertue;
dignyte.

[\[6.](#)
]Cx.
not;
rest
nou?t,
nought,
no?te.

[\[7.](#)
]Cx.

mytor;
A.
T.
Harl.
Add.
mytre.
Cx.
crowne;
dyademe.

[\[8.\]](#)
]Cx.
rightwisnes.

[\[9.\]](#)
]A.
Ct.
Ha.
pitous;
Cx.
pyetous.

[\[10.\]](#)
]Cx.
besynes.

[\[11.\]](#)
]A.
Ageinst;
T.
Ageynst;
Cx.
Agayn.
Cx.
om.
the.
Cx.
honeste.

[\[12.\]](#)
]Cx.
eyer;
rest
heire,
heyre,
eyre.

[\[13.\]](#)

]Cx.

not;

Ct.

Ha.

nought.

Cx.

though;

Add.

though.

[\[14.\]](#)

]Cx.

mytor;

crowne.

[\[15.\]](#)

]Cx.

omits

heir.

Cx.

holde;

rest

olde;

but

read

old.

[\[16.\]](#)

]Cx.

al;

rest

as.

[\[17.\]](#)

]Cx.

eyer.

[\[18.\]](#)

]Cx.

degre.

[\[19.\]](#)

]Cx.

first;

mageste.

[20.]

]Ct.

That
maketh
his
heires
hem
that
hym
queme
(*omitting*
can);

A.

That
makeþ
his
heyre
him
that
wol
him
qweme;

T.

That
makeþe
heos
heyres
hem
þat
wol
him
qweeme;

Add.

That
maketh
his
eires
hem
that
can
him
queme;

Cx.

That
makes
hem
eyres
that

can
hem
queme;
with
other
variations.

I
follow
Cx.,
supplying
his,
and
putting
him
and
heir
in
the
singular;
cf.
he
in
l.
21.

[\[21.\]](#)
]Cx.
crowne
mytor.

[\[1.\]](#)
]Ct.
Sumtyme.
Ct.
F.
the;
Harl.
T.
Add.
this.
Ct.
worlde.

[\[2.\]](#)
]Ct.
worde.

[\[3.\]](#)
]Ct.
nowe
it;
false;
deseiuable.

[\[4.\]](#)
]Ct.
worde;
dede.

[\[5.\]](#)
]Harl.
T.
Beon;
Add.
Ar;
Ct.
Is;
F.
Ys.
Ct.
lyke.

[\[6.\]](#)
]Ct.
all;
worlde.

[\[8.\]](#)
]Ct.
worlde;
variable.

[\[9.\]](#)
]Ct.
folke;
discension.

[\[10.\]](#)
]The
MSS.
have
For
among
vs
now,

or
For
nowe
a
dayes;
but
Bann.
omits
For,
which
is
not
wanted.

[\[11.](#)
]Bann.
Harl.
T.
Th.
collusion;
Ct.
F.
Add.
conclusioun
(*but*
see
l.
4).

[\[12.](#)
]Ct.
Do;
neyghburgh.

[\[15.](#)
]Ct.
putte.

[\[17.](#)
]Ct.
Pite.

[\[18.](#)
]Ct.
Thorugh.

[\[19.](#)
]Ct.

worlde.
T.
F.
Add.
Th.
a;
Bann.
ane;
Ct.
om.

[\[20.\]](#)
]Ct.
trought;
F.
trouthe.

[\[22.\]](#)
]Ct.
honorable.

[\[23.\]](#)
]Ct.
Cherice
thi.

[\[25.\]](#)
]Ct.
thine
estaat
doen;
thi.

[\[26.\]](#)
]Ct.
Shewe;
swerde.

[\[27.\]](#)
]Ct.
Drede;
truthe.

[\[28.\]](#)
]Ct.
thi;
ayen.
Ct.

Th.
add
Explicit.

[\[1.\]](#)
]F.
statutez.

[\[2.\]](#)
]F.
weren
eternaly.

[\[3.\]](#)
]F.
bryght
goddis.

[\[4.\]](#)
]F.
Mowe.

[\[5.\]](#)
]F.
Mortale.

[\[6.\]](#)
]F.
thys
thinge.

[\[8.\]](#)
]F.
whilome.
F.
yshape;
Gg.
it
schape;
P.
Th.
it
shape.

[\[9.\]](#)
]F.
fyfte

sercle;
maner.

[\[10.\]](#)
]F.
myght;
teeres;
eschape.

[\[11.\]](#)
]F.
wepith.

[\[12.\]](#)
]F.
teeres.

[\[14.\]](#)
]F.
cawsest;
diluge.

[\[15.\]](#)
]Gg.
Hast
þu;
F.
Haesthow.
F.
this
goddis;
Gg.
the
goddis;
P.
Th.
the
goddes.

[\[16.\]](#)
]F.
Thurgh;
thugh.
F.
they
(*wrongly*);
Gg.
þyn;

P.
thi.
F.
rekelnesse;
P.
Th.
reklesnesse;
Gg.
rechelesnesse;
see
note.

[\[17.\]](#)
]F.
P.
forbede;
Gg.
forbodyn;
Th.
forbode.

[\[18.\]](#)
]Gg.
saw;
F.
sawgh.

[\[19.\]](#)
]F.
Therefore
thow.
Gg.
Mychel-;
F.
Mighel-.

[\[20.\]](#)
]F.
folke.

[\[22.\]](#)
]F.
skorne;
eke;
recorde.

[\[23.\]](#)
]F.

worde;
thow.

[\[24.\]](#)
]F.
lorde.

[\[25.\]](#)
]F.
thow;
P.
Th.
though.
F.
thy
(*for*
his,
wrongly);
Gg.
P.
his.

[\[27.\]](#)
]F.
the.
Th.
our;
Gg.
oure;
P.
owre;
F.
youre.

[\[28.\]](#)
]F.
hurte.
Gg.
P.
Th.
ne;
F.
nor.

[\[29.\]](#)
]F.
dreed.

[\[30.\]](#)
]F.
gilte.

[\[31.\]](#)
]Gg.
P.
hore;
F.
hoor.
F.
shappe;
P.
shape;
Gg.
schap.

[\[32.\]](#)
]F.
folke.

[\[33.\]](#)
]P.
shull;
F.
Gg.
shal.
Gg.
P.
han;
F.
haue.
F.
noo.

[\[34.\]](#)
]F.
thow.
F.
wolt;
Gg.
wilt.

[\[35.\]](#)
]Gg.
P.
Lo
olde;

F.
Loo
tholde.
F.
lyste.

[\[36.\]](#)
]F.
say;
Gg.
P.
sey.
F.
soo.

[\[37.\]](#)
]P.
help;
Gg.
F.
helpe.
F.
soo.
F.
ryme
dowteles.

[\[38.\]](#)
]F.
Gg.
to
wake;
P.
Th.
om.
to.

[\[40.\]](#)
]F.
While;
yonge.
Gg.
putte;
F.
put.
P.
Th.
her;

F.
hyt;
Gg.
it.

[\[41.\]](#)
]F.
alle.

[\[42.\]](#)
]F.
hys
turne.

[\[43.\]](#)
]F.
hede;
Gg.
hed.

[\[45.\]](#)
]F.
dede;
Gg.
P.
ded.

[\[48.\]](#)
]F.
Mynne;
there.

[\[49.\]](#)
]F.
Fare;
loke
thow;
dyffye.

[\[2.\]](#)
]F.
ys;
sothefastnesse.

[\[3.\]](#)
]F.
worde.

[\[4.\]](#)
]F.
noo.
Ju.
Th.
trewe;
F.
trew.

[\[5.\]](#)
]F.
therfore
though;
hight
(Ju.
hyghte).

[\[6.\]](#)
]F.
woo.

[\[7.\]](#)
]F.
writen;
hyt
noo.

[\[8.\]](#)
]Ju.
Lest;
F.
Leste.

[\[9.\]](#)
]F.
hyt.

[\[10.\]](#)
]F.
euere.

[\[11.\]](#)
]F.
oute.

[\[12.\]](#)
]F.
neuere.

[\[13.\]](#)
]F.
foole.
Th.
efte;
F.
ofte;
Ju.
oft.
F.
leuere.

[\[15.\]](#)
]F.
woo
disseuere.

[\[16.\]](#)
]F.
noo.

[\[17.\]](#)
]F.
yet;
thow
doo;
take;
wyfe.

[\[19.\]](#)
]F.
thow;
flessh;
lyfe.

[\[20.\]](#)
]F.
ben.
F.
wifes;
Ju.
Th.
wyues.

[\[21.\]](#)
]F.
yf;

hooly
writte.

[\[22.\]](#)
]F.
the.

[\[23.\]](#)
]F.
the.

[\[24.\]](#)
]F.
Ju.
om.
to;
which
Th.
inserts.

[\[25.\]](#)
]F.
writte;
Th.
writ;
Ju.
wryt.

[\[26.\]](#)
]F.
yow
take;
hyt.

[\[27.\]](#)
]F.
Vnwise;
kan
noo.

[\[28.\]](#)
]F.
thow;
the.

[\[29.\]](#)
]F.

wyfe;
yow.

[\[31.](#)

]F.
yow;
lyfe.

[\[32.](#)

]F.
fredam.
F.
harde
it
is;
Ju.
hard
is;
Th.
foule
is
(*omitting*
ful).
All
add
Explicit.

[\[1.](#)

]F.
high;
T.
A.
hye
(hy
is
better).

[\[2.](#)

]F.
When;
eny.

[\[4.](#)

]F.
manhod;
the
rest
have

final

e.

[\[5.\]](#)

]F.

stidfastnesse.

[\[6.\]](#)

]F.

whiles;

A.

whilest;

rest

while.

[\[7.\]](#)

]F.

oght;

Tn.

oghte

to.

[\[9.\]](#)

]F.

ys

bounte.

F.

T.

A.

Th.

insert

and

after

wisdom;

but

the

rest

omit

it.

[\[10.\]](#)

]F.

eny

manes

witte.

[\[11.\]](#)

]F.

wolde
(*wrongly*);
Ff.
wold.
F.
ferforthe.

[\[12.\]](#)
]F.
parfite.

[\[14.\]](#)
]F.
well.

[\[16.\]](#)
]F.
preysith.

[\[18.\]](#)
]F.
hert;
grete.

[\[19.\]](#)
]F.
werk.

[\[21.\]](#)
]F.
sikirnesse.

[\[22.\]](#)
]F.
oght.

[\[25.\]](#)
]F.
certis.

[\[26.\]](#)
]T.
A.
Tn.
Th.
thy;
F.
Ff.
the.

[\[27.\]](#)

]F.
a-
bed;
T.
A.
a-
bedde.

[\[28.\]](#)

]F.
Weping;e;
laugh;
sing;
compleynyng.

[\[29.\]](#)

]F.
cast;
the
rest
caste.
F.
lokyng.

[\[30.\]](#)

]F.
chaunge
visage
(*wrongly*);
change
hewe
in
MS.
Arch.
Selden,
B.
24;
T.
A.
chaunge
huwe.

[\[31.\]](#)

]MSS.
Pley,
Pleye;
read

Pleyne
(F.
Plaindre).
F.
dreme;
T.
Tn.
Ff.
Th.
dremen.

[\[32.\]](#)
]F.
reuerse;
eny.

[\[33.\]](#)
]Ff.
T.
Ialousye;
F.
Ielosie.
Ff.
P.
be;
F.
Th.
he
(!).
Ialousye
be]
T.
þaughe
Ialousye
wer.
T.
Tn.
Th.
by;
F.
be;
Ff.
with.

[\[34.\]](#)
]F.
wold;

thro;
espyngē.

[\[35.\]](#)
]F.
dothe.

[\[36.\]](#)
]F.
nys
harme;
ymagenyngē.

[\[37.\]](#)
]F.
yevyngē.

[\[38.\]](#)
]F.
yifeth.
Ff.
withouten;
rest
withoute.

[\[40.\]](#)
]F.
reuerse;
felyngē.

[\[42.\]](#)
]T.
Ff.
encomberous;
F.
encombrouse.
F.
vsyngē.

[\[43.\]](#)
]Tn.
sotell;
F.
subtil.
F.
Ielosie.

[\[44.\]](#)

]T.
destourbing;
F.
derturbynge
(*sic*).

[\[45.\]](#)

]F.
suffrynge;
P.
sufferyng;
T.
souffering.

[\[46.\]](#)

]F.
Ff.
noun-
certeyn;
T.
noun-
certaine;
A.
nouncerteine.
F.
langvisshen.

[\[47.\]](#)

]F.
harde.
F.
wrongly
repeats
penaunce;
T.
A.
meschaunce.

[\[48.\]](#)

]F.
reuerse;
ony;
felynge.

[\[49.\]](#)

]F.

certys;
not.

[\[50.\]](#)
]F.
youre;
ment.

[\[51.\]](#)
]F.
be;
the
rest
ben
or
been.

[\[52.\]](#)
]F.
wil;
T.
A.
Ff.
wol.
F.
assent.

[\[53.\]](#)
]F.
fors;
turment.

[\[55.\]](#)
]F.
certys.

[\[56.\]](#)
]F.
om.
ne,
which
T.
A.
P.
insert;
Ar.
has
that.

Tn.
inserts
me
before
never.

[\[57.\]](#)
]F.
certis;
when.

[\[58.\]](#)
]F.
eny
estate;
represent.

[\[59.\]](#)
]F.
Tn.
Then;
rest
Than,
Thanne,
Thane.
T.
Ff.
P.
maked;
rest
made.
F.
thro.

[\[60.\]](#)
]F.
went.

[\[61.\]](#)
]F.
hert;
loke;
stent.

[\[62.\]](#)
]P.
Ielous;
A.

Ialous;
T.
Ialouse;
F.
Ielousie.
A.
putte;
F.
put.

[\[63.\]](#)

]F.
peyn
wille
I
not.

[\[64.\]](#)

]F.
yow
(*for*
him);
T.
A.
Tn.
Ar.
him
(*see*
l.
56).

[\[65.\]](#)

]F.
Hert;
the;
ought
ynogh.

[\[66.\]](#)

]F.
highe;
T.
A.
hye.
T.
A.
Ff.
Ar.

thee;
F.
yow;
Tn.
you.
F.
sent.

[\[67.\]](#)
]F.
al.

[\[68.\]](#)
]F.
entent.

[\[69.\]](#)
]F.
went.

[\[70.\]](#)
]F.
Sithe.
F.
Tn.
ye
(*for*
I);
rest
I.

[\[71.\]](#)
]All
but
Ju.
(Julian
Notary's
edition)
repeat
this
before
lay.

[\[73.\]](#)
]T.
A.
Pryncesse;
rest

Princes.
F.
resseyueth.

[\[74.\]](#)
]F.
excelent
benignite.

[\[75.\]](#)
]F.
Directe
aftir.

[\[76.\]](#)
]F.
elde.

[\[77.\]](#)
]Tn.
soteltee;
F.
subtilite.

[\[78.\]](#)
]F.
nighe.

[\[79.\]](#)
]F.
eke;
grete.

[\[80.\]](#)
]F.
ryme;
englissh
hat
(*sic*)
such
skarsete.

[\[81.\]](#)
]F.
worde
by
worde;
curiosite.

[\[82.\]](#)
]F.
floure;
maken.

[\[1.\]](#)
]F.
yow.

[\[2.\]](#)
]F.
Complayn;
Harl.
P.
Compleyne.

[\[3.\]](#)
]Harl.
be;
F.
been.

[\[4.\]](#)
]Add.
That;
P.
But;
rest
For.
P.
Add.
but
ye;
F.
Harl.
but
yf
ye;
Ff.
but
yif
ye;
Cx.
Th.
ye
now.

[\[5.\]](#)
]Add.
leyd;
F.
layde.

[\[7.\]](#)
]F.
Beeth;
ageyne;
mote.

[\[8.\]](#)
]F.
hyt;
nyght.

[\[9.\]](#)
]F.
yow;
sovne.

[\[10.\]](#)
]F.
lyke;
bryght.

[\[11.\]](#)
]Read
That
of
yé-
ownés-
se.

[\[12.\]](#)
]F.
lyfe;
hertys.

[\[14.\]](#)
]F.
ageyne;
moote.

[\[15.\]](#)
]P.
Cx.

purs;
F.
Add.
purse.
F.
ben.

[\[17.\]](#)
]F.
Oute;
helpe;
thurgh.

[\[18.\]](#)
]F.
bene.

[\[19.\]](#)
]Harl.
P.
Th.
any;
Add.
eny;
Cx.
ony;
F.
is
a.

[\[21.\]](#)
]F.
Bethe;
ayen;
moote.
F.
Lenvoy
de
Chaucer;
Harl.
P.
Lenvoye;
Cx.
Thenuoye
of
Chaucer
vnto

the
kynge.

[\[23.\]](#)
]F.
Whiche.
F.
lygne;
Harl.
Cx.
Ff.
P.
lyne.

[\[24.\]](#)
]F.
Been;
kynge;
yow.

[\[25.\]](#)
]F.
alle
myn
harme;
Ff.
alle
oure
harmes;
Harl.
all
oure
harmous;
P.
Cx.
alle
harmes.

[\[1.\]](#)
]Ad.
pees;
F.
Ha.
these.
All
needlessly
insert
thus

after
clothes.
F.
manyfolde.

[\[2.\]](#)
]F.
Loo;
hoote.

[\[3.\]](#)
]F.
grete
hete;
Ha.
greet
hete;
Ad.
heet.
F.
colde.

[\[4.\]](#)
]Ha.
pilche;
F.
pilch.

[\[5.\]](#)
]F.
all;
worlde.
Ad.
wyde;
F.
Ha.
large.
Ad.
Ha.
compas;
F.
compace.

[\[6.\]](#)
]Ad.
Hit;
F.
Yt.

Ad.
wol;
F.
Ha.
wil.
Ad.
myn;
F.
Ha.
my.

[\[7.\]](#)
]F.
Whoo-
so.

[\[2.\]](#)
]Ct.
Manie;
F.
many.
Ct.
F.
of
youre;
Ha.
om.
youre.

[\[4.\]](#)
]Ct.
wote
while.
F.
have
lyves;
Ct.
to
lyve
haue.

[\[5.\]](#)
]Ct.
kunnought;
F.
Ha.
kan
not.

[\[6.](#)
]F.
thing;
Ct.
Ha.
thinges.
Ct.
inserts
so
before
kene;
ed.
(1561)
omits
so;
F.
has
ay
so.

[\[7.](#)
]Ct.
sted;
F.
stede.
Ct.
Blue;
F.
blew.

[\[8.](#)
]Ct.
Mirroure;
ed.
mirour.
Ct.
Ha.
ed.
ins.
that
bef.
nothing;
F.
om.

[\[11.](#)
]Ct.
F.

hert;
Ha.
ed.
herte.

[\[12.\]](#)
]Ha.
om.
a.
Ha.
wethirkoc.

[\[14.\]](#)
]Ct.
om.
al;
F.
Ha.
ed.
retain
it.

[\[15.\]](#)
]Ct.
om.
your;
F.
Ha.
ed.
retain
it.

[\[16\]](#)
]Ct.
Bettir;
F.
Ha.
ed.
Better;
read
Bet.
F.
Dalyda;
Ct.
Dalide.
Ct.
Cresside;

F.
Creseyde.

[\[17.\]](#)
]Ct.
Changeng;
F.
chaungyng.
All
stondeth;
read
stant.

[\[18.\]](#)
]F.
tache;
Ct.
tacche;
ed.
tatche.
F.
Ha.
herte;
Ct.
ed.
hert.

[\[19.\]](#)
]Ct.
Ha.
lese;
F.
ed.
lose.
Ct.
kunne;
F.
kan;
ed.
can;
Ha.
kanne.
Ct.
ed.
tweine;
F.
tweyn.

[\[20.\]](#)
]Ct.
All;
ed.
Al.
Ct.
F.
wote;
Ha.
woote;
ed.
wot;
cf.
Cant.
Ta.
A
740,
829.

[\[21.\]](#)
]Ct.
om.
al;
F.
ed.
retain
it.
Ct.
adds
Explicit.

[\[1.\]](#)
]sorrowfullest.

[\[2.\]](#)
]worlde;
leving
(F.
lyvinge).

[\[3.\]](#)
]F.
lest;
Harl.
B.
leste.
B.
rekeuerer.

[\[4.\]](#)
]Begynne
right
thus;
so
F.
B.;
I
omit
right.

[\[5.\]](#)
]lyff;
dethe.

[\[6.\]](#)
]Whiche
hathe;
rought
(*for*
rewthe).

[\[7.\]](#)
]beste;
sleethe.

[\[8.\]](#)
]F.
Kan
I
noght
doon
to
seyn;
B.
Kan
I
nought
don
to
seyn;
Harl.
Cane
I
nought
ne
saye.

[\[9.](#)
]All
Ne;
read
For.

[\[10.](#)
]Youre.

[\[11.](#)
]frome.

[\[12.](#)
]Yee.
F.
B.
han;
Harl.
haue.
caste.
F.
B.
thilke;
Harl.
that.
All
spitouse.

[\[13.](#)
]Harl.
ne
(*after*
lyve);
F.
B.
om.

[\[14.](#)
]beste
(*after*
you);
F.
B.
om.

[\[15.](#)
]Soothe;
weele.

[\[16.](#)

]F.

B.

that;

Harl.

om.

F.

B.

a

thing;

Harl.

om.

a.

thinge;

doo.

[\[17.](#)

]F.

B.

Tacompte

youre;

Harl.

For

to

acounte

your.

[\[18.](#)

]noo

wondre;

yee;

woo.

[\[19.](#)

]Sithe;

goo.

[\[20.](#)

]F.

neuer;

B.

euyr;

Harl.

euer.

hie.

[\[21.](#)

]wondir;

doo;
noo.

[\[22.\]](#)
]Ellas;
Eonde.
F.
myshefe;
B.
myschef
(for
my
lyf).

[\[23.\]](#)
]dethe;
conclucioun.

[\[24.\]](#)
]wele.
F.
sing;
B.
singe;
Harl.
say.
Harl.
sorye.

[\[25.\]](#)
]B.
ys
my
(for
may
have).
Confucioun.

[\[26.\]](#)
]B.
my
saluacioun
(for
deep
affeccioun).

[\[27.\]](#)
[28.](#)

[\]B.](#)

I
sey
for
me
I
haue
noun
[neuer?]
felte
Alle
thes
diden
me
in
despeire
to
melte.

[\[27.](#)

]fo
(?
for
for).

[\[28.](#)

]Alle
this;
yowe
deere.

[\[29.](#)

]Harl.
om.
2nd
in.

[\[30.](#)

]F.
B.
nay;
Harl.
nay
nay.

[\[31.](#)

]I
supply

to;
yowe;
dethe
for-
geve.

[\[32.\]](#)
]dothe.

[\[33.\]](#)
]certe
(!);
sheo.

[\[34.\]](#)
]Hathe;
Al-
thoughe
sheo.

[\[35.\]](#)
]nought
(*for*
nat).

[\[36.\]](#)
]Thane
sithe.

[\[37.\]](#)
]sitthe;
rede.

[\[38.\]](#)
]seyne.

[\[39.\]](#)
]noo;
womanhede.

[\[40.\]](#)
]Thaugh
suche;
dede.

[\[41.\]](#)
]Yette;
I
supply

And;
twoo;
doone.

[\[42.\]](#)
]seyne;
beaute;
eye.

[\[43.\]](#)
]Harl.
om.
that.
F.
B.
om.
the.
verraye
Roote.

[\[44.\]](#)
]diseese;
alsoo.

[\[45.\]](#)
]worde
sheo
myght;
boote.

[\[46.\]](#)
]sheo
wovched
saufe;
soo.

[\[47.\]](#)
]I
supply
why;
woo.

[\[48.\]](#)
]wonne;
all
ins.
to

after
wonne.

[\[49.\]](#)
]seon;
sarvauntes;
B.
seruaunte.

[\[50.\]](#)
]thanne;
alle;
wondering.

[\[51.\]](#)
]sheo.

[\[53.\]](#)
]eke.

[\[54.\]](#)
]Hathe;
shalle;
Harl.
om.
that;
worlde.

[\[55.\]](#)
]Whi;
sheo
lefe
pitte;
byhinde.
Harl.
so;
F.
alle;
B.
all.

[\[56.\]](#)
]ewissee;
grete.

[\[57.\]](#)
]Yitte;
noo.

F.
B.
om.
al.

[\[58.\]](#)
]Harl.
ins.
hem
before
soore
(*sic*);
F.
B.
hem
(*but*
om.
sore).

[\[59.\]](#)
]thowe
(*for*
though);
sheo;
pette.

[\[60.\]](#)
]sheo
doothe.

[\[61.\]](#)
]ought.

[\[62.\]](#)
]Harl.
om.
hir;
pleye;
lawhe
when
that
men
sikith.

[\[63.\]](#)
]liste;
likethe.

[\[64.\]](#)

]B.

Yit;

F.

Yet;

Harl.

Yeo

(*sic*);

see

57.

dare;

sorowfull.

[\[65.\]](#)

]F.

B.

meke;

Harl.

mekly.

[\[66.\]](#)

]F.

sorwes;

B.

sorwys;

Harl.

shoures.

[\[67.\]](#)

]Harl.

and;

F.

B.

that.

yee;

onys.

[\[68.\]](#)

]compleynte

(*for*

pleynte);

which

I

Fullle.

[\[69.\]](#)

]saide;

thorowe.

B.
vnkonnynge;
F.
vnkunynge;
Harl.
vnknowynge.

F.
B.
om.
here
and
myn.

[\[70.\]](#)
]yowre.

[\[71.\]](#)
]Loothest;
loothe.

[\[72.\]](#)
]als;
sowle
safe.

[\[73.\]](#)
]seyne;
thorughe;
yee;
wrothe.

[\[74.\]](#)
]leyde.

[\[75.\]](#)
]sarvaunt
ne
shulde
yee.
F.
shul;
B.
shall;
Harl.
shulde.

[\[76.\]](#)
]thaughe.

F.
B.
on
yow
haue
pleyned;
Harl.
haue
playned
vnto
yow.

[\[77.\]](#)
]For-
gyvethe
yt
me,
myne
oune
lady
so
dere.

[\[78.\]](#)
]howe.

[\[79.\]](#)
]youre.

[\[80.\]](#)
]Yee
ben;
gynnynge.

[\[81.\]](#)
]Harl.
of;
F.
ouer;
B.
ovyrr.
F.
B.
om.
and
clere.
Sterre
so

bright;
huwe.

[\[82.](#)

]Harl.

And

I

ay

oon;

F.

B.

Alwey

in

oon.

fresshely.

[\[84.](#)

]wolle.

[\[85.](#)

]Conpleynte;

valantines.

[\[86.](#)

]foughel

cheesen

shall;

I

supply

ther

from

Parl.

Foules,

310.

[\[87.](#)

]was

(F.

B.

whos);

hole;

shall.

[\[88.](#)

]wofulle

songe;

conplaynte.

[\[90.\]](#)
]wolle;
I
supply
for.

[\[91.\]](#)
]alle-
thowhe
sheo.
F.
B.
Explicit;
Harl.
om.

[\[1.\]](#)
]koude;
hert.

[\[2.\]](#)
]turment.

[\[3\]](#)
]Thaughe;
shoulde;
youre.

[\[4.\]](#)
]wissely.

[\[5.\]](#)
]beaute
liste.

[\[6.\]](#)
]youre;
bade;
in-
feere.

[\[7.\]](#)
]beo.

[\[8.\]](#)
]wissely.

[\[9.\]](#)
]yowe

sadde;
truwe.

[\[10.\]](#)
]lyff;
gode.

[\[11.\]](#)
]dethe;
whane;
reewe,
altered
by
the
scribe
to
newe.

[\[12.\]](#)
]whome;
suwe.

[\[13.\]](#)
]hole;
souffisaunce.

[\[14.\]](#)
]sette.

[\[15.\]](#)
]yowe;
moste.

[\[16.\]](#)
]Taccept;
worthe;
pore.

[\[17.\]](#)
]not
despice.

[\[18.\]](#)
]eke;
not.

[\[19.\]](#)
]longe;
suffre.

[\[20.\]](#)
]here
(*error*
for
dere;
see
XXII.
77).

[\[21.\]](#)
]yowe;
yere
by
yere.

[\[1.\]](#)

Scan:—Many
|
men
seyn
|
that
in |
swev'ning-
es?
So,
in
the
next
line,
read:—lesing-
es.
In
1.
3,
read:—swev'nes.
In
1.
4,
read
'hard-
e-
ly'
as
three
syllables,
and

‘fals-
e’
as
two;
and,
in
general,
throughout
ll.
1-1705,
apply
the
usual
rules
of
Chaucerian
pronunciation.

sweveninges,
dreamings;
see
l.
3;
cf.
A.
S.
swefen,
a
dream,
pl.
swefnu;
swefnian,
v.,
to
dream.
The
translation
should
be
compared
with
the
original
F.
text,
as
given
below

it.

On
the
subject
of
dreams,
cf.
Hous
of
Fame,
ll.
1-52,
and
the
notes
to
ll.
1,
7.

[\[5.\]](#)

apparaunte,
apparent,
as
coming
true.

[\[6.\]](#)

‘To
warrant
this,
I
may
cite
an
author
named
Macrobius.’
Macrobius,
the
commentator
on
Cicero’s
Somnium
Scipionis

(as
here
said);
see
notes
to
Parl.
of
Foules,
31;
Book
Duch.
284.

[\[8-10.\]](#)

halt,
holds,
considers;
lees,
deceptive.
'But
explains
to
us
the
vision
that
king
Scipio
formerly
dreamt.'

[\[22.\]](#)

taketh
his
corage,
assumes
fresh
confidence
from
the
support
of
the
young,
is

encouraged
by
the
young,
receives
their
tribute.
The
O.
F.
paage
is
the
mod.
F.
péage,
toll,
lit.
'footing.'

[\[24.\]](#)

Cf.
'Right
ther
as
I
was
wont
to
done';
Ho.
Fame,
113.

[\[27.\]](#)

Read—'That
hit
me
lyked
wonder
wel.'
wonder
wel,
wonderfully
well.
This

use
of
wonder
is
common;
see
Cant.
Ta.,
G
751,
1035.
At
a
later
time,
wonder,
when
thus
used
adverbially,
received
the
adverbial
suffix
-s;
hence
Th.
has
'*wonders*
wel'
here.
So
also
'*wonders*
dere'
in
the
Test.
of
Love;
see
Wondrous
in
my
Etym.
Dict.

[\[38.\]](#)

hote,
be
called;
a
less
ambiguous
spelling
than
hatte,
as
in
Thynne;
cf.
Cant.
Ta.
D
144.
rede
you
here,
advise
you
to
hear.

[\[44.\]](#)

she.
These
and
similar
allusions
are
merely
translated,
and
have
therefore
no
special
significance.

[\[49.\]](#)

‘Me
thoghte

thus;
that
hit
was
May';
Book
Duch.
291.

[\[56.\]](#)

wreen,
cover;
A.
S.
wrẽon.
Cf.
wrye,
I
cover,
Cant.
Ta.
D
1827.

[\[59.\]](#)

Read:—And
th'ert-
e.
Cf.
Book
Duch.
410-5;
Good
Wom.
125.

[\[61.\]](#)

Forget,
i.
e.
forgetteth;
pres.
tense.
So
in

Ayenb.
of
Inwyt,
p.
18,
l.
9,
we
find
the
form
uoryet.
I
supply
al.

[\[67.\]](#)

inde,
azure;
see
Cursor
Mundi,
9920.
pers;
see
Prol.
439.

[\[73.\]](#)

grille,
keen,
rough.
'*Grym,*
gryl,
and
horrible';
Prompt.
Parv.

[\[81.\]](#)

chelaundre,
(cf.
l.
663),
a

kind
of
lark;
O.
F.
calandre,
caladre,
Lat.
caradrius,
Gk.
χαραδριός.
Cf.
Land
of
Cockaigne,
l.
97.
papingay,
parrot;
Sir
Topas,
B
1957.

[\[98.\]](#)

aguiler,
needle-
case.
It
occurs
nowhere
else.
The
rime
drow,
y-
now
occurs
in
Leg.
Good
Women,
1458.

[\[118.\]](#)

Seine,

the
river
of
Paris.
In
the
next
line,
wel
away
straighter
means
'a
good
deal
broader'
or
more
expanded
(F.
text,
plus
espandue),
though
less
in
volume.
Wel
away,
in
this
sense,
occurs
in
P.
Plowman,
B.
xii.
263,
xvii.
42.

[\[129.\]](#)

Beet,
beat,
struck,
i.

e.
bordered
closely;
a
translation
of
F.
batoit.

[\[131.\]](#)

So
also
'And
ful
atempre';
Book
Duch.
341.

[\[147.\]](#)

The
descriptions
of
allegorical
personages
in
this
poem
are
clearly
imitated
from
similar
descriptions
in
Latin
poets.
Compare
the
celebrated
description
of
Envy
in
Ovid,
Metam.

ii.
775,
and
the
like.
MS.
G.
absurdly
reads
a
hate
for
Hate.

[\[149.\]](#)

The
reading
must,
of
course,
be
moveresse,
as
in
the
Fr.
text;
Speght
corrected
it
in
1598;
it
means
a
mover
or
stirrer
up
of
strife.

[\[196.\]](#)

Read
miscounting
(Kaluza);

F.
text,
mesconter.

[\[197.\]](#)

maketh;
pronounced
mak'th.
Note,
once
for
all,
that
'*th*
for
final
-eth
is
extremely
common
throughout
all
parts
of
this
poem.

[\[206.\]](#)

thing,
pl.
goods
(A.
S.
þing,
pl.).
Cf.
l.
387.

[\[207.\]](#)

Avarice,
i.
e.
Penuriousness,
as

distinct
from
Coveitise,
i.
e.
Covetousness
of
the
wealth
of
others.
Compare
the
description
of
Avarice
in
Piers
Plowman,
B.
v.
188.

[\[220.\]](#)

courtepy,
short
coat,
cape;
see
Prol.
290.

[\[225.\]](#)

perche,
a
horizontal
pole,
on
which
clothes
were
sometimes
hung.

[\[226.\]](#)

burnet,
a
cloth
of
dyed
wool,
orig.
of
a
dark
brown
colour.
Gowns
were
nearly
always
trimmed
with
fur,
but
in
this
case
only
a
common
lambskin
fur
was
used,
instead
of
a
costly
fur
such
as
miniver.

[\[240.\]](#)

I
supply
down,
down.
Cf.
'heng
..

doun';
Cant.
Ta.
G
574.

[\[247.\]](#)

Envy.
Cf.
Ovid,
Met.
ii.
775;
P.
Plowman,
B.
v.
76.

[\[273.\]](#)

maltalent,
ill-
will;
see
330.
Cf.
talent,
Cant.
Ta.
C
540.

[\[276.\]](#)

Read
melt'th.
for
pure
wood,
as
if
entirely
mad.
The
simple
phrase

for
wood,
as
if
mad,
occurs
in
Ho.
Fame,
1747;
Leg.
of
Good
Women,
2420
(unless
For-
wood
is
there
a
compound
adjective).

[\[292.\]](#)

baggingly,
askant,
sideways;
cf.
baggeth,
looks
askant,
Book
Duch.
623.

[\[311.\]](#)

fade,
withered.
'Thi
faire
hewe
is
al
fade';
Will.

of
Palerne,
891.
Compare
the
description
of
Sorrow
in
Sackville's
'Induction';
see
my
Specimens
of
Eng.
Literature,
iii.
286.

[\[360.\]](#)

dwyned,
dwindled,
wasted;
cf.
for-
dwyned,
366.

[\[361.\]](#)

forwelked,
much
wrinkled;
cf.
welked,
Cant.
Ta.
C
738.

[\[368.\]](#)

potente,
a
crutch,
staff;

cf.
Cant.
Ta.
D
1776.

[\[369,
381.\]](#)

With
these
lines
cf.
Cant.
Tales,
B
20-24.

[\[380.\]](#)

F.
trois
tens,
three
moments.
It
is
here
asserted
that
no
one
can
think
of
the
present
moment;
for
while
he
tries
to
do
so,
three
moments

have
fled.

[\[387.\]](#)

fret,
for
freteth,
devours.
‘Tempus
edax
rerum’;
Ovid,
Met.
xv.
234.
and
shal,
and
will
ever
do
so.
thing
is
pl.,
as
in
206.

[\[396.\]](#)

Bell
and
Morris
here
print
elde
with
a
capital
letter,
shewing
that
they
did
not
make

out
the
sense.
But
it
is
here
a
verb,
as
in
391,
392.
The
sense
is:—‘Time

...
had
made
her
grow
so
extremely
old
that,
as
far
as
I
knew,
she
could
in
no
wise
help
herself.’

[\[401.\]](#)

inwith,
for
within,
is
common
in
Chaucer;
the

occurrence
of
pith,
just
before,
probably
caused
the
scribe
to
omit
with.

[\[413.\]](#)

doon
ther
write,
caused
to
be
written
(or
described)
there.

[\[415.\]](#)

Pope-
holy;
properly
an
adjective,
meaning
'holy
as
a
pope,'
hence,
hypocritical.
Here
used
as
a
sb.,
as
equivalent
to

‘hypocrite,’
to
translate
F.
Papelardie.
Used
as
an
adj.
in
P.
Plowman,
C.
vii.
37;
see
my
note,
which
gives
references
to
Dyce’s
Skelton,
i.
209,
216,
240,
386;
Barclay,
Ship
of
Fools,
ed.
Jamieson,
i.
154;
and
Polit.
Poems,
ed.
Wright,
ii.
251.

[\[429.\]](#)

‘Devoted

to
a
religious
life,'
viz.
by
having
joined
one
of
the
religious
orders.
See
note
to
P.
Plowman,
C.
xi.
88.

[\[438.\]](#)

haire,
hair-
shirt;
the
F.
text
has
la
haire,
borrowed
from
O.
H.
G.
hārrā,
with
the
same
sense.
The
A.
S.
word
is

h?re,
a
derivative
from
h?r,
hair.
See
Haar
in
Kluge.
See
Cant.
Ta.,
G
133;
P.
Plowman,
C.
vii.
6,
and
the
note.

[\[442.\]](#)

The
reading
ay
possibly
stands
for
a?,
i.
e.
agh
or
ogh.
Ogh
(A.
S.
āh)
is
the
(obsolete)
pres.
t.
of

ought,
which
takes
its
place
in
mod.
E.
Cf.
ye
owen,
in
Melibeus,
B
2691.
See
ah
in
Stratmann.
'From
her
the
gate
of
Paradise
ought
to
be
kept.'
But
it
is
simpler
to
read
shal
(F.
text,
ert
=
Lat.
erit).

[\[445.\]](#)

Alluding
to
Matt.

vi.
16.
For
grace,
read
face
(l.
444).

[\[454.\]](#)

Cf.
'like
a
worm';
Clerkes
Ta.
E
880.

[\[464.\]](#)

halke,
corner;
Can.
Yem.
Ta.
G
311.

[\[482.\]](#)

shepherd-
e,
is
trisyllabic;
cf.
herd-
e,
in
Prol.
603.

[\[490.\]](#)

daungerous,
stingy;
contrasted

with
riche
(l.
492).

[\[501.\]](#)

It
is
impossible
to
make
sense
without
reading
 nolde
for
wolde.
The
Fr.
text
clearly
shews
that
 nolde
is
meant:—‘Que
n’en
preisse
pas
...
Que
ge
n’entrasse.’
The
scribe
stumbled
over
the
double
negative.

[\[505.\]](#)

G.
has:—‘Thassemble,
god
kepe

it
fro
care
Of
briddis,
whiche
therynne
ware';
and
Th.
has
the
same
reading.
It
cannot
be
right,
because
care
and
were
give
a
false
rime.
Even
the
scribe
has
seen
this,
and
has
altered
were
to
ware,
to
give
a
rime
to
the
eye.
Perhaps
such
a

rime
may
have
passed
in
Northern
English,
but
certainly
not
in
Midland.
I
have
no
hesitation
in
restoring
the
reading,
which
must
have
been
'God
it
kepe
and
were,'
or
something
very
near
it.
It
is
obvious
that
were
is
the
original
word
in
this
passage,
because
it

is
the
precise
etymological
equivalent
of
garisse
in
the
French
text;
and
it
is
further
obvious
that
the
reason
for
expelling
it
from
the
text,
was
to
avoid
the
apparent
repetition
of
were
in
the
rime;
a
repetition
which
the
scribe
too
hastily
assumed
to
be
a
defect,

though
examples
of
it
are
familiar
to
the
student
of
Chaucer;
cf.
Prol.
17,
18.
Chaucer
has
were,
to
defend,
riming
with
spere,
Cant.
Ta.
A
2550;
and
were
(were)
also
riming
with
spere,
Ho.
Fame,
1047.
He
would
therefore
have
had
no
hesitation
in
riming
these
words

together;
and
we
cannot
doubt
that
he
here
did
so.
Cf.
ll.
515,
516
below.

[\[516.\]](#)

where
would
mean
'by
which';
read
o-
where,
i.
e.
anywhere.

[\[520.\]](#)

The
spelling
angwishis
is
a
false
spelling
of
anguissous,
i.
e.
full
of
anguish.
For
this

form,
see
Pers.
Tale,
I
304.

[\[535.\]](#)

Read
oft;
F.
text,
'par
maintes
fois.'

[\[562.\]](#)

orfrays,
gold
embroidered
work,
cloth-
of-
gold;
cf.
ll.
869,
1076.
'The
golden
bands
fastened
to,
or
embroidered
on
chasubles,
copes,
and
vestments.
..
Fringes
or
laces
appended
to

the
garments,
as
well
as
the
embroidered
work
upon
them,
were
so
termed';
Fairholt,
Costume
in
England.
See
Way's
note
on
Orfrey
in
the
Prompt.
Parvulorum.
Cotgrave
has:
'*Orfrais*,
m.
Broad
welts,
or
gards
of
gold
or
silver
imbroidery
laid
on
Copes,
and
other
Church-
vestments';
&c.
There

is
a
long
note
upon
it,
with
quotations,
in
Thynne's
Animadversions
on
Speght's
Chaucer,
ed.
Furnivall,
pp.
33-35;
he
says
it
is
'frised
or
perled
cloothe
of
gold,'
or
'a
weued
clothe
of
gold.'
Here
it
seems
to
mean
a
gold-
embroidered
band,
worn
as
a
chaplet.

[568.]

tressour;
so
spelt
in
Gawain
and
the
Grene
Knight,
1739,
where
a
lady
is
described
as
having
precious
stones,
in
clusters
of
twenty,
'trased
aboute
hir
tressour.'
Roquefort
also
gives
the
O.
F.
forms
tressour,
tressoir,
tresson,
'ornement
de
tête
pour
les
femmes,
ruban
pour
attacher

les
cheveux.’
It
differs
from
the
heraldic
term
tressure
(Lat.
tricatura)
in
the
form
of
the
suffix.
Tressour
can
rime
with
mirrou,
whilst
tressure
(strictly)
cannot
do
so.
Her
hair
was
entwined
with
gilt
ribbons
or
threads.

[\[574.\]](#)

Gaunt,
Ghent;
see
Cant.
Ta.
A
448.

[\[579.](#)
[580.\]](#)

Iournee,
day's
work.
wel
bigoon,
might
mean
richly
adorned;
cf.
'With
perle
and
gold
so
wel
begoon';
Gower,
C.
A.
ii.
45.
But
it
is
here
equivalent
to
mery;
see
l.
693.

[\[584.\]](#)

graythe
hir,
dress
or
adorn
herself.
uncouthly,
strikingly,
in
an

unusual
way.

[\[593.\]](#)

This
is
'the
porter
Ydlenesse'
of
the
Knights
Tale;
A
1940.

[\[602.\]](#)

Alexandryn,
of
Alexandria;
for
of
may
well
be
omitted.
It
means
that
many
trees
have
been
imported
from
the
east
by
way
of
Alexandria.
Many
MSS.
of
the
Fr.

text
read
'de
la
terre
Alexandrins.'
The
damson,
for
example,
came
from
Damascus.

[\[603.\]](#)

I
put
be
hider
for
hider
be;
but
be,
after
all,
is
better
omitted.
Made
hider
fet
is
a
correct
idiom;
see
note
to
Cant.
Ta.
E
1098.

[\[610.\]](#)

The

images
and
pictures
on
the
outside
of
the
wall
were
made
repellent,
to
keep
strangers
aloof.

[\[624.\]](#)

oon,
one;
i.
e.
a
place.
intil
Inde,
as
far
as
India.

[\[656.\]](#)

The
rime
is
only
a
single
one,
in
-ing.

[\[658.\]](#)

Alpes,
bullfinches;

also
called
an
awp,
or,
corruptly,
a
nope.
'Alp,
or
Nope,
a
bulfinch.
I
first
took
notice
of
this
word
in
Suffolk,
but
find
since
that
it
is
used
in
other
counties,
almost
generally
all
over
England';
Ray's
Collection
of
South
and
E.
Country
Words
(1691).

wodewales,

witwalls.
In
the
Prompt.
Parvulorum,
the
wodewale
is
identified
with
the
wodehake,
woodpecker;
whilst
Hexham
explains
Du.
Weduwael
as
'a
kinde
of
a
yellow
bird.'
There
is
often
great
confusion
in
such
names.
The
true
witwall
is
the
Green
Woodpecker
(*Gecinus
viridis*).
We
may
omit
and,
and
even

were
in
l.
657.

[\[662.\]](#)

laverokkes,
larks.
The
A.
S.
lāwerce,
lāferce,
became
laverk;
then
the
final
k
was
exchanged
for
the
diminutive
suffix
-ok.

[\[663.\]](#)

Chalaundres;
see
note
to
l.
81
above.

[\[664.\]](#)

wery,
weary
(F.
lassees);
nigh
forsongen,
nearly
tired

out
with
singing.

[\[665.\]](#)

thrustles,
throstles,
thrushes;
see
Parl.
Foules,
364.

terins;
F.
tarin,
which,
Littré
says,
is
the
Fringilla
spinus.
Cotgrave
has:
'*Tarin,*
a
little
singing
bird,
having
a
yellowish
body,
and
an
ash-
coloured
head';
by
which
(says
Prof.
Newton)
he
means
the

siskin,
otherwise
called
the
aberdevine.

mavys,
mavises,
song-
thrushes.
If
we
take
the
mavis
to
be
the
song-
thrush,
Turdus
musicus,
then
the
throistle
may
be
distinguished
as
the
missel-
thrush,
Turdus
viscivorus.
But
the
mavis
is
also
called
throistle.
In
Cambridge,
the
name
is
pronounced
mavish

(romic
mei·vish).

[\[672.\]](#)

‘As
spiritual
angels
do.’

[\[676.\]](#)

‘Of
man
liable
to
death’;
by
mortal
man.

[\[684.\]](#)

sereyns,
i.
e.
Sirens.
Cotgrave
has:
‘*Sereine*,
f.
a
Mermaid.’
Chaucer
takes
no
notice
of
G.
de
Lorris’
notable
etymology,
by
which
he
derives
Seraines

from
the
adj.
seri.
Cotgrave
gives
(marked
as
obsolete):
'*Seri*,
m.
ie,
f.
Quiet,
mild,
calm,
still;
fair,
clear.'

[\[693.\]](#)

wel
bigo,
the
opposite
of
'woe
begone';
as
in
l.
580.
Cf.
'glad
and
wel
begoon';
Parl.
Foules,
171.

[\[700.\]](#)

leten,
pp.
of
leten,

to
let;
'and
had
let
me
in.'

[\[705.\]](#)

Morris
reads
Withoute,
which
improves
the
line:—'Without-
e
fabl'
I
wol
descryve.'

[\[714.\]](#)

sete,
sat;
A.
S.
s?ton,
pt.
t.
pl.
(The
correct
form).

[\[716.\]](#)

Iargoning,
chattering;
cf.
E.
jargon.

[\[720.\]](#)

Read

reverdye
(see
footnote).
It
means
'rejoicing';
from
the
renewal
of
green
things
in
spring.

[\[731.\]](#)

mentes,
mints;
Th.
has
myntes.

[\[735.\]](#)

'Where
he
abode,
to
amuse
himself.'

[\[744.\]](#)

carole,
a
dance;
orig.
a
dance
in
a
ring,
accompanied
with
song.
Hence,
in

l.
745,
the
verb
carolen,
to
sing,
in
accompaniment
to
a
dance
of
this
character.
In
Rob.
of
Brunner's
Handlyng
Synne,
9138,
there
is
a
description
of
a
company
carolling
'hand
in
hand.'
And
see
below,
ll.
759-765,
781;
Book
Duch.
849.

[\[746.\]](#)

I
insert
the

(as
Urry
does)
before
blisful;
cf.
l.
797.

[\[749.\]](#)

The
line—‘And
couthe
make
in
song
swich
refreininge’
is
obviously
too
long.
The
word
couthe
is
needlessly
repeated
from
l.
747,
and
must
be
omitted.
The
Fr.
text
shews
that
refreininge
means
the
singing
of
a
refrain

at
the
end
of
each
verse.

[\[768.\]](#)

*in
this
contree.*
This
is
an
adaptation;
the
original
Fr.
says
'in
any
country.'
Warton
calmly
observes:
'there
is
not
a
syllable
of
these
songs
and
singers
of
Lorraine
in
the
French.'
But
he
consulted
a
defective
copy.

[\[769.\]](#)*timbestere*,

a

female

player

on

a

timbrel.

Tyrwhitt

confuses

the

matter

by

quoting

Lye,

who

mixed

up

this

word

with

tombestere,

a

female

tumbler;

for

which

see

Cant.

Ta.

C

477.

They

are

quite

unconnected,

but

are

formed

with

the

same

fem.

suffix,

viz.

that

which

appears

also

in
the
mod.
E.
spin-
ster,
and
in
the
old
words
webb-
estere,
bak-
estere,
whence
the
surnames
Webster,
Baxter.
In
l.
772,
timbres
simply
mean
timbrels,
and
tambourine-
players
may
still
be
performing
the
easy
trick
of
throwing
up
a
tambourine
and
catching
it,
spinning,
on
a

finger-
point.
There
is
therefore
no
reason
for
explaining
timbre
as
a
basin.
Nevertheless,
such
a
mistake
arose,
and
Junius
quotes
(s.
v.
Timbestere)
some
lines
from
an
edition
of
Le
Roman
de
la
Rose,
printed
in
1529,
in
which
the
following
lines
here
occur:—

‘Apres
y
eut
farces
joyeuses,
Et
batelleurs
et
batelleuses,
Qui
de
passe
passe
jouoyent,
Et
en
l’air
ung
bassin
ruoyent,
Puis
le
scavoyent
bien
recueillir
Sur
ung
doy,
sans
point
y
faillir.’

It
is
tolerably
certain
that
this
is
a
corrupt
form
of
the
passage,
and
only
makes

the
matter
darker.
All
it
proves
is,
that
timbre
was,
by
some,
supposed
to
mean
a
basin!
No
doubt
it
had
that
sense
(see
Cotgrave),
but
not
here.

Timbestere
is
a
mere
English
form
of
the
O.
F.
tymberesse,
a
player
on
a
timbre.
Diez,
in
his

Dictionary,
cites
a
passage
from
a
commentary
on
the
Psalms,
given
in
Roquefort,
Poés.
franç.
p.
127,
to
this
effect:—‘li
tymbres
est
uns
estrumenz
de
musique
qui
est
couverz
d’un
cuir
sec
de
bestes’;
i.
e.
it
is
the
Lat.
tympanum.
So
also,
in
Wright’s
Vocab.
col.
616,

l.
28,
we
have:—‘*Timpanum*,
a
taber,
or
a
tymbre.’
In
Allit.
Poems,
ed.
Morris,
ii.
1414,
we
read
of
the
sound
of
‘*tymbres*
and
tabornes,’
and
of
‘*symbales*,’
i.
e.
cymbals.
In
King
Alisaunder,
ed.
Weber,
191,
we
again
have
tymbres
meaning
‘timbrels.’
Wyclif,
in
his
tr.
of

Isaiah,
v.
12,
has
'*tymbre*
and
trumpe,'
to
translate
'*tympanum*
et
tibia';
and
the
word
is
well
preserved
in
the
mod.
E.
dimin.
timbr-
el.

[\[770.\]](#)

saylours,
dancers;
from
O.
F.
sailir,
Lat.
salere;
cf.
'*Salyyn*,
salio';
Prompt.
Parv.
The
M.
E.
sailen,
to
dance,
occurs

in
P.
Plowman,
C
xvi.
208
(see
my
note);
and
in
Rob.
of
Glouc.
l.
5633
(or
p.
278,
ed.
Hearne).

[\[791.\]](#)

*Ne
bede
I.
The
Fr.
text
means—‘I
would
never
seek
to
go
away.’
As
e
and
o
are
constantly
confused,
I
change
bode
(which*

gives
no
sense)
into
bede;
i.
e.
'I
would
never
pray.'
Bede
is
the
pt.
t.
subj.
of
bidden,
to
pray.
Gower
uses
ne
bede
in
the
same
sense;
'That
I
ne
bede
never
awake';
Conf.
Am.
ii.
99.

[\[826.\]](#)

girdilstede,
the
stead
or
place
of

the
girdle,
i.
e.
the
waist.

[\[836.\]](#)

samyt,
samite,
a
very
rich
silk;
see
Halliwell
and
my
Etym.
Dict.

[\[840.\]](#)

to-
slitered,
very
much
'slashed'
with
small
cuts.
It
is
well
known
that
slashed
or
snipped
sleeves,
shewing
the
colour
of
the
lining
beneath

them,
were
common
in
the
Tudor
period;
and
it
here
appears
that
they
were
in
vogue
much
earlier.
Sliteren
is
the
frequentative
form
of
sliten,
to
slit.

[\[843.\]](#)

decoped,
cut,
slashed.
The
shoes
were
slashed
like
the
dress;
the
Fr.
text
has
here
decopes,
which,
only

just
above,
is
translated
by
to-
slitered.
Cf.
the
expression
'galoches
y-
couped'
in
P.
Plowman,
C.
xxi.
12,
and
see
my
note
on
that
passage.
Halliwell
is
quite
wrong
in
confusing
decoped
with
coppid,
i.
e.
peaked.
See
note
to
Mill.
Ta.
A
3318.

[\[860.\]](#)

The
readings
pleye,
pley
are
evidently
false;
the
scribe
has
omitted
the
stroke
for
n
above
the
vowel.
The
right
reading
is
obviously
playn,
i.
e.
plain,
smooth;
it
translates
F.
poli,
just
as
frounceles
translates
sans
fronce,
without
a
wrinkle.

[\[865.\]](#)

If
the
reader
prefers

to
keep
eleven
(or
twelve)
syllables
in
this
line,
I
am
sorry
for
him.

[\[869.\]](#)

orfrays,
gold
embroidery;
see
note
to
l.
562.
In
this
case,
the
gold
seems
to
have
been
embroidered
on
silk;
see
l.
872.

[\[886.\]](#)*quistroun*,
a
kitchen-
boy,
scullion.
Godefroy
gives

the
forms
coistron,
coitron,
coisteron,
quistron,
coestron,
with
the
sense
'marmiton.'

His
examples
include
the
expressions
'*coitron*
de
la
cuisine,'
and
'un
quistroun
de
sa
quisyne.'

The
addition
of
de
la
(*sa*)
cuisine
shew
that
the
word
meant
no
more
than
'boy'
or
'lad';
such
a
lad
as

was
often
employed
in
the
kitchen.

‘Ther
nas
knave,
ne
quystron,
That
he
ne
hadde
god
waryson’;
King
Alisaunder,
ed.
Weber,
2511.

[\[892.\]](#)

amorettes,
(probably)
love-
knots.
Such
seems
also
to
be
the
meaning
in
the
passage
in
the
Kingis
Quair,
st.
47,
which
was

probably
imitated
from
the
present
one.
But
both
passages
are
sufficiently
obscure.
The
word
occurs
again,
below,
in
l.
4755,
where
the
meaning
is
different,
viz.
young
girls,
sweethearts;
but
we
must
remember
that
it
is
there
employed
by
a
different
translator.
In
the
present
passage,
the
Fr.

text
is
obscure,
and
it
is
possible
that
par
fines
amoretes
means
'by
beautiful
girls.'
The
note
in
Bell's
Chaucer
says
accordingly:—'these
flowers
were
painted
by
amorous
young
ladies;'
and
adds
that
'*with*
here
means
by.'
But
this
will
hardly
serve.
We
have
no
proof
that
Chaucer
so

understood
the
French;
and
if
'*with*
means
by'
here,
it
must
have
the
same
sense
in
l.
894,
which
would
mean
that
birds,
leopards,
and
lions
all
lent
a
hand
in
painting.
On
the
whole,
the
sense
'love-
knots'
seems
the
safest.

[\[893.\]](#)

losenges
and
scochouns,

lozenges
(or
diamond-
shaped
figures)
and
escutcheons.

[\[911.\]](#)

felden,
caused
to
fall,
knocked
off.

[\[914.\]](#)

chalaundre;
see
note
to
l.
81.
wodewale;
see
note
to
l.
658.

[\[915.\]](#)

archaungel,
supposed
to
mean
'a
titmouse,'
answering
to
F.
mesange.
But
no
other
example

of
this
use
is
known.

[\[923.\]](#)

This
line
is
too
long;
I
omit
ful
wel
devysed,
which
is
not
in
the
original.

[\[933.\]](#)

thwiten,
cut,
shaped;
pp.
of
thwyten,
to
cut
(see
Hous
of
Fame,
1938);
cf.
thwitel
in
the
Reves
Ta.
A
3933,

and
E.
whittle.

[\[938.\]](#)

gadeling,
vagabond;
see
Gamelyn,
102,
106.

[\[971.\]](#)

The
idea
of
the
two
sets
of
arrows
is
taken
from
Ovid,
Met.
i.
468-471.

[\[998.\]](#)

William
de
Lorris
did
not
live
to
fulfil
this
promise.

[\[1008.\]](#)

I.
e.

Beauty
was
also
the
name
of
an
arrow;
see
l.
952.
The
allegory
is
rather
of
a
mixed
kind.

[\[1014.\]](#)

byrde,
i.
e.
bride
(though
the
words
are
different);
Fr.
espousee.
bour,
bower;
the
usual
name
for
a
lady's
chamber.

[\[1018.\]](#)

I
alter
the

wintred
of
the
old
copies
to
windned,
to
make
the
form
agree
with
that
in
l.
1020.
To
windre
is
evidently
a
form
suggested
by
the
Fr.
guignier.
There
are
two
verbs
of
this
form;
the
more
common
is
guigner,
to
wink
(see
Cotgrave);
the
other
is
given

by
Godefroy
as
guignier,
guigner,
guingnier,
guinier,
gignier,
with
the
senses
'parer,
farder,'
i.
e.
to
trick
out.
Note
the
original
line:
'Ne
fu
fardee
ne
guignie';
and
again
in
l.
2180:
'Mais
ne
te
farde
ne
guigne.'
The
sense,
in
the
present
passage,
is
evidently
'to
trim,'

with
reference
to
the
eyebrows.
'Her
eyebrows
were
not
artificially
embellished.'

Poppen,
in
l.
1019,
has
much
the
same
sense,
and
is
evidently
allied
to
F.
popin,
'spruce,
neat,
briske,
trimme,
fine,'
in
Cotgrave.

[\[1031.\]](#)

I
read
Wys
for
want
of
a
better
word;
it

answers
to
one
sense
of
Lat.
sapidus,
whence
the
F.
sade
is
derived.
However,
Cotgrave
explains
sade
by
'pretty,
neat,
spruce,
fine,
compt,
minion,
quaint.'
Perhap
Queint
or
Fine
would
do
better.

[\[1049.\]](#)

in
hir
daungere,
under
her
control;
see
Prol.
A
663,
and
the
note.

And
see
l.
1470.

[\[1050.\]](#)

losengere,
deceiver,
flatterer;
see
Non.
Pr.
Ta.
B
4516;
Legend
of
Good
Women,
352.
Cf.
ll.
1056,
1064
below.

[\[1057.\]](#)

‘And
thus
anoint
the
world
with
(oily)
words.’

[\[1058.\]](#)

I
cannot
find
that
there
is
any
such

word
as
prill
(as
in
Th.)
or
prile
(as
in
G.)
in
any
suitable
sense;
the
word
required
is
clearly
prikke.
As
it
was
usual
to
write
kk
like
lk,
the
word
probably
looked,
to
the
eye,
like
prilke,
out
of
which
prille
may
have
been
evolved.
Numerous

mistakes
have
thus
arisen,
such
as
rolke
for
rokke
(a
rock)
in
Gawain
Douglas,
and
many
more
of
the
same
kind.
M.
Michel
here
quotes
an
O.
F.
proverb—‘Poignez
vilain,
il
vous
oindra:
Oignez
vilain,
il
vous
poindra.’

[\[1068.\]](#)

Read
aryved,
for
the
Fr.
text
has

arives;
cf.
Ho.
Fame,
1047.

[\[1079.\]](#)

bend,
band,
strip;
as
used
in
heraldry.

[\[1080.\]](#)

Read
améled,
as
in
Speght;
of
which
enameled
is
a
lengthened
form,
with
the
prefix
en-.
It
signifies
'enamelled.'
Palsgrave
gives
a
good
example.
'I
ammell,
as
a
goldesmyth
dothe

his
worke,
Iesmaille.
Your
broche
is
very
well
amelled:
vostre
deuise
est
fort
bien
esmaillee.’
See
Ameled
in
the
New
Eng.
Dict.
See
also
the
long
note
in
Warton
(sect.
xiii,
where
this
passage
is
quoted)
on
enamelling
in
the
middle
ages.
He
cites
the
Latin
forms
amelitam

and
amelita
in
the
sense
'enamelled,'
and
shews
that
the
art
flourished,
in
particular,
at
Limoges
in
France.

[\[1081.\]](#)

of
gentil
entaile,
of
a
fine
shape,
referring
to
her
neck,
apparently;
or
it
may
refer
to
the
collar.
Halliwell
quotes
from
MS.
Douce
291
'the
hors

of
gode
entaile,
i.
e.
of
a
good
shape.
Cf.
entaile,
to
shape,
in
l.
609
above;
and
see
l.
3711.

[\[1082.\]](#)

shet,
shut,
i.
e.
clasped,
fastened.
Chevesaile,
a
collar;
properly,
the
neckband
of
the
robe,
as
explained
in
the
New
E.
Dict.
Though
it

does
not
here
occur
in
the
Fr.
text,
it
occurs
below
in
a
passage
which
Chaucer
does
not
exactly
translate,
though
it
answers
to
the
'colere'
of
l.
1190,
q.
v.
There
seems
to
be
no
sufficient
reason
for
explaining
it
by
'necklace'
or
'gorget,'
as
if
it

were
a
separable
article
of
attire.
It
answers
to
a
Lat.
type
capitale,
from
capitium,
the
opening
in
a
tunic
through
which
the
head
passed;
which
explains
how
the
word
arose.

[\[1089.\]](#)

The
right
word
is
thurte,
which
the
scribe,
not
understanding,
has
turned
into
durst;

both
here,
and
in
l.
1324
below.
Thurte
him
means
'he
needed,'
the
exact
sense
required.
The
use
of
the
dative
him
is
a
clear
trace
of
the
use
of
this
phrase.

The
idea
that
a
gem
would
repel
venom
was
common;
see
P.
Plowman,
B.
ii.

14,
and
my
note.

[\[1093.\]](#)

and
Fryse,
and
Friesland.
Not
in
the
original,
and
merely
added
for
the
rime.

[\[1094.\]](#)

mourdaunt,
mordant,
chape,
tag.
Halliwell
explains
it
'the
tongue
of
a
buckle,'
which
is
probably
a
guess;
it
is
often
mentioned
as
if
it

were
quite
distinct
from
it.
It
was
probably
'the
metal
chape
or
tag
fixed
to
the
end
of
a
girdle
or
strap,'
viz.
to
the
end
remote
from
the
buckle;
see
Fairholt's
'Costume.'
Godefroy
explains
it
in
the
same
way;
it
terminated
the
dependent
end
of
the
girdle;

and
this
explains
how
it
could
be
made
of
a
stone.
Warton,
in
a
note
on
this
passage
(sect.
xiii.),
quotes
from
a
wardrobe
roll,
in
which
there
is
mention
of
one
hundred
garters
'cum
boucles,
barris,
et
pendentibus
de
argento.'

[\[1103.\]](#)

barres,
bars;
fixed
transversely

to
the
satin
tissue
of
the
girdle,
and
perforated
to
receive
the
tongue
of
the
buckle.
See
note
to
Prol.
A
329.

[\[1106.\]](#)

‘In
each
bar
was
a
bezant-
weight
of
gold.’
A
bezant
was
a
gold
coin,
originally
struck
at
Byzantium,
whence
the
name.
It

‘varied
in
weight
between
the
English
sovereign
and
half-
sovereign,
or
less’;
New
E.
Dict.

[\[1117.\]](#)

The
false
reading
ragounces
is
easily
corrected
by
the
original.
In
Lydgate’s
Chorle
and
Bird,
st.
34,
we
find:—‘There
is
a
stone
which
called
is
iagounce.’
Warton
rather
hastily
identifies

it
with
the
jacinth.
Godefroy
says
that
some
make
it
to
be
a
jacinth,
but
others,
a
garnet.
Warnke
explains
iagunce
(in
Marie
de
France,
Le
Fraisne,
130)
by
'ruby.'

[\[1120.\]](#)

carboucle,
carbuncle;
see
notes
to
Ho.
Fame,
1352,
1363.

[\[1137.\]](#)

That
is,
he

would
have
expected
to
be
accused
of
a
crime
equal
to
theft
or
murder,
if
he
had
kept
in
his
stable
such
a
horse
as
a
hackney.
The
F.
text
has
roucin,
whence
Chaucer's
rouncy,
in
Prol.
A
390.

[\[1148.\]](#)

I.
e.
as
if
his
wealth

had
been
poured
into
a
garner,
like
so
much
wheat.
daungere
here
means
'parsimony.'

[\[1152.\]](#)

I.
e.
Alexander
was
noted
for
his
liberality.

[\[1163.\]](#)

to
hir
baundon,
(so
as
to
be)
at
her
disposal.

[\[1182.\]](#)

adamaunt,
lodestone;
leyd
therby,
laid
beside
it.

[\[1188.\]](#)

The
form
sarlynysh
(in
G.)
evidently
arose
from
the
common
mistake
of
reading
a
long
s
(f)
as
an
l.
The
right
reading
is,
of
course,
Sarsinesshe,
i.
e.,
Saracenic,
or
coloured
by
an
Eastern
dye.
Compare
the
mod.
E.
sarsnet,
a
derivative
from
the

same
source.

[\[1190.\]](#)

Her
neck-
band
was
thrown
open,
because
she
had
given
away
the
brooch,
with
which
she
used
to
fasten
it.

[\[1199.\]](#)

The
knight
is
said
to
be
sib,
i.
e.,
akin,
to
king
Arthur,
because
of
the
great
celebrity
of
that

flower
of
chivalry.

[\[1201.\]](#)

The
reading
gousfaucoun
is
a
queer
mistake;
the
scribe
seems
to
have
thought
that
it
meant
a
goshawk!
But
the
sense
is
'war-
banner.'
See
Gonfanon
in
my
Etym.
Dict.

[\[1215.\]](#)

at
poynt
devys,
with
great
exactness,
with
great
regularity;

cf.
l.
830.
The
same
expression
occurs
in
the
Ho.
of
Fame,
917.

[\[1216.\]](#)

tretys,
long
and
well-
shaped;
hence
this
epithet,
as
applied
to
the
nose
of
the
Prioress;
see
Prol.
A
152.
See
ll.
932,
1016.

[\[1227.\]](#)

bistad,
bestead;
i.
e.

hard
beset.

[\[1232.\]](#)

sukkenye,
an
E.
adaptation
of
the
O.
F.
sorquanie.
Cotgrave
has:
'*Souquenie*,
f.
a
canvas
Jacket,
frock,
or
Gaberdine;
such
a
one
as
our
Porters
wear.'
Mod.
F.
souquenille,
a
smock-
frock.
It
was
therefore
a
loose
frock,
probably
made,
in
this
case,

of
fine
linen.
For
a
note
in
the
glossary
to
Méon's
edition
says
that
linen
was
sometimes
the
material
used
for
it;
and
we
are
expressly
told,
in
the
text,
that
it
was
not
made
of
hempen
hards.
Cf.
Russ.
sukno,
cloth.

[\[1235.\]](#)

rideled,
'gathered,'
or

pleated;
F.
coillie.
Not
'pierced
like
a
riddle,'
as
suggested
in
Bell's
Chaucer,
but
gathered
in
folds
like
a
curtain
or
a
modern
surplice;
from
O.
F.
ridel
(F.
rideau),
a
curtain.
Cf.
'filettis,
and
wymplis,
and
rydelid
gownes
and
roketkis,
colers,
lacis,'
&c.;
Reliquiæ
Antiquæ,
i.
41.

Hence,
in
ll.
1236,
7,
the
statement
that
every
point
was
in
its
right
place;
because
it
was
so
evenly
gathered.

[\[1240.\]](#)

‘A
roket,
or
rochet,
is
a
loose
linen
frock
synonymous
with
sukkenye.
The
name
is
now
appropriated
to
the
short
surplice
worn
by
bishops

over
their
cassocks.'—Bell.

[\[1249,
50.\]](#)

*Al
hadde
he
be,
even
if
he
had
been.
As
the
French
copy
consulted
by
Warton
here
omitted
two
lines
of
the
original,
Warton
made
the
singular
mistake
of
supposing
that,
in
l.
1250,
Chaucer
intended
'a
compliment
to
some
of*

his
patrons.’
But
William
de
Lorris
died
in
1260,
so
that
the
seignor
de
Gundesores
was
‘Henry
of
Windsor,’
as
he
was
sometimes
termed¹
, i.
e.
no
other
than
Henry
III;
and
the
reference
was
probably
suggested
by
the
birth
of
prince
Edward
in
1239,
unless
these
two

lines
were
added
somewhat
later.

[\[1263.\]](#)

avenant,
comely,
graceful;
see
the
New
E.
Dict.

[\[1282.\]](#)

The
absolutely
necessary
correction
in
this
line
was
suggested
by
Ten
Brink,
in
his
Chaucer
Studien,
p.
30.

[\[1284.\]](#)

volage,
flighty,
giddy;
see
Manc.
Ta.
H
239.

[\[1294.\]](#)

I
should
like
to
read—‘They
ne
made
force
of
privetee’;
pronounced
They
n’
mad-
e,
&c.
But
no
fors
is
usual.

[\[1321.\]](#)

his
thankes,
willingly;
see
Kn.
Ta.
A
1626,
2107.

[\[1324.\]](#)

durst
is
an
error
for
thurte;
see
note
to

l.
1089.

[\[1334.\]](#)

For
hadde
(which
gives
no
sense),
read
bad;
confusion
of
b
and
h
is
not
uncommon.
And
for
bent,
read
bende
it;
see
l.
1336.

[\[1341.\]](#)

Some
mending
of
the
text
is
absolutely
necessary,
because
shette
is
altogether
a
false
form;

the
pp.
of
sheten,
to
shoot,
is
shoten.
The
suggested
emendation
satisfies
the
conditions,
and
makes
better
sense.
So,
in
l.
1343,
read
wol
me
greven.

[\[1348.\]](#)

In
ll.
1461,
1582,
the
F.
vergier
is
translated
by
verde.
So
here,
and
in
l.
1447
(as
Dr.

Kaluza
suggests)
we
must
read
verde
in,
to
make
sense.
The
scribe
easily
turned
verde
in
into
gardin,
but
ruined
the
sense
by
it.
So
in
l.
1366,
verde
would
be
better
than
gardin.

[\[1359.\]](#)

greet
foisoun,
a
great
abundance
(of
them).

[\[1361.\]](#)

notemygge

is
the
form
given
in
the
Prompt.
Parv.
In
Sir
Topas,
1953,
notemuge
occurs
in
all
the
seven
MSS.
See
note
to
the
same,
B
1950,
which
explains
clow-
gelofre,
i.
e.
clove,
and
setewale,
i.
e.,
zedoary.

[\[1363.\]](#)

The
form
alemandres
is
justified
by
the

Fr.
text,
which
has
Alemandiers.
The
O.
F.
for
'almond'
was
at
first
alemande,
before
it
was
shortened
to
almande;
see
Almond
in
the
New
E.
Dict.
The
sense
is
'almond-
trees.'

[\[1369.\]](#)

parys
or
paris
is
a
stupid
blunder
for
paradys,
as
the
Fr.
text

shews.
It
was
a
well-
known
term.
Cotgrave
has
'*Graine
de
paradis*,
the
spice
called
Grains.'
Philips
explains
*Paradisi
grana*
as
'cardamum-
seed.'
Compare
the
quotation
from
Langham
in
the
New
E.
Dict.,
s.
v.
*Cardamom.
Canelle*
(in
l.
1370)
is
'cinnamon.'

[\[1374.\]](#)

coyn
is
the

word
which
has
been
twisted
into
quin;
and
the
pl.
quins
has
become
the
sing.
quince.

[\[1377.\]](#)

aleys.
'Aley
[adapted
from
O.
Fr.
alie,
alye
(also
alis),
mod.
Fr.
alise,
alize,
from
O.
H.
G.
eliza,
mod.
G.
else(*beere*);
the
suppression
of
the
s
in
the

O.
Fr.
is
anomalous.]
The
fruit
of
the
Wild-
Service
tree';
New
E.
Dict.
No
other
example
of
the
word
is
known
in
English.
bolas,
bullace;
the
rime
is
only
a
single
one.

[\[1379.\]](#)

lorer,
laurel;
miswritten
lore
in
G.;
cf.
l.
1313
above,
where
loreres

is
miswritten
loreyes.

[\[1384.\]](#)

Compare
the
tree-
lists
in
Parl.
Foules,
176,
and
in
the
Kn.
Ta.
A
2921.

[\[1385.\]](#)

I
should
read
Pyn,
ew,
instead
of
Fyn
ew;
only
we
have
had
pyn
already,
in
l.
1379.

[\[1391.\]](#)

Imitated
in
the

Book
Duch.
419;
again,
l.
1401
is
imitated
in
the
same,
429.

[\[1397,
8.\]](#)

The
rimed
words
must
needs
be
knet,
set,
as
in
the
Parl.
Foules,
627,
628.

[\[1405.\]](#)

claperes,
burrows.
'Clapier,
m.
A
clapper
of
conies,
a
heap
of
stones,
&c.,
whereinto

they
retire
themselves';
Cotgrave.
See
Clapper
in
the
New
E.
Dict.

[\[1414.\]](#)

condys,
conduits;
Fr.
text,
conduis.
Godefroy
gives
numerous
examples
of
conduis
as
the
pl.
of
O.
F.
conduit,
in
the
sense
of
safe-
conduct,
&c.
So,
in
the
Ayenbite
of
Inwyt,
p.
91,
we

find:—‘Thise
uif
wytes
byeth
ase
uif
condwys,
i.
e.
these
five
wits
(senses)
are
as
five
channels.
by
devys,
by
contrivances
(l.
1413).

[\[1420.\]](#)

vel-
u-
et
is
here
a
trisyllabic
word;
and
the
u
is
a
vowel,
as
in
A.
F.
veluet.
The
mod.
E.

velvet
arose
from
misreading
the
u
as
a
v.
The
Prompt.
Parv.
has
also
the
form
velwet.
So
in
Lydgate,
Compl.
of
the
Black
Knight,
l.
80:
'And
soft
as
vel-
u-
et,'
&c.

[\[1426.\]](#)

as
mister
was,
as
was
need,
as
was
necessary.

[\[1447.\]](#)

As
garden
makes
no
sense
here,
Kaluza
reads
verde
in;
see
note
to
l.
1348.

[\[1448.\]](#)

estres
(F.
text,
l'estre),
inner
parts;
see
Rev.
Ta.
A
4295,
and
the
note.

[\[1453.\]](#)

at
good
mes,
to
advantage,
from
a
favourable
position;
Fr.
enbel

leu.
In
l.
3462,
the
phrase
translates
F.
en
bon
point.
Mes
(*Lat.*
missum)
is
an
old
Anglo-
French
hunting-
term,
answering
(nearly)
to
mod.
E.
shot.
Thus,
in
Marie
de
France,
Guigemar,
87:—‘Traire
voleit,
si
mes
ëust,’
he
wished
to
shoot,
if
he
could
get
a
good

shot.
See
Ducange,
ed.
1887,
ix.
270,
for
two
more
examples.

[\[1458.\]](#)

Pepyn;
the
F.
text
says
'Charles,
the
son
of
Pepin.'
Charles
the
Great,
who
died
in
814,
was
the
son
of
Pepin
Le
Bref,
king
of
the
Franks,
who
died
in
768.

[\[1469.\]](#)

This
story
of
Narcissus
is
from
Ovid,
Met.
iii.
346.

[\[1470.\]](#)

in
his
daungere,
within
his
control;
in
l.
1492,
daungerous
means
'disdainful.'
See
note
to
l.
1049.

[\[1498.\]](#)

The
right
spelling
is
vilaynsly;
it
occurs
in
the
Pers.
Tale,
I
279;

and
the
adj.
vilayns
in
the
same,
I
627,
715,
854.

[\[1517,
18.\]](#)

The
right
spellings
are
sene,
adj.,
visible,
and
shene,
adj.,
showy,
bright.

[\[1525.\]](#)

bere,
bore;
but
it
is
in
the
subjunctive
mood;
A.
S.
b?re.

[\[1537.\]](#)

warisoun,
reward;
F.

guerredon.

But
this
is
not
the
usual
sense;
it
commonly
means
healing,
cure,
or
remedy;
see
Guarison
in
Cotgrave.
However,
it
also
means
provision,
store,
assistance;
whence
it
is
no
great
step
to
the
sense
of
'reward.'
To
'winne
a
warisun'
is
to
obtain
a
reward;
Will.
of

Palerne,
2253,
2259.
Cf.
note
to
l.
886.

[\[1550.\]](#)

scatheles,
without
harm.
There
is
actually
a
touch
of
humour
here;
the
poet
ran
no
risk
of
falling
in
love
with
such
a
face
as
his
own.

[\[1561.\]](#)

welmeth
up,
boils
up,
bubbles
up;
from

A.
S.
wylm,
a
spring.

[\[1564.\]](#)

For
moiste,
because
it
was
moist,
because
of
its
moisture.
The
adj.
has
almost
the
force
of
a
sb.
Cf.
note
to
l.
276.

[\[1591.\]](#)

entrees
is,
of
course,
a
blunder
for
estres,
as
the
F.
text
shews.

See
l.
1448
above,
where
estres
rightly
occurs,
to
represent
F.
l'estre.
accuseth,
reveals,
shews;
see
the
New
Eng.
Dict.

[\[1604.\]](#)

‘That
made
him
afterwards
lie
on
his
back,’
i.
e.
lie
dead
(F.
mors).
The
alteration
of
lye
to
ligge
in
MS.
G.
is
a

clear
example
of
the
substitution
of
a
Northern
form.

[\[1608.\]](#)

Here
laughyng
is
a
very
queer
travesty
of
loving,
owing
to
a
similarity
in
the
sound.
But
the
F.
text
has
d'amer,
which
settles
it.

[\[1621.\]](#)

panteres,
nets;
see
Leg.
of
Good
Women,
131,

and
the
note.

[\[1624.\]](#)

lacche,
trap.
The
usual
sense
is
'the
latch
of
a
door';
but
the
sense
here
given
is
clearly
caught
from
the
related
verb
lacchen,
which
sometimes
meant
to
catch
birds.
Thus
in
P.
Plowman,
B.
v.
355,
we
find
'for to
lacche
foules,'

i.
e.
to
catch
birds.
We
must
not
confuse
lacche,
as
here
used,
with
lace,
a
snare.

[\[1641.\]](#)

We
must
read
syked,
not
sighede,
in
order
to
rime
with
entryked.
Observe
that
syketh
rimes
with
entryketh
in
the
Parl.
of
Foules,
404.
Further,
as
the
rime

is
a
double
one,
the
word
have
must
be
inserted,
to
fill
up
the
line.
It
is
in
the
Fr.
text,
'tant
en
ai
puis
souspire.'

[\[1652.\]](#)

enclos,
enclosed;
a
French
form,
used
for
the
rime.
Cf.
clos,
in
the
same
sense;
The
Pearl,
1.
2.

[\[1663.\]](#)

Speght
made
the
obvious
correction
of
be,
for
me.

[\[1666.\]](#)

My
thanks,
with
my
goodwill;
cf.
his
thanks,
l.
1321.

[\[1673.\]](#)

gret
woon,
a
great
quantity.

[\[1674.\]](#)

roon
(in
place
of
Rone);
F.
text,
sous
ciaus,
'under
the
skies.'
Bell

suggests
that
there
is
a
reference
to
the
river
Rhone,
and
to
the
roses
of
Provence.
But
the
prep.
in
must
mean
'in'
or
'upon';
and
as
roses
do
not
grow
on
a
river,
but
upon
bushes,
perhaps
roon
answers
to
Lowland
Scotch
rone,
a
bush;
see
Jamieson.

Thus
Henrysoun,
Prol.
to
Moral
Fables,
l.
15,
has:—‘The
roisis
reid
arrayit
on
rone
and
ryce’;
and
G.
Douglas
has
ronnis,
bushes.
In
Roon
might
mean
‘in
Rouen’;
spelt
Roon
in
Shakespeare.

[\[1677.\]](#)

moysoun,
size;
Cotgrave
has:
‘*Moyson*,
size,
bignesse,
quantity’;
from
Lat.
mensionem,
a
measuring.

See
P.
Plowman,
C.
xii.
120,
and
my
note.
Not
connected
with
moisson,
harvest,
as
suggested
in
Bell.

[\[1701.\]](#)

‘The
stalk
was
as
upright
as
a
rush.’

[\[1705.\]](#)Here
ends
Chaucer’s
portion
of
the
translation,
in
the
middle
of
an
incomplete
sentence,
without
any
verb.
It

may
have
been
continued
thus
(where
dide
fulfild
=
caused
to
be
filled):—

The
swote
smelle
sprong
so
wyde,
That
it
dide
al
the
place
aboute
Fulfilde
of
baume,
withouten
doute.

We
can
easily
understand
that
the
original
MS.
ended
here
suddenly,
the
rest
being
torn

away
or
lost.
An
attempt
was
made
to
join
on
another
version,
without
observing
the
incompleteness
of
the
sentence.
Moreover,
the
rime
is
a
false
one,
since
swote
and
aboute
have
different
vowel-
sounds.
Hence
the
point
of
junction
becomes
visible
enough.

Dr.
Max
Kaluza
was
the

first
to
observe
the
change
of
authorship
at
this
point,
though
he
made
Chaucer's
portion
end
at
l.
1704.
He
remarked,
very
acutely,
that
Chaucer
translates
the
F.
bouton
by
the
word
knoppe;
see
ll.
1675,
1683,
1685,
1691,
1702,
whereas
the
other
translator
merely
keeps
the
word

botoun;

see

ll.

1721,

1761,

1770.

It

is

easily

seen

that

ll.

1706-5810

are

by

a

second

and

less

skilful

hand.

This

portion

abounds

with

non-

Chaucerian

rimes,

as

explained

in

the

Introduction,

and

is

not

by

any

means

remarkable

for

accuracy.

Some

of

the

false

rimes

are
noted
below.

As
the
remaining
portion
is
of
less
interest
and
value,
I
only
draw
attention,
in
the
notes,
to
the
most
important
points.
I
here
denote
the
second
portion
(ll.
1706-5810)
by
the
name
of
Section
B.

[\[1713.\]](#)

much,
in
Sect.
B,
is

usually
dissyllabic;
perhaps
the
original
had
mikel.

[\[1721.\]](#)

In
sect.
B,
the
word
botoun
is
invariably
misspelt
bothum
or
bothom.
That
this
ridiculous
form
is
wrong,
is
proved
by
the
occurrence
of
places
where
the
pl.
botouns
rimes
with
sesouns
(4011)
and
with
glotouns
(4308).
I

therefore
restore
the
form
botoun
throughout.

[\[1776.\]](#)

Sect.
B
is
strongly
marked
by
the
frequent
use
of
withouten
wene,
withouten
were,
withouten
drede,
and
the
like
tags.

[\[1820.\]](#)

A
common
proverb,
in
many
languages.
'Chien
eschaudé
craint
l'eau
froide,
the
scalded
dog
fears
even

cold
water;’
Cotgrave.
‘Brend
child
fur
dredeth’
is
one
of
the
Proverbs
of
Hending,
l.
184.
The
Fr.
text
has:
‘Qu’eschaudés
doit
iaue
douter.’
See
Cant.
Ta.
G
1407.
At
this
point,
the
translation
somewhat
varies
from
the
Fr.
text,
as
usually
printed.
The
third
arrow
is
here

called
Curtesye
(1802,
cf.
957)
instead
of
Fraunchise
(955).

[\[1853,
4.\]](#)

Both
thore,
more,
evidently
for
thar,
mar;
see
ll.
1857,
8.

[\[1871.\]](#)

allegeaunce,
alleviation;
F.
text,
aleiance.
Cf.
allegement,
1890;
F.
text,
alegement;
and
see
l.
1923.

[\[1906.\]](#)

Both
texts
have

Rokyng.
A
better
spelling
is
either
rouking
or
rukking.
It
means—‘crouching
down
very
closely
on
account
of
the
pain.’
See
Kn.
Ta.
A
1308.
(Not
in
the
French
text.)

[\[1909.\]](#)

The
other
four
arrows
are
Beauty
(1750),
Simplese
(1774),
Curtesye
(1802,
and
note
to
l.
1820),

and
Companye
(1862).
But
the
names,
even
in
the
F.
text,
are
not
exactly
the
same
as
in
a
former
passage;
see
ll.
952-963
above.

[\[2002.\]](#)

‘For
I
do
not
vouchsafe
to
churls,
that
they
shall
ever
come
near
it.’
For
of
(suggested
by
sauf)
we

should
read
to.

[\[2017.\]](#)

Lord
seems
to
be
dissyllabic;
read
(perhaps)
laverd.

[\[2037.\]](#)

As
in
l.
4681,
there
is
here
an
allusion
to
the
mode
of
doing
homage,
wherein
the
kneeling
vassal
places
his
joined
hands
between
those
of
his
lord.
This
is
still

the
attitude
of
one
who
receives
a
degree
at
Cambridge
from
the
Vice-
chancellor.

[\[2044.\]](#)

For
taken
read
tan,
the
Northern
form.
So
again
in
l.
2068.

[\[2046.\]](#)

Disteyned
is,
of
course,
a
blunder
for
Disceyued.

[\[2051.\]](#)

‘If
I
get
them
into

my
power.’

[\[2063.\]](#)

For-
why,
i.
e.
why;
F.
‘por
quoi.’

[\[2076.\]](#)

disseise,
oust
you
from
possessing
it.
Disseisin
is
the
opposite
of
seisin,
a
putting
in
possession
of
a
thing.

[\[2087.\]](#)

aumener,
purse,
lit.
bag
for
alms;
F.
aumoniere.

[\[2092.\]](#)

I
take
iowell
(with
a
bar
through
the
ll)
to
be
the
usual
(Northern)
contraction
for
Iowellis,
jewels;
F.
text,
joiau,
pl.
I
can
find
no
authority
for
making
it a
collective
noun,
as
Bell
suggests.

[\[2099.\]](#)

spered,
for
spered,
fastened;
F.
ferma.
See

l.
3320.

[\[2141.\]](#)

I
supply
sinne;
perhaps
the
exact
word
is
erre,
as
suggested
by
Urry;
F.
'Tost
porroie
issir
de
la
voie.'

[\[2154.\]](#)

Read
ginn'th;
only
one
syllable
is
wanted
here.
Cf.
l.
2168.

[\[2161.\]](#)

poyntith
ille,
punctuates
badly.
This
is

a
remarkable
statement.
As
the
old
MSS.
had
no
punctuation
at
all,
the
responsibility
in
this
respect
fell
entirely
on
the
reader.
Ll.
2157-62
are
not
in
the
French.

[\[2170.\]](#)

Romaunce,
the
Romance
language,
Old
French.

[\[2190.\]](#)

This
important
passage
is
parallel
to
one

in
the
Wife
of
Bath's
Tale,
D
1109.
Ll.
2185-2202
are
not
in
the
French;
so
they
may
have
been
suggested
by
Chaucer's
Tale.

[\[2203.\]](#)

'Gravis
est
culpa,
tacenda
loqui';
Ovid,
Ars
Amat.
ii.
604.

[\[2206.\]](#)

Keye,
Sir
Kay,
one
of
the
knights
of

the
Round
Table,
who
was
noted
for
his
discourtesy.
For
his
rough
treatment
of
Sir
Beaumains,
see
Sir
T.
Malory's
Morte
d'Arthur,
bk.
vii.
c.
1.
On
the
other
hand,
Sir
Gawain
was
famed
for
his
courtesy;
see
Squi.
Ta.
F
95.

[\[2271.\]](#)

The
word
aumenere

is
here
used,
as
in
l.
2087
above,
to
translate
the
F.
aumosniere
or
aumoniere.
In
Th.,
it
is
miswritten
aumere,
and
in
G.
it
appears
as
awmere.
Hence
awmere
has
gained
a
place
in
the
New
E.
Dict.,
to
which
it
is
certainly
not
entitled.
It
is

not
a
'contraction
for
awmenere,'
as
is
there
said,
but
a
mere
blunder.

[\[2278.\]](#)

*Of
Whitsonday,*
suitable
for
Whitsunday,
a
time
of
great
festivity;
F.
text—'a
Penthecouste.'

[\[2279.\]](#)

Both
texts
have
costneth,
which
makes
the
line
halt.
Cost
(short
for
costeth)
has
the
same

sense,
and
suits
much
better;
the
F.
text
has
simply
couste.

[\[2280-4.\]](#)

Copied
from
Ovid,
Ars
Amat.
i.
515-9.

[\[2285.\]](#)

It
is
clear
that
Fard,
not
Farce,
is
the
right
reading.
Farce
would
mean
'stuff'
or
'cram';
see
Prol.
A
233.
The
F.
text

has—‘Mais
ne
te
farde
ne
ne
guigne.’
Among
the
additions
by
Halliwell
and
Wright
to
Nares’
Glossary
will
be
found:
‘*Fard*,
to
paint
the
face’;
with
three
examples.
Cotgrave
also
has:
‘*Fardé*,
Farded,
coloured,
painted.’

[\[2294.\]](#)

knowith
is
a
strange
error
for
lowhith,
or
lauhwith,
forms

of
laugheth;
F.
text,
rit.

[\[2296.\]](#)

meynd,
mingled;
see
Kn.
Ta.
A
2170.

[\[2301-4.\]](#)

Not
in
the
F.
text.
I
alter
pleyneth
in
l.
2302
to
pleyeth,
to
suit
the
context
more
closely.

[\[2309.\]](#)

sitting,
becoming;
cf.
sit,
Clk.
Ta.
E
460.

[\[2318.\]](#)

‘Make
no
great
excuse’;
F.
essoine.
From
Ovid,
Ars
Am.
i.
595.

[\[2327.\]](#)

For
meuen
I
read
meve
hem,
move
them.
Ll.
2325-8
are
not
in
the
French
text.

[\[2336.\]](#)

Read
Loves.
‘Whoever
would
live
in
Love’s
teaching
must
be
always
ready

to
give.’
F.
text,
‘Se
nus
se
vuel
d’amors
pener.’

[\[2341.\]](#)

Cf.
F.
text:—‘Doit
bien,
apres
si
riche
don.’
See
ll.
2381.

[\[2354.\]](#)

alosed,
praised
(for
liberality);
see
Alose
in
the
New
E.
Dict.

[\[2365.\]](#)

‘Against
treachery,
in
all
security.’
For
is

here
used
for
'against.'
F.
text,
'Tous
entiers
sans
tricherie.'

[\[2386.\]](#)

maugre
his,
in
spite
of
himself;
against
the
giver's
will.

[\[2463.\]](#)

'That
thou
wouldst
never
willingly
leave
off.'

[\[2471.\]](#)

fere,
fire;
spelt
fyr
in
l.
2467.
But
desyr
rimes
with
nere,

l.
2441.

[\[2473.\]](#)

Obscure.
The
French
text
helps
but
little;
it
means—‘whenever
thou
comest
nearer
her.’
Hence
Thought
should
be
That
swete,
or
some
such
phrase.

[\[2522.\]](#)

‘To
conceal
(it)
closely’;
F.
de
soi
celer.

[\[2561.\]](#)

‘Now
groveling
on
your
face,
and

now
on
your
back.’

[\[2564.\]](#)

‘Like
a
man
that
should
be
defeated
in
war.’
To
get
a
rime
to
abrede
or
abreed,
abroad,
read
forwerreyd;
see
l.
3251.

[\[2573.\]](#)

‘Thou
shalt
imagine
delightful
visions.’
The
‘castles
in
Spain’
are
romantic
fictions.
Cf.
Gower,
Conf.

Am.
ii.
99.

[\[2617,
2624.\]](#)

In
both
lines,
wher
is
short
for
'whether.'

[\[2628.\]](#)

To
liggen,
to
lie,
is
a
Northern
form;
I
alter
liggen
to
ly,
which
occurs
in
the
next
line.

[\[2641.\]](#)

contene,
contain
(thysself).
But
the
F.
text
has

te
contendras,
which
perhaps
means
'shalt
struggle.'

[\[2650.\]](#)

What
whider
gives
no
sense;
read
What
weder,
i.
e.
whatever
weather
it
be;
see
next
line.

[\[2660.\]](#)

score,
(perhaps)
cut,
i.
e.
crack;
F.
text,
fendéure.

[\[2669.\]](#)

I
supply
a,
i.
e.
by;

or
we
may
supply
al.

[\[2676.\]](#)There
is
something
wrong
here;
the
F.
text
has:—

‘Si
te
dirai
que
tu
dois
faire
Por
l’amour
de
la
debonnaire
[*or,*
du
haut
seintueire]
De
qui
tu
ne
pues
avoir
aise;
Au
departir
la
porte
baise.’

The
lover
is

here
directed
to
kiss
the
door!

[\[2684-6.\]](#)

From
Ovid,
Ars
Amat.
i.
729,
733.

[\[2695.\]](#)

All
from
Ovid,
Ars
Amat.
ii.
251-260.

[\[2710.\]](#)

Read
fare,
short
for
faren,
gone;
cf.
Ovid,
Ars
Am.
ii.
357-8.
A
note
in
Bell
says—*fore*
means
absent,

from
the
Lat.
foris,
abroad.’
This
is
a
cool
invention.

[\[2775.\]](#)

Hope,
do
thou
hope;
imperative
mood.

[\[2824.\]](#)The
reading
not
ben
ruins
sense
and
metre.

‘Et
se
tu
l’autre
refusoies,
Qui
n’est
mie
mains
douceus,
Tu
seroies
moult
dangereus.’

[\[2883.\]](#)

Such
was

the
duty
of
sworn
brethren;
See
Kn.
Ta.
A
1132.

[\[2888.\]](#)

The
trilled
r
in
darst
perhaps
constitutes
a
syllable.

[\[2951.\]](#)

‘When
the
God
of
Love
had
all
day
taught
me.’

[\[2971.\]](#)

hay(e),
hedge;
F.
haie.
Perhaps
not
hay-
e;
see

l.
2987.

[\[2984.\]](#)

Bial-
Acoil,
another
spelling
of
Bel-
Acueil,
i.
e.
'a
graceful
address';
which
would
be
useful
in
propitiating
the
lady.

[\[3105.\]](#)

doth
me
drye,
makes
me
suffer;
Scotch
'gars
me
dree.'

[\[3132.\]](#)

chere,
face;
kid,
manifested,
displayed.

[\[3137.\]](#)

kirked,
probably
'crooked,'
as
Morris
suggests.
It
may
be
a
mere
dialectal
form
of
'crooked,'
or
it
may
be
miswritten
for
kroked,
the
usual
old
spelling.
Halliwell
gives,
'*kirked*,
turning
upwards,'
on
the
authority
of
Skinner;
but
a
reference
to
Skinner
shows
that
his
reason
for

giving
the
word
this
sense
was
solely
owing
to
a
notion
of
deriving
it
from
A.
S.
cerran,
to
turn,
which
is
out
of
the
question.
On
the
strength
of
this
Wright,
in
his
Provincial
Dictionary,
makes
up
the
verb:
'*Kirk*,
to
turn
upwards.'
This
is
how
glossaries

are
frequently
written.
The
F.
text
merely
has:
'Le
nes
froncié.'

[\[3144.\]](#)

maugree,
disfavour,
ill
will.

[\[3185.\]](#)

with
the
anger,
against
the
pain.

[\[3231.\]](#)

trashed,
betrayed;
F.
traï.
Trasshen
is
from
the
stem
traiss-.

[\[3234.\]](#)

verger,
orchard;
F.
vergier;
Lat.

uiridiarium;
so
in
ll.
3618,
3831.

[\[3249.\]](#) *to*
garisoun,
to
protection,
to
safety;
here,
to
your
cure.

‘Je
ne
voi
mie
ta
santé,
Ne
ta
garison
autrement.’

[\[3251.\]](#)

thee
to
werrey,
to
war
against
thee;
F.
guerroicr.

[\[3256.\]](#)

musarde,
sluggard;
one
who
delays;

F.
musarde;
see
l.
4034.

[\[3264.\]](#)

G.
has
seyne;
Th.
sayne.
I
prefer
feyne.
Not
in
the
F.
text.

[\[3277.\]](#)

passioun,
suffering,
trouble;
F.
poine
pain.

[\[3284.\]](#)

but
in
happe,
only
in
chance,
i.
e.
a
matter
of
chance.

[\[3292.\]](#)

a
rage,
as
in
Th.;
G.
arrage.
Cf.
l.
3400.

[\[3303.\]](#)

leve,
believe;
for
the
F.
text
has
croit.

[\[3326.\]](#)

in
the
peine,
under
torture;
see
Kn.
Ta.
A
1133.

[\[3337.\]](#)

chevisaunce,
resource,
remedy.
Both
G.
and
Th.,
and
all
old
editions,

have
cherisaunce,
explained
by
Speght
to
mean
'comfort,'
though
the
word
is
fictitious.
Hence
Kersey,
by
a
misprint,
gives
'*cherisaunei*,
comfort';
which
Chatterton
adopted.

[\[3346.\]](#)

The
F.
text
has
'Amis
ot
non';
so
that
'Freend'
is
here
a
proper
name.

[\[3356.\]](#)

meygned,
maimed.
This

word
takes
numerous
forms
both
in
M.
E.
and
in
Anglo-
French.

[\[3462.\]](#)

at
good
mes,
at
a
favourable
time
(en
bon
point);
see
note
to
l.
1453.

[\[3501.\]](#)

‘And
Pity,
(coming)
with
her,
filled
the
Rosebud
with
gracious
favour.’
of
=
with.

[\[3508.\]](#)

Supply
word;
F.
La
parole
a
premiere
prise.

[\[3539.\]](#)

Cf.
'Regia,
crede
mihi,
res
est
succurrere
lapis';
Ovid,
Ex
Ponto,
Ep.
lib.
ii.
ix.
11.

[\[3548.\]](#)

This,
put
for
This
is;
as
in
Parl.
Foules,
411.

[\[3579.\]](#)

moneste,
short
for

amoneste,
i.
e.
admonish.

[\[3604.\]](#)

‘You
need
be
no
more
afraid.’
Here
Thynne
has
turned
thar
into
dare;
see
l.
3761,
and
note
to
l.
1089.

[\[3633.\]](#)

to
spanisshing,
to
its
(full)
expansion.
F.
text,
espanie,
expanded,
pp.
fem.
of
espanir,
which
Cotgrave
explains

by
'To
grow
or
spread,
as
a
blooming
rose.'

[\[3645,
6.\]](#)

vermayle,
ruddy,
lit.
vermilion.
abawed,
dismayed;
variant
of
abaved,
Book
Duch.
614;
cf.
l.
4041
below.

[\[3699.\]](#)

werreyeth,
makes
war
upon;
cf.
Knight
Ta.
A
2235,
6.
The
corrections
here
made
in
the

text
are
necessary
to
the
sense.

[\[3715.\]](#)

I.
e.
she
did
not
belong
to
a
religious
order.

[\[3718.\]](#)

attour;
better
atour;
F.
text
ator;
array,
dress.

[\[3740.\]](#)

chasteleyne,
mistress
of
a
castle;
F.
chastelaine.

[\[3751.\]](#)The
reading
is
easily
put
right,
by

help
of
the
French:—

‘Car
tant
cum
vous
plus
atendrez,
Tant
plus,
sachies,
de
tens
perdrez.’

[\[3774.\]](#)

Read
it
nil,
it
will
not;
F.
Qu’el
ne
soit
troble
(l.
3505).

[\[3811.\]](#)

The
F.
text
has
une
vielle
irese,
and
M.
Méon
explains
irese

by
angry,
or
full
of
ire.
Hence,
a
note
in
Bell
suggests
that
irish
here
means
'full
of
ire.'
But
I
think
M.
Méon
is
wrong;
for
the
O.
F.
for
'full
of
ire'
is
irous,
whence
M.
E.
irous;
and
M.
Michel
prints
Irese
with
a
capital

letter,
and
explains
it
by
'Irlandaise.'
Besides,
there
is
no
point
in
speaking
of
'an
old
angry
woman';
whereas
G.
de
Lorris
clearly
meant
something
disrespectful
in
speaking
of
'an
old
Irish-
woman.'
M.
Michel
explains,
in
a
note,
that
the
Irish
character
was
formerly
much
detested
in

France.
I
therefore
believe
that
Irish
has
here
its
usual
sense.

[\[3826.\]](#)

Where
Amyas
is,
is
of
no
consequence;
for
the
name
is
wrongly
given.
The
F.
text
has
'a
Estampes
ou
a
Miaus,'
i.
e.
at
Étampes
or
at
Meaux.
Neither
place
is
very
far

from
Paris.
Reynes
means
Rennes
in
Brittany;
see
note
to
Book
Duch.
255.

[\[3827.\]](#)

foot-
hoot,
foot-
hot,
immediately;
see
note
to
Cant.
Ta.
B
438.

[\[3832.\]](#)

reward,
regard;
as
in
Parl.
Foules,
426.

[\[3845.\]](#)

Insert
not,
because
the
F.
text
has

‘Si
ne
s’est
mie.’

[\[3855.\]](#)

We
should
probably
insert
him
after
hid.

[\[3856.\]](#)

took,
i.
e.
caught;
see
l.
3858.

[\[3880.\]](#)

Read
leye,
lay;
both
for
rime
and
sense.

[\[3882.\]](#)

loigne,
leash
for
a
hawk.
Cotgrave
gives:
‘*Longe,*
...
a

hawks
lune
or
leash.’
This
is
the
mod.
F.
longe,
a
tether,
quite
a
different
word
from
longe,
the
loin.
Longe,
a
tether,
was
sometimes
spelt
loigne
in
O.
F.
(see
Godefroy),
which
accounts
for
the
form
here
used.
It
answers
to
Low
Lat.
longia,
a
tether,
a

derivative
of
longus,
long.
Perhaps
lune
is
only
a
variant
of
the
same
word.
The
expression
'to
have
a
long
loigne'
means
'to
have
too
much
liberty.'

[\[3895.\]](#)

Read
trecherous,
i.
e.
treacherous
people,
for
the
sake
of
the
metre
and
the
rime.
Trechours
means
'traitors.'

[\[3907.\]](#)

Read
loude;
for
loude
and
stille
is
an
old
phrase;
see
Barbour's
Bruce,
iii.
745.
It
means,
'whether
loudly
or
silently,'
i.
e.
under
all
circumstances.

[\[3912.\]](#)

bled
is
myn
ye,
I
am
made
a
fool
of;
see
Cant.
Ta.
G
730.

[\[3917.\]](#)

Read
werreyed,
warred
against;
see
note
to
l.
3699.

[\[3928.\]](#)

I.
e.
'I
must
(have)
fresh
counsel.'

[\[3938.\]](#)

'And
come
to
watch
how
to
cause
me
shame.'

[\[3940-3.\]](#)The

F.
text
has:—

'Il
ne
me
sera
ja
peresce
Que
ne
face

une
forteresce
Qui
les
Roses
clorra
entor.?’

[\[3954.\]](#)

‘And
to
blind
him
with
their
imposture.’

[\[3962.\]](#)

Perhaps
read
he
durste.

[\[3987.\]](#)

purpryse,
enclosure;
F.
porprise,
fem.
Cotgrave
has
pourpris,
m.,
in
the
same
sense.
See
l.
4171.

[\[4021.\]](#)

Read
in

hy,
in
haste,
a
common
phrase;
see
l.
3591.

[\[4032.\]](#)

‘No
man,
by
taming
it,
can
make
a
sparrow-
hawk
of
a
buzzard.’
A
buzzard
was
useless
for
falconry,
but
a
sparrow-
hawk
was
excellent.
The
F.
text
gives
this
as
a
proverb.
Two
similar
proverbs

are
given
in
Cotgrave,
s.
v.
Esparvier.

[\[4034.\]](#)

musarde,
a
sluggish,
and
hence
a
useless
person;
see
l.
3256.

[\[4038.\]](#)

recreaundyse,
recreant
conduct;
F.
recreantise.

[\[4073.\]](#)

goth
afere,
goes
on
fire,
is
inflamed.

[\[4096.\]](#)

me
sometimes
occurs
in
M.
E.

as
a
shorter
form
of
men,
in
the
sense
of
'one';
but
it
is
better
to
read
men
at
once,
as
it
receives
the
accent.
If
written
'mē,'
it
might
easily
be
copied
as
'me.'

[\[4126.\]](#)

'Unless
Love
consent,
at
another
time.'

[\[4149.\]](#)

querroure,

a
quarrier,
stone-
cutter;
see
quarrieur
in
Cotgrave.

[\[4176.\]](#)

ginne,
war-
engine.
skaffaut,
scaffold;
a
wooden
shed
on
wheels,
to
protect
besiegers.
See
the
description
of
one,
called
'a
sow,'
employed
at
the
siege
of
Berwick
in
1319,
in
Barbour's
Bruce,
xvii.
597-600;
together
with
other

sundry
'scaffatis'
in
the
same,
l.
601.

[\[4191.\]](#)

Springoldes
(F.
perrieres,
from
Lat.
petrariae),
engines
for
casting-
stones;
spelt
spryngaldis
in
Barbour's
Bruce,
xvii.
247.
From
O.
F.
espringale,
a
catapult;
from
G.
springen,
to
spring.

[\[4195.\]](#)

kernels,
battlements;
F.
text,
creniaus.
Cf.
P.

Plowm.
C.
viii.
235;
B.
v.
597.

[\[4196.\]](#)

arblasters
(answering
to
Lat.
arcuballistra),
a
variant
form
of
arblasts
or
arbalests
(answering
to
Lat.
arcuballista),
huge
cross-
bows,
for
discharging
missiles.
See
Arbalest
in
the
New
E.
Dict.

[\[4229.\]](#)

for
stelingē,
i.
e.
to

prevent
stealing.

[\[4248.\]](#)

distoned,
made
different
in
tone,
out
of
tune.
Cotgrave
gives:
'*Destonner,*
to
change
or
alter
a
tune,
to
take
it
higher
or
lower.'

[\[4249.\]](#)

Controve,
compose
or
invent
tunes.
foule
fayle,
fail
miserably.

[\[4250.\]](#)

horn-
pypes,
pipes
made
of

horn;
but
the
F.
text
has
estives,
pipes
made
of
straw.
Cornewayle
is
doubtful;
some
take
it
to
mean
Cornwall;
but
it
was
more
probably
the
name
of
a
place
in
Brittany.
A
note
in
Méon's
edition
of
Le
Roman
de
la
Rose,
iii.
300,
suggests
'la
ville

de
Cornouaille,
aujourd'hui
Quimper-
Corentin,
qui
est
en
basse
Bretagne.'
The
F.
text
has
Cornoaille.

[\[4286.\]](#)

vekke,
an
old
woman;
as
in
l.
4495.
Cf.
Ital.
vecchia,
the
same;
but
it
is
difficult
to
see
how
we
came
by
the
Ital.
form.

[\[4291.\]](#)

Some

late
editions
read
expert,
which
is
clearly
right;
except
gives
no
sense.
Expt,
with
a
stroke
through
the
p,
may
have
been
misread
as
except.

[\[4300.\]](#)

F.
'Qu'el
scet
toute
la
vielle
dance';
see
Prol.
A
476.

[\[4322.\]](#)

The
old
reading
gives
no
sense;

the
corrected
reading
is
due
to
Dr.
Kaluza.
It
means
'I
weened
to
have
bought
it
very
knowingly';
F.
Ges
cuidoie
avoir
achetés,
I
weened
to
have
bought
them.
Ges
=
Ge
les,
i.
e.
les
biens,
the
property.
See
note
to
l.
4352.

[\[4333.\]](#)

For

also
perhaps
read
als,
or
so.

[\[4352.\]](#)

wend,
for
wende,
weened,
supposed;
F.
cuidoie.

[\[4372.\]](#)

For
wol
read
wal;
F.
'Qui
est
entre
les
murs
enclose.'

[\[4389.\]](#)

M.
Méon
here
quotes
a
Latin
proverb:—'Qui
plus
castigat,
plus
amore
ligat.'

[\[4432.\]](#)G.

de

Lorris
here
ended
his
portion
of
the
poem
(containing
4070
lines),
which
he
did
not
live
to
complete.
His
last
line
is:—

‘A
poi
que
ne
m’en
desespoir.’

When
Jean
de
Meun,
more
than
forty
years
later,
began
his
continuation,
he
caught
up
the
last
word,

commencing
thus:—
‘Desespoir,
las!
ge
non
ferai,
Jà
ne
m’en
desespererai.’

[\[4464.\]](#)

a-
slope,
on
the
slope,
i.
e.
insecure,
slippery.

[\[4472.\]](#)

Perhaps
stounde
should
be
wounde.
F.
‘S’ele
ne
me
fait
desdoloir.’
Stounde
arose
from
repeating
the
st
in
staunche.

[\[4499.\]](#)

enforced,
made
stronger,
i.
e.
increased.

[\[4510.\]](#)

Read
simpilly;
this
trisyllabic
form
is
Northern,
occurring
in
Barbour's
Bruce,
i.
331,
xvii.
134.
Cf.
l.
3861.

[\[4525.\]](#)

'Who
was
to
blame?'
Cf.
l.
4529.

[\[4532.\]](#)

for
to
lowe,
to
appraise;
hence,
to
be

valued
at.
F.
'De
la
value
d'une
pome.'
See
Allow
in
the
New
E.
Dict.

[\[4549.\]](#)

*The
develles
engins,
the
contrivances
of
the
devil.*

[\[4556.\]](#)

*yolden,
requited;
cf.
Somp.
Ta.
D
2177.*

[\[4559.\]](#)

'Ought
I
to
shew
him
ill-
will
for
it?'

[\[4568.\]](#)

‘And
lie
awake
when
I
ought
to
sleep.’

[\[4574.\]](#)

taken
atte
gree,
receive
with
favour.

[\[4617,
8.\]](#)

not,
know
not;
nist
(knew
not)
would
suit
better;
see
l.
4626.
eche,
eke
out,
assist.

[\[4634.\]](#)

I
insert
pyned,
punished;
F.
‘N’as

tu
mie
éu
mal
assés?’

[\[4646.\]](#)

‘Thou
didst
act
not
at
all
like
a
wise
man.’

[\[4668.\]](#)

‘See,
there’s
a
fine
knowledge.’
Noble
is
ironical,
as
in
4639.

[\[4681.\]](#)

with
myn
honde;
see
note
to
l.
2037
above.

[\[4689,
90.\]](#)

‘Si
sauras
tantost,
sans
science,
Et
congnoistras,
sans
congnoissanc

[\[4697-4700.\]](#)

To
him
who
flees
love,
its
nature
is
explicable;
to
you,
who
are
still
under
its
influence,
it
remains
a
riddle.

[\[4705.\]](#)

In
Tyrwhitt’s
Gloss.,
s.
v.
Fret,
he
well
remarks:—‘In
Rom.
Rose,
l.

4705,
And
through
the
fret
full,
read
A
trouthe
fret
full.’
In
fact,
the
F.
text
has:
‘C’est
loiautes
la
desloiaus.’
Fret
full
is
adorned
or
furnished,
so
as
to
be
full;
from
A.
S.
frætwian,
to
adorn;
cf.
fretted
full,
Leg.
of
Good
Women,
1117;
and
see

Mätzner.
Cf.
l.
7259.
On
the
whole,
I
do
not
think
it
is
an
error
for
*bret-
ful*,
i.
e.
brimful.

[\[4712.\]](#)

This
line
is
not
in
the
F.
text;
it
seems
to
mean—‘a
wave,
harmful
in
wearing
away
the
shore.’

[\[4713.\]](#)

Caribdis,
Charybdis,

the
whirlpool;
cf.
Horace,
Carm.
i.
27.
19.

[\[4720.\]](#)

Havoir,
property;
usually
spelt
avoir.

[\[4722.\]](#)

‘A
thirst
drowned
in
drunkenness’;
F.
‘C’est
la
soif
qui
tous
jors
est
ivre.’

[\[4728.\]](#)

dreihed,
sadness;
F.
‘tristor’;
cf.
G.
Traurigheit.

[\[4732.\]](#)

F.
‘De

pechies
pardon
entechies.’
without,
on
the
outside.

[\[4747.\]](#)

Pryme
temps,
spring-
time;
F.
‘Printems.’

[\[4751.\]](#)

a
slowe,
a
moth;
F.
taigne
(Lat.
tinea).
But
I
know
of
no
other
example.
Hence
were,
in
the
next
line,
must
mean
to
wear
away,
to
fret;
cf.

note
to
4712.

[\[4755.\]](#)

‘And
sweethearts
are
as
good
in
black
mourning
as
when
adorned
in
shining
robes.’
Cotgrave,
s.
v.
Amourette,
quotes
a
proverb:
‘Aussi
bien
sont
amourettes
Soubs
bureau,
que
soubs
brunettes;
Love
bides
in
cottages,
as
well
as
in
courts.’
A
burnet
was

a
cloth
of
a
superior
quality;
see
note
to
l.
226.

[\[4764.\]](#)

For
That
read
But,
answering
to
the
F.
Qui.
..
ne.

[\[4768.\]](#)

Genius
is
one
of
the
characters
in
a
later
part
of
the
F.
text,
l.
16497
(ed.
Méon).

[\[4790.\]](#)

avaunt,
forward;
F.
‘Ge
n’en
sai
pas
plus
que
devant.’

[\[4793.\]](#)

For
ever
read
er,
i.
e.
ere,
before;
for
the
rime.

[\[4796.\]](#)

can,
know.
parcuere,
by
heart;
F.
‘par
cuer.’

[\[4831.\]](#)

‘For
paramours
only
feign.’
But
the
original
has:

‘Mes
par
Amors
amer
ne
daignent,’
i.
e.
‘But
they
do
not
deign
to
love
like
true
lovers’;
unless
it
is
a
mere
exclamation,
‘I
swear
by
Love.’

[\[4859.\]](#)

‘To
save
the
progeny
(or
strain)
of
our
species’;
cf.
Cl.
Ta.
E
157.

[\[4875,
6.\]](#)

Not
in
the
original.
It
seems
to
mean—‘who
very
often
seek
after
destroyed
increase
(abortion)
and
the
play
of
love.’
Cf.
tenen,
to
harm.
But
no
other
instance
of
for-
tened
is
known,
nor
yet
of
crece
as
short
for
increes
(increase).
However,
the
verb
creesen,
to

increase,
is
used
by
Wyclif;
see
cresce
in
Stratmann,
ed.
Bradley.

[\[4882-4.\]](#)

Alluding
to
Cicero's
treatise
De
Senectute.

[\[4901.\]](#)

'And
considers
himself
satisfied
with
no
situation.'

[\[4904.\]](#)

Yalt
him,
yields
himself,
goes;
F.
'se
rent.'

[\[4910.\]](#)

I.
e.
to
remain

till
he
professes
himself,
his
year
of
probation
being
over.
So,
in
l.
4914,
leve
his
abit,
to
give
up
his
friar's
dress.

[\[4923.\]](#)

Conteyne,
contain
or
keep
himself;
F.
'le
tiegne.'

[\[4943.\]](#)

And
mo
seems
a
mistake
for
Demand,
i.
e.
'he
may

go
and
ask
them.’
F.
‘On
le
demant
as
anciens.’

[\[5014.\]](#)

This
sentence
is
incomplete;
the
translator
has
missed
the
line—‘Et
qu’ele
a
sa
vie
perdue.’
And
he
missed
it
thus.
He
began:
‘That,
but
[i.
e.
unless]
afor
hir,’
&c.,
and
was
going
to
introduce,

further
on,
'She
findeth
she
hath
lost
hir
lyf,'
or
something
of
that
kind.
But
by
the
time
he
came
to
'wade'
at
the
end
of
l.
5022,
where
this
line
should
have
come
in,
he
had
lost
the
thread
of
the
sentence,
and
so
left
it
out!

[\[5028.\]](#)

Who
list
have
Ioye;
F.
'Qui
. .
veut
joir.'

[\[5047.\]](#)

arn,
with
the
trilled
r,
is
dissyllabic;
see
l.
5484.

[\[5051.\]](#)

so,
clearly
an
error
for
sho,
Northern
form
of
she.

[\[5064.\]](#)

druery,
courtship;
but
here,
apparently,
improperly
used
in

the
sense
of
'mistress,'
answering
to
'amie'
in
the
F.
text.

[\[5080.\]](#)

ado,
short
for
at
do,
i.
e.
to
do;
at
=
to,
is
Northern.

[\[5085.\]](#)

Read
they;
F.
'Més
de
la
fole
Amor
se
gardent.'

[\[5107.\]](#)

Read
herberedest;
see
Lounsbury,

Studies
in
Chaucer,
ii.
14.
Pronounce
it
as
herb' redest.
F.
'hostelas,'
from
the
verb
hosteler.

[\[5123,
4.\]](#)

As
these
lines
are
not
in
the
original,
the
writer
may
have
taken
them
from
Chaucer's
Hous
of
Fame,
ll.
1257,
8.
The
converse
seems
to
me
unlikely;
however,

they
are
not
remarkable
for
originality.
Cf.
note
to
l.
5486.

[\[5124.\]](#)

recured,
recovered;
see
examples
in
Halliwell.

[\[5137.\]](#)

That
refers
to
love,
not
to
the
sermon;
and
hir
refers
to
Reason.

[\[5162.\]](#)

The
sense
is
doubtful;
perhaps—‘Then
must
I
needs,
if I

leave
it
(i.
e.
Love),
boldly
essay
to
live
always
in
hatred,
and
put
away
love
from
me,
and
be
a
sinful
wretch,
hated
by
all
who
love
that
fault.’
Ll.
5165,
6
are
both
deficient,
and
require
filling
up.

[\[5176.\]](#)

‘He
who
would
not
believe

you
would
be
a
fool.’
The
omission
of
the
relative
is
common;
it
appears
(as
qui)
in
the
F.
text.
The
line
is
ironical.
Cf.
ll.
5185-7.

[\[5186.\]](#)

‘When
that
thou
wilt
approve
of
nothing.’

[\[5191.\]](#)

‘But
I
know
not
whether
it
will
profit.’

[\[5223.\]](#)

I
supply
Ne
lak
(defect)
in
hem,
to
make
some
sense;
the
F.
text
does
not
help
here.
Half
the
line
is
lost;
the
rest
means—‘whom
they,
that
ought
to
be
true
and
perfect
in
love,
would
wish
to
prove.’

[\[5266.\]](#)

A
proverbial
phrase;

not
in
the
F.
text.

[\[5274.\]](#)

him
is
here
reflexive,
and
means
'himself.'

[\[5278,](#)
[9,](#)
[fered,](#)
[fired,](#)
[inflamed.\]](#)

depart,
part,
share.

[\[5285.\]](#)

Read
amitee;
F.
'amitié.'

[\[5286.\]](#)

Alluding
to
Cicero,
De
Amicitia:
capp.
xiii,
xvii.

[\[5292.\]](#)

The
sense

is;
one
friend
must
help
another
in
every
reasonable
request;
if
the
request
seem
unjust,
he
need
not
do
so,
except
in
two
cases,
viz.
when
his
friend's
life
is
in
danger,
or
his
honour
is
attacked:
'in
quibus
eorum
aut
caput
agatur
aut
fama.'
Read
in
cases

two;
F.
'en
deux
cas.'

[\[5330.\]](#)

bit
not,
abides
not,
at
any
time;
bit
=
bideth.

[\[5341.\]](#)

For
hir
read
the.

[\[5353.\]](#)

The
original
reading
would
be
It
hit,
i.
e.
it
hideth;
then
It
was
dropped,
and
hit
became
hidith.

[\[5384.\]](#)

gote,
goat;
but
the
F.
text
has
cers,
i.
e.
stag.
ramage,
wild.

[\[5443.\]](#)

Obscure.
The
F.
text
has:
'Et
que
por
seignors
ne
les
tiengnent'
Perhaps
it
means:
'They
perform
it
(their
will)
wholly;
see
l.
5447.

[\[5452.\]](#)

Here
chere
of

is
for
there
of,
with
the
common
mistake
of
c
for
t.

[\[5470.\]](#)

Of,
i.
e.
off,
off
from.

[\[5484.\]](#)

arn,
with
trilled
r,
is
dissyllabic;
as
in
l.
5047.

[\[5486.\]](#)

‘Friend
from
affection
(*affect*),
and
friend
in
appearance.’
Chaucer,
in
his

Balade
on
Fortune,
l.
34,
has
'Frend
of
effect
[i.
e.
in
reality],
and
frend
of
countenance.'
And
as
the
passage
is
not
in
the
French,
but
is
probably
borrowed
from
Chaucer,
we
see
that
effect
(not
affect)
is
the
right
reading
here;
see
l.
5549.

[\[5491.\]](#)

The
reading
of
Th.
and
G.
is
clearly
wrong.
The
F.
text
helps
but
little.
I
read
al
she,
i.
e.
all
that
she.

[\[5507.\]](#)

flaterye
is
very
inappropriate;
we
should
expect
iaperye,
i.
e.
mockery.
F.
text,
'a
vois
jolie.'

[\[5510.\]](#)

I.
e.
'Begone,
and
let
us
be
rid
of
you.'
See
Troilus,
iii.
861,
and
note.
(Probably
borrowed
from
Chaucer.)

[\[5513.\]](#)

From
Prov.
xvii.
17.

[\[5523-9.\]](#)

'This
appears
to
be
taken
from
Ecclus.
xxii.
26.'—Bell.
This
reference
is
to
the
Vulgate;
in
the
A.

V.,
it
is
Ecclus.
xxii.
22.
Compare
ll.
5521-2
with
the
preceding
verse.
With
l.
5534
cf.
Eccles.
vii.
28.

[\[5538.\]](#)

valoure,
value;
F.
text,
'valor.'
See
5556.

[\[5541.\]](#)

So
in
Shakespeare;
2
Hen.
IV.
v.
1.
34.
Michel
cites:
'Verus
amicus
omni

praestantior
auro.’

[\[5569.\]](#)

F.
text;
‘Que
vosist-
il
acheter
lores’;
&c.

[\[5585,
6.\]](#)

I
fill
up
the
lines
so
as
to
make
sense.
miches,
F.
‘miches.’
A
miche
is
a
loaf
of
fine
manchet
bread,
of
good
quality;
see
Cotgrave.
chiche
(l.
5588)

is
'niggardly.'

[\[5590.\]](#)

mauis,
(as
in
G.
and
Th.)
is
clearly
an
error
for
muwis,
or,
muis,
bushels.
The
F.
text
has
muis,
i.
e.
bushels
(from
Lat.
modius).
For
the
M.
E.
form
muwe
or
mue,
cf.
M.
E.
puwe
or
pue
(Lat.
podium).
The

A.
F.
form
my
occurs
in
the
Liber
Custumarum,
ed.
Riley,
i.
62.

[\[5598.\]](#)

that,
perhaps
‘that
gold’;
see
l.
5592.
‘And
though
that
(gold)
lie
beside
him
in
heaps.’
It
is
better
to
read
it.

[\[5600.\]](#)

Asseth,
a
sufficiency,
enough;
see
note
to

P.
Plowman,
C.
xx.
203;
and
the
note
to
Catholicon
Anglicum,
p.
13,
n.
6.

[\[5619.\]](#)

maysondewe,
hospital,
lit.
'house
of
God.'
See
Halliwell.

[\[5649.\]](#)

Pictagoras,
Pythagoras;
the
usual
form,
as
in
Book
Duch.
1167.
He
died
about
b.
c.
510.
He
was
a

Greek
philosopher,
who
taught
the
doctrine
of
the
transmigration
of
souls,
and
he
is
here
said
to
have
taught
the
principle
of
the
absorption
of
the
soul
into
the
supreme
divinity.
None
of
his
works
are
extant.
Hierocles
of
Alexandria,
in
the
fifth
century,
wrote
a
commentary
on

the
Golden
Verses,
which
professed
to
give
a
summary
of
the
views
of
Pythagoras.

[\[5661.\]](#)

From
Boethius,
de
Consolatione
Philosophiæ,
lib.
i.
pr.
5;
lib.
v.
pr.
1.
See
notes
to
the
Balade
of
Truth,
ll.
17,
19.

[\[5668.\]](#)

‘According
as
his
income
may

afford
him
means.'

[\[5673.\]](#)

ribaud,
here
used
in
the
sense
of
'a
labouring
man.'
In
the
F.
text
he
is
spoken
of
as
carrying
'sas
de
charbon,'
i.
e.
sacks
of
coal.

[\[5683.\]](#)

It
is
quite
possible
that
Shakespeare
caught
up
the
phrase
'who

would
fardels
bear,'
&c.,
from
this
line
in
a
black-
letter
edition
of
Chaucer.
His
next
line—'To
grunt
and
sweat
under
a
weary
life'—resembles
ll.
5675-6;
and
'The
undiscovered
country'
may
be
from
ll.
5658-5664.
And
see
note
to
l.
5541.
(But
it
is
proper
to
add
that

Shakespearian
scholars
in
general
do
not
accept
this
as
a
possibility.)

[\[5699.\]](#)

Read
'in
sich
a
were';
F.
'en
tel
guerre.'

[\[5700.\]](#)

Insert
'more';
F.
'Qu'il
art
tous
jors
de
plus
acquerre.'

[\[5702.\]](#)

yeten,
poured;
a
false
form;
correctly,
yoten,
pp.
of

yeten,
to
pour
(A.
S.
gēotan,
pp.
goten).

[\[5710.\]](#)

Seyne;
F.
'Saine';
the
river
Seine
(at
Paris).

[\[5739-5744.\]](#)

Not
in
the
F.
text,
but
inserted
as
a
translation
of
some
lines
by
Guiot
de
Provins,
beginning:
'Fisicien
sont
apelé
Sanz
fî
ne
sont-
il

pas
nommé.’
See
La
Bible
Guiot
de
Provins,
v.
2582,
in
Fabliaux
et
Contes,
édit.
de
Méon,
tom.
ii.
p.
390.
We
must
spell
the
words
fysyk
and
fysycien
as
here
written.
A
mild
joke
is
intended.
These
words
begin
with
fy,
which
(like
E.
fie!)
means
‘out

upon
it';
and
go
on
with
sy
(=
si),
which
means
'if,'
and
expresses
the
precariousness
of
trusting
to
doctors.
Cf.
Lounsbury,
Studies
in
Chaucer,
ii.
222.

[\[5749.\]](#)

'Because
people
do
not
live
in
a
holy
manner.'
This
is
ironical.
The
word
'Her'
refers
to
'tho

that
prechen,'
i.
e.
the
clergy;
F.
'devins.'
But
the
F.
text
has—'*Cil*
[i.
e.
the
preachers]
ne
vivent
pas
loiaument.'
See
ll.
5750-1.

[\[5759.\]](#)

Proverbial.
F.
'Deceus
est
tex
decevierres.'
See
Reves
Ta.
A
4321;
P.
Plowman,
C.
xxi.
166,
and
the
note.

[\[5799.\]](#)

yeve,
gave,
i.
e.
were
to
give;
past
pl.
subjunctive.

[\[5810.\]](#)

This
answers
to
l.
5170
of
the
original;
after
which
there
is
a
gap
of
some
6000
lines,
which
are
entirely
lost
in
the
translation.
L.
5811
answers
to
l.
10717
of
the

F.
text.
The
last
portion,
or
part
C,
of
the
E.
text
(ll.
5811-7698)
may
be
by
a
third
hand.
Part
C
is
considerably
better
than
Part
B,
and
approaches
very
much
nearer
to
Chaucer's
style;
indeed,
Dr.
Kaluza
accepts
it
as
genuine,
but
I
am
not
myself

(as
yet)
fully
convinced
upon
this
point.
See
further
in
the
Introduction.

[\[5811.\]](#)At
l.
10715
of
the
original,
we
have
the
lines:—

‘Ainsinc
Amors
a
eus
parole,
Qui
bien
reçurent
sa
parole.
Quant
il
ot
sa
raison
fenie,
*Conseilla
soi
la
baronnie.*’

Ll.
5811-2
of

the
E.
text
answer
to
the
two
last
of
these.

[\[5824.\]](#)

lyf
answers
to
F.
âme;
but
the
F.
text
has
arme,
a
weapon.

[\[5837.\]](#)

To-
moche-
yeving;
F.
'Trop-
Donner.'

[\[5855.](#)
[6.\]](#)

To,
i.
e.
against;
F.
'Contre.'
Fair-
Welcoming;
F.

‘Bel-
Acueil’;
called
Bialacoil
in
Fragment
B
of
the
translation.

[\[5857.\]](#)

*Wel-
Helinge,*
good
concealment;
F.
‘Bien-
Celer.’

[\[5894.\]](#)

tan,
taken;
common
in
the
Northern
dialect.
So,
perhaps,
in
l.
5900.

[\[5931.\]](#)

letting,
hindrance;
F.
‘puisse
empéeschier.’
He
cannot
prevent
another
from

having
what
he
has
himself
paid
for.

[\[5953.\]](#)

According
to
one
account,
Aphrodite
was
the
daughter
of
Cronos
and
Euonyme;
and
the
Romans
identified
Aphrodite
with
Venus,
and
Cronos
with
Saturnus.
The
wife
of
Cronos
was
Rhea.

[\[5962.\]](#)

Two
of
the
fathers
were
Mars

and
Anchises;
and
there
are
several
other
legends
about
the
loves
of
Venus.

[\[5966.\]](#)

pole,
pool;
F.
'la
palu
d'enfer.'

[\[5978.\]](#)

Here
sparth,
with
trilled
r,
appears
to
be
dissyllabic;
cf.
ll.
3962,
5047,
5484,
6025.
Or
supply
with
before
gisarme.

[\[5984.\]](#)

pulle,
pluck;
as
in
Prol.
A
652,
&c.

[\[5988.\]](#)

‘Unless
they
continue
to
increase
(F.
sourdent)
in
his
garner.’

[\[6002.\]](#)

chinchy,
niggardly.
For
grede
read
gnede,
i.
e.
stingy
(person);
A.
S.
gnēð.

[\[6006.\]](#)

beautee;
F.
‘volonte’;
read
leautee;
see
l.
5959.

[\[6009.\]](#)

For
wol
read
wolde;
F.
‘Tous
les
méisse.’

[\[6017.\]](#)

they;
i.
e.
a
number
of
barons;
see
l.
5812.

[\[6024.\]](#)

‘They
act
like
fools
who
are
outrageous,’
i.
e.
they
act
foolishly.
F.
‘Il
ne
feront
mie
que
sage’;
which
seems
to

mean
just
the
contrary.

[\[6025.\]](#)

forsworn,
with
trilled
r,
seems
to
be
trisyllabic;
see
note
to
l.
5978.
But
it
is
better
to
read
forsworen.

[\[6026.\]](#)

Ne
lette,
nor
cease.
Cf.
l.
5967.
But
read
let,
pp.
prevented.

[\[6027.\]](#)

piment
is
much

the
same
as
clarree;
in
fact,
in
l.
5967,
where
the
E.
has
clarree,
the
F.
text
has
piment.
Tyrwhitt
says,
s.
v.
clarre;
'wine
mixed
with
honey
and
spices,
and
afterwards
strained
till
it
is
clear.
It
is
otherwise
called
Piment,
as
appears
from
the
title
of

the
following
receipt,
in
the
*Medulla
Cirurgiae
Rolandi*,
MS.
Bodl.
761,
fol.
86:
Claretum
bonum,
sive
Pigmentum,
&c.,
shewing
that
piment
is
spiced
wine,
with
a
third
part
of
honey;
see
Piment
in
Halliwell.

[\[6033.\]](#)

vicaire,
deputy.
In
Méon's
edition,
the
F.
text
has:
'Ja
n'i

querés
autres
victaires’;
but
Kaluza
quotes
five
MSS.
that
read
vicaires.

[\[6037.\]](#)

Lat
ladies
worche,
let
ladies
deal.

[\[6044.\]](#)

‘Shall
there
never
remain
to
them’
(F.
demorra).

[\[6057.\]](#)

This,
a
common
contraction
for
This
is;
cf.
E.
’tis;
see
3548.

[\[6068.\]](#)

*King
of
harlots;*
F.
'*rois
des
ribaus.*'
The
sense
is
'king
of
rascals.'
There
is
a
note
on
the
subject
in
Méon's
edition.
It
quotes
Fauchet,
Origine
des
Dignités,
who
says
that
the
*roi
des
ribauds*
was
an
officer
of
the
king's
palace,
whose
duty
it

was
to
clear
out
of
it
the
men
of
bad
character
who
had
no
business
to
be
there.
M.
Méon
quotes
an
extract
from
an
order
of
the
household
of
king
Philippe,
a.
d.
1290:—*‘Le
Roy
des
Ribaus,*
vi.
d.
de
gages,
une
provende
de
xl.
s.
pour

robbe
pour
tout
l'an,
et
mengera
à
court
et
n'aura
point
de
livraison.'
It
further
appears
that
the
title
of
*Roi
des
ribaus*
was
often
jocularly
conferred
on
any
conspicuous
vagabond;
as
e.
g.
on
the
chief
of
a
gang
of
strolling
minstrels.
See
the
note
at
p.

369
of
Political
Songs,
ed.
T.
Wright,
where
it
is
shewn
that
the
ribaldi
were
usually
'the
lowest
class
of
retainers,
who
had
no
other
mode
of
living
than
following
the
courts
of
the
Barons,
and
who
were
employed
on
all
kinds
of
disgraceful
and
wicked
actions.'
The

word
harlot
had,
in
Middle
English,
a
similar
sense.

[\[6078.\]](#)

mister,
need,
use;
F.
'mestier.'

[\[6083.\]](#)

'Which
I
do
not
care
should
be
mentioned';
cf.
l.
6093,
which
means—'They
do
not
care
to
hear
such
tales.'

[\[6103.\]](#)

'If
I
say
anything
to

impair
(or
lessen)
their
fame.’

[\[6111.\]](#)

Let,
short
for
ledeth:
‘that
he
leads
his
life
secretly.’

[\[6120.\]](#)

‘Whilst
every
one
here
hears.’

[\[6146.\]](#)

to
hulstred
be,
to
be
concealed;
cf.
A.
S.
heolstor,
a
hiding-
place.

[\[6149.\]](#)

Remember
that
the

speaker
is
Fals-
Semblant,
who
often
speaks
ironically;
he
explains
that
he
has
nothing
to
do
with
truly
religious
people,
but
he
dotes
upon
hypocrites.
See
l.
6171.

[\[6169.\]](#)

lete,
let
alone,
abandon;
lette
gives
no
sense.

[\[6186.\]](#)

‘They
offer
the
world
an
argument.’

[\[6192.\]](#) ‘Cucullus

non
facit
monachum’;
a
proverb.

‘Non
tonsurā
facit
monachum,
nec
horrida
uestis,
Sed
uirtus
animi,
perpetuusque
rigor’;
&c.
Alex.
de
Neckam
(Michel).

[\[6198.\]](#)

cut,
for
cutteth,
cuts;
F.
trenche.
‘Whom
Guile
cuts
into
thirteen
branches.’
I.
e.
Guile
makes
thirteen
tonsured
men
at
once;

because
the
usual
number
in
a
convent
was
thirteen,
viz.
a
prior
and
twelve
friars.

[\[6204.\]](#)

Gibbe,
Gib
(Gilbert);
a
common
name
for
a
tom-
cat.
Shak.
has
gib-
cat,
1
Hen.
IV.
i.
2.
83.
The
F.
text
has
Tibers,
whence
E.
Tibert,
Tybalt.

[\[6205.\]](#)

A
blank
line
in
G.;
Th.
has—‘That
awayteth
mice
and
rattes
to
killen,’
which
will
not
rime,
and
is
spurious.
I
supply
a
line
which,
at
any
rate,
rimes;
went
his
wyle
means
‘turns
aside
his
wiliness.’
F.
text—‘Ne
tent
qu’a
soris
et
a
ras.’

[\[6220.\]](#)

aresoneth,
addresses
him,
talks
to
him.

[\[6223.\]](#)

what,
devel;
i.
e.
what
the
devil.

[\[6247.\]](#)

The
legend
of
St.
Ursula
and
the
eleven
thousand
virgins,
who
were
martyred
by
the
Huns
at
Cologne
in
the
middle
of
the
fifth
century,
is
mentioned

by
Alban
Butler
under
the
date
of
Oct.
21,
and
is
told
in
the
Legenda
Aurea.
The
ciergis
(in
l.
6248)
are
wax-
candles.

[\[6256.\]](#)

Read
mak'th,
and
(in
6255)
the
god-
e.

[\[6260.\]](#)

wolf;
F.
Sire
Isangrin;
such
is
the
name
given
to

the
wolf
in
the
Roman
de
Renard.

[\[6264.\]](#)

wery,
worry.
Thynne
has
wirry.
In
P.
Plowman,
C.
x.
226,
we
find
the
pl.
wyryeth,
with
the
various
readings
wirieth,
werien,
werrieth,
wery.
See
wur?en
in
Stratmann.

[\[6267.\]](#)

treget,
trickery;
cf.
Frank.
Ta.
F

1141,
1143.

[\[6279.\]](#)

trepeget,
a
machine
for
casting
stones;
see
trepeget
in
Halli-
well,
and
my
note
to
P.
Plowman,
A.
xii.
91.
A
mangonel
is
a
similar
machine.

[\[6280.\]](#)

pensel,
banner;
cf.
P.
Plowm.
C.
xix.
189.
Short
for
penoncel.

[\[6290.\]](#)

stuffen,
furnish
the
wall
with
defenders.

[\[6305.\]](#)

my
lemman,
my
sweetheart
(Abstinence),
see
l.
6341.

[\[6317-8.\]](#)

Kaluza
supplies
the
words
within
square
brackets;
G.
has
only
'But
so
sligh
is
the
aperceuyng,'
followed
by
a
blank
line,
in
place
of
which
Th.
has
the

spurious
line—‘That
al
to
late
cometh
knowyng.’
F.
text;
‘Mès
tant
est
fort
la
decevançe
Que
trop
est
grief
l’apercevançe.’

[\[6332.\]](#)

‘I
am
a
man
of
every
trade.’

[\[6337.\]](#)

Sir
Robert
was
a
knight’s
name;
Robin,
that
of
a
common
man,
as
Robin
Hood.

[\[6338.\]](#)

Menour.
The
Friars
Minors
were
the
Franciscan,
or
Grey
Friars;
the
Jacobins
were
the
Dominicans,
or
Black
Friars.

[\[6339.\]](#)

loteby,
wench;
see
P.
Plowman,
B.
iii.
150,
and
note.

[\[6341.\]](#)

Elsewhere
called
'Streyned-
Abstinence,'
as
in
ll.
7325,
7366;
F.
'Astenance-
Contrainte,'

i.
e.
Compulsory-
Abstinence.

[\[6345.\]](#)

I.
e.
'Sometimes
I
wear
women's
clothes.'

[\[6352.\]](#)

'Trying
all
the
religious
orders.'

[\[6354.\]](#)

All
the
copies
wrongly
have
bete
or
beate
for
lete,
i.
e.
leave.
Some
fancy
the
text
is
wrong,
because
Méon's
edition
has

‘G’en
pren
le
grain
et
laiz
la
paille.’
But
(says
Kaluza)
three
MSS.
have—‘Je
les
le
grain
et
pren
la
paille’;
which
better
suits
the
context.

[\[6355.\]](#)

*To
blynde,*
to
hoodwink;
F.
‘avugler.’
For
blynde,
G.
and
Th.
actually
have
Ioly!
I
supply
ther,
i.
e.

where;
for
sense
and
metre.

[\[6359.\]](#)

bere
me,
behave;
were
me,
defend
myself.
The
F.
text
varies.

[\[6365.\]](#)

lette,
hinder.
The
friars
had
power
of
absolution,
independently
of
the
bishop;
and
it
was
a
bitter
grievance.

[\[6374.\]](#)

tregetry,
a
piece
of
trickery;

see
l.
6267.

[\[6379.\]](#)

‘Through
their
folly,
whether
man
or
woman.’

[\[6385.\]](#)

I.
e.
at
Easter;
see
Pers.
Tale,
I
1027.
See
l.
6435.

[\[6390.\]](#)

Note
that
the
penitent
is
here
supposed
to
address
his
own
parish-
priest.
Thus
he
in
l.

6391
means
the
friar.

[\[6398.\]](#)

This
is
like
the
argument
in
the
Somn.
Ta.
D
2095.

[\[6418.\]](#)

I,
for
me,
would
be
better
grammar.
As
it
stands,
me
is
governed
by
pleyne,
and
I is
understood.
The
F.
text
has:
'*Si*
que
ge
m'en

aille
complaindre.’

[\[6423.\]](#)

That
is,
the
penitent
will
again
apply
to
the
friar.

[\[6424.\]](#)

‘Whose
name
is
not.’
This
means;
such
is
his
right
name,
but
he
does
not
answer
to
it;
see
l.
6428.

[\[6425.\]](#)

‘He
will
occupy
himself
for
me,’

i.
e.
will
take
my
part;
see
Chevise
in
the
New
E.
Dict.,
sect.
4
b.

[\[6434.\]](#)

‘Unless
you
admit
me
to
communion.’

[\[6449.\]](#)

may
never
have
might,
will
never
be
able.
If
the
priest
is
not
confessed
to,
he
will
not
understand
the

sins
of
his
flock.

[\[6452.\]](#)

this,
i.
e.
this
is;
see
notes
to
ll.
3548,
6057.

[\[6454.\]](#)

See
Prov.
xxvii.
23;
and
cf.
John,
x.
14.

[\[6464.\]](#)

‘I
care
not
a
bean
for
the
harm
they
can
do
me.’

[\[6469.\]](#)

‘Shall
lose,
by
the
force
of
the
blow.’
The
rime
is
a
bad
one.

[\[6491.\]](#)

Read
the
acqueyntance,
as
in
Th.;
F.
‘I’acointance.’

[\[6500.\]](#)

yeve
me
dyne,
give
me
something
to
dine
off.

[\[6532.\]](#)

Read
thrittethe,
i.
e.
thirtieth.
See
Prov.
xxx.

8,
9.

[\[6541,
2.\]](#)

Unnethē
that
he
nis,
it
is
hard
if
he
is
not;
i.
e.
he
probably
is.
micher,
a
petty
thief,
a
purloiner;
F.
'lierres.'
See
the
examples
of
mich
in
Halliwell.
For
goddis,
read
god
is;
F.
'ou
Diex
est
mentieres.'
See

Prov.
xxx.
9.

[\[6556.\]](#)

‘The
simple
text,
and
neglect
the
commentary.’

[\[6571.\]](#)

bilden
is
here
used
as
a
pt.
tense;
‘built.’
In
the
next
line,
read
leye,
lay,
lodged.
There
is
an
allusion
to
the
splendid
houses
built
by
the
friars.

[\[6584.\]](#)

Not
in
the
F.
text.

[\[6585.\]](#)

writ,
writeth.
Alluding
to
St.
Augustine's
work
De
Opere
Monachorum,
shewing
how
monks
ought
to
exercise
manual
labour.
His
arguments
are
here
made
to
suit
the
friars.

[\[6615.\]](#)

'De
Mendicantibus
validis;
Codex
Justin.
xi.
25.
Justinian,
whose
celebrated

code
(called
the
Pandects)
forms
the
basis
of
the
Civil
and
Canon
Law,
was
emperor
of
the
Eastern
Empire
in
527.’—Bell.

[\[6636.\]](#)

‘The
allusion
seems
to
be
to
Matt.
xxiii.
14.’—Bell.

[\[6645-52.\]](#)

Not
in
the
F.
text,
ed.
Méon;
but
found
in
some
MSS.

[\[6653.\]](#)

See
Matt.
xix.
21.

[\[6665.\]](#)

Alluding,
probably,
to
Eph.
iv.
28.

[\[6682.\]](#)

Alluding
to
Acts
xx.
33-35.

[\[6691.\]](#)

Alluding
to
St.
Augustine's
treatise
De
Opere
Monachorum
ad
Aurelium
episc.
Carthaginensem.
Of
course
he
does
not
mention
the
Templars,
&c.;
these

are
only
noticed
by
way
of
example.

[\[6693.\]](#)

templers;
'the
Knights
Templars
were
founded
in
1119
by
Hugh
de
Paganis.
Their
habit
was
a
white
garment
with
a
red
cross
on
the
breast.
See
Fuller,
Holy
Warre,
ii.
16,
v.
2.'—Bell.
The
Knights
Hospitallers
are
described

in
the
same
work,
ii.
4.
The
Knights
of
Malta
belonged
to
this
order.

[\[6694.\]](#)

chanouns
regulers,
Canons
living
under
a
certain
rule;
see
the
Chan.
Yemannes
Tale.

[\[6695.\]](#)

'The
White
Monks
were
Cistercians,
a
reformed
order
of
Benedictines;
the
Black,
the
unreformed.'—Bell.

[\[6713.\]](#)

I
may
abey,
'I
may
suffer
for
it';
see
Cant.
Ta.
C
100.
The
F.
text
varies.

[\[6749.\]](#)

'In
the
rescue
of
our
law
(of
faith)';
i.
e.
of
Christianity.

[\[6763.\]](#)

William
of
Saint-
Amour,
a
doctor
of
the
Sorbonne,
and
a

canon
of
Beauvais,
about
a.
d.
1260,
wrote
a
book
against
the
friars,
entitled
De
Periculis
nouissimorum
Temporum.
He
was
answered
by
St.
Bonaventure
and
St.
Thomas
Aquinas,
his
book
was
condemned
by
Pope
Alexander
IV,
and
he
was
banished
from
France
(see
l.
6777).
See
the
note

in
Méon's
edition
of
Le
Roman.

[\[6782.\]](#)

*This
noble,
this
brave
man;
F.
'Le
vaillant
homme.'*

[\[6787.\]](#)

*ich
reneyed,
that
I
should
renounce.*

[\[6796.\]](#)

*papelardye,
hypocrisy;
see
note
to
l.
415.*

[\[6810.\]](#)

*garners;
i.
e.
their
garners
contain
things*

of
value.

[\[6811.\]](#)

Taylagiers
(not
in
F.
text),
tax-
gatherers.
Cf.
tailage,
tax,
tribute;
P.
Plowm.
C.
xxii.
37.

[\[6814.\]](#)

‘The
poor
people
must
bow
down
to
them.’

[\[6819.\]](#)

wryen
himself,
cover
himself,
clothe
himself.

[\[6820.\]](#)

pulle,
strip
them,
skin

them.
A
butcher
scalds
a
hog
to
make
the
hair
come
off
more
easily
(Bell).

[\[6824.\]](#)

‘And
beguile
both
deceived
men
and
deceivers.’

[\[6831.\]](#)

entremees.
Cotgrave
has:
‘*Entremets,*
certain
choice
dishes
served
in
between
the
courses
at
a
feast.’

[\[6834.\]](#)

‘For,
when

the
great
bag
(of
treasure)
is
empty,
it
comes
right
again
(i.
e.
is
filled
again)
by
my
tricks.'

[\[6838.\]](#)

Quoted
in
the
Freres
Tale,
D
1451.

[\[6861.\]](#)

Bigyns,
Beguines;
these
were
members
of
certain
lay
sisterhoods
in
the
Low
Countries,
from
the
twelfth

century
onwards.

[\[6862.\]](#)

palasyns
(F.
dames
palasines),
ladies
connected
with
the
court.
Allied
to
F.
palais,
palace;
cf.
E.
palatine.

[\[6875.\]](#)

Ayens
me,
in
comparison
with
me.

[\[6887-6922.\]](#)

See
Matt.
xxiii.
1-8.

[\[6911.\]](#)

burdens,
repeated
from
ll.
6902,
6907,
is

clearly
wrong.
Perhaps
read
borders;
F.
'philateres.'

[\[6912.\]](#)

hemmes,
borders
of
their
garments,
on
which
were
phylacteries.

[\[6948.\]](#)

our
alder
dede,
the
action
of
us
all.

[\[6952.\]](#)

parceners,
partners;
see
Partner
in
my
Etym.
Dict.

[\[6964.\]](#)

See
2
Cor.

vi.
10.

[\[6971.\]](#)

‘I
intermeddle
with
match-
makings.’
See
my
note
to
P.
Plowman,
C.
iii.
92
(B.
ii.
87);
and
cf.
Ch.
Prol.
A
212.

[\[6976.\]](#)

I.
e.
‘yet
it
is
no
real
business
of
mine.’

[\[7000.\]](#)

The
friars
did
not

seek
retirement,
like
the
monks.

[\[7016.\]](#)

ravisable
(F.
ravissables),
ravenous,
ravening;
Matt.
vii.
15.

[\[7017.\]](#)

Imitated
from
Matt.
xxiii.
15.

[\[7018.\]](#)

werreyen,
war;
F.
'avons
pris
guerre.'

[\[7022.\]](#)

bougerons,
sodomites;
see
Godefroy;
F.
'bogres.'
This
long
sentence
goes
on
to

l.
7058;
if
(7021)
is
answered
by
He
shal
(7050).

[\[7029.\]](#)

In
G.
and
Th.,
theſe
has
become
theſe,
by
confuſion
of
f
with
long
s;
hence
also
or
has
become
that.
But
the
F.
text
has—‘Ou
lerres
ou
ſimoniaus.’

[\[7038.\]](#)

But,
unless;
unless

the
sinners
bribe
the
friars.

[\[7043.\]](#)

caleweys,
sweet
pears
of
Cailloux
in
Burgundy.
See
my
note
to
P.
Plowman,
B.
xvi.
69.
pullaille,
poultry.

[\[7044.\]](#)

coninges,
conies,
rabbits;
F.
'connis.'

[\[7049.\]](#)

groine,
murmur;
see
note
to
Kn.
Ta.
A
2460.

[\[7050.\]](#)

loigne,
a
length,
long
piece;
see
l.
3882.

[\[7057.\]](#)

smerten,
smart
for;
F.
'sera
pugni.'

[\[7063.\]](#)

vounde
(so
in
G.
and
Th.),
if
a
genuine
word,
can
only
be
another
form
of
founde,
pp.
of
the
strong
verb
finden,
to
find.
I

suppose
'found
stone'
to
mean
good
building-
stone,
found
in
sufficient
quantities
in
the
neighbourhood
of
a
site
for
a
castle.
The
context
shews
that
it
here
means
stone
of
the
first
quality,
such
as
could
be
wrought
with
the
squire
(mason's
square)
and
to
any
required
scantilone

(scantling,
pattern).
The
general
sense
clearly
is,
that
the
friars
oppress
the
weak,
but
not
the
strong.
If
a
man
is
master
of
a
castle,
they
let
him
off
easily,
even
if
the
castle
be
not
built
of
freestone
of
the
first
quality,
wrought
by
first-
rate
workmen.

(Or
read
founded.)

[\[7071.\]](#)

sleightes,
missiles.
The
translator
could
think
of
no
better
word,
because
the
context
is
jocular.
If
the
lord
of
the
castle
pelted
the
friars,
not
exactly
with
stones,
but
with
barrels
of
wine
and
other
acceptable
things,
then
the
friars
took

his
part.

[\[7076.\]](#)

equipolences,
equivocations.
The
next
line
suggests
that
he
should
refrain
from
coarse
and
downright
lies
(*lete*
=
let
alone).

[\[7089.\]](#)

‘And
if
it
had
not
been
for
the
good
keeping
(or
watchfulness)
of
the
University
of
Paris.’
Alluding
to
William
de

St.
Amour
and
his
friends;
see
ll.
6554,
6766.

[\[7092.\]](#)

See
the
footnote.
We
must
either
read
They
had
been
turmented
(as
I
give
it)
or
else
We
had
turmented
(as
in
Bell).
I
prefer
They,
because
it
is
a
closer
translation,
and
suits
better
with

Such
in
the
next
line.

[\[7093.\]](#)

I
insert
fals,
for
the
metre;
it
is
countenanced
by
traitours
in
l.
7087.
The
reference
is
to
the
supporters
of
the
book
mentioned
below.

[\[7102.\]](#)

The
book
here
spoken
of
really
emanated
from
the
friars,
but
was

too
audacious
to
succeed,
and
hence
Fals-
Semblant,
for
decency's
sake,
is
made
to
denounce
it.
We
may
note
how
the
keen
satire
of
Jean
de
Meun
contrives
to
bring
in
a
mention
of
this
work,
under
the
guise
of
a
violent
yet
half-
hearted
condemnation
of
it

by
a
representative
of
the
friars.

The
book
appeared
in
1255
(as
stated
in
the
text),
and
was
called
Euangelium
Eternum,
siue
Euangelium
Spiritus
Sancti.
It
was
compiled
by
some
Dominican
and
Franciscan
friars,
from
notes
made
by
an
abbot
named
Joachim,
and
from
the
visions
of

one
Cyril,
a
Carmelite.
It
is
thus
explained
in
Southey's
Book
of
the
Church,
chap.
xi.
'The
opinion
which
they
started
was
...
that
there
should
be
three
Dispensations,
one
from
each
Person.
That
of
the
Father
had
terminated
when
the
Law
was
abolished
by
the
Gospel;
...

the
uses
of
the
Gospel
were
obsolete;
and
in
its
place,
they
produced
a
book,
in
the
name
of
the
Holy
Ghost,
under
the
title
of
the
Eternal
Gospel.

...
In
this,
however,
they
went
too
far:
the
minds
of
men
were
not
yet
subdued
to
this.
The

Eternal
Gospel
was
condemned
by
the
church;
and
the
Mendicants
were
fain
to
content
themselves
with
disfiguring
the
religion
which
they
were
not
allowed
to
set
aside.'

[\[7108.\]](#)

'In
the
porch
before
the
cathedral
of
Notre
Dame,
at
Paris.'
A
school
was
for
some
time
held

in
this
porch;
and
books
could
be
bought
there,
or
near
it.
Any
one
could
there
buy
this
book,
'to
copy
it,
if
the
desire
took
him.'

[\[7113.\]](#)

This
is
a
quotation
from
the
Eternal
Gospel.
L.
7118
means:
'I
am
not
mocking
you
in
saying

this;
the
quotation
is
a
true
one.'

[\[7116.\]](#)

troubler,
dimmer;
F.
'plus
troble.'

[\[7152.\]](#)

This
shews
that
Fals-
Semblaunt
does
not
really
condemn
the
book;
he
only
says
it
is
best
to
suppress
it
for
the
present,
till
Antichrist
comes
to
strengthen
the
friars'

cause.
The
satire
is
of
the
keenest.
Note
that,
in
l.
7164,
Fals-
Semblaunt
shamelessly
calls
the
Eternal
Gospel
'*our*
book.'
See
also
ll.
7211-2.

[\[7173.\]](#)I
am
obliged
to
supply
two
lines
by
guess
here,
to
make
out
the
sense.
The
F.
text
has:—

‘Par
Pierre
voil
le
Pape
entendre,
Et
les
clers
seculiers
comprendre
Qui
la
loi
Iesu-
Crist
tendront,’
&c.

I.
e.
By
Peter
I
wish
you
to
understand
the
pope,
and
to
include
also
the
secular
clerks,
&c.
John
represents
the
friars
(l.
7185).

[\[7178.\]](#)

I.
e.

‘against
those
friars
who
maintain
all
(this
book),
and
falsely
teach
the
people;
and
John
betokens
those
(the
friars)
who
preach,
to
the
effect
that
there
is
no
law
so
suitable
as
that
Eternal
Gospel,
sent
by
the
Holy
Ghost
to
convert
such
as
have
gone
astray.’
The

notion
is,
that
the
teaching
of
John
(the
type
of
the
law
of
love,
as
expounded
by
the
friars)
is
to
supersede
the
teaching
of
Peter
(the
type
of
the
pope
and
other
obsolete
secular
teachers).
Such
was
the
'Eternal
Gospel';
no
wonder
that
the
Pope
condemned
it

as
being
too
advanced.

[\[7197-7204.\]](#)

Obscure;
and
not
fully
in
the
F.
text.

[\[7217.\]](#)

The
mother
of
Faux-
Semblaunt
was
Hypocrisy
(l.
6779).

[\[7227.\]](#)

‘But
he
who
dreads
my
brethren
more
than
Christ
subjects
himself
to
Christ’s
wrath.’

[\[7243.\]](#)

patren,

to
repeat
Pater-
nosters;
see
Plowm.
Crede,
6.

[\[7256.\]](#)

Beggars
is
here
used
as
a
proper
name,
answering
to
F.
Beguins.
The
Beguins,
members
of
certain
lay
brotherhoods
which
arose
in
the
Low
Countries
in
the
beginning
of
the
thirteenth
century,
were
also
called
Beguards
or

Begards,
which
in
E.
became
Beggars.
There
can
be
now
no
doubt
that
the
mod.
E.
beggar
is
the
same
word,
and
the
verb
to
beg
was
merely
evolved
from
it.
See
the
articles
on
Beg,
Beggar,
Beghard,
and
Beguine
in
the
New
E.
Dict.
All
these
names

were
derived
from
a
certain
Lambert
Bègue.
The
Béguins
were
condemned
at
the
council
of
Cologne
in
1261,
and
at
the
general
council
of
Vienne,
in
1311.
It
seems
probable
that
the
term
Beggars
(*Beguins*)
is
here
used
derisively;
the
people
really
described
seem
to
be
the
Franciscan

friars,
also
called
Gray
friars;
see
l.
7258.

[\[7259.\]](#)

fretted,
ornamented,
decked;
from
A.
S.
frætwian,
to
adorn;
cf.
l.
4705,
and
Leg.
of
Good
Women,
1117;
here
ironical.

tatarwagges,
ragged
shreds,
i.
e.
patches
coarsely
sewn
on.
See
tatter
in
my
Etym.
Dict.
The

ending
-*wagges*
is
allied
to
wag.

The
F.
text
has:
'Toutes
fretelées
de
crottes,'
which
means
all
bedaubed
with
dirt;
see
frestelé
in
Godefroy.
The
translation
freely
varies
from
the
original,
in
a
score
of
places.
See
next
line.

[\[7260.\]](#)

knopped,
knobbed.
dagges,
clouts,
patches.

A
more
usual
sense
of
dagge
is
a
strip
of
cloth;
see
dagge
in
Stratmann.

[\[7261.\]](#)

frouncen,
shew
wrinkles;
cf.
ll.
155,
3137.
The
comparison
to
a
quail-
pipe
seems
like
a
guess;
in
the
F.
text,
we
have
Hosiaus
froncis,
wrinkled
hose,
and
'large
boots

like
a
borce
à
caillier,[?]
said
(in
Méon)
to
mean
a
net
for
quails.
Any
way,
the
translation
is
sufficiently
inaccurate.

[\[7262.\]](#)

riveling,
shewing
wrinkles;
gype,
a
frock
or
cassock;
cf.
gipoun
in
Prol.
A
75.

[\[7265.\]](#)

Take,
betake,
offer.

[\[7282.\]](#)

Here

again,
Beggar
answers
to
F.
Beguin;
see
l.
7256.

[\[7283.\]](#)

papelard,
hypocrite;
see
l.
6796
and
note
to
l.
415.

[\[7288.\]](#)

casting,
vomit;
see
2
Pet.
ii.
22.

[\[7302.\]](#)

See
note
to
l.
6068.

[\[7316.\]](#)

‘Read
flayn
for
slayn;
F.

Tant
qu'il
soit
escorchiés.'—Kaluz.

[\[7325.\]](#)

Streyned,
constrained;
F.
'Contrainte-
Astenance.'

[\[7348.\]](#)

batels,
battalions,
squadrons;
see
Gloss.
to
Barbour's
Bruce.

[\[7363.\]](#)

in
tapinage,
in
secret.
Cotgrave
has:
'*Tapinois*,
en
tapinois,
Crooching,
lurking
...
also,
covertly,
secretly.'
Also:
'*Tapineux*,
lurking,
secret';
'*Tapi*,
hidden';
'*Tapir*,

to
hide;
se
tapir,
to
lurk.’

[\[7367.\]](#)

camelyne,
a
stuff
made
of
camel’s
hair,
or
resembling
it.

[\[7372.\]](#)

peire
of
bedis,
set
of
beads,
rosary;
see
Prol.
A
159.

[\[7374.\]](#)

bede,
might
bid;
pt.
s.
subjunctive.

[\[7388.\]](#)

I.
e.
they

often
kissed
each
other.

[\[7392.\]](#)

that
salowe
horse,
that
pale
horse;
Rev.
vi.
8.

[\[7403.\]](#)

burdoun,
staff;
F.
‘bordon’;
see
ll.
3401,
4092.

[\[7406.\]](#)

elengeness,
cheerlessness;
F.
‘soussi,’
i.
e.
souci,
care,
anxiety.
See
Wyf
of
B.
Ta.
D
1199.

[7408.]

saynt,
probably
'girt,'
i.
e.
with
a
girdle
on
him
like
that
of
a
Cordelier
(Franciscan).
The
F.
has
'qui
bien
se
ratorne,'
who
attires
himself
well.
(The
epithet
'saint'
is
weak.)
A
better
spelling
would
be
ceint,
but
no
other
example
of
the
word
occurs.

We
find,
however,
the
sb.
ceint,
a
girdle,
in
the
Prol.
A
329,
spelt
seint
in
MS.
Ln.,
and
seynt
in
MSS.
Cm.
and
Hl.
ie
vous
dy,
I
tell
you,
occurs
in
the
Somn.
Ta.
D
1832.

[\[7422.\]](#)

*Coupe-
Gorge*,
Cut-
throat;
F.
'Cope-
gorge.'

[\[7455.\]](#)

Joly
Robin,
Jolly
Robin,
a
character
in
a
rustic
dance;
see
Troil.
v.
1174,
and
note.

[\[7456.\]](#)

Jacobin,
a
Jacobin
or
Dominican
friar.
They
were
also
called
Black
Friars
and
Friars
Preachers
(as
in
l.
7458).
Their
black
robes
gave
them
a
melancholy
appearance.

[\[7459.\]](#)

‘They
would
but
wickedly
sustain
(the
fame
of)
their
order,
if
they
became
jolly
minstrels.’

[\[7461.\]](#)

Augustins,
Austin
Friars;
Cordileres,
Cordeliers,
Franciscan
Friars;
Carmes,
Carmelites,
or
White
Friars;
Sakked
Friars,
Friars
of
the
Sack.
The
orders
of
friars
were
generally
counted
as
four;
see

note
to
Prol.
A
210.
These
were
the
Dominican,
Austin,
Franciscan,
and
Carmelite
Friars,
all
of
whom
had
numerous
houses
in
England.
There
were
also
Crouched
Friars
and
Friars
de
Penitentia
or
de
Sacco.
The
last
had
houses
at
Cambridge,
Leicester,
Lincoln,
London,
Lynne,
Newcastle,
Norwich,
Oxford,
and

Worcester;
see
Godwin,
Archæologist's
Handbook,
p.
178.

[\[7467.\]](#)

'But
you
will
never,
in
any
argument,
see
that
a
good
result
can
be
concluded
from
the
mere
outward
appearance,
when
the
inward
substance
has
wholly
failed.'
Cf.
Hous
of
Fame,
265-6.

[\[7492.\]](#)

fisshen,
fish
for;

see
Somn.
Ta.
D
1820.
Cf.
Matt.
iv.
19.

[\[7520.\]](#)

We
are
here
referred
back
to
ll.
3815-3818,
where
Wicked-
Tongue
reports
evil
about
the
author
(here
called
the
'young
man')
and
Bialacoil
(here
called
Fair-
Welcoming).

[\[7534.\]](#)

'You
have
also
caused
the
man

to
be
chased.’

[\[7538.\]](#)

The
repetition
of
thought
(in
the
rime)
is
correct;
the
F.
text
repeats
pensee.

[\[7562.\]](#)

‘Meditate
there,
you
sluggard,
all
day.’

[\[7573.\]](#)

‘Take
it
not
amiss;
it
were
a
good
deed.’

[\[7578.\]](#)

F.
text—‘Vous
en
irez

où
puis
[pit]
d'enfer.'
And,
for
puis,
some
MSS.
have
cul;
a
fact
which
at
once
sets
aside
the
argument
in
Lounsbury's
Studies
in
Chaucer,
ii.
119.

[\[7581.\]](#)

'What?
you
are
anything
but
welcome.'

[\[7588.\]](#)

tregetours,
deceivers;
cf.
treget
above,
l.
6267.

[\[7605.\]](#)

bemes,
trumpets;
see
Ho.
Fame,
1240.

[\[7628.\]](#)

come,
coming;
see
cume
in
Stratmann.

[\[7633.\]](#)

‘You
would
necessarily
see
him
so
often.’

[\[7645.\]](#)

‘The
blame
(lit.
the
ill
will)
would
be
yours.’
For
the
use
of
maugre
as
a
sb.,
compare

l.
4399.

[\[7664.\]](#)

Iolyly,
especially;
a
curious
use;
F.
'bien.'

[\[7680,
1.\]](#)

'To
shrive
folk
that
are
of
the
highest
dignity,
as
long
as
the
world
lasts.'
So
in
the
F.
text.

[\[7682.\]](#)

I.
e.
the
Mendicant
friars
had
license
to
shrive

in
any
parish
whatever.

[\[7693.\]](#)

‘To
read
(i.
e.
give
lectures)
in
divinity’;
a
privilege
reserved
for
doctors
of
divinity.

[\[7694.\]](#)

Here
G.
merely
has
a
wrong
half-
line:—‘And
longe
haue
red’;
with
which
it
abruptly
ends,
the
rest
of
the
page
being
blank,

except
that
explicit
is
written,
lower
down,
on
the
same
page.
The
last
four
lines
in
the
F.
text
are:—

‘Se
vous
volés
ci
confessier,
Et
ce
pechié
sans
plus
lessier
Sans
faire
en
jamés
mencion,
Vous
auréz
m’asolucion.’

The
last
of
these
lines
is
l.

12564
in
Méon's
edition.
The
last
line
in
the
whole
poem
is
l.
22052;
leaving
9488
lines
untranslated,
in
addition
to
the
gap
of
5546
lines
of
the
F.
text
at
the
end
of
Fragment
B.
Thus
the
three
fragments
of
the
translation
make
up
less
than
a

third
of
the
original.

The
fact
that
Thynne
gives
the
last
six
lines
correctly
shews
that
his
print
was
not
made
from
the
Glasgow
MS.
Indeed,
it
frequently
preserves
words
which
that
MS.
omits.

[\[3.\]](#)Dr.
Koch
calls
attention
to
the
insertion
of
a
second
of,
in

most
of
the
MSS.,
before
sorwe.
Many
little
words
are
often
thus
wrongly
inserted
into
the
texts
of
nearly
all
the
Minor
Poems,
simply
because,
when
the
final
e
ceased
to
be
sounded,
the
scribes
regarded
some
lines
as
imperfect.
Here,
for
example,
if
sinne
be
regarded
as

monosyllabic,
a
word
seems
required
after
it;
but
when
we
know
that
Chaucer
regarded
it
as
a
dissyllabic
word,
we
at
once
see
that
MSS.
Gg.
and
Jo.
(which
omit
this
second
of)
are
quite
correct.
We
know
that
sinne
is
properly
a
dissyllabic
word
in
Chaucer,
because

he
rimes
it
with
the
infinitives
beginne
(Cant.
Ta.
C
941)
and
winne
(same,
D
1421),
and
never
with
such
monosyllables
as
kin
or
tin.
This
is
easily
tested
by
consulting
Mr.
Cromie's
very
useful
Rime-
index
to
the
Canterbury
Tales.
The
above
remark
is
important,
on
account

of
its
wide
application.
The
needless
insertions
of
little
words
in
many
of
the
15th-
century
MSS.
are
easily
detected.

[4.] Scan
the
line
by
reading—Glorious
virgin',
of
all-
e
flour-
es
flour.
Cf.
l.
49.

[6.] *Debonaire*,
gracious
lady;
used
as
a
sb.
Compare
the
original,

l.
11.

[\[8.\]](#)Answers

to
l.
6
of
the
original—‘Vaincu
m’a
mon
aversaire.’
Perhaps
Venquisht
is
here
the
right
form;
similarly,
in
the
Squieres
Tale,
F
342,
the
word
vanished
is
to
be
read
as
vanish’d,
with
the
accent
on
the
second
syllable,
and
elision
of
e.
See

Ten
Brink,
Chaucers
Sprache,
§
257.
Otherwise,
read
*Venquis-
shed*
m'hath;
cf.
mexcuse,
XVI.
37
(p.
397).

[\[11.\]](#) *Warne*,
reject,
refuse
to
hear.
So
in
P.
Plowman,
C.
xxiii.
12,
'whanne
men
hym
werneth'
means
'when
men
refuse
to
give
him
what
he
asks
for.'

[\[12.\]](#) *Free*,
liberal,

bounteous.
So
in
Shak.
Troilus,
iv.
5.
100—‘His
heart
and
hand
both
open
and
both
free.’
It
may
be
remarked,
once
for
all,
that
readers
frequently
entirely
misunderstand
passages
in
our
older
authors,
merely
because
they
forget
what
great
changes
may
take
place
in
the
sense
of
words

in
the
course
of
centuries.

[\[13.\]](#)*Largesse*,
i.
e.
the
personification
of
liberality;
'thou
bestowest
perfect
happiness.'

[\[14.\]](#)Cf.
original,
l.
15—'Quer
[for]
tu
es
de
salu
porte.'
Scan
by
reading—Háv'n
of
refút.
But
in
l.
33,
we
have
réfut.

[\[15.\]](#)*Theves*
seven,
seven
robbers,
viz.
the
seven

deadly
sins.
We
could
easily
guess
that
this
is
the
meaning,
but
it
is
needless;
for
the
original
has—‘Par
sept
larrons,
pechies
mortez,’
l.
17;
and
a
note
in
the
Sion
Coll.
MS.
has—‘i.
seven
dedly
synnes.’
The
theme
of
the
Seven
Deadly
Sins
is
one
of
the

commonest
in
our
old
authors;
it
is
treated
of
at
great
length
in
Chaucer's
Persones
Tale,
and
in
Piers
Plowman.

[\[16.\]](#)'Ere
my
ship
go
to
pieces';
this
graphic
touch
is
not
in
the
original.

[\[17.\]](#)*Yow,*
you.
In
addressing
a
superior,
it
was
customary
to
use
the

words
ye
and
you,
as
a
mark
of
respect;
but,
in
prayer,
the
words
thou
and
thee
were
usual.
Hence,
Chaucer
has
mixed
the
two
usages
in
a
very
remarkable
way,
and
alternates
them
suddenly.
Thus,
we
have
thee
in
l.
5,
thou
in
l.
6,
&c.,
but

yow
in
l.
17,
thy
in
l.
19,
you
in
l.
24;
and
so
on.
We
even
find
the
plural
verbs
helpen,
l.
104;
Beth,
l.
134;
and
ben.
l.
176.

[\[20.\]](#)*Accioun*,
action,
is
here
used
in
the
legal
sense;
'my
sin
and
confusion
have
brought
an

action
(i.
e.
plead)
against
me.’
It
is
too
close
a
copy
of
the
original,
l.
25—‘Contre
moy
font
une
accion.’

[\[21.\]I.](#)
e.
‘founded
upon
rigid
justice
and
a
sense
of
the
desperate
nature
of
my
condition.’
Cf.
‘Rayson
et
desperacion
Contre
moy
veulent
maintenir’;
orig.
l.

29.
Maintenir,
to
maintain
an
action,
is
a
legal
term.
So,
in
l.
22,
sustene
means
'sustain
the
plea.'

[\[24.\]](#) 'If
it
were
not
for
the
mercy
(to
be
obtained)
from
you.'

[\[25.\]](#) Literally—'There
is
no
doubt
that
thou
art
not
the
cause';
meaning,
'Without
doubt,
thou
art

the
cause.’
Misericorde
is
adopted
from
the
original.
According
to
the
usual
rule,
viz.
that
the
syllable
er
is
usually
slurred
over
in
Chaucer
when
a
vowel
follows,
the
word
is
to
be
read
as
mis’ricord-
e.
So
also
sov’reyn,
l.
69.

[27.] *Vouched*
sauf,
vouchsafed.
Tacorde,
to

accord;
cf.
talyghte,
tamende,
&c.
in
the
Cant.
Tales.

[29.]Cf.
'S'encore
fust
l'arc
encordé';
orig.
l.
47;
and
'l'arc
de
justice,'
l.
42.
The
French
expression
is
probably
borrowed
(as
suggested
in
Bell's
Chaucer)
from
Ps.
vii.
13—'arcum
suum
tetendit.'
Hence
the
phrase
*of
Iustice
and
of*

yre
refers
to
the
bowe.

[30.]*First,*
at
first,
before
the
Incarnation.

[36.]For
examples
of
the
use
of
great
assize,
or
last
assize,
to
signify
the
Last
Judgment,
see
the
New
E.
Dict.,
s.
v.
Assize.

[39.]Most
MSS.
read
here—‘That
but
thou
er
[*or*
or]
that

day
correcte
me';
this
cannot
be
right,
because
it
destroys
the
rime.
However,
the
Bedford
MS.,
instead
of
correcte
me,
has
Me
chastice;
and
in
MS.
C
me
chastyse
is
written
over
an
erasure
(doubtless
of
the
words
correcte
me).
Even
thus,
the
line
is
imperfect,
but
is

completed
by
help
of
the
Sion
MS.,
which
reads
me
weel
chastyce.

[\[40.\]](#)*Of*
verrey
right,
in
strict
justice;
not
quite
as
in
l.
21.

[\[41.\]](#)Rather
close
to
the
original—‘Fuiant
m’en
viens
a
ta
tente
Moy
mucier
pour
la
tormente
Qui
ou
monde
me
tempeste,’
&c.
Mucier

means
'to
hide,'
and
ou
means
'in
the,'
F.
au.

[\[45.\]](#)*Al*
have
I,
although
I
have.
So
in
l.
157.

[\[49.\]](#)*MS.*
Gg.
has
Gracyouse;
but
the
French
has
Glorieuse.

[\[50.\]](#)*Bitter;*
Fr.
text
'amere.'
The
allusion
is
to
the
name
Maria,
Gk.
Μαρία,
Μαριάμ,
the
same

as
Miriam,
which
is
explained
to
mean
'bitterness,'
as
being
connected
with
Marah,
i.
e.
bitterness;
see
Exod.
xv.
23
(Gesenius).
Scan
the
line
by
reading:
neith'r
in
érth-
ë
nór.

[55.]*But-*
if,
except,
unless
(common).

[56.]*Stink*
is
oddly
altered
to
sinke
in
some
editions.

[\[57.](#)
[58.\]](#)Closely
copied
from
the
French,
ll.
85-87.
But
the
rest
of
the
stanza
is
nearly
all
Chaucer's
own.
Cf.
Col.
ii.
14.

[\[67.\]](#)The
French
means,
literally—'For,
when
any
one
goes
out
of
his
way,
thou,
out
of
pity,
becomest
his
guide,
in
order
that
he
may

soon
regain
his
way.’

[70.]The
French
means—‘And
thou
bringest
him
back
into
the
right
road.’
This
Chaucer
turns
into—‘bringest
him
out
of
the
wrong
road’;
which
is
all
that
is
meant
by
*the
crooked
strete.*

[71.]In
the
ending
-eth
of
the
third
pers.
sing.
present,
the

e
is
commonly
suppressed.
Read
lov'th.
So
also
com'th
in
l.
99.

[73.]The
French
means—‘Calendars
are
illuminated,
and
other
books
are
confirmed
(or
authenticated),
when
thy
name
illuminates
them.’
Chaucer
has
‘illuminated
calendars,
in
this
world,
are
those
that
are
brightened
by
thy
name.’
‘An
allusion
to

the
custom
of
writing
the
high
festivals
of
the
Church
in
the
Calendar
with
red,
or
illuminated,
letters’;
note
in
Bell’s
Chaucer.
The
name
of
Mary
appears
several
times
in
old
calendars;
thus
the
Purification
of
Mary
is
on
Feb.
2;
the
Annunciation,
on
Mar.
25;
the
Visitation,

on
July
2;
the
Assumption,
on
Aug.
15;
the
Nativity,
on
Sept.
8;
the
Presentation,
on
Nov.
21;
the
Conception,
on
Dec.
8.
Our
books
of
Common
Prayer
retain
all
of
these
except
the
Assumption
and
the
Presentation.
Kalenderes
probably
has
four
syllables;
and
so
has
enlumined.
Otherwise,

read
Kálendér's
(Koch).

[\[76.\]](#)*Him*
thar,

i.
e.
it
needs
not
for
him
to
dread,
he
need
not
dread.

It
occurs
again
in
the
Cant.
Tales,
A
4320,
D
329,
336,
1365,
&c.

[\[80.\]](#)*Resigne*

goes
back
to
l.
112
of
the
original,
where
resiné
(=
resigne)
occurs.

[\[81.\]](#)Here
the
French
(l.
121)
has
douceur;
Koch
says
it
is
clear
that
Chaucer's
copy
had
douleur;
which
refers
to
the
*Mater
dolorosa*.

[\[86.\]](#)This
line
runs
badly
in
the
MSS.,
but
is
the
same
in
nearly
all.
Read
both'
hav-
e.
I
should
prefer
hav'
both-
e,

where
bothe
is
dissyllabic;
see
ll.
63,
122.
This
runs
more
evenly.
The
sense
of
ll.
84-6
seems
to
be—‘Let
not
the
foe
of
us
all
boast
that
he
has,
by
his
wiles
(*listes*),
unluckily
convicted
(of
guilt)
that
(soul)
which
ye
both,’
&c.

[88.]Slur
over
the

last
syllable
of
Continue,
and
accent
us.

[89.]The
French
text
refers
to
Exod.
iii.
2.
Cf.
The
Prioresses
Tale,
C.
T.
Group
B,
l.
1658.

[97.]Koch
points
out
that
per-
e
is
here
dissyllabic;
as
in
the
Compleint
to
His
Purse,
l.
11.
The
French
has

per,
l.
146.
Read—Noble
princesse,
&c.

[\[100.\]](#)*Melodye*
or
glee;
here
Koch
remarks
that
Chaucer
'evidently
mistook
tirelire
for
turelure.'
The
Fr.
tirelire
means
a
money-
box,
and
the
sense
of
l.
150
of
the
original
is—'We
have
no
other
place
in
which
to
secure
what
we
possess.'

See
l.
107
of
Chaucer's
translation
below.
But
Chaucer's
mistake
was
easily
made;
he
was
thinking,
not
of
the
mod.
Fr.
turelure
(which,
after
all,
does
not
mean
a
'melody,'
but
the
refrain
of
a
song,
like
the
Eng.
tooral
looral)
but
of
the
O.
F.
tirelire.
This

word
(as
Cotgrave
explains)
not
only
meant
'a
box
having
a
cleft
on
the
lid
for
mony
to
enter
it,'
but
'also
the
warble,
or
song
of
a
lark.'
Hence
Shakespeare
speaks
of
'the
lark,
that
*tirra-
lyra*
chants,'
Wint.
Tale,
iv.
3.
9.

[\[102.\]](#)Read
*N'advocat
noón.*

That
the
M.
E.
advocat
was
sometimes
accented
on
the
o,
is
proved
by
the
fact
that
it
was
sometimes
cut
down
to
vocat;
see
P.
Plowman,
B.
ii.
60;
C.
iii.
61.

[109.]Cf.
Luke,
i.
38—‘*Ecce
ancilla
Domini.*’

[110.]*Oure
bille,
&c.*,
i.
e.
‘to
bring

forward
(or
offer)
a
petition
on
our
behalf.’
For
the
old
expression
‘to
put
up
(or
forth)
a
bill,’
see
my
note
to
P.
Plowman,
C.
v.
45.
Compare
also
Compleynte
unto
Pite,
l.
44
(p.
273).

[\[113.\]](#)Read
tym-
e.
Tenquere,
for
to
enquere;
cf.
note
to

l.
27.
Cf.
the
French
d'enquerre,
l.
169.

[\[116.\]](#)*To*
werre;
F.
'pour
guerre,'
l.
173;
i.
e.
'by
way
of
attack.'
Us
may
be
taken
with
wroughte,
i.
e.
'wrought
for
us
such
a
wonder.'
Werre
is
not
a
verb;
the
verb
is
werreyen,
as
in
Squi.

Ta.

l.

10.

[\[119.\]](#)*Ther,*

where,

inasmuch

as.

‘We

had

no

salvation,

inasmuch

as

we

did

not

repent;

if

we

repent,

we

shall

receive

it.’

But

the

sentence

is

awkward.

Cf.

Mark

i.

4;

Matt.

vii.

7.

[\[122.\]](#)Pause

after

both-

e;

the

e

is

not

elided.

[\[125.\]](#)*Mene*,
mediator;
lit.
mean
(intermediate)
person.
So
in
P.
Plowman,
B.
vii.
196—‘And
Marie
his
moder
be
owre
mene
bitwene.’

[\[132.\]](#)Koch
thinks
that
the
false
reading
it
in
some
MSS.
arose
from
a
reading
hit
(=
hitteth)
as
a
translation
of
F.
fiert,
l.
196.
Anyway,
the

reading
is
seems
best.
Surely,
'his
reckoning
hits
so
hideous'
would
be
a
most
clumsy
expression.

[\[136.\]](#)*Of
pitee,*
for
pity;
the
usual
idiom.
Cf.
*of
al,*
XIII.
19
(p.
391).

[\[140.\]](#)*Vicaire,*
deputed
ruler;
not
in
the
original.
See
note
to
Parliament
of
Foules,
l.
379.

[141.] *Governeresse*;
copied
from
the
French
text,
l.
214.
This
rare
word
occurs,
as
the
last
word,
in
a
poem
beginning
'Mother
of
norture,
printed
in
the
Aldine
Edition
of
Chaucer's
Poems,
vi.
275.
Chaucer
himself
uses
it
again
in
the
Complaint
to
Pity,
l.
80
(p.
275).

[144.] Compare
the
expressions
*Regina
Celi,
Veni
coronaberis,*
'Heil
crowned
queene,'
and
the
like;
Polit.,
Religious,
and
Love
Poems,
ed.
Furnivall,
p.
147;
Hymns
to
the
Virgin,
ed.
Furnivall,
pp.
1,
4.
Suggested
by
Rev.
xii.
1.

[146.] Koch
notes
that
the
reading
depriued
arose
from
its
substitution
for

the
less
familiar
form
priued.

[\[150.\]](#)The
reference
is,
obviously,
to
Gen.
iii.
18;
but
thorns
here
mean
sins.
Cf.
'Des
espines
d'iniquite';
F.
text,
l.
224.

[\[158.\]](#)Copied
from
the
French,
l.
239—'Ou
tu
a
la
court
m'ajournes.'
It
means
'fix
a
day
for
me
to
appear

at
thy
court,
cite
me
to
thy
court.

[\[159.\]](#)Not
in
the
original.
Chaucer
was
thinking
of
the
courts
of
the
Common
Bench
and
King's
Bench,
as
mentioned,
for
example,
in
Wyclif's
Works,
ed.
Arnold,
iii.
215.

[\[161.\]](#)The
word
Xristus,
i.
e.
Christus,
is
written
Xpc
(with

a
mark
of
contraction)
in
MSS.
C.,
Gl.,
Gg.,
and
Xpūs
in
F.
Xpc
is
copied
from
the
French;
but
it
is
very
common,
being
the
usual
contracted
form
of
the
Gk.
Χριστός,
or,
in
capital
letters,
ΧΡΙCΤΟC,
obtained
by
taking
the
two
first
and
the
last
letters.

The
old
Greek
sigma
was
written
C;
as
above.
De
Deguileville
could
think
of
no
French
word
beginning
with
X;
so
he
substituted
for
it
the
Greek
chi,
which
resembled
it
in
form.

[\[163,](#)
[164.\]](#)These
lines
answer
to
ll.
243,
247
of
the
French;
'For
me
He

had
His
side
pierced;
for
me
His
blood
was
shed.’
Observe
that
the
word
Christus
has
no
verb
following
it;
it
is
practically
an
objective
case,
governed
by
thanke
in
l.
168.
‘I
thank
thee
because
of
Christ
and
for
what
He
has
done
for
me.’
In
l.

163,
the
word
suffre
is
understood
from
the
line
above,
and
need
not
be
repeated.
Unfortunately,
all
the
scribes
have
repeated
it,
to
the
ruin
of
the
metre;
for
the
line
then
contains
two
syllables
too
many.
However,
it
is
better
omitted.
Longius
is
trisyllabic,
and
herte
(as

in
the
next
line)
is
dissyllabic.
The
sense
is—‘to
suffer
His
passion
on
the
cross,
and
also
(to
suffer)
that
Longius
should
pierce
His
heart,
and
make,’
&c.
Pighte,
made,
are
in
the
subjunctive.
The
difficulty
really
resides
in
the
word
that
in
l.
161.
If
Chaucer
had

written
eek
instead
of
it,
the
whole
could
be
parsed.

Koch
reads
'*Dreygh*
eek'
for
'And
eek,'
in
l.
163,
where
'*Dreygh*'
means
'endured.'

But
I
do
not
think
Dreygh
could
be
used
in
this
connection,
with
the
word
that
following
it.

The
story
of
Longius

is
very
common;
hence
Chaucer
readily
introduced
an
allusion
to
it,
though
his
original
has
no
hint
of
it.
The
name
is
spelt
Longeus
in
Piers
Plowman,
C.
xxi.
82
(and
is
also
spelt
Longinus).
My
note
on
that
passage
says—‘This
story
is
from
the
Legenda
Aurea,
cap.

xlvii.
Longinus
was
a
blind
centurion,
who
pierced
the
side
of
Christ;
when
drops
of
the
Sacred
Blood
cured
his
infirmity.
The
day
of
St.
Longinus
is
Mar.
15;
see
Chambers,
Book
of
Days.
The
name
Longinus
is
most
likely
derived
from
λόγχη,
a
lance,
the
word
used

in
John
xix.
34;
and
the
legend
was
easily
developed
from
St.
John's
narrative.
The
name
Longinus
first
appears
in
the
Apocryphal
Gospel
of
Nicodemus.'
See
also
the
Chester
Plays,
ed.
Wright;
Cursor
Mundi,
p.
962;
Coventry
Mysteries,
ed.
Halliwell,
p.
334;
York
Mystery
Plays,
p.
368;
Lamentation

of
Mary
Magdalen,
st.
26;
&c.

[\[164.\]](#)*Herte*

is
the
true
M.
E.
genitive,
from
the
A.
S.
gen.
heortan.
Herte
blood
occurs
again
in
the
Pardoneres
Tale,
C
902.

[\[169-171.\]](#)Close

to
the
French,
ll.
253-5;
and
l.
174
is
close
to
l.
264
of
the
same.

Cf.
Heb.
xi.
19;
Jo.
i.
29;
Isaiah,
liii.
7.

[\[176.\]](#)This
line
can
best
be
scanned
by
taking
That
as
standing
alone,
in
the
first
foot.
See
note
to
Compl.
to
Pite,
l.
16.
Koch
suggests
that
our-
e
is
dissyllabic;
but
this
would
make
an
unpleasing

line;
'That
yé
|
ben
fróm
|
veng'áunce
|
ay
óu
| re
targe?.'

I
hope
this
was
not
intended;
'fróm
|
veng'áun
|
cē
áy
|
our'
would
be
better.

[\[177.\]](#)The
words
of
Zechariah
(xiii.
1)
are
usually
applied
to
the
blood
of
Christ,
as
in
Rev.

i.
5.
Chaucer
omits
ll.
266-7
of
the
French.

[\[180.\]](#)‘That
were
it
not
(for)
thy
tender
heart,
we
should
be
destroyed.’

[\[181.\]](#)Koch,
following
Gg,
reads—‘Now
lady
bright,
siththe
thou
canst
and
wilt.’
I
prefer
‘bright-
e,
sith’;
brighte
is
a
vocative.

[\[184.\]](#)*To
mercy
able,
fit*

to
obtain
mercy;
cf.
Cant.
Ta.
Prol.
167.

[\[1.\]](#)I
do
not
follow
Ten
Brink
in
putting
a
comma
after
so.
He
says:
'That
so
refers
to
the
verb
[*sought*]
and
not
to
yore
ago,
is
evident
from
l.
3.
Compare
the
somewhat
different
l.
93.'
I
hope

it
shews
no
disrespect
to
a
great
critic
if I
say
that
I
am
not
at
all
confident
that
the
above
criticism
is
correct;
l.
93
rather
tells
against
it.
Observe
the
reading
of
l.
117
in
MS.
Sh.
(in
the
footnotes,
p.
276).

[4.] *With-
oute
dethe,*
i.

e.
without
actually
dying.

Shal
not,
am
not
to.

[\[7.\]](#)*Doth*
me
dye,
makes
me
die.

[\[9.\]](#)*Ever*
in
oon,
continually,
constantly,
always
in
the
same
way;
cf.
Cant.
Tales,
E
602,
677,
F
417.

[\[11.\]](#)*Me*
awreke.
'The
e
of
me
is
elided';
Ten
Brink.
He

compares
also
Cant.
Ta.
Prol.
148;
(the
correct
reading
of
which
is,
probably—

‘But
sorē
weep
sche
if
oon
of
hem
were
deed’;
the
e
of
sche
being
slurred
over
before
i
in
if).
He
also
refers
to
the
Prioresses
Tale
(B
1660),
where
thalighte
=
thee

alighte;
and
to
the
Second
Nonnes
Tale
(G
32),
where
do
me
endyte
is
to
be
read
as
do
mendyte.
Cf.
note
to
A
B
C,
l.
8.

[14.]The
notion
of
Pity
being
'*buried*
in
a
heart'
is
awkward,
and
introduces
an
element
of
confusion.
If
Pity

could
have
been
buried
out
of
the
heart,
and
thus
separated
from
it,
the
whole
would
have
been
a
great
deal
clearer.
This
caution
is
worth
paying
heed
to;
for
it
will
really
be
found,
further
on,
that
the
language
becomes
confused
in
consequence
of
this
very
thing.

In
the
very
next
line,
for
example,
the
hearse
of
Pity
appears,
and
in
l.
19
the
corpse
of
Pity;
in
fact,
Pity
is
never
fairly
buried
out
of
sight
throughout
the
poem.

[\[15.\]](#)*Herse*,
hearse;
cf.
l.
36
below.
It
should
be
remembered
that
the
old
herse

was
a
very
different
thing
from
the
modern
hearse.
What
Chaucer
refers
to
is
what
we
should
now
call
'a
lying
in
state';
with
especial
reference
to
the
array
of
lighted
torches
which
illuminated
the
bier.
See
the
whole
of
Way's
note
in
Prompt.
Parvulorum,
pp.
236,
237,

part
of
which
is
quoted
in
my
Etym.
Dict.,
s.
v.
hearse.
The
word
hearse
(F.
herce)
originally
denoted
a
harrow;
next,
a
frame
with
spikes
for
holding
lights
in
a
church
service;
thirdly,
a
frame
for
lights
at
a
funeral
pageant
or
'lying
in
state';
fourthly,
the

funeral
pageant
itself;
fifthly,
a
frame
on
which
a
body
was
laid,
and
so
on.
'Chaucer,'
says
Way,
'appears
to
use
the
term
herse
to
denote
the
decorated
bier,
or
funeral
pageant,
and
not
exclusively
the
illumination,
which
was
a
part
thereof;
and,
towards
the
sixteenth
century,
it

had
such
a
general
signification
alone.'

In
ll.
36-42,
Chaucer
describes

a
company
of
persons
who
stood
round
about
the
hearse.

Cf.
Brand's
Popular
Antiquities,
ed.

Ellis,
ii.
236-7;
Eng.
Gilds,
ed.

Toulmin
Smith,
p.
176.

'The
hearse
was
usually
a
four-
square
frame
of
timber,
which

was
hung
with
black
cloth,
and
garnished
with
flags
and
scutcheons
and
lights';
Strutt,
Manners
and
Customs
of
the
English,
iii.
159.
See
the
whole
passage,
which
describes
the
funeral
of
Henry
VII.

[\[16.\]](#)In
most
MSS.,
Deed
stands
alone
in
the
first
foot.
In
which
case,
scan—Deed

|
as
stoon
|
whyl
that
|
the
swogh
|
me
laste.
Cf.
A
B
C,
l.
176,
and
the
note.
However,
two
MSS.
insert
a,
as
in
the
text.

[\[27.\]](#)Cf.
Deth
of
Blaunche,
l.
587—‘This
is
my
peyne
withoute
reed’;
Ten
Brink.
See
p.
297.

[\[33.\]](#)Ten
Brink
reads
ay
for
ever,
on
the
ground
that
ever
and
never,
when
followed
by
a
consonant,
are
dissyllabic
in
Chaucer.
But
see
Book
of
the
Duchesse,
l.
73
(p.
279).

[\[34.\]](#)*Hadde*,
dissyllabic;
it
occasionally
is
so;
mostly
when
it
is
used
by
itself,
as
here.

Cf.
Book
of
the
Duch.
l.
951
(p.
309).

[\[37.\]](#)‘Without
displaying
any
sorrow.’
He
now
practically
identifies
Pity
with
the
fair
one
in
whose
heart
it
was
said
(in
l.
14)
to
be
buried.
This
fair
one
was
attended
by
Bounty,
Beauty,
and
all
the
rest;
they

are
called
a
folk
in
l.
48.

[\[41.\]](#)Insert
and
after
Estaat
or
Estat,
for
this
word
has
no
final
-e
in
Chaucer;
see
Prol.
A
522;
Squi.
Tale,
F
26;
&c.

[\[44.\]](#)‘To
have
offered
to
Pity,
as
a
petition’;
see
note
to
A
B
C,
110.

[\[47.\]](#)‘I
kept
my
complaint
quiet,’
i.
e.
withheld
it;
see
l.
54.

[\[50.\]](#)MS.
Sh.
is
right.
The
scribe
of
the
original
of
MSS.
Tn.
Ff.
T.
left
out
I
and
these,
and
then
put
in
only;
then
another
scribe,
seeing
that
a
pronoun
was
wanted,
put
in

we,
as
shewn
by
MSS.
F.
B.
(Ten
Brink).
Here,
and
in
l.
52,
the
e
of
alle
is
either
very
lightly
sounded
after
the
cæsural
pause,
or
(more
likely)
is
dropped
altogether,
as
elsewhere.

[53.] *And*
been
assented,
and
(who)
are
all
agreed.

[54.] *Put*
up,
put

by
Cf.
'to
put
up
that
letter';
K.
Lear,
i.
2.
28:
&c.

[\[57.\]](#)He
here
addresses
his
fair
one's
Pity,
whom
he
personifies,
and
addresses
as
a
mistress.

By
comparison
of
this
passage
with
l.
92,
it
becomes
clear
that
Chaucer
took
his
notion
of
personifying

Pity
from
Statius,
who
personifies
Pietas
in
his
Thebaid,
xi.
457-496.
I
explained
this
at
length
in
a
letter
to
The
Academy,
Jan.
7,
1888,
p.
9.
In
the
present
line,
we
find
a
hint
of
the
original;
for
Statius
describes
Pietas
in
the
words
'*puḍibundaque*
longe
Ora

reducentem'
(l.
493),
which
expresses
her
humility;
whilst
the
reverence
due
to
her
is
expressed
by
reuerentia
(l.
467).

[\[59.\]](#)*Sheweth*

. . .
Your
servaunt,
Your
servant
sheweth.
Sheweth
is
the
word
used
in
petitions,
and
servant
commonly
means
'lover.'

[\[63.\]](#)Accented

rénoun,
as
in
the
Ho.
of
Fame,

1406.

Cf.

l.

86.

[\[64.\]](#)*Crueltee*,

Cruelty

here

corresponds

to

the

Fury

Tisiphone,

who

is

introduced

by

Statius

(*Theb.*

xi.

483)

to

suppress

the

peaceful

feelings

excited

by

Pietas,

who

had

been

created

by

Jupiter

to

control

the

passions

even

of

the

gods

(l.

465).

At

the

siege

of
Thebes,
Pietas
was
for
once
overruled
by
Tisiphone;
and
Chaucer
complains
here
that
she
is
again
being
controlled;
see
ll.
80,
89-91.
Very
similar
is
the
character
of
Daungere
or
Danger
(F.
Dangier)
in
the
Romaunt
of
the
Rose;
in
l.
3549
of
the
English
Version
(l.

3301
of
the
original),
we
find
Pity
saying—

‘Wherefore
I
pray
you,
Sir
Daungere,
For
to
mayntene
no
lenger
here
Such
cruel
werre
agayn
your
man.’

We
may
also
compare
Machault’s
poem
entitled
Le
Dit
du
Vergier,
where
we
find
such
lines
as—

‘Einssi
encontre
Cruauté

Deffent
l'amant
douce
Pité.'

[66.] *Under*
colour,
beneath
the
outward
appearance.

[67.] 'In
order
that
people
should
not
observe
her
tyranny.'

[70.] *Hight,*
is
(rightly)
naed.
The
final
-e,
though
required
by
grammar,
is
suppressed;
the
word
being
conformed
to
other
examples
of
the
third
person
singular
of

the
present
tense,
whilst
hight-
e
is
commonly
used
as
the
past
tense.
Pity's
right
name
is
here
said
to
be
'Beauty,
such
as
belongs
to
Favour.'
The
poet
is
really
thinking
of
his
mistress
rather
than
his
personified
Pity.
It
is
very
difficult
to
keep
up

the
allegory.

[\[71.\]](#) *Heritage*,
of
course,
stands
in
the
gen.
case?;
Ten
Brink.

[\[76.\]](#) *Wanten*,
are
lacking,
are
missing,
are
not
found
in,
fall
short.
'If
you,
Pity,
are
missing
from
Bounty
and
Beauty.'
There
are
several
similar
examples
of
this
use
of
want
in
Shakespeare;
e.
g.

‘there
wants
no
junkets
at
the
feast’;
Tam.
Shrew,
iii.
2.
250.

[78.]This
Bille,
or
Petition,
may
be
divided
into
three
sets
of
‘terns,’
or
groups
of
three
stanzas.
I
mark
this
by
inserting
a
paragraph-
mark
(¶)
at
the
beginning
of
each
tern.
They
are
marked

off
by
the
rimes;
the
first
tern
ends
with
seyne,
l.
77;
the
next
with
the
riming
word
peyne,
l.
98;
and
again
with
peyne,
l.
119.

[\[83.\]](#)*Perilous*
is
here
accented
on
the
i.

[\[87.\]](#)Ten
Brink
omits
wel,
with
most
of
the
MSS.;
but
the
e

in
wite
seems
to
be
suppressed,
as
in
Book
of
the
Duch.
112.
It
will
hardly
bear
a
strong
accent.
Mr.
Sweet
retains
wel,
as
I
do.

[\[91.\]](#)Pronounce
the
third
word
as
despeir'd.
'Compare
1
Kings
x.
24:
And
all
the
earth
sought
to
Solomon?;
Ten
Brink.

[92.] *Herenus*
has
not
hitherto
been
explained.
It
occurs
in
four
MSS.,
Tn.
F.
B.
Ff.;
a
fifth
(T.)
has
'heremus';
the
Longleat
MS.
has
'heremus'
or
'herenius';
Sh.
substitutes
'vertuose,'
and
MS.
Harl.
7578
has
'Vertoues';
but
it
is
highly
improbable
that
vertuose
is
original,
for
no
one

would
ever
have
altered
it
so
unintelligibly.
Ten
Brink
and
Mr.
Sweet
adopt
this
reading
vertuousë,
which
they
make
four
syllables,
as
being
a
vocative
case;
and
of
course
this
is
an
easy
way
of
evading
the
difficulty.
Dr.
Furnivall
once
suggested
hevenus,
which
I
presume
is
meant

for
'heaven's';
but
this
word
could
not
possibly
be
accented
as
hevénus.
The
strange
forms
which
proper
names
assume
in
Chaucer
are
notorious;
and
the
fact
is,
that
Herenus
is
a
mere
error
for
Herines
or
Herynes.
Herynes
(accented
on
y),
occurs
in
St.
4
of
Bk.
iv

of
Troilus
and
Criseide,
and
is
used
as
the
plural
of
Erinnys,
being
applied
to
the
three
Furies:—‘O
ye
Herynes,
nightes
doughtren
thre.’
Pity
may
be
said
to
be
the
queen
of
the
Furies,
in
the
sense
that
pity
(or
mercy)
can
alone
control
the
vindictiveness
of
vengeance.

Shakespeare
tells
us
that
mercy
'is
mightiest
in
the
mightiest,'
and
is
'above
this
sceptred
sway';
Merch.
Ven.
iv.
1.
188.

Chaucer
probably
found
this
name
precisely
where
he
found
his
personification
of
Pity,
viz.
in
Statius,
who
has
the
sing.
Erinnys
(Theb.
xi.
383),
and
the

pl.
Erinnyas
(345).
Cf.
Æneid,
ii.
337,
573.

In
a
poem
called
The
Remedy
of
Love,
in
Chaucer's
Works,
ed.
1561,
fol.
322,
back,
the
twelfth
stanza
begins
with—'Come
hither,
thou
Hermes,
and
ye
furies
all,'
&c.,
where
it
is
plain
that
'thou
Hermes'
is
a
substitution

for
'Herines.'

[\[95.\]](#)The
sense
is—'the
longer
I
love
and
dread
you,
the
more
I
do
so.'
If
we
read
ever
instead
of
ay,
then
the
e
in
the
must
be
suppressed.
'In
ever
lenger
the
moore,
never
the
moore,
never
the
lesse,
Chaucer
not
unfrequently
drops
the

e
in
the,
pronouncing
lengerth,
neverth’;
cf.
Clerkes
Tale,
E
687;
Man
of
Lawes
Tale,
B
982;
Ten
Brink.

[\[96.\]](#)Most
MSS.
read
so
sore,
giving
no
sense.
Ten
Brink
has—‘For
sooth
to
seyne,
I
bere
the
hevy
soore’;
following
MS.
Sh.
It
is
simpler
to
correct
so

to
the,
as
suggested
by
Harl.
7578,
which
has—‘For
soith
[*error*
for
sothly]
for
to
saye
I
bere
the
sore.’

[\[101.\]](#)*Set*,
short
for
setteth,
like
bit
for
biddeth,
Cant.
Tales,
Prol.
187,
&c.
Ten
Brink
quotes
from
the
Sompnoures
Tale
(D
1982)—‘With
which
the
devel
set
your

herte
a-
fyre,'
where
set
=
sets,
present
tense.

[\[105.\]](#)Ten
Brink
inserts
ne,
though
it
is
not
in
the
MSS.
His
note
is:
'*Ne*
is
a
necessary
complement
to
but
=
"only,"
as
but
properly
means
"except";
and
a
collation
of
the
best
MSS.
of
the
Cant.

Tales
shows
that
Chaucer
never
omitted
the
negative
in
this
case.
(The
same
observation
was
made
already
by
Prof.
Child
in
his
excellent
paper
on
the
language
of
Chaucer
and
Gower;
see
Ellis,
*Early
Eng.
Pronunciation*,
p.
374.)
*Me
ne*
forms
but
one
syllable,
pronounced
meen
[i.
e.

as
mod.
E.
main].
In
the
same
manner

I
ne
=

iin
[pron.
as
mod.

E.
een]
occurs,
Cant.
Tales,
Prol.
764
(from
MS.
Harl.
7334)—

“I
ne
saugh
this
yeer
so
mery
a
companye”;
and
in
the
Man
of
Lawes
Tale
(Group
B,
1139)—

“*I*

ne
seye
but
for
this
ende
this
sentence.”
Compare
Middle
High
German
in
(=
ich
ne),
e.
g.
in
kan
dir
nicht,
Walter
v.
d.
Vogelweide,
ed.
Lachmann,
101.
33.
In
early
French
and
Provençal
me,
te,
se,
&c.,
when
preceded
by
a
vowel,
often
became
m,
t,

s,
&c.;
in
Italian
we
have
cen
for
ce
ne,
&c.’
Cf.
They
n’
wer-
e
in
The
Former
Age,
l.
5;
and
Book
of
the
Duch.
244
(note).

[\[110.\]](#)See
Anelida,
182;
and
the
note.

[\[119.\]](#)Observe
that
this
last
line
is
a
repetition
of
l.
2.

[1.]The
opening
lines
of
this
poem
were
subsequently
copied
(in
1384)
by
Froissart,
in
his
Paradis
d'Amour—

'Je
sui
de
moi
en
grant
merveille
Comment
je
vifs,
quant
tant
je
veille,
Et
on
ne
porrait
en
veillant
Trouver
de
moi
plus
travaillant:
Car
bien
sacies
que

pour
veiller
Me
viennent
souvent
travailler
Pensees
et
melancolies,
etc.
Furnivall;
Trial
Forewords,
p.
51.

Chaucer
frequently
makes
words
like
have
(l.
1),
live
(l.
2),
especially
in
the
present
indicative,
mere
monosyllables.
As
examples
of
the
fully
sounded
final
e,
we
may
notice
the
dative
light-
e

(1.
1),
the
dative
(or
adverbial)
night-
e
(1.
2),
the
infinitive
slep-
e
(3),
the
adverb
ylich-
e
(9),
the
dative
mind-
e
(15),
&c.
On
the
other
hand,
hav-
e
is
dissyllabic
in
l.
24.
The
e
is
elided
before
a
following
vowel
in
defaute
(5),

trouthe
(6),
falle
(13),
wite
(16),
&c.
We
may
also
notice
that
com'th
is
a
monosyllable
(7),
whereas
trewely
(33)
has
three
syllables,
though
in
l.
35
it
makes
but
two.
It
is
clear
that
Chaucer
chose
to
make
some
words
of
variable
length;
and
he
does
this

to
a
much
greater
extent
in
the
present
poem
and
in
the
House
of
Fame
than
in
more
finished
productions,
such
as
the
Canterbury
Tales.
But
it
must
be
observed,
on
the
other
hand,
that
the
number
of
these
variable
words
is
limited;
in
a
far
larger
number

of
words,
the
number
of
syllables
never
varies
at
all,
except
by
regular
elision
before
a
vowel.

[\[14.\]](#)The
reading
For
sorwful
ymaginacioun
(in
F.,
Tn.,
Th.)
cannot
be
right.
Lange
proposes
to
omit
For,
which
hardly
helps
us.
It
is
clearly
sorwful
that
is
wrong.
I
propose

to
replace
it
by
sory.
Koch
remarks
that
sorwful
has
only
two
syllables
(l.
85);
but
the
line
only
admits
of
one,
or
of
one
and
a
very
light
syllable.

[\[15.\]](#)Observe
how
frequently,
in
this
poem
and
in
the
House
of
Fame,
Chaucer
concludes
a
sentence
with

the
former
of
two
lines
of
a
couplet.
Other
examples
occur
at
ll.
29,
43,
51,
59,
67,
75,
79,
87,
89;
i.
e.
at
least
ten
times
in
the
course
of
the
first
hundred
lines.
The
same
arrangement
occasionally
occurs
in
the
existing
translation
of
the
Romaunt

of
the
Rose,
but
with
such
less
frequency
as,
in
itself,
to
form
a
presumption
against
Chaucer's
having
written
the
whole
of
it.

Similar
examples
in
Milton,
though
he
was
an
admirer
of
Chaucer,
are
remarkably
rare;
compare,
however,
Comus,
97,
101,
127,
133,
137.
The
metrical

effect
of
this
pause
is
very
good.

[\[23.\]](#)The
texts
read
this.
Ten
Brink
suggests
thus
(Ch.
Sprache,
§
320);
which
I
adopt.

[\[31.\]](#)*What*
me
is,
what
is
the
matter
with
me.
Me
is
here
in
the
dative
case.
This
throws
some
light
on
the
common
use

of
me
in
Shakespeare
in
such
cases
as
'Heat
me
these
irons
hot,'
K.
John,
iv.
1.
1;
&c.

[\[31-96.\]](#)These
lines
are
omitted
in
the
Tanner
MS.
346;
also
in
MS.
Bodley
638
(which
even
omits
ll.
24-30).
In
the
Fairfax
MS.
they
are
added
in
a

much
later
hand.
Consequently,
Thynne's
edition
is
here
our
only
satisfactory
authority;
though
the
late
copy
in
the
Fairfax
MS.
is
worth
consulting.

[\[32.\]](#)*Aske*,
may
ask;
subjunctive
mood.

[\[33.\]](#)*Trewely*
is
here
three
syllables,
which
is
the
normal
form;
cf.
Prologue,
761;
Kn.
Ta.
A
1267.
In

l.
35,
the
second
e
is
hardly
sounded.

[36.] We
must
here
read
'hold-
e,'
without
elision
of
final
e,
which
is
preserved
by
the
cæsura.

[37.] 'The
most
obvious
interpretation
of
these
lines
seems
to
be
that
they
contain
the
confession
of
a
hopeless
passion,
which
has

lasted
for
eight
years—a
confession
which
certainly
seems
to
come
more
appropriately
and
more
naturally
from
an
unmarried
than
a
married
man.
'For
eight
years,'—he
says—'I
have
loved,
and
loved
in
vain—and
yet
my
cure
is
never
the
nearer.
There
is
but
one
physician
that
can
heal
me—but

all
that
is
ended
and
done
with.
Let
us
pass
on
into
fresh
fields;
what
cannot
be
obtained
must
needs
be
left';
Ward,
Life
of
Chaucer,
p.
53.
Dr.
Furnivall
supposes
that
the
relentless
fair
one
was
the
one
to
whom
his
Complaint
unto
Pite
was
addressed;
and

chronology
would
require
that
Chaucer
fell
in
love
with
her
in
1361.
There
is
no
proof
that
Chaucer
was
married
before
1374,
though
he
may
have
been
married
not
long
after
his
first
passion
was
'done.'

[\[43.\]](#) 'It
is
good
to
regard
our
first
subject';
and
therefore
to

return
to
it.
This
first
subject
was
his
sleeplessness.

[\[45.\]](#)*Til*
now
late
follows
I
sat
upryght,
as
regards
construction.
The
reading
Now
of
late,
in
some
printed
editions,
is
no
better.

[\[48.\]](#)This
'Romance'
turns
out
to
have
been
a
copy
of
Ovid's
Metamorphoses,
a
book
of

which
Chaucer
was
so
fond
that
he
calls
it
his
'own
book';
Ho.
of
Fame,
712.
Probably
he
really
had
a
copy
of
his
own,
as
he
constantly
quotes
it.
Private
libraries
were
very
small
indeed.

[\[49.\]](#) *Dryve*
away,
pass
away;
the
usual
phrase.
Cf.
'And
dryuen
forth

the
longe
day’;
P.
Plowman,
B.
prol.
224.

[\[56.\]](#)‘As
long
as
men
should
love
the
law
of
nature,’
i.
e.
should
continue
to
be
swayed
by
the
natural
promptings
of
passion;
in
other
words,
for
ever.
Certainly,
Ovid’s
book
has
lasted
well.
In
l.
57,
such
thinges

means
'such
love-
stories.'

[\[62.\]](#) 'Alcyone,
or
Halcyone:
A
daughter
of
Æolus
and
Enarete
or
Ægiale.
She
was
married
to
Ceyx,
and
lived
so
happy
with
him,
that
they
were
presumptuous
enough
to
call
each
other
Zeus
and
Hera,
for
which
Zeus
metamorphosed
them
into
birds,
alkuōn
(a

king-
fisher)
and
kēūks
(a
greedy
sea-
bird,
Liddell
and
Scott;
a
kind
of
sea-
gull;
Apollod.
i.
7.
§
3,
&c.;
Hygin.
Fab.
65).
Hyginus
relates
that
Ceyx
perished
in
a
shipwreck,
that
Alcyone
for
grief
threw
herself
into
the
sea,
and
that
the
gods,
out
of

compassion,
changed
the
two
into
birds.
It
was
fabled
that,
during
the
seven
days
before,
and
as
many
after
the
shortest
day
of
the
year,
while
the
bird
alkuōn
was
breeding,
there
always
prevailed
calms
at
sea.
An
embellished
form
of
the
story
is
given
by
Ovid,
Met.

xi.
410,
&c.;
compare
Virgil,
Georg.
i.
399.'—Smith's
Dictionary.
Hence
the
expression
'halcyon
days';
see
Holland's
Pliny,
b.
x.
c.
32,
quoted
in
my
Etym.
Dict.
s.
v.
Halcyon.

M.
Sandras
asserts
that
the
history
of
Ceyx
and
Alcyone
is
borrowed
from
the
Dit
de
la
Fontaine

Amoureuse,
by
Machault,
whereas
it
is
evident
that
Chaucer
took
care
to
consult
his
favourite
Ovid,
though
he
also
copied
several
expressions
from
Machault's
poem.
Consult
Max
Lange,
as
well
as
Furnivall's
Trial
Forewords
to
Chaucer's
Minor
Poems,
p.
43.
Surely,
Chaucer
himself
may
be
permitted
to
know;

his
description
of
the
book,
viz.
in
ll.
57-59,
applies
to
Ovid,
rather
than
to
Machault's
Poems.
But
the
fact
is
that
we
have
further
evidence;
Chaucer
himself,
elsewhere,
plainly
names
Ovid
as
his
authority.
See
Cant.
Tales,
Group
B,
l.
53
(as
printed
in
vol.
v.),
where

he
says—

‘For
he
[Chaucer]
hath
told
of
lovenes
up
and
doun
Mo
than
Ovyde
made
of
mencioun
In
his
Epistelles,
that
been
ful
olde.
What
sholde
I
tellen
hem,
sin
they
ben
tolde?
In
youth
he
made
of
Ceys
and
Alcion;
&c.

It
is
true

that
Chaucer
here
mentions
Ovid's
Heroides
rather
than
the
Metamorphoses;
but
that
is
only
because
he
goes
on
to
speak
of
other
stories,
which
he
took
from
the
Heroides;
see
the
whole
context.
It
is
plain
that
he
wishes
us
to
know
that
he
took
the
present
story

chiefly
from
Ovid;
yet
there
are
some
expressions
which
he
owes
to
Machault,
as
will
be
shown
below.
It
is
worth
notice,
that
the
whole
story
is
also
in
Gower's
Confessio
Amantis,
bk.
iv.
(ed.
Pauli,
ii.
100);
where
it
is
plainly
copied
from
Ovid
throughout.

Ten

Brink
(Studien,
p.
10)
points
out
one
very
clear
indication
of
Chaucer's
having
consulted
Ovid.
In
l.
68,
he
uses
the
expression
*to
tellen
shortly,*
and
then
proceeds
to
allude
to
the
shipwreck
of
Ceyx,
which
is
told
in
Ovid
at
great
length
(Met.
xi.
472-572).
Of
this

shipwreck
Machault
says
never
a
word;
he
merely
says
that
Ceyx
died
in
the
sea.

There
is
a
chapter
De
Alcione
in
Vincent
of
Beauvais,
Speculum
Naturale,
bk.
xvi.
c.
26;
made
up
from
Ambrosius,
Aristotle,
Pliny
(bk.
10),
and
the
Liber
de
Natura
Rerum.

[66.] Instead
of
quoting
Ovid,
I
shall
quote
from
Golding's
translation
of
his
Metamorphoses,
as
being
more
interesting
to
the
English
reader.
(The
whole
story
is
also
told
by
Dryden,
whose
version
is
easily
accessible.)
As
the
tale
is
told
at
great
length,
I
quote
only
a
few
of

the
lines
that
most
closely
correspond
to
Chaucer.
Compare—

‘But
fully
bent
He
[*Ceyx*]
seemed
neither
for
to
leauē
the
iourney
which
he
ment
To
take
by
sea,
nor
yet
to
giue
Alcyone
leauē
as
tho
Companion
of
his
perlous
course
by
water
for
to
go

.
. .
. .
. .
When
toward
night
the
wallowing
waues
began
to
waxen
white,
And
eke
the
heady
eastern
wind
did
blow
with
greater
might
. .
. .
And
all
the
heauen
with
clouds
as
blacke
as
pitch
was
ouercast,
That
neuer
night
was
halfe
so
darke.
There

came
a
flaw
[*gust*]
at
last,
That
with
his
violence
brake
the
Maste,
and
strake
the
Sterne
away
. . .
Behold,
euen
full
vpon
the
waue
a
flake
of
water
blacke
Did
breake,
and
vnderneathe
the
sea
the
head
of
Ceyx
stracke.’
fol.
137-9.

See
further

in
the
note
to
l.
136.

[\[67.\]](#)Koch
would
read
wolde
for
wol;
I
adopt
his
suggestion.

[\[76.\]](#)Alcyone
(in
the
MSS.)
was
introduced
as
a
gloss.

[\[78.\]](#)*Come*
(dissyllabic)
is
meant
to
be
in
the
pt.
t.
subjunctive.

[\[80.\]](#)Of
the
restoration
of
this
line,
I
should

have
had
some
reason
to
be
proud;
but
I
find
that
Ten
Brink
(who
seems
to
miss
nothing)
has
anticipated
me;
see
his
Chaucers
Sprache,
§§
48,
329.
We
have
here,
as
our
guides,
only
the
edition
of
Thynne
(1532),
and
the
late
insertion
in
MS.
Fairfax
16.

Both
of
these
read—‘Anon
her
herte
began
to
yerne’;
whereas
it
of
course
ought
to
be—‘Anon
her
herte
gan
to
erme.’
The
substitution
of
began
for
gan
arose
from
forgetting
that
herte
(A.S.
heorte)
is
dissyllabic
in
Chaucer,
in
countless
places.
The
substitution
of
yerne
for
erme
arose

from
the
fact
that
the
old
word
ermen,
to
grieve,
was
supplanted
by
earn,
to
desire,
to
grieve,
in
the
sixteenth
century,
and
afterwards
by
the
form
yearn.
This
I
have
already
shewn
at
such
length
in
my
note
to
the
Pardoner's
Prologue
(Cant.
Ta.
C.
312),
in

my
edition
of
the
Man
of
Lawes
Tale,
pp.
39,
142,
and
yet
again
in
my
Etym.
Dict.,
s.
v.
Yearn
(2),
that
it
is
needless
to
repeat
it
all
over
again.
Chaucer
was
quite
incapable
of
such
a
mere
assonance
as
that
of
terme
with
yerne;
in

fact,
it
is
precisely
the
word
terme
that
is
rimed
with
erme
in
his
Pardoner's
Prologue.
Mr.
Cromie's
index
shews
that,
in
the
Cant.
Tales,
the
rime
erme,
terme,
occurs
only
once,
and
there
is
no
third
word
riming
with
either.
There
is,
however,
a
rime
of
conferme

with
ferme,
Troil.
ii.
1525,
and
with
afferme
in
the
same,
1588.
There
is,
in
Chaucer,
no
sixth
riming
word
in
-erme
at
all,
and
none
in
either
-irme
or
-yrme.

Both
in
the
present
passage
and
in
the
Pardoner's
Prologue
the
verb
to
erme
is
used

with
the
same
sb.,
viz.
herte;
which
clinches
the
matter.
By
way
of
example,
compare
'The
bysschop
weop
for
ermyng';
King
Alisaunder,
ed.
Weber,
l.
1525.

[\[86,](#)
[87.\]](#)L.

86
is
too
short.

In

l.

87

I
delete

alas

after

him,

which

makes

the

line

a

whole

foot

too
long,
and
is
not
required.
Koch
ingeniously
suggests,
for
l.
86:
'That
hadde,
alas!
this
noble
wyf.'
This
transference
of
alas
mends
both
lines
at
once.

[\[91.\]](#) *Wher*,
short
for
whether
(very
common).

[\[93.\]](#) *Avowe*
is
all
one
word,
though
its
component
parts
were
often
written
apart.

Thus,
in
P.
Plowman,
B.
v.
457,
we
find
And
made
avowe,
where
the
other
texts
have
a-
vou,
a-
vowe;
see
Avow
in
the
New
E.
Dict.
See
my
note
to
Cant.
Tales,
Group
C,
695.

[\[97.\]](#)Here
the
gap
in
the
MSS.
ceases,
and
we
again

have
their
authority
for
the
text.
For
Had
we
should,
perhaps,
read
Hadde.

[\[105.\]](#)Doubtless,
we
ought
to
read:—‘Ne
coude
she.’

[\[106.\]](#)This
phrase
is
not
uncommon.
‘And
on
knes
she
sat
adoun’;
Lay
le
Freine,
l.
159;
in
Weber’s
Met.
Romances,
i.
363.
Cf.
‘This
Troilus
ful

sone
on
knees
him
sette’;
Troilus,
iii.
953.

[\[107.\]](#) *Weep*
(not
wepte)
is
Chaucer’s
word;
see
Cant.
Tales,
B
606,
1052,
3852,
E
545,
F
496,
G
371.

[\[120.\]](#) For
knowe
(as
in
F.
Tn.
Th.)
read
knownen,
to
avoid
hiatus.

[\[126.\]](#) ‘And
she,
exhausted
with
weeping
and

watching.’
Gower
(Confes.
Amantis,
ed.
Pauli,
i.
160)
speaks
of
a
ship
that
is
forstormed
and
forblowe,
i.
e.
excessively
driven
about
by
storm
and
wind.

[\[130.\]](#)Or
read:
‘That
madē
her
to
slepe
sone’;
without
elision
of
e
in
made
(Koch).

[\[136.\]](#)*Go*
bet,
go
quickly,
hasten,

lit.
go
better,
i.
e.
faster.
See
note
to
Group
C,
667.
Cf.
Go
now
faste,
l.
152.

Morpheus
is
dissyllabic,
i.
e.
Morph'ús;
cf.
Mórph'us
in
l.
167.

I
here
add
another
illustration
from
Golding's
Ovid,
fol.
139:—

'Alcyone
of
so
great
mischaunce
not

knowing
ought
as
yit,
Did
keepe
a
reckoning
of
the
nights
that
in
the
while
did
flit,
And
hasted
garments
both
for
him
and
for
her
selfe
likewise
To
weare
at
his
homecommin
which
she
vainely
did
surmize.
To
all
the
Gods
deuoutly
she
did
offer
frankincense:

But
most
about
them
all
the
Church
of
Iuno
she
did
sence.
And
for
her
husband
(who
as
then
was
none)
she
kneeld
before
The
Altar,
wishing
health
and
soone
arriuell
at
the
shore.
And
that
none
other
woman
might
before
her
be
preferd,
Of
all
her
prayers

this
one
peece
effectually
was
herd.
For
Iuno
could
not
finde
in
heart
entreated
for
to
bee
For
him
that
was
already
dead.
But
to
th'intent
that
shee
From
Dame
Alcyons
deadly
hands
might
keepe
her
Altars
free
She
says:
most
faithfull
messenger
of
my
commandeme
O

Thou
Rainebow
to
the
sluggish
house
of
slumber
swiftly
go,
And
bid
him
send
a
dreame
in
shape
of
Ceyx
to
his
wife
Alcyone,
for
to
shew
her
plaine
the
loosing
of
his
life.
Dame
Iris
takes
her
pall
wherein
a
thousand
colours
were,
And
bowing
like
a

stringed
bow
vpon
the
cloudie
sphere,
Immediately
descended
to
the
drowzye
house
of
Sleepe,
Whose
court
the
cloudes
continually
do
closely
ouerdreepe.
Among
the
darke
Cimmerians
is
a
holow
mountaine
found
And
in
the
hill
a
Caue
that
farre
doth
run
within
the
ground,
The
C[h]amber
and
the

dwelling
place
where
slouthfull
sleepe
doth
couch.
The
light
of
Phœbus
golden
beames
this
place
can
never
touch
. . .
No
boughs
are
stird
with
blasts
of
winde,
no
noise
of
tatling
toong
Of
man
or
woman
euer
yet
within
that
bower
roong.
Dumbe
quiet
dwelleth
there.

Yet
from
the
rockes
foote
doth
go
The
riuer
of
forgetfulnessse
which
runneth
trickling
so
Upon
the
litle
peeble
stones
which
in
the
channell
ly,
That
vnto
sleepe
a
great
deale
more
it
doth
prouoke
thereby
. . .
Amid
the
Caue
of
Ebonye
a
bedsted
standeth
hie,

And
on
the
same
a
bed
of
downe
with
couering
blacke
doth
lie:
In
which
the
drowzie
God
of
sleepe
his
lither
limbes
doth
rest.
About
him
forging
sundry
shapes
as
many
dreams
lie
prest
As
eares
of
corne
do
stand
in
fields
in
haruest
time,
or
leaues

Doe
grow
on
trees,
or
sea
to
shoore
of
sandie
cinder
heaves.
Assoone
as
Iris
came
within
this
house,
and
with
her
hand
Had
put
aside
the
dazeling
dreames
that
in
her
way
did
stand,
The
brightnesse
of
her
robe
through
all
the
sacret
house
did
shine.

The
God
of
sleepe
scarce
able
for
to
raise
his
heauie
eine,
A
three
or
foure
times
at
the
least
did
fall
again
to
rest,
And
with
his
nodding
head
did
knock
his
chinne
against
his
brest.
At
length
he
waking
of
himselpe,
vpon
his
elbowe
leande.

And
though
he
knew
for
what
she
came:
he
askt
her
what
she
meand':
&c.

[\[139.\]](#)The
first
accent
falls
on
Sey;
the
e
in
halfe
seems
to
be
suppressed.

[\[154.\]](#)*His*
wey.
Chaucer
substitutes
a
male
messenger
for
Iris;
see
ll.
134,
155,
180-2.

[\[155.\]](#)Imitated
from

Machault's
Dit
de
la
Fontaine:—

*'Que
venue
est
en
une
grant
valee,
De
deus
grans
mons
entour
environnee,
Et
d'un
russel
qui
par
my
la
contree,'
&c.*

See
Ten
Brink,
Studien,
p.
200;
Furnivall,
Trial
Forewords,
p.
44.

It
is
worth
notice
that
the
visit

of
Iris
to
Somnus
is
also
fully
described
by
Statius,
Theb.
x.
81-136;
but
Chaucer
does
not
seem
to
have
copied
him.

[\[158.](#)
[159.\]](#)Two
bad
lines
in
the
MSS.
Both
can
be
mended
by
changing
nought
into
nothing,
as
suggested
by
Ten
Brink,
Chaucers
Sprache,
§
299.

[\[160.\]](#)See

a
very
similar
passage
in
Spenser,
F.
Q.
i.
1.
39,
40,
41,
42,
43.
And
cf.
Ho.
of
Fame,
70.

[\[167.\]](#)*Eclympasteyre.*

‘I
hold
this
to
be
a
name
of
Chaucer’s
own
invention.
In
Ovid
occurs
a
son
of
Morpheus
who
has
two
different
names:
“Hunc

Icelon
superi,
mortale
Phobetora
vulgus
Nominat;”
Met.
xi.
640.
Phobetora
may
have
been
altered
into
Pastora:
Icelon-
pastora
(the
two
names
linked
together)
would
give
Eclympasteyre.’—Ter
Brink,
Studien,
p.
11,
as
quoted
in
Furnivall’s
Trial
Forewords,
p.
116.
At
any
rate,
we
may
feel
sure
that
Eclym-
is

precisely
Ovid's
Icelon.
And
perhaps
Phobetora
comes
nearer
to
-pastyre
than
does
Phantasos,
the
name
of
another
son
of
Morpheus,
whom
Ovid
mentions
immediately
below.
Gower
(ed.
Pauli,
ii.
103)
calls
them
Ithecus
and
Panthatas;
and
the
fact
that
he
here
actually
turns
Icelon
into
Ithecus
is
a

striking
example
of
the
strange
corruption
of
proper
names
in
medieval
times.
Prof.
Hales
suggests
that
Eclympasteyre
represents
Icelon
plastora,
where
plastora
is
the
acc.
of
Gk.
πλαστόρ,
i.
e.
moulder
or
modeller,
a
suitable
epithet
for
a
god
of
dreams;
compare
the
expressions
used
by
Ovid
in

ll.
626
and
634
of
this
passage.
Icelon
is
the
acc.
of
Gk.
?κελος,
or
ε?κελος,
like,
resembling.
For
my
own
part,
I
would
rather
take
the
form
plastera,
acc.
of
πλαστήρ,
a
form
actually
given
by
Liddell
and
Scott,
and
also
nearer
to
the
form
in
Chaucer.

Perhaps
Chaucer
had
seen
a
MS.
of
Ovid
in
which
Icelon
was
explained
by
plastora
or
plastera,
written
beside
or
over
it
as
a
gloss,
or
by
way
of
explanation.
This
would
explain
the
whole
matter.
Mr.
Fleay
thinks
the
original
reading
was
Morpheus,
Ecelon,
Phantastere;
but
this

is
impossible,
because
Morpheus
had
but
one
heir
(l.
168).

Froissart
has
the
word
Enclimpostair
as
the
name
of
a
son
of
the
god
of
sleep,
in
his
poem
called
Paradis
d'Amour.
But
as
he
is
merely
copying
this
precise
passage,
it
does
not
at
all
help

us.

For
the
remarks
by
Prof.
Hales,
see
the
Athenæum,
1882,
i.
444;
for
those
by
Mr.
Fleay,
see
the
same,
p.
568.
Other
suggestions
have
been
made,
but
are
not
worth
recording.

[\[173.\]](#)*To
envye;*
to
be
read
as
*Tenvy'-
e.*
The
phrase
is
merely
an

adaptation
of
the
F.
à
l'envi,
or
of
the
vb.
envier.
Cotgrave
gives:
'à
l'envy
l'vn
de
l'autre,
one
to
despight
the
other,
or
in
emulation
one
of
the
other';
also
'envier
(au
ieu),
to
vie.'
Hence
E.
vie;
see
Vie
in
my
Etym.
Dict.
It
is
etymologically

connected
with
Lat.
inuitare,
not
with
Lat.
inuidia.
See
l.
406,
below.

[\[175.\]](#)Read
slepe,
as
in
ll.
169,
177;
A.S.
slépon,
pt.
t.
pl.

Upright,
i.
e.
on
their
backs;
see
The
Babees
Book,
p.
245.

[\[181.\]](#)*Who*
is,
i.
e.
who
is
it
that.

[\[183.\]](#)*Awaketh*

is
here
repeated
in
the
plural
form.

[\[184.\]](#)*Oon*

ye,
one
eye.
This
is
from
Machault,
who
has:
'ouvri
l'un
de
ses
yeux.'
Ovid
has
the
pl.
oculos.

[\[185.\]](#)*Cast*

is
the
pp.,
as
pointed
out
by
Ten
Brink,
who
corrects
the
line;
Chaucers
Sprache,
§
320.

[\[192.\]](#)*Abrayd*,
and
not
abrayde,
is
the
right
form;
for
it
is
a
strong
verb
(A.
S.
ábregdan,
pt.
t.
ábrægd).
So
also
in
the
Ho.
of
Fame,
110
However,
brayde
(as
if
weak)
also
occurs;
Ho.
of
Fame,
1678.

[\[195.\]](#)*Dreynt-*
e
is
here
used
as
an
adj.,

with
the
weak
declension
in
-e.
So
also
in
Cant.
Tales,
B
69.
Cf.
also
Ho.
of
Fame,
1783.

[\[199.\]](#)*Fet-*
e
is
dat.
pl.;
see
l.
400,
and
Cant.
Ta.,
B
1104.

[\[206.\]](#)The
word
look
must
be
supplied.
MS.
B.
even
omits
herte;
which
would
give—‘But

good-
e
swet-
e,
[look]
that
ye’;
where
*good-
e*
and
*swet-
e*
are
vocatives.

[\[213.\]](#)I
adopt
Ten
Brink’s
suggestion
(Chaucers
Sprache,
§
300),
viz.
to
change
allas
into
A.
Lange
omits
*quod
she;*
but
see
l.
215.

[\[218.\]](#)My
*first
matere,*
my
first
subject;
i.
e.

sleeplessness,
as
in
l.
43.

[\[219.\]](#) *Whérfor*

seems
to
be
accented
on
the
former
syllable.
MS.

B.
inserts
you
after
told;
perhaps
it
is
not
wanted.

If
it
is,
it
had
better
come
before
told
rather
than
after
it.

[\[222.\]](#) *I*

had
be,
I
should
have
been.
Deed

*and
dolven,
dead
and
buried;
as
in
Cursor
Mundi,
5494.
Chaucer's
dolven
and
deed
is
odd.*

[\[244.\]](#)*I
ne
roghte
who,
to
be
read
In'
roght-
e
who;
i.
e.
I
should
not
care
who;
see
note
to
Compl.
to
Pite,
105.
Roghte
is
subjunctive.*

[\[247.\]](#)*His
lyve,*

during
his
life.

[\[248.\]](#)The
readings
are
here
onwarde,
Th.
F.;
here
onward,
Tn.;
here
on
warde,
B.
I
do
not
think
here
onward
can
be
meant,
nor
yet
hereon-
ward;
I
know
of
no
examples
of
such
meaningless
expressions.
I
read
here
on
warde,
and
explain
it:

‘I
will
give
him
the
very
best
gift
that
he
ever
expected
(to
get)
in
his
life;
and
(I
will
give
it)
here,
in
his
custody,
even
now,
as
soon
as
possible,’
&c.
Ward
=
custody,
occurs
in
the
dat.
warde
in
William
of
Palerne,
376—‘How
that
child

from
here
warde
was
went
for
evermore.'

[\[250.\]](#)Here
Chaucer
again
takes
a
hint
from
Machault's
Dit
de
la
Fontaine,
where
we
find
the
poet
promising
the
god
a
hat
and
a
soft
bed
of
gerfalcon's
feathers.
See
Ten
Brink,
Studien,
p.
204.

'Et
por
ce

au
dieu
qui
moult
sout
(?)
et
moult
vault
Por
mielx
dormir
un
chapeau
de
pavaut
Et
un
mol
lit
de
plume
de
gerfaut
Promes
et
doing.'

See
also
Our
English
Home,
p.
106.

[\[255.\]](#)*Reynes*,
i.
e.
Rennes,
in
Brittany;
spelt
Raynes
in
the
Paston
Letters,
ed.

Gairdner,
iii.
358.
Linen
is
still
made
there;
and
by
'clothe
of
Reynes'
some
kind
of
linen,
rather
than
of
woollen
cloth,
is
meant.
It
is
here
to
be
used
for
pillow-
cases.
It
was
also
used
for
sheets.
'Your
shetes
shall
be
of
clothe
of
Rayne';
Squyr

of
Lowe
Degre,
l.
842
(in
Ritson,
Met.
Rom.
iii.
180).
'A
peyre
schetes
of
Reynes,
with
the
heued
shete
[head-
sheet]
of
the
same';
Earliest
Eng.
Wills,
ed.
Furnivall,
p.
4,
l.
16.
'A
towaile
of
Raynes';
Babees
Book,
p.
130,
l.
213;
and
see
note
on

p.
208
of
the
same.
'It
[the
head-
sheet]
was
more
frequently
made
of
the
fine
white
linen
of
Reynes';
Our
Eng.
Home,
p.
109.
'Hede-
shetes
of
Rennes'
are
noticed
among
the
effects
of
Hen.
V;
see
Rot.
Parl.
iv.
p.
228;
footnote
on
the
same
page.

Skelton
mentions
rochets
'of
fyne
Raynes';
Colin
Clout,
316.
The
mention
of
this
feather-
bed
may
have
been
suggested
to
Machault
by
Ovid's
line
about
the
couch
of
Morpheus
(Metam.
xi.
611)—'Plumeus,
unicolor,
pullo
velamine
tectus.'

[\[264.\]](#)We
must
delete
quene;
it
is
only
an
explanatory
gloss.

[\[279.\]](#)‘To
be
well
able
to
interpret
my
dream.’

[\[282.\]](#)The
modern
construction
is—‘The
dream
of
King
Pharaoh.’
See
this
idiom
explained
in
my
note
to
the
Prioresses
Tale,
Group
F,
l.
209.
Cf.
Gen.
xli.
25.

[\[284.\]](#)As
to
Macrobius,
see
note
to
the
Parl.
of
Foules,
31.

And
cf.
Ho.
of
Fame,
513-7.
We
must
never
forget
how
frequent
are
Chaucer's
imitations
of
Le
Roman
de
la
Rose.
Here,
for
example,
he
is
thinking
of
ll.
7-10
of
that
poem:—

'Ung
acteur
qui
ot
non
Macrobes
. . .
Ancois
escrist

la
vision
Qui
avint
au
roi
Cipion.’

After
Macrobeus
understand
coude
(from
l.
283),
which
governs
the
infin.
arede
in
l.
289.

[\[286.\]](#)*Métt-*
e
occupies
the
second
foot
in
the
line.
Koch
proposes
him
for
he;
but
it
is
needless;
see
Cant.
Tales,
B
3930.
In
l.

288,
read
fortuned.

[\[288.\]](#)This
line,
found
in
Thynne
only,
is
perhaps
not
genuine,
but
interpolated.
Perhaps
Whiche
is
better
than
Swiche.

[\[292.\]](#)Cf.
Rom.
de
la
Rose,
45-47:—

‘Avis
m’iere
qu’il
estoit
mains
.
.
.
.
En
Mai
estoie,
ce
songoie.’

And
again,
cf.

ll.
295,
&c.
with
the
same,
ll.
67-74.
See
pp.
95,
96.

[\[301.\]](#)Read
songen,
not
songe,
to
avoid
the
hiatus.

[\[304.\]](#)Chaucer
uses
som
as
a
singular
in
such
cases
as
the
present.
A
clear
case
occurs
in
'*Som*
in
his
bed';
Kn.
Tale,
2173.
(C.
T

A
3031.)
Hence
song
is
the
sing.
verb.

[\[309.\]](#)*Entunes,*
tunes.
Cf.
entuned,
pp.;
C.
T.
Prol.
123.

[\[310.\]](#)*Tewnes,*
Tunis;
vaguely
put
for
some
distant
and
wealthy
town;
see
ll.
1061-4,
below.
Its
name
was
probably
suggested
by
the
preceding
word
entunes,
which
required
a
rime.
Gower

mentions
Kaire
(Cairo)
just
as
vaguely:—

‘That
me
were
lever
her
love
winne
Than
Kaire
and
al
that
is
therinne’;
Conf.
Amant,
ed.
Pauli,
ii.
57.

The
sense
is—‘that
certainly,
even
to
gain
Tunis,
I
would
not
have
(done
other)
than
heard
them
sing.’
Lange
thinks

these
lines
corrupt;
but
I
believe
the
idiom
is
correct.

[\[323.\]](#)As
stained
glass
windows
were
then
rare
and
expensive,
it
is
worth
while
observing
that
these
gorgeous
windows
were
not
real
ones,
but
only
seen
in
a
dream.
This
passage
is
imitated
in
the
late
poem
called

the
Court
of
Love,
st.
33,
where
we
are
told
that
'The
temple
shone
with
windows
al
of
glasse,'
and
that
in
the
glass
were
portrayed
the
stories
of
Dido
and
Annelida.
These
windows,
it
may
be
observed,
were
equally
imaginary.

[\[328.\]](#)The
caesural
pause
comes
after
Ector,

which
might
allow
the
intrusion
of
the
word
of
before
king.
But
Mr.
Sweet
omits
of,
and
I
follow
him.
The
words
of
king
are
again
inserted
before
Lamedon
in
l.
329,
being
caught
from
l.
328
above.

Lamedon
is
Laomedon,
father
of
King
Priam
of
Troy.

Ector
is
Chaucer's
spelling
of
Hector;
Man
of
Lawes
Tale,
B
198.
He
here
cites
the
usual
examples
of
love-
stories,
such
as
those
of
Medea
and
Jason,
and
Paris
and
Helen.
Lavyne
is
Lavinia,
the
second
wife
of
Æneas;
Vergil,
Æn.
bk.
vii;
Rom.
Rose,
21087;
cf.

Ho.
of
Fame,
458.
Observe
his
pronunciation
of
Médea,
as
in
Ho.
of
Fame,
401;
Cant.
Ta.,
B
72.

[\[332.\]](#)‘There
is
reason
to
believe
that
Chaucer
copied
these
imageries
from
the
romance
of
Guigemar,
one
of
the
Lays
of
Marie
de
France;
in
which
the
walls
of

a
chamber
are
painted
with
Venus
and
the
Art
of
Love
from
Ovid.
Perhaps
Chaucer
might
not
look
further
than
the
temples
of
Boccaccio's
Theseid
for
these
ornaments';
Warton,
Hist.
E.
Poetry,
1871,
iii.
63.
Cf.
Rom.
of
the
Rose,
ll.
139-146;
see
p.
99.

[\[333.\]](#)*Bothe*
text

and
glose,
i.
e.
both
in
the
principal
panels
and
in
the
margin.
He
likens
the
walls
to
the
page
of
a
book,
in
which
the
glose,
or
commentary,
was
often
written
in
the
margin.
Mr.
Sweet
inserts
with
before
text,
and
changes
And
into
Of
in
the

next
line;
I
do
not
think
the
former
change
is
necessary,
but
I
adopt
the
latter.

[\[334.\]](#)It
had
all
sorts
of
scenes
from
the
Romance
of
the
Rose
on
it.
Chaucer
again
mentions
this
Romance
by
name
in
his
Merchant's
Tale;
C.
T.,
E
2032;
and
he

tells
us
that
he
himself
translated
it;
Prol.
to
Legend,
329.
The
celebrated
Roman
de
la
Rose
was
begun
by
Guillaume
de
Lorris,
who
wrote
ll.
1-4070,
and
completed
about
forty
years
afterwards
(in
a
very
different
and
much
more
satirical
style)
by
Jean
de
Meung
(or
Meun),

surnamed
(like
his
father)
Clopinel,
i.
e.
the
Cripple,
who
wrote
ll.
4071-22074;
it
was
finished
about
the
year
1305.
The
story
is
that
of
a
young
man
who
succeeded
in
plucking
a
rose
in
a
walled
garden,
after
overcoming
extraordinary
difficulties;
allegorically,
it
means
that
he
succeeded

in
obtaining
the
object
of
his
love.
See
further
above,
pp.
16-19.

The
E.
version
is
invariably
called
the
Romaunt
of
the
Rose,
and
we
find
the
title
Rommant
de
la
Rose
in
the
original,
l.
20082;
cf.
our
*romant-
ic*.
But
Burguy
explains
that
romant
is

a
false
form,
due
to
confusion
with
words
rightly
ending
in
-ant.
The
right
O.
F.
form
is
romans,
originally
an
adverb;
from
the
phrase
parler
romans,
i.
e.
loqui
Romanice.
In
the
Six-
text
edition
of
the
Cant.
Tales,
E
2032,
four
MSS.
have
romance,
one
has

romans,
and
one
romauns.

For
examples
of
walls
or
ceilings
being
painted
with
various
subjects,
see
Warton's
Hist.
of
E.
Poetry,
ed.
Hazlitt,
ii.
131,
275;
iii.
63.

[\[340.\]](#)The
first
accent
is
on
Blew,
not
on
bright.
Cf.
Rom.
de
la
Rose,
124,
125
(see
p.

98,
above):—

‘Clere
et
serie
et
bele
estoit
La
matinee,
et
atrempee.’

[\[343.\]](#)*Ne*

in
is
to
be
read
as
Nin;
we
find
it
written
nin
in
the
Squieres
Tale,
F
35.
See
l.
694.

[\[347.\]](#)*Whether*

is
to
be
read
as
Wher;
it
is
often

so
spelt.

[\[348.\]](#)The
line,
as
it
stands
in
the
authorities,
viz.
'And
I
herde
goyng,
bothe
vp
and
doune'—cannot
be
right.
Mr.
Sweet
omits
bothe,
which
throws
the
accent
upon
I,
and
reduces
herde
to
herd'
(unaccented!).
To
remedy
this,
I
also
omit
And.
Perhaps
speke
(better

speken)
is
an
infinitive
in
l.
350,
but
it
may
also
be
the
pt.
t.
plural
(A.
S.
sprácon);
and
it
is
more
convenient
to
take
it
so.

[\[352.\]](#) Upon
lengthe,
after
a
great
length
of
course,
after
a
long
run.

M.
Sandras
points
out
some
very

slight
resemblances
between
this
passage
and
some
lines
in
a
French
poem
in
the
Collection
Mouchet,
vol.
ii.
fol.
106;
see
the
passage
cited
in
Furnivall's
Trial
Forewords
to
the
Minor
Poems,
p.
51.
Most
likely
Chaucer
wrote
independently
of
this
French
poem,
as
even
M.
Sandras
seems

inclined
to
admit.

[\[353.\]](#)*Embossed,*
embossed.

This
is
a
technical
term,
used
in
various
senses,
for
which
see
the
New
Eng.
Dict.
Here
it
means
'so
far
plunged
into
the
thicket';
from
O.
F.
bos
(F.
bois),
a
wood.
In
later
authors,
it
came
to
mean
'driven
to

extremity,
like
a
hunted
animal’;
then
‘exhausted
by
running,’
and
lastly,
‘foaming
at
the
mouth,’
as
a
result
of
exhaustion.

[\[362.\]](#)A

relay
was
a
fresh
set
of
dogs;
see
Relay
in
my
Etym.
Dict.

‘When
the
howndys
are
set
an
hert
for
to
mete,

And
other
hym
chasen
and
folowyn
to
take,
Then
all
the
Relais
thow
may
vppon
hem
make.’
Book
of
St.
Alban’s,
fol.
e
8,
back.

A
lymere
was
a
dog
held
in
a
liam,
lime,
or
leash,
to
be
let
loose
when
required;
from
O.
F.
liem
(F.

lien,
Lat.
ligamen),
a
leash.
In
the
Book
of
St.
Alban's,
fol.
e
4,
we
are
told
that
the
beasts
which
should
be
'eride
with
the
lymer,'
i.
e.
roused
and
pursued
by
the
dog
so
called,
are
'the
hert
and
the
bucke
and
the
boore.'

[365.] *Oon,*
ladde,
i.
e.
one
who
led.
This
omission
of
the
relative
is
common.

[368.] ‘The
emperor
Octovien’
is
the
emperor
seen
by
Chaucer
in
his
dream.
In
l.
1314,
he
is
called
this
king,
by
whom
Edward
III.
is
plainly
intended.
He
was
‘a
favourite
character
of

Carolingian
legend,
and
pleasantly
revived
under
this
aspect
by
the
modern
romanticist
Ludwig
Tieck—probably
[here]
a
flattering
allegory
for
the
King’;
Ward’s
Life
of
Chaucer,
p.
69.
The
English
romance
of
Octouian
Imperator
is
to
be
found
in
Weber’s
Metrical
Romances,
iii.
157;
it
extends
to
1962
lines.

He
was
an
emperor
of
Rome,
and
married
Floraunce,
daughter
of
Dagabers
[Dagobert],
king
of
France.
The
adventures
of
Floraunce
somewhat
resemble
those
of
Constance
in
the
Man
of
Lawes
Tale.
'The
Romance
of
the
Emperor
Octavian'
was
also
edited
by
Halliwell
for
the
Percy
Society,
in
1844.

The
name
originally
referred
to
the
emperor
Augustus.

[\[370.\]](#)The
exclamation
'A
goddes
halfe'
was
pronounced
like
'A
god's
half';
see
l.
758.
See
note
to
l.
544.

[\[374.\]](#)*Fil*
to
doon,
fell
to
do,
i.
e.
was
fitting
to
do.

[\[375.\]](#)*Fot-*
hoot,
foot-
hot,
immediately;
see

my
note
to
Man
of
Lawes
Tale,
B
438.

[\[376.\]](#)*Moot,*
notes
upon
a
horn,
here
used
as
a
plural.
See
Glossary.
'How
shall
we
blowe
whan
ye
han
sen
the
hert?
I
shal
blowe
after
one
mote,
ij
motes
[i.
e.
3
motes
in
all];
and
if

myn
howndes
come
not
hastily
to
me
as
I
wolde,
I
shall
blowe
iiij.
motes’;
Venery
de
Twety,
in
Reliquiæ
Antiquæ,
i.
152.

Cf.
a
passage
in
the
Chace
du
Cerf,
quoted
from
the
Collection
Mouchet,
i.
166,
in
Furnivall’s
Trial
Forewords,
p.
51
(though
Chaucer
probably

wrote
his
account
quite
independently
of
it):—

‘Et
puis
si
corneras
apel
.iiij.
lons
mots,
pour
les
chiens
avoir.’

[\[379.\]](#)*Rechased*,
headed
back.
Men
were
posted
at
certain
places,
to
keep
the
hart
within
certain
bounds.
See
next
note.

[\[386.\]](#)*A*
forloyn,
a
recall
(as
I
suppose;

for
it
was
blown
when
the
hounds
were
all
a
long
way
off
their
object
of
pursuit).
It
is
thus
explained
in
the
Book
of
St.
Alban's,
fol.
f
1:—

‘Yit
mayster,
wolde
I
fayn
thus
at
yow
leere,
What
is
a
forloyng,
for
that
is

goode
to
here.
That
shall
I
say
the,
quod
he,
the
soth
at
lest.
When
thy
houndes
in
the
wode
sechyn
any
beest,
And
the
beest
is
stoll
away
owt
of
the
fryth,
Or
the
houndes
that
thou
hast
meten
therwith,
And
any
other
houndes
before
than
may

with
hem
mete,
Thees
oder
houndes
are
then
forloyned,
I
the
hete.
For
the
beste
and
the
houndes
arn
so
fer
before,
And
the
houndes
behynde
be
weer[i]e
and
soore,
So
that
they
may
not
at
the
best
cum
at
ther
will,
The
houndes
before
forloyne
[distance]
hem,

and
that
is
the
skyll.
They
be
ay
so
fere
before,
to
me
iff
thou
will
trust;
And
thys
is
the
forloyne;
lere
hit,
iff
thou
lust.'

The
'chace
of
the
forloyne'
is
explained
(very
obscurely)
in
the
Venery
de
Twety;
see
Reliquiæ
Antiquæ,
i.
152.
But
the

following
passage
from
the
same
gives
some
light
upon
rechased:
'Another
chace
ther
is
whan
a
man
hath
set
up
archerys
and
greyhoundes,
and
the
best
be
founde,
and
passe
out
the
boundys,
and
myne
houndes
after;
then
shall
y
blowe
on
this
maner
a
mote,
and
aftirward

the
rechace
upon
my
houndys
that
be
past
the
boundys.’

[\[387.\]](#)*Go,*
gone.
The
sense
is—‘I
had
gone
(away
having)
walked
from
my
tree.’
The
idiom
is
curious.
My
tree,
the
tree
at
which
I
had
been
posted.
Chaucer
dreamt
that
he
was
one
of
the
men
posted

to
watch
which
way
the
hart
went,
and
to
keep
the
bounds.

[\[396.\]](#)The
final
e
in
fled-
de
is
not
elided,
owing
to
the
pause
after
it.
See
note
to
l.
685.

[\[398.\]](#)*Wente*,
path.
Chaucer
often
rimes
words
that
are
pronounced
alike,
if
their
meanings
be

different.
See
ll.
439,
440;
and
cf.
ll.
627-630.
The
very
same
pair
of
rimes
occurs
again
in
the
Ho.
of
Fame,
181,
182;
and
in
Troil.
ii.
62,
813;
iii.
785,
v.
603,
1192.

[\[402.\]](#)Read—*For*
both-
e
Flor-
a,
&c.
The
-a
in
Flora
comes
at

the
cæsural
pause;
cf.
ll.
413,
414.
Once
more,
this
is
from
Le
Roman
de
la
Rose,
ll.
8449-51:—

‘Zephirus
et
Flora,
sa
fame,
Qui
des
flors
est
déesse
et
dame,
Cil
dii
font
les
floretes
nestre.’

Cf.
also
ll.
5962-5:—
‘Les
floretes
i
fait
parair,

E
cum
estoiles
flamboier,
Et
les
herbetes
verdoier
Zephirus,
quant
sur
mer
chevauche.’

[\[405.\]](#)The
first
accent
is
on
For;
not
happily.

[\[408.\]](#)‘To
have
more
flowers
than
the
heaven
(has
stars,
so
as
even
to
rival)
seven
such
planets
as
there
are
in
the
sky.’
Rather
involved,

and
probably
all
suggested
by
the
necessity
for
a
rime
to
heven.
See
l.
824.
Moreover,
it
is
copied
from
Le
Roman
de
la
Rose,
8465-8:—

‘Qu’il
vous
fust
avis
que
la
terre
Vosist
emprendre
estrif
et
guerre
Au
ciel
d’estre
miex
estelée,
Tant
iert
par
ses

flors
revelée.’

[\[410-412.\]](#)From

Le
Roman
de
la
Rose,
55-58
(see
p.
95,
above):—

‘La
terre
. . .
Et
oblie
la
poverté
Ou
ele
a
tot
l’yver
este.’

[\[419.\]](#)Imitated

from
Le
Roman
de
la
Rose,
1373-1391;
in
particular:—

‘Li
ung
[*arbre*]
fu

loing
de
l'autre
assis
Plus
de
cinq
toises,
ou
de
sis,
&c.

Chaucer
has
treated
a
toise
as
if
it
were
equal
to
two
feet;
it
was
really
about
six.
In
his
own
translation
of
the
Romaunt,
l.
1393,
he
translates
toise
by
fadome.
See
p.
151
(above).

[429.]According
to
the
Book
of
St.
Albans,
fol.
e
4,
the
buck
was
called
a
fawne
in
his
first
year,
a
preket
in
the
second,
a
sowrell
in
the
third,
a
sowre
in
the
fourth,
a
bucke
of
the
fyrst
hede
in
the
fifth,
and
a
bucke
(simply)

in
the
sixth
year.
Also
a
roo
is
the
female
of
the
roobucke.

[\[435.\]](#)*Argus*

is
put
for
Alfus,
the
old
French
name
for
the
inventor
of
the
Arabic
numerals;
it
occurs
in
l.
16373
of
the
Roman
de
la
Rose,
which
mentions
him
in
company
with
Euclid

and
Ptolemy—

‘*Alfus*,
Euclides,
Tholomees.’
This
name
was
obviously
confused
with
that
of
the
hundred-
eyed
Argus.

This
name
Alfus
was
evolved
out
of
the
O.
F.
algorisme,
which,
as
Dr.
Murray
says,
is
a
French
adaptation
‘from
the
Arab.
al-
Khowārazmī,
the
native
of
Khwārazm

(*Khiva*),
surname
of
the
Arab
mathematician
Abu
Ja'far
Mohammed
Ben
Musa,
who
flourished
early
in
the
9th
century,
and
through
the
translation
of
whose
work
on
Algebra,
the
Arabic
numerals
became
generally
known
in
Europe.
Cf.
Euclid
=
plane
geometry.'
He
was
truly
'a
noble
countour,'
to
whom

we
all
owe
a
debt
of
gratitude.
That
Albus
was
sometimes
called
Argus,
also
appears
from
the
Roman
de
la
Rose,
ll.
12994,
&c.,
which
is
clearly
the
very
passage
which
Chaucer
here
copies:—

‘Se
mestre
Argus
li
bien
contens
I
vosist
bien
metre
ses
cures,

E
venist
o
ses
dix
figures,
Par
quoi
tout
certefie
et
nombre,
Si
ne
péust-
il
pas
le
nombre
Des
grans
contens
certefier,
Tant
seust
bien
monteplier.’

Here
o
means
‘with’;
so
that
Chaucer
has
copied
the
very
phrase
‘with
his
figures
ten.’
But
still
more
curiously,
Jean

de
Meun
here
rimes
nombre,
pres.
sing.
indic.,
with
nombre,
sb.;
and
Chaucer
rimes
noumbre,
infin.,
with
noumbre,
sb.
likewise.
Countour
in
l.
435
means
'arithmetician';
in
the
next
line
it
means
an
abacus
or
counting-
board,
for
assisting
arithmetical
operations.

[\[437.\]](#)*His*
figures
ten;
the
ten
Arabic

numerals,
i.
e.
from
1
to
9,
and
the
cipher
0.

[\[438.\]](#)*Al*
ken,
all
kin,
i.
e.
mankind,
all
men.
This
substitution
of
ken
for
kin
(A.
S.
cyn)
seems
to
have
been
due
to
the
exigencies
of
rime,
as
Chaucer
uses
kin
elsewhere.
However,
Gower
has

the
same
form—‘And
of
what
ken
that
she
was
come?;
Conf.
Am.
b.
viii;
ed.
Pauli,
iii.
332.
So
also
in
Will.
of
Palerne,
722—‘Miself
knowe
ich
nou?t
mi
ken?;
and
five
times
at
least
in
the
Ayenbite
of
Inwyt,
as
it
is
a
Kentish
form.
It
was,

doubtless,
a
permissible
variant.

[\[442.\]](#)The
strong
accent
on
me
is
very
forced.

[\[445.\]](#)*A*
man
in
blak;
John
of
Gaunt,
in
mourning
for
the
loss
of
his
wife
Blanche.
Imitated
by
Lydgate,
in
his
Complaint
of
the
Black
Knight,
l.
130,
and
by
Spenser,
in
his
Daphnida:—

'I
did
espie
Where
towards
me
a
sory
wight
did
cost
Clad
all
in
black,
that
mourning
did
bewray.'

[\[452.\]](#)Wel-
faring-
e;
four
syllables.

[\[455.\]](#)John
of
Gaunt,
born
in
June,
1340,
was
29
years
old
in
1369.
I
do
not
know
why
a
poet
is
never

to
make
a
mistake;
nor
why
critics
should
lay
down
such
a
singular
law.
But
if
we
are
to
lay
the
error
on
the
scribes,
Mr.
Brock's
suggestion
is
excellent.
He
remarks
that
nine
and
twenty
was
usually
written
xxviiiij.;
and
if
the
v
were
omitted,
it
would

appear
as
.xxiiij.,
i.
e.
four
and
twenty.
The
existing
MSS.
write
'foure
and
twenty'
at
length;
but
such
is
not
the
usual
practice
of
earlier
scribes.
It
may
also
be
added
that
.xxiiij.
was
at
that
time
always
read
as
four
and
twenty,
never
as
twenty-
four;

so
that
no
ambiguity
could
arise
as
to
the
mode
of
reading
it.
See
Richard
the
Redeless,
iii.
260.

There
is
a
precisely
similiar
confusion
in
Cant.
Ta.
Group
B,
l.
5,
where
eightetethe
is
denoted
by
'xvijthe'
in
the
Hengwrt
MS.,
whilst
the
Harl.
MS.
omits

the
v,
and
reads
threttenthe,
and
again
the
Ellesmere
MS.
inserts
an
x,
and
gives
us
eighte
and
twentithe.
The
presumption
is,
that
Chaucer
knew
his
patron's
age,
and
that
we
ought
to
read
nine
for
four;
but
even
if
he
inadvertently
wrote
four,
there
is
no
crime

in
it.

[\[475.\]](#)The
knight's
lay
falls
into
two
stanzas,
one
of
five,
and
one
of
six
lines,
as
marked.
In
order
to
make
them
more
alike,
Thynne
inserted
an
additional
line—And
thus
in
sorowe
lefte
me
alone—after
l.
479.
This
additional
line
is
numbered
480
in
the

editions;
so
I
omit
l.
480
in
the
numbering.
The
line
is
probably
spurious.
It
is
not
grammatical;
grammar
would
require
that
has
(not
is,
as
in
l.
479)
should
be
understood
before
the
pp.
left;
or
if
we
take
left-
e
as
a
past
tense,
then
the

line
will
not
scan.
But
it
is
also
unmetrical,
as
the
arrangement
of
lines
should
be
the
same
as
in
ll.
481-6,
if
the
two
stanzas
are
to
be
made
alike.
Chaucer
says
the
lay
consisted
of
'ten
verses
or
twelve'
in
l.
463,
which
is
a
sufficiently

close
description
of
a
lay
of
eleven
lines.
Had
he
said
twelve
without
any
mention
of
ten,
the
case
would
have
been
different.

[\[479.\]](#)Lange
proposes:
'Is
deed,
and
is
fro
me
agoon.'
F.
Tn.
Th.
agree
as
to
the
reading
given;
I
see
nothing
against
it.

[\[481.\]](#)If
we
must
needs
complete
the
line,
we
must
read
'Allas!
o
deth!'
inserting
o;
or
'Allas!
the
deth,'
inserting
the.
The
latter
is
proposed
by
Ten
Brink,
Sprache,
&c.
§
346.

[\[490.\]](#)*Pure*,
very;
cf.
'pure
fettres,'
Kn.
Tale,
A
1279.
And
see
l.
583,
below.

[\[491.\]](#)Cf.
'Why
does
my
blood
thus
muster
to
my
heart?'
Meas.
for
Meas.
ii.
4.
20.

[\[501.\]](#)The
MSS.
have
seet,
sat,
a
false
form
for
sat
(A.
S.
sæet);
due
to
the
plural
form
seet-
e
or
sēt-
e
(A.
S.
sæt-
on).
We
certainly
find
seet

for
sat
in
the
Kn.
Tale,
A
2075.
Read
sete,
as
the
pt.
t.
subj.
(A.
S.
s?te);
and
fete
as
dative
pl.
form,
as
in
Cant.
Ta.
B
1104.

[\[510.\]](#)*Made*,
i.
e.
they
made;
idiomatic.

[\[521.\]](#)*Ne*
I,
nor
I;
to
be
read
N'I;
cf.
note

to
l.
343.

[\[526.\]](#)‘Yes;
the
amends
is
(are)
easily
made.’

[\[532.\]](#)*Me
acqueynte
=
m’acqueynt-
e,
acquaint
myself.*

[\[544.\]](#)*By
our
Lord,
to
be
read
as
by’r
Lord.
Cf.
by’r
lakin,
Temp.
iii.
3.
1.
So
again,
in
ll.
651,
690,
1042.*

[\[547.\]](#)*Me
thinketh
(=
me*

think'th),
it
seems
to
me.

[\[550.\]](#) *Wis*,
certainly:
'As
certainly
(as
I
hope
that)
God
may
help
me.'
So
in
Nonne
Prestes
Tale,
587
(B
4598);
and
cf.
Kn.
Tale,
1928
(B
2786);
Squ.
Ta.
F
469,
&c.
And
see
l.
683,
below.

[\[556.\]](#) *Paraventure*,
pronounced
as
Paraunter;

Thynne
so
has
it.

Compare
this
passage
with
the
long
dialogue
between
Troilus
and
Pandarus,
in
the
latter
part
of
the
first
book
of
Troilus.

[\[568.\]](#)Alluding
to
Ovid's
Remedia
Amoris.
Accent
remédies
on
the
second
syllable.

[\[569.\]](#)The
story
of
Orpheus
is
in
Ovid's
Metamorphoses,
bk.

x.
The
allusion
is
to
the
harp
of
Orpheus,
at
the
sound
of
which
the
tortured
had
rest.
Cf.
Ho.
of
Fame,
1202:—

‘To
tyre
on
Titius
growing
hart
the
gredy
Grype
forbeares:
The
shunning
water
Tantalus
endeuereth
not
to
drink;
And
Danaus
daughters
ceast
to
fil

their
tubs
that
haue
no
brink.
Ixions
wheel
stood
still:
and
downe
sate
Sisyphus
vpon
His
rolling
stone.'—Gold
Ovid,
fol.
120.

[\[570.\]](#)Cf.
Ho.
of
Fame,
919;
Rom.
Rose,
21633.
Dædalus
represents
the
mechanician.
No
mechanical
contrivances
can
help
the
mourner.

[\[572.\]](#)Cf.

'Par
Hipocras,

ne
Galien,
Tant
fussent
bon
phisicien.’
Roman
de
la
Rose,
16161.

Hippocrates
and
Galen
are
meant;
see
note
to
Cant.
Tales,
C
306.

[\[579.\]](#)Y-
worthe,
(who
am)
become;
pp.
of
worthen.

[\[582.\]](#)‘For
all
good
fortune
and
I
are
foes,’
lit.
angry
(with
each
other).
Hence
wroth-

e
is
a
plural
form.

[\[589.\]](#)S
and
C
were
so
constantly
interchanged
before

e
that
Sesiphus
could
be
written
Cesiphus;

and
C
and
T
were
so
often
mistaken
that
Cesiphus
easily
became
Tesiphus,

the
form
in
the
Tanner
MS.
Further,
initial
T
was
sometimes
replaced
by
Th;

and
this
would
give
the
Thesiphus
of
MS.
F.

Sesiphus,
i.
e.
Sisyphus,
is
of
course
intended;
it
was
in
the
author's
mind
in
connection
with
the
story
of
Orpheus
just
above;
see
note
to
l.
569.
In
the
Roman
de
la
Rose,
we
have
the
usual

allusions
to
Yxion
(l.
19479),
Tentalus,
i.
e.
Tantalus
(l.
19482),
Ticius,
i.
e.
Tityus
(l.
19506),
and
Sisifus
(l.
19499).

But
whilst
I
thus
hold
that
Chaucer
probably
wrote
Sesiphus,
I
have
no
doubt
that
he
really
meant
Tityus,
as
is
shewn
by
the
expression
lyth,

i.
e.
lies
extended.
See
Troil.

i.
786,
where
Bell's
edition
has
Siciphus,
but
the
Campsall
MS.
has
Ticyus;
whilst
in
ed.
1532
we
find
Tesiphus.

[\[599.\]](#)With
this
string
of
contrarities
compare
the
Eng.
version
of
the
Roman
de
la
Rose,
4706-4753.
See
p.
212,
above.

[614.] *Abaved*,
confounded,
disconcerted.
See
Glossary.

[618.] Imitated
from
the
Roman
de
la
Rose,
from
l.
6644
onwards—

‘Vez
cum
fortune
le
servi
.
.
.
.
N’est
ce
donc
chose
bien
provable
Que
sa
roë
n’est
pas
tenable?’

Jean
de
Meun
goes

on
to
say
that
Charles
of
Anjou
killed
Manfred,
king
of
Sicily,
in
the
first
battle
with
him
[a.d.
1266]—

‘En
la
premeraine
bataille
L’assailli
por
li
desconfire,
Eshec
et
mat
li
ala
dire
Desus
son
destrier
auferrant,
Du
trait
d’un
paonnet
errant
Ou
milieu
de

son
eschiquier.’

He
next
speaks
of
Conradin,
whose
death
was
likewise
caused
by
Charles
in
1268,
so
that
these
two
(Manfred
and
Conradin)
lost
all
their
pieces
at
chess—

‘Cil
dui,
comme
folz
garçonnes,
Roz
et
fierges
et
paonnés,
Et
chevaliers
as
gieus
perdirent,
Et
hors
de

l'eschiquier
saillirent.'

And
further,
of
the
inventor
of
chess
(l.
6715)—

'Car
ainsinc
le
dist
Athalus
Qui
des
eschez
controva
l'us,
Quant
il
traitoit
d'arismetique

He
talks
of
the
queen
being
taken
(at
chess),
l.
6735—

'Car
la
fierche
avoit
este
prise
Au
gieu
de
la

premiere
assise.’

He
cannot
recount
all
Fortune’s
tricks
(l.
6879)—
‘De
fortune
la
semilleuse
Et
de
sa
roë
perilleuse
Tous
les
tors
conter
ne
porroie.’

[\[629.\]](#)Cf.
‘whited
sepulchres’;
Matt.
xxiii.
27;
Rom.
de
la
Rose,
8946.

[\[630.\]](#)The
MSS.
and
Thynne
have
floures,
flourys.
This
gives
no

sense;
we
must
therefore
read
flour
is.
For
a
similar
rime
see
that
of
nones,
noon
is,
in
the
Prologue,
523,
524.
Strictly,
grammar
requires
ben
rather
than
is;
but
when
two
nominatives
express
much
the
same
sense,
the
singular
verb
may
be
used,
as
in
Lenvoy
to

Bukton,
6.
The
sense
is—'her
chief
glory
and
her
prime
vigour
is
(i.
e.
consists
in)
lying.'

[\[634.\]](#)The
parallel
passage
is
one
in
the
Remède
de
Fortune,
by
G.
de
Machault:—

*'D'un
œil
rit,
de
l'autre
lerme;
C'est
l'orgueilleuse
humilité,
C'est
l'envieuse
charité
[1.
642].*

.
. .
La
peinture
d'une
vipère
Qu'est
mortable;
En
riens
à
li
ne
se
compère.'

See
Furnivall's
Trial
Forewords,
p.
47;
and
compare
the
remarkable
and
elaborate
description
of
Fortune
in
the
Anticlaudian
of
Alanus
de
Insulis
(Distinctio
8,
cap.
1),
in
Wright's
Anglo-
Latin
Satirists,
vol.
ii.

pp.
399,
400.

[\[636.\]](#)Chaucer
seems
to
have
rewritten
the
whole
passage
at
a
later
period:—

‘O
sodeyn
hap,
o
thou
fortune
instable,
Lyk
to
the
scorpioun
so
deceivable,
That
flaterest
with
thyn
heed
when
thou
wolt
stinge;
Thy
tayl
is
deeth,
thurgh
thyn
enveniminge.

O
brotil
Ioye,
o
swete
venim
queynte,
O
monstre,
that
so
subtilly
canst
peynte
Thy
giftes
under
hewe
of
stedfastnesse,
That
thou
deceyvest
bothe
more
and
lesse,
&c.
Cant.
Tales,
9931
(E
2057).

Compare
also
Man
of
Lawes
Tale,
B
361,
404.
'The
scorpiun
is
ones
cunnes
wurm

thet
haueth
neb,
ase
me
seith,
sumdel
iliche
ase
wummon,
and
is
neddre
bihinden;
maketh
feir
semblaunt
and
fiketh
mit
te
heued,
and
stingeth
mid
te
teile’;
Ancren
Riwle,
p.
206.
Vincent
of
Beauvais,
in
his
Speculum
Naturale,
bk.
xx.
c.
160,
quotes
from
the
Liber
de
Naturis

Rerum—‘Scorpio
blandum
et
quasi
virgineum
dicitur
vultum
habere,
sed
habet
in
cauda
nodosa
venenatum
aculeum,
quo
pungit
et
inficit
proximantem.’

[\[642.\]](#)A
translated
line;
see
note
to
l.
634.

[\[651.\]](#)Read—*Trow'st
thou?
by'r
lord;*
see
note
to
l.
544.

[\[653.\]](#)*Draught*
is
a
move
at
chess;
see
ll.

682,
685.
Thus
in
Caxton's
Game
of
the
Chesse—the
alphyn
[bishop]
goeth
in
vj.
draughtes
al
the
tablier
[board]
rounde
about.'
So
in
The
Tale
of
Beryn,
1779,
1812.
It
translates
the
F.
trait;
see
note
to
l.
618
(second
quotation).
[\[654.\]](#)'*Fers*,
the
piece
at
chess
next

to
the
king,
which
we
and
other
European
nations
call
the
queen;
though
very
improperly,
as
Hyde
has
observed.
Pherz,
or
Pherzan,
which
is
the
Persian
name
for
the
same
piece,
signifies
the
King's
Chief
Counsellor,
or
General—Hist.
Shahilud.
[*shahi-*
ludii,
chess-
play],
pp.
88,
89.'—Tyrwhitt's
Glossary.
Chaucer

follows
Rom.
Rose,
where
the
word
appears
as
fierge,
l.
6688,
and
fierche,
l.
6735;
see
note
to
l.
618
above.
(For
another
use
of
fers,
see
note
to
l.
723
below.)
Godefroy
gives
the
O.
F.
spellings
fierce,
fierche,
fierge,
firge,
and
quotes
two
lines,
which
give

the
O.
F.
names
of
all
the
pieces
at
chess:—

‘Roy,
roc,
chevalier,
et
alphin,
Fierge,
et
peon.’—

Caxton
calls
them
kyng,
quene,
alphyn,
knyght,
rook,
pawn.
Richardson’s
Pers.
Dict.
p.
1080,
gives
the
Pers.
name
of
the
queen
as
farzī
or
farzīn,
and
explains
farzīn

by
'the
queen
at
chess,
a
learned
man';
compare
Tyrwhitt's
remark
above.
In
fact,
the
orig.
Skt.
name
for
this
piece
was
manirí,
i.
e.
the
adviser
or
counsellor.
He
also
gives
the
Pers.
fars,
learned;
fars
or
firz,
the
queen
at
chess.
I
suppose
it
is
a

mere
chance
that
the
somewhat
similar
Arab.
faras
means
'a
horse,
and
the
knight
at
chess';
Richardson
(as
above).
Oddly
enough,
the
latter
word
has
also
some
connection
with
Chaucer,
as
it
is
the
Arabic
name
of
the
'wedge'
of
an
astrolabe;
see
Chaucer's
Astrolabe,
Part
i.
§

14
(footnote),
in
vol.
iii.

[\[655.\]](#)When
a
chess-
player,
by
an
oversight,
loses
his
queen
for
nothing,
he
may,
in
general,
as
well
as
give
up
the
game.
Beryn
was
'in
hevy
plyghte,'
when
he
only
lost
a
rook
for
nothing;
Tale
of
Beryn,
1812.

[660.]The
word
the
before
mid
must
of
course
be
omitted.
The
lines
are
to
be
scanned
thus:—

‘Therwith
|
fortun
|
e
seid
|
e
chek
|
here
And
mate
|
in
mid
|
pointe
of
|
the
chek
|
kere.’

The
rime
is
a
feminine

one.
Lines
660
and
661
are
copied
from
the
Rom.
Rose;
see
note
to
l.
618,
above.
To
be
checkmated
by
an
'errant'
pawn
in
the
very
middle
of
the
board
is
a
most
ignominious
way
of
losing
the
game.
Cf.
check-
mate
in
Troil.
ii.
754.

[\[663.\]](#)*Athalus*;
see
note
to
l.
618,
above.
Jean
de
Meun
follows
John
of
Salisbury
(bishop
of
Chartres,
died
1180)
in
attributing
the
invention
of
chess
to
Attalus.
'Attalus
Asiaticus,
si
Gentilium
creditur
historiis,
hanc
ludendi
lasciuam
dicitur
inuenisse
ab
exercitio
numerorum,
paululum
deflexa
materia;'
Joan.
Saresburiensis
Policraticus,
lib.

i.
c.
5.
Warton
(Hist.
E.
Poet.
1871,
iii.
91)
says
the
person
meant
is
Attalus
Philometor,
king
of
Pergamus;
who
is
mentioned
by
Pliny,
Nat.
Hist.
xviii.
3,
xxviii.
2.
It
is
needless
to
explain
here
how
chess
was
developed
out
of
the
old
Indian
game
for

four
persons
called
chaturanga,
i.
e.
consisting
of
four
members
or
parts
(Benfey's
Skt.
Dict.
p.
6).
I
must
refer
the
reader
to
Forbes's
History
of
Chess,
or
the
article
on
Chess
in
the
English
Cyclopædia.
See
also
the
E.
version
of
the
Gesta
Romanorum,
ed.
Herrtage,
p.

70;
A.
Neckam,
De
Naturis
Rerum,
ed.
Wright,
p.
324;
and
Sir
F.
Madden's
article
in
the
Archæologia,
xxiv.
203.

[\[666.\]](#)*Jeopardyes*,
hazards,
critical
positions,
problems;
see
note
on
Cant.
Tales,
Group
G,
743.

[\[667.\]](#)*Pithagores*,
put
for
Pythagoras;
for
the
rime.
Pythagoras
of
Samos,
born
about
b.c.

570,
considered
that
all
things
were
founded
upon
numerical
relations;
various
discoveries
in
mathematics,
music,
and
astronomy,
were
attributed
to
him.

[\[682.\]](#) 'I
would
have
made
the
same
move';
i.
e.
had
I
had
the
power,
I
would
have
taken
her
fers
from
her,
just
as
she

took
mine.

[\[684.\]](#)*She,*
i.
e.
Fortune;
so
in
Thynne.
The
MSS.
have
He,
i.
e.
God,
which
can
hardly
be
meant.

[\[685.\]](#)The
cæsural
pause
preserves
e
in
draughte
from
elision.
It
rimes
with
caughte
(l.
682).
Similar
examples
of
'hiatus'
are
not
common:
Ten
Brink
(Sprache,

§
270)
instances
Cant.
Tales,
Group
C,
599,
772
(Pard.
Tale).

[\[694.\]](#)Ne
in
is
to
be
read
as
nin
(twice);
see
note
to
l.
343.

[\[700.\]](#)‘There
lies
in
reckoning
(i.
e.
is
debited
to
me
in
the
account),
as
regards
sorrow,
for
no
amount
at
all.’

In
his
account
with
Sorrow
he
is
owed
nothing,
having
received
payment
in
full.
There
is
no
real
difficulty
here.

[\[705.\]](#)‘I
have
nothing’;
for
(1)
Sorrow
has
paid
in
full,
and
so
owes
me
nothing;
(2)
I
have
no
gladness
left;
(3)
I
have
lost
my
true

wealth;
(4)
and
I
have
no
pleasure.

[\[708.\]](#)‘What
is
past
is
not
yet
to
come.’

[\[709.\]](#)*Tantale*,
Tantalus.
He
has
already
referred
to
Sisyphus;
see
note
to
l.
589.
In
the
Roman
de
la
Rose,
we
find
Yxion,
l.
19479;
Tentalus,
l.
19482;
and
Sisifus,
l.
19499;

as
I
have
already
remarked.

[\[717.\]](#)Again
from
the
Rom.
de
la
Rose,
l.
5869—

‘Et
ne
priseras
une
prune
Toute
la
roë
de
fortune.
A
Socrates
seras
semblables,
Qui
tant
fu
fers
et
tant
estables,
Qu’il
n’ert
liés
en
prospérités,
Ne
tristes
en
aversités.’

Chaucer's
three
streets
(i.
e.
straws)
is
Jean
de
Meun's
prune.

[\[723.\]](#)By
the
ferses
twelve
I
understand
all
the
pieces
except
the
king,
which
could
not
be
taken.
The
guess
in
Bell's
Chaucer
says
'all
the
pieces
except
the
pawns';
but
as
a
player
only
has
seven

pieces
beside
the
pawns
and
king,
we
must
then
say
that
the
knight
exaggerates.
My
own
reckoning
is
thus:
pawns,
eight;
queen,
bishop,
rook,
knight,
four;
total,
twelve.
The
fact
that
each
player
has
two
of
three
of
these,
viz.
of
the
bishop,
rook,
and
knight,
arose
from

the
conversion
of
chaturanga,
in
which
each
of
four
persons
had
a
king,
bishop,
knight,
rook
[to
keep
to
modern
names]
and
four
pawns,
into
chess,
in
which
each
of
two
persons
had
two
kings
(afterwards
king
and
queen),
two
bishops,
knights,
and
rooks,
and
eight
pawns.
The

bishop,
knight,
and
rook,
were
thus
duplicated,
and
so
count
but
one
apiece,
which
makes
three
(sorts
of)
pieces;
and
the
queen
is
a
fourth,
for
the
king
cannot
be
taken.
The
case
of
the
pawns
was
different,
for
each
pawn
had
an
individuality
of
its
own,
no

two
being
made
alike
(except
in
inferior
sets).
Caxton's
Game
of
the
Chesse
shews
this
clearly;
he
describes
each
of
the
eight
pawns
separately,
and
gives
a
different
figure
to
each.
According
to
him,
the
pawns
were
(beginning
from
the
King's
Rook's
Pawn)
the
Labourer,
Smyth,
Clerke
(or

Notary),
Marchaunt,
Physicien,
Tauerner,
Garde,
and
Ribauld.
They
denoted
'all
sorts
and
conditions
of
men';
and
this
is
why
our
common
saying
of
'tinker,
tailor,
soldier,
sailor,
gentleman,
apothecary,
ploughboy,
thief'
enumerates
eight
conditions¹

.

As
the
word
fers
originally
meant
counsellor
or
monitor
of
the
king,

it
could
be
applied
to
any
of
the
pieces.
There
was
a
special
reason
for
its
application
to
each
of
the
pawns;
for
a
pawn,
on
arriving
at
its
last
square,
could
not
be
exchanged
(as
now)
for
any
piece
at
pleasure,
but
only
for
a
queen,
i.

e.
the
fers
par
excellence.
For,
as
Caxton
says
again,
'he
[the
pawn]
may
not
goo
on
neyther
side
till
he
hath
been
in
the
fardest
ligne
of
theschequer,
&
that
he
hath
taken
the
nature
of
the
draughtes
of
the
quene,
&
than
he
is
a
fiers,

and
than
may
he
goo
on
al
sides
cornerwyse
fro
poynt
to
poynt
onely
as
the
quene';
&c.

[\[726.\]](#)These
stock
examples
all
come
together
in
the
Rom.
de
la
Rose;
viz.
Jason
and
Medee,
at
l.
13433;
Philis
and
Demophon,
at
l.
13415;
'*Dido*,
roine
de
Cartage,'

at
l.
13379.
The
story
of
Echo
and
Narcissus
is
told
fully,
in
an
earlier
passage
(see
ll.
1469-1545
of
the
English
version,
at
p.
154);
also
that
of
'Dalida'
and
'Sansou'
in
a
later
passage,
at
l.
16879.
See
also
the
Legends
of
Dido,
Medea,
and
Phyllis

in
the
Legend
of
Good
Women;
and
the
story
of
Sampson
in
the
Monkes
Tale,
B
3205:—

‘Ne
Narcissus,
the
faire,’
&c.;
Kn.
Tale,
1083
(A
1941).
‘And
dye
he
moste,
he
seyde,
as
dide
Ekko
For
Narcisus’;
C.
T.
11263
(Frank.
Tale,
F
951).

[\[779.\]](#)M.
Sandras
points
out
the
resemblance
to
a
passage
in
G.
de
Machault's
Remède
de
Fortune:—

'Car
le
droit
estat
d'innocence
Ressemblent
(?)
proprement
la
table
Blanche,
polie,
qui
est
able
A
recevoir,
sans
nul
contraire,
Ce
qu'on
y
veut
peindre
ou
peindre. [1](#)

The
rime
of

table
and
able
settles
the
point.
Mr.
Brock
points
out
a
parallel
passage
in
Boethius,
which
Chaucer
thus
translates:—‘the
soule
hadde
ben
naked
of
it-
self,
as
a
mirour
or
a
clene
parchemin
...
Right
as
we
ben
wont
som
tyme
by
a
swifte
pointed
to
ficchen
lettres

emprented
in
the
smothenesse
or
in
the
pleinnesse
of
the
table
of
wex,
or
in
parchemin
that
ne
hath
no
figure
ne
note
in
it';
bk.
v.
met.
4.
But
I
doubt
if
Chaucer
knew
much
of
Boethius
in
1369;
and
in
the
present
passage
he
clearly
refers

to
a
prepared
white
surface,
not
to
a
tablet
of
wax.
'Youth
and
white
paper
take
any
impression';
Ray's
Proverbs.

[\[791.\]](#)An
allusion
to
the
old
proverb
which
is
given
in
Hending
in
the
form—'Whose
young
lerneth,
olt
[old]
he
ne
leseth';
Hending's
Prov.
l.
45.
Kemble
gives

the
medieval
Latin—‘Quod
puer
adsuescit,
leviter
dimittere
nescit’;
Gartner,
Dicteria,
p.
24
b.
Cf.
Horace,
Epist.
i.
2.
69;
also
Rom.
de
la
Rose,
13094.

[\[799.\]](#)John
of
Gaunt
married
Blaunche
at
the
age
of
nineteen.

[\[805.\]](#)Imitated
from
Machault’s
Dit
du
Vergier
and
Fontaine
Amoureuse.

‘Car
il
m’est
vis
que
je
veoie,
Au
joli
prael
ou
j’estoie,
La
plus
tres
belle
compaignie
Qu’oncques
fust
veue
ne
oïe:’
Dit
du
Vergier,
ed.
Tarbé,
p.
14.
‘Tant
qu’il
avint,
qu’en
une
compaignie
Où
il
avait
mainte
dame
jolie
Juene,
gentil,
joïeuse
et
envoisie

Vis,
par
Fortune,
(Qui
de
mentir
à
tous
est
trop
commune),
Entre
les
autres
l'une
Qui,
tout
aussi
com
li
solaus
la
lune
Veint
de
clarté,
Avait-
elle
les
autres
sormonté
De
pris,
d'onneur,
de
grace,
de
biauté;
&c.
Fontaine
Amoureuse
(in
Trial
Forewords,
p.
47).

These
are,

no
doubt,
the
lines
to
which
Tyrwhitt
refers
in
his
remarks
on
the
present
passage
in
a
note
to
the
last
paragraph
of
the
Persones
Tale.
Observe
also
how
closely
the
fifth
line
of
the
latter
passage
answers
to
l.
812.

[\[823.\]](#)Is,
which
is;
as
usual.
I

propose
this
reading.
That
of
the
MSS.
is
very
bad,
viz.
'Than
any
other
planete
in
heven.'

[\[824.\]](#)'The
seven
stars'
generally
mean
the
planets;
but,
as
the
sun
and
moon
and
planets
have
just
been
mentioned,
the
reference
may
be
to
the
well-
known
seven
stars
in

Ursa
Major
commonly
called
Charles's
Wain.
In
later
English,
the
*seven
stars*
sometimes
mean
the
Pleiades;
see
Pleiade
in
Cotgrave's
French
Dictionary,
and
G.
Douglas,
ed.
Small,
i.
69.
23,
iii.
147.
15.
The
phrase
is,
in
fact,
ambiguous;
see
note
to
P.
Plowman,
C.
xviii.
98.

[\[831.\]](#)Referring
to
Christ
and
His
twelve
apostles.

[\[835-7.\]](#)Resembles
Le
Roman
de
la
Rose,
1689-91
(see
p.
164)—

‘Li
Diex
d’Amors,
qui,
l’arc
tendu,
Avoit
toute
jor
atendu
A
moi
porsivre
et
espier.’

[\[840.\]](#)Koch
proposes
to
omit
maner,
and
read—‘No
counseyl,
but
at
hir
loke.’
It

is
more
likely
that
counseyl
has
slipped
in,
as
a
gloss
upon
reed,
and
was
afterwards
substituted
for
it.

[\[849.\]](#) *Carole*,
dance
round,
accompanying
the
dance
with
a
song.
The
word
occurs
in
the
Rom.
de
la
Rose
several
times;
thus
at
l.
747,
we
have:—

‘Lors
veissies
carole
aler,
Et
gens
mignotement
baler.’
(See
p.
125,
above.)

Cf.
Chaucer’s
version,
ll.
759,
810;
also
744.
Dante
uses
the
pl.
carole
(Parad.
xxiv.
16)
to
express
swift
circular
movements;
and
Cary
quotes
a
comment
upon
it
to
the
effect
that
‘carolæ
dicuntur
tripudium
quoddam

quod
fit
saliendo,
ut
Napolitani
faciunt
et
dicunt.’
He
also
quotes
the
expression
‘grans
dances
et
grans
karolles’
from
Froissart,
ed.
1559,
vol.
i.
cap.
219.
That
it
meant
singing
as
well
as
dancing
appears
from
the
Rom.
de
la
Rose,
l.
731.

[\[858.\]](#)Chaucer
gives
Virginia
golden

hair;
Doct.
Tale,
C
38.
Compare
the
whole
description
of
the
maiden
in
the
E.
version
of
the
Rom.
of
the
Rose,
ll.
539-561
(p.
116,
above).

[\[861.\]](#)*Of
good
mochel,*
of
an
excellent
size;
mochel
=
size,
occurs
in
P.
Plowman,
B.
xvi.
182.
Scan
the
line—

‘Simpl’
of
|
good
moch
| el
noght
| to
wyde.’

[\[894.\]](#)‘In
reasonable
cases,
that
involve
responsibility.’

[\[908.\]](#)Somewhat
similar
are
ll.
9-18
of
the
Doctoures
Tale.

[\[916.\]](#)Scan
by
reading—They
n’
shóld’
hav’
found-
e,
&c.

[\[917.\]](#)A
wikked
signe,
a
sign,
or
mark,
of
wickedness.

[919.] Imitated
from
Machault's
Remède
de
Fortune
(see
Trial
Forewords,
p.
48):—

*'Et
sa
gracieuse
parole,
Qui
n'estoit
diverse
ne
folle,
Etrange,
ne
mal
ordenée,
Hautaine,
mès
bien
affrenée,
Cueillie
à
point
et
de
saison,
Fondée
sur
toute
raison,
Tant
plaisant
et
douce
à
oïr,
Que
chascun*

faisoit
resjoir';
&c.

Line
922
is
taken
from
this
word
for
word.

[\[927-8.\]](#)'Nor
that
scorned
less,
nor
that
could
better
heal,'
&c.

[\[943.\]](#)*Canel-*
boon,
collar-
bone;
lit.
channel-
bone,
i.
e.
bone
with
a
channel
behind
it.
See
Three
Metrical
Romances
(Camden
Soc.),
p.
19;
Gloss.

to
Babees
Book,
ed.
Furnivall;
and
the
Percy
Folio
MS.,
i.
387.
I
put
and
for
or;
the
sense
requires
a
conjunction.

[\[948.\]](#)Here
Whyte,
representing
the
lady's
name,
is
plainly
a
translation
of
Blaunche.
The
insertion
of
whyte
in
l.
905,
in
the
existing
authorities,
is
surely

a
blunder,
and
I
therefore
have
omitted
it.
It
anticipates
the
climax
of
the
description,
besides
ruining
the
scansion
of
the
line.

[\[950.\]](#)There
is
here
some
resemblance
to
some
lines
in
G.
Machault's
Remède
de
Fortune
(see
Trial
Forewords,
p.
49):—

—'ma
Dame,
qui
est
clamée

De
tous,
sur
toutes
belle
et
bonne,
Chascun
por
droit
ce
nom
li
donne.'

[\[957.\]](#)For
hippes,
Bell
prints
lippes;
a
comic
reading.

[\[958.\]](#)This
reading
means—'I
knew
in
her
no
other
defect';
which,
as
no
defect
has
been
mentioned,
seems
inconsistent.
Perhaps
we
should
read
no
maner

lak,
i.
e.
no
'sort
of
defect
in
her
(to
cause)
that
all
her
limbs
should
not
be
proportionate.'

[\[964.\]](#)A
common
illustration.
See
Rom.
de
la
Rose,
7448;
Alexander
and
Dindimus,
ll.
233-5.
Duke
Francesco
Maria
had,
for
one
of
his
badges,
a
lighted
candle
by
which

others
are
lighted;
with
the
motto
*Non
degener
addam,*
i.
e.
I
will
give
without
loss;
see
Mrs.
Palliser's
Historic
Devices,
p.
263.
And
cf.
Cant.
Ta.
D
333-5.

[\[973.\]](#)The
accents
seem
to
fall
on
She
and
have,
the
e
in
wold-
e
being
elided.
Otherwise,
read:

She
wóld-
e
háv'
be.

[\[982.\]](#)Liddell
and
Scott
explain
Gk.
?οίτιξ
as
'the
fabulous
Egyptian
bird
phœnix,
first
in
Hesiod,
Fragment
50.
4;
then
in
Herodotus,
ii.
73.'
Vincent
of
Beauvais,
Speculum
Naturale,
bk.
16.
c.
74,
refers
us
to
Isidore,
Ambrosius
(lib.
5),
Solinus,
Pliny
(lib.

10),
and
Liber
de
Naturis
Rerum;
see
Solinus,
Polyhistor.
c.
33.
11;
A.
Neckam,
De
Naturis
Rerum,
c.
34.
Philip
de
Thaun
describes
it
in
his
Bestiaire,
l.
1089;
see
Popular
Treatises
on
Science,
ed.
Wright,
p.
113.
'The
Phoenix
of
Arabia
passes
all
others.
Howbeit,
I
cannot

tell
what
to
make
of
him;
and
first
of
all,
whether
it
be
a
tale
or
no,
that
there
is
neuer
but
one
of
them
in
all
the
world,
and
the
same
not
commonly
seen';
Holland,
tr.
of
Pliny,
bk.
10.
c.
2.

'Tous
jors
est-

il
ung
seul
Fenis’;
&c.
Rom.
de
la
Rose,
16179.
‘Una
est,
quæ
reparet,
seque
ipsa
reminet,
ales;
Assyrii
phœnica
uocant.’
—Ovid,
Met.
xv.
392.

Scan:
Th’
soléyn
|
fenix
|
of
A |
rabye
?.
Cf.
‘Com
la
fenix
souleine
est
au
sejour
En
Arabie’:
Gower,
Balade
35.

[\[987.\]](#)Chaucer
refers
to
Esther
again;
e.
g.
in
his
Merchant's
Tale
(E
1371,
1744);
Leg.
of
G.
Women,
prol.
250;
and
in
the
Tale
of
Melibee
(B
2291).

[\[997.\]](#)Cf.
Vergil,
Æn.
i.
630:
'Haud
ignara
mali.'

[\[1021.\]](#)*In
balaunce,*
i.
e.
in
a
state
of
suspense.
F.

en
balance;
Rom.
de
la
Rose,
13871,
16770.

[\[1024.\]](#)This
sending
of
lovers
on
expeditions,
by
way
of
proving
them,
was
in
accordance
with
the
manners
of
the
time.
Gower
explains
the
whole
matter,
in
his
Conf.
Amant,
lib.
4
(ed.
Pauli,
ii.
56):—

‘Forthy
who

secheth
loves
grace,
Where
that
these
worthy
women
are,
He
may
nought
than
him-
selve
spare
Upon
his
travail
for
to
serve,
Whereof
that
he
may
thank
deserve,
. . .
So
that
by
londe
and
ek
by
ship
He
mot
travaile
for
worship
And
make
many

hastif
rodes,
Somtime
in
Pruse,
somtime
in
Rodes,
And
somtime
into
Tartarie,
So
that
these
heralds
on
him
crie
“Vailant!
vailant!
lo,
where
he
goth!”
,
&c.

Chaucer’s
Knight
(in
the
Prologue)
sought
for
renown
in
Pruce,
Alisaundre,
and
Turkye.

There
is
a
similar
passage
in
Le

Rom.
de
la
Rose,
18499-18526.
The
first
part
of
Machault's
Dit
du
Lion
(doubtless
the
Book
of
the
Lion
of
which
Chaucer's
translation
is
now
lost)
is
likewise
taken
up
with
the
account
of
lovers
who
undertook
feats,
in
order
that
the
news
of
their
deeds
might
reach

their
ladies.
Among
the
places
to
which
they
used
to
go
are
mentioned
Alexandres,
Alemaigne,
Osteriche,
Behaigne,
Honguerie,
Danemarche,
Prusse,
Poulaine,
Cracoe,
Tartarie,
&c.
Some
even
went
'jusqu'à
l'Arbre
sec,
Ou
li
oysel
pendent
au
bec.'
This
alludes
to
the
famous
Arbre
sec
or
Dry
Tree,
to
reach

which
was
a
feat
indeed;
see
Yule's
edition
of
Marco
Polo,
i.
119;
Maundeville,
ed.
Halliwell,
p.
68;
Mätzner,
Sprachproben,
ii.
185.

As
a
specimen
of
the
modes
of
expression
then
prevalent,
Warton
draws
attention
to
a
passage
in
Froissart,
c.
81,
where
Sir
Walter
Manny
prefaces

a
gallant
charge
upon
the
enemy
with
the
words—‘May
I
never
be
embraced
by
my
mistress
and
dear
friend,
if I
enter
castle
or
fortress
before
I
have
unhorsed
one
of
these
gallopers.’

[\[1028.\]](#)*Go
hoodles,
travel
without
even
the
protection
of
a
hood;
by
way
of
bravado.
Warton,*

Hist.
Eng.
Poet.
§
18
(ed.
Hazlitt,
iii.
4),
says
of
a
society
called
the
Fraternity
of
the
Penitents
of
Love—‘Their
object
was
to
prove
the
excess
of
their
love,
by
shewing
with
an
invincible
fortitude
and
consistency
of
conduct
...
that
they
could
bear
extremes
of
heat

and
cold.
...
It
was
a
crime
to
wear
fur
on
a
day
of
the
most
piercing
cold;
or
to
appear
with
a
hood,
cloak,
gloves
or
muff.’
See
the
long
account
of
this
in
the
Knight
de
la
Tour
Landry,
ed.
Wright,
p.
169;
and
cf.
The

Squyer
of
Low
Degree,
171-200.

What
is
meant
by
*the
drye
se*
(dry
sea)
is
disputed;
but
it
matters
little,
for
the
general
idea
is
clear.
Mr.
Brae,
in
the
Appendix
to
his
edition
of
Chaucer's
Astrolabe
(p.
101),
has
a
long
note
on
the
present
passage.

Relying
on
the
above
quotation
from
Warton,
he
supposes
hoodless
to
have
reference
to
a
practice
of
going
unprotected
in
winter,
and
says
that
'dry
sea'
may
refer
to
any
frozen
sea.
But
it
may
equally
refer
to
going
unprotected
in
summer,
in
which
case
he
offers
us

an
alternative
suggestion,
that
'any
arid
sandy
desert
might
be
metaphorically
called
a
dry
sea.'
The
latter
is
almost
a
sufficient
explanation;
but
if
we
must
be
particular,
Mr.
Brae
has
yet
more
to
tell
us.
He
says
that,
at
p.
1044
(Basle
edition)
of
Sebastian
Munster's
Cosmographie,

there
is
a
description
of
a
large
lake
which
was
dry
in
summer.
'It
is
said
that
there
is
a
lake
near
the
city
of
Labac,
adjoining
the
plain
of
Zircknitz
[Czircknitz],
which
in
winter-
time
becomes
of
great
extent.
...
But
in
summer
the
water
drains
away,

the
fish
expire,
the
bed
of
the
lake
is
ploughed
up,
corn
grows
to
maturity,
and,
after
the
harvest
is
over,
the
waters
return,
&c.
The
Augspourg
merchants
have
assured
me
of
this,
and
it
has
been
since
confirmed
to
me
by
Vergier,
the
bishop
of
Cappodistria'
[Capo

d'Istria].
The
lake
still
exists,
and
is
no
fable.
It
is
the
variable
lake
of
Czirknitz,
which
sometimes
covers
sixty-
three
square
miles,
and
is
sometimes
dry.
It
is
situate
in
the
province
of
Krain,
or
Carniola;
Labac
is
the
modern
Laybach
or
Laibach,
N.E.
of
Trieste.
See

the
articles
Krain,
Czirknitz
in
the
Engl.
Cyclopædia,
and
the
account
of
the
lake
in
The
Student,
Sept.
1869.

That
Chaucer
really
referred
to
this
very
lake
becomes
almost
certain,
if
we
are
to
accept
Mr.
Brae's
explanation
of
the
next
line.
See
the
next
note.

[\[1029.\]](#) *Carrenare.*

Mr.
Brae
suggests
that
the
reference
is
to
the
'gulf
of
the
Carnaro
or
Quarnaro
in
the
Adriatic,'
to
which
Dante
alludes
in
the
Inferno,
ix.
113,
as
being
noted
for
its
perils.
Cary's
translation
runs
thus:—

'As
where
Rhone
stagnates
on
the
plains

of
Arles,
Or
as
at
Pola,
near
Quarnaro's
gulf,
That
closes
Italy
and
laves
her
bounds,
The
place
is
all
thick
spread
with
sepulchres.'

It
is
called
in
Black's
Atlas
the
Channel
of
Quarnerolo,
and
is
the
gulf
which
separates
Istria
from
Croatia.
The
head
of
the
gulf

runs
up
towards
the
province
of
Carniola,
and
approaches
within
forty
miles
(at
the
outside)
of
the
lake
of
Czirknitz
(see
note
above).
I
suppose
that
Quarnaro
may
be
connected
with
Carn-
iola
and
the
Carn-
ic
Alps,
but
popular
etymology
interpreted
it
to
mean
'charnel-
house,'
from

its
evil
reputation.
This
appears
from
the
quotations
cited
by
Mr.
Brae;
he
says
that
the
Abbé
Fortis
quotes
a
Paduan
writer,
Palladio
Negro,
as
saying—‘E
regione
Istriæ,
sinu
Palatico,
quem
nautæ
carnarium
vocitant’;
and
again,
Sebastian
Munster,
in
his
Cosmographie,
p.
1044
(Basle
edition)
quotes
a
description

by
Vergier,
Bishop
of
Capo
d'Istria—'par
deça
le
gouffre
enragé
lequel
on
appelle
vulgairement
Carnarie
d'autantque
le
plus
souvent
on
le
voit
agité
de
tempestes
horribles;
et
là
s'engloutissent
beaucoup
de
navires
et
se
perdent
plusieurs
hommes.'
In
other
words,
the
true
name
Quarnaro
or
Carnaro
was
turned

by
the
sailors
into
Carnario,
which
means
in
Italian
'the
shambles';
see
Florio's
Dict.,
ed.
1598.
This
Carnario
might
become
Careynaire
or
Carenare
in
Chaucer's
English,
by
association
with
the
M.
E.
careyne
or
caroigne,
carrion.
This
word
is
used
by
Chaucer
in
the
Kn.
Tale,
1155
(Six-

text,
A
2013),
where
the
Ellesmere
MS.
has
careyne,
and
the
Cambridge
and
Petworth
MSS.
have
careyn.

For
myself,
I
am
well
satisfied
with
the
above
explanation.
It
is
probable,
and
it
suffices;
and
stories
about
this
dry
sea
may
easily
have
been
spread
by
Venetian
sailors.

I
may
add
that
Maundeville
mentions
'a
gravely
see'
in
the
land
of
Prestre
John,
'that
is
alle
gravele
and
sonde,
with-
outen
any
drope
of
watre;
and
it
ebbethe
and
flowethe
in
grete
wawes,
as
other
sees
don':
ed.
Halliwell,
p.
272.
This
curious
passage
was
pointed

out
by
Prof.
Hales,
in
a
letter
in
the
Academy,
Jan.
28,
1882,
p.
65.

We
certainly
ought
to
reject
the
explanation
given
with
great
assurance
in
the
Saturday
Review,
July,
1870,
p.
143,
col.
1,
that
the
allusion
is
to
the
chain
of
mountains
called
the

Carena
or
Charenal,
a
continuation
of
the
Atlas
Mountains
in
Africa.
The
writer
says—‘Leonardo
Dati
(a.
d.
1470),
speaking
of
Africa,
mentions
a
chain
of
mountains
in
continuation
of
the
Atlas,
300
miles
long,
“commonly
called
Charenal.”
In
the
fine
chart
of
Africa
by
Juan
de
la
Coxa

(1500),
this
chain
is
made
to
stretch
as
far
as
Egypt,
and
bears
the
name
of
Carena.
La
Salle,
who
was
born
in
1398,
lays
down
the
same
chain,
which
corresponds,
says
Santarem
(Histoire
de
la
Cosmographie,
iii.
456),
to
the
Καρήνη
of
Ptolemy.
These
allusions
place
it

beyond
doubt
[?]
that
the
drie
see
of
Chaucer
was
the
Great
Sahara,
the
return
from
whence
[*sic*]
homewards
would
be
by
the
chain
of
the
Atlas
or
[*sic*]
Carena.'
On
the
writer's
own
shewing,
the
Carena
was
not
the
Atlas,
but
a
chain
stretching
thence
towards
Egypt;

not
an
obvious
way
of
returning
home!
Whereas,
if
the
'dry
sea'
were
the
lake
of
Czirknitz,
the
obvious
way
of
getting
away
from
it
would
be
to
take
ship
in
the
neighbouring
gulf
of
Quarnaro.
And
how
could
Chaucer
come
to
hear
of
this
remote
chain

of
mountains?

[\[1034.\]](#)‘But
why
do
I
tell
you
my
story?’

I.
e.
let
me
go
on
with
it,
and
tell
you
the
result.

[\[1037.\]](#)Again
imitated
from
Machault’s
Remède
de
Fortune:—

‘Car
c’est
mes
cuers,
c’est
ma
creance,
C’est
mes
desirs,
c’est
m’esperance
C’est
ma

santé

.

.

.

.

C'est

toute

ma

bonne

éüirté,

C'est

ce

qui

me

soustient

en

vie,'

&c.

Line

1039

is

closely

translated.

See

Furnivall's

Trial

Forewords,

p.

48.

[\[1040.\]](#)I

here

substitute

lisse

for

goddesse,

as

in

the

authorities.

The

blunder

is

obvious;

goddesse

clogs

the

line

with
an
extra
syllable,
and
gives
a
false
rime
such
as
Chaucer
never
makes¹

.
He
rimes
blisse
with
kisse,
lisse,
misse,
and
wisse.
Thus
in
the
Frankelein's
Tale,
F
1237—

‘What
for
his
labour
and
his
hope
of
blisse,
His
woful
herte
of
penaunce
hadde

a
lisse.’

Lisse
is
alleviation,
solace,
comfort;
and
l.
1040
as
emended,
fairly
corresponds
to
Machault’s
‘C’est
ce
qui
me
soustient
en
vie,’
i.
e.
it
is
she
who
sustains
my
life.
The
word
goddesse
was
probably
substituted
for
lisse,
because
the
latter
was
obsolescent.

[\[1041.\]](#)I
change

hoolly
hirs
into
hirs
hoolly,
and
omit
the
following
and.
In
the
next
line
we
have—By'r
lord;
as
before
(ll.
544,
651,
690).

[\[1047.\]](#)*Leve*
(i.
e.
believe)
is
here
much
stronger
than
trowe,
which
merely
expresses
general
assent.

[\[1050.\]](#)Read—'And
to |
behold
| e
th'alder
|
fayrest
|

e.’
After
beholde
comes
the
cæsural
pause,
so
that
the
final
e
in
beholde
does
not
count.
Koch
proposes
to
omit
alder-.
But
how
came
it
there?

[\[1057.\]](#)The
spelling
Alcipiades
occurs
in
the
Roman
de
la
Rose,
8981,
where
he
is
mentioned
as
a
type
of
beauty—‘qui

de
biauté
avoit
adès'—on
the
authority
of
'Boece.'
The
ultimate
reference
is
to
Boethius,
Cons.
Phil.
b.
iii.
pr.
8.
l.
32—'the
body
of
Alcibiades
that
was
ful
fayr.'

[\[1058.\]](#)Hercules
is
also
mentioned
in
Le
Rom.
de
la
Rose,
9223,
9240.
See
also
Ho.
Fame,
1413.

[\[1060.\]](#)Koch
proposes
to
omit
al;
I
would
rather
omit
the.
But
we
may
read
al
th.'

[\[1061.\]](#)See
note
to
l.
310.

[\[1067.\]](#)*He*,
i.
e.
Achilles
himself;
see
next
note.

[\[1069.\]](#)*Antilegius*,
a
corruption
of
Antilochus;
and
again,
Antilochus
is
a
mistake
for
Archilochus,
owing
to
the

usual
medieval
confusion
in
the
forms
of
proper
names.
For
the
story,
see
next
note.

[\[1070.\]](#)*Dares*
Frigius,
i.
e.
Dares
Phrygius,
or
Dares
of
Phrygia.
Chaucer
again
refers
to
him
near
the
end
of
Troilus,
and
in
Ho.
Fame,
1467
(on
which
see
the
note).
The
works

of
Dares
and
Dictys
are
probably
spurious.
The
reference
is
really
to
the
very
singular,
yet
popular,
medieval
version
of
the
story
of
the
Trojan
war
which
was
written
by
Guido
of
Colonna,
and
is
entitled
'Historia
destructionis
Troie,
per
iudicem
Guidonem
de
Columpna
Messaniensem.'
Guido's
work
was

derived
from
the
Roman
de
Troie,
written
by
Benoit
de
Sainte-
Maure;
of
which
romance
there
is
a
late
edition
by
M.
Joly.
In
Mr.
Panton's
introduction
to
his
edition
of
the
Gest
Historiale
of
the
Destruction
of
Troy
(Early
Eng.
Text
Society),
p.
ix.,
we
read—'From
the

exhaustive
reasonings
and
proofs
of
Mons.
Joly
as
to
the
person
and
age
and
country
of
his
author,
it
is
sufficiently
manifest
that
the
*Roman
du
Troie*
appeared
between
the
years
1175
and
1185.
The
translation,
or
version,
of
the
Roman
by
Guido
de
Colonna
was
finished,
as

he
tells
us
at
the
end
of
his
*Historia
Trioana,*
in
1287.
From
one
or
other,
or
both,
of
these
works,
the
various
Histories,
Chronicles,
Romances,
Gestes,
and
Plays
of
*The
Destruction
of
Troy,
TheProwess
and
Death
of
Hector,
The
Treason
of
the
Greeks,
&c.,*
were
translated,
adapted,

or
amplified,
in
almost
every
language
of
Europe.’

The
fact
is,
that
the
western
nations
of
Europe
claimed
connexion,
through
Æneas
and
his
followers,
with
the
Trojans,
and
repudiated
Homer
as
favouring
the
Greeks.
They
therefore
rewrote
the
story
of
the
Trojan
war
after
a
manner
of

their
own;
and,
in
order
to
give
it
authority,
pretended
that
it
was
derived
from
two
authors
named
Dares
Phrygius
(or
Dares
of
Phrygia)
and
Dictys
Cretensis
(or
Dictys
of
Crete).
Dares
and
Dictys
were
real
names,
as
they
were
cited
in
the
time
of
Ælian
(a.
d.

230);
and
it
was
said
that
Dares
was
a
Trojan
who
was
killed
by
Ulysses.
See
further
in
Mr.
Panton's
introduction,
as
above;
Morley's
English
Writers,
vi.
118;
and
Warton,
Hist.
Eng.
Poetry,
ed.
Hazlitt,
ii.
127
(sect.
3).
But
Warton
does
not
seem
to
have
known
that

Guido
mainly
followed
Benoit
de
Sainte-
Maure.

The
story
about
the
death
of
Achilles
is
taken,
accordingly,
not
from
Homer
but
from
Guido
de
Colonna
and
his
predecessor
Benoit.
It
may
be
found
in
the
alliterative
Geste
Hystoriale,
above
referred
to
(ed.
Panton
and
Donaldson,
p.
342);

or
in
Lydgate's
Siege
of
Troye,
bk.
iv.
c.
32.
Hecuba
invites
Achilles
and
Archilochus
to
meet
her
in
the
temple
of
Apollo.
When
they
arrive,
they
are
attacked
by
Paris
and
a
band
of
men
and
soon
killed,
though
Achilles
first
slays
seven
of
his
foes
with

his
own
hand.

‘There
kyld
was
the
kyng,
and
the
knight
bothe,
And
by
treason
in
the
temple
tirnyt
to
dethe.’

Here
‘the
kyng’
is
Achilles,
and
‘the
knyght’
is
Archilochus.
It
may
be
added
that
Achilles
was
lured
to
the
temple
by
the
expectation
that

he
would
there
meet
Polyxena,
and
be
wedded
to
her;
as
Chaucer
says
in
the
next
line.
Polyxena
was
a
daughter
of
Priam
and
Hecuba;
she
is
alluded
to
in
Shakespeare's
Troilus,
iii.
3.
208.
According
to
Ovid,
Metam.
xiii.
448,
she
was
sacrificed
on
the
tomb
of

Achilles.

Lydgate
employs
the
forms
Archylogus
and
Anthylogus.

[\[1071.\]](#)I

supply
hir;
Koch
would
supply
queen.
I
do
not
find
that
she
was
a
queen.

[\[1075.\]](#)*Trewely*

is
properly
(though
not
always)
trisyllabic.
It
was
inserted
after
nay,
because
nede
and
gabbe
were
thought
to
be
monosyllables.

Even
so,
the
'amended'
line
is
bad.
It
is
all
right
if
trewly
be
omitted;
and
I
omit
it
accordingly.

[\[1081.\]](#)*Penelope*
is
accented
on
the
first
e
and
on
o,
as
in
French.
Chaucer
copies
this
form
from
the
Roman
de
la
Rose,
l.
8694,
as
appears

from
his
coupling
it
with
Lucrece,
whilst
at
the
same
time
he
borrows
a
pair
of
rimes.
The
French
has:—

‘Si
n’est-
il
mès
nule
Lucrece,
Ne
Penelope
nule
en
Grece.’

In
the
same
passage,
the
story
of
Lucretia
is
told
in
full,
on
the
authority

of
Livy,
as
here.
The
French
has:
'ce
dit
Titus
Livius';
l.
8654.
In
the
prologue
to
the
Legend
of
Good
Women,
Chaucer
alludes
again
to
Penelope
(l.
252),
Lucrece
of
Rome
(l.
257),
and
Polixene
(l.
258);
and
he
gives
the
Legend
of
Lucrece
in
full.
He

again
alludes
to
Lucrece
and
Penelope
in
the
lines
preceding
the
Man
of
Lawes
Prologue
(B
63,
75);
and
in
the
Frankelein's
Tale
(F
1405,
1443).

[\[1085.\]](#)This
seems
to
mean—‘she
(Blanche)
was
as
good
(as
they),
and
(there
was)
nothing
like
(her),
though
their
stories
are
authentic

(enough).’
But
the
expression
‘nothing
lyke’
is
extremely
awkward,
and
seems
wrong.
Nothing
also
means
‘not
at
all’;
but
this
does
not
help
us.
In
l.
1086,
stories
should
perhaps
be
storie;
then
her
storie
would
be
the
story
of
Lucrece;
cf.
l.
1087.
[\[1087.\]](#) ‘Any
way,
she

(Blanche)
was
as
true
as
she
(Lucrece).’

[\[1089.](#)
[1090.\]](#)Read
seyë,
subjunctive,
and
seyë,
gerund.
Cf.
knewë,
subj.,
1133.

Yong
is
properly
monosyllabic.
Read—‘I
was
right
yong,
the
sooth
to
sey.’
In.
l.
1095,
yong-
e
is
the
definite
form.

[\[1096.\]](#)Accent
besette
(=
besett’)
on
the

prefix.
Else,
we
must
read
Without
and
besettë.
We
should
expect
Without-
e,
as
in
1100.
Without
is
rare;
but
see
IV.
17.

[\[1108.\]](#)*Yit*,
still.
Sit,
sitteth;
pres.
tense.

[\[1113.\]](#)I.
e.
you
are
like
one
who
confesses,
but
does
not
repent.

[\[1118.\]](#)*Achitofel*,
Ahitophel;
see
2

Sam.
xvii.

[\[1119.\]](#)According
to
the
Historia
Troiana
of
Guido
(see
note
to
l.
1070)
it
was
Antenor
(also
written
Anthenor)
who
took
away
the
Palladium
and
sent
it
to
Ulysses,
thus
betraying
Troy.
See
the
Geste
Hystoriale,
p.
379;
or
see
the
extract
from
Caxton
in
my

Specimens
of
English
from
1394
to
1579,
p.
89.
Or
see
Chaucer's
Troilus,
bk.
iv.
l.
204.

[\[1121.\]](#) *Genelon*;

also
Genilon,
as
in
the
Monkes
Tale,
B
3579.
He
is
mentioned
again
in
the
Nonne
Preestes
Tale,
B
4417
(C.
T.
15233),
and
in
the
Shipmannes
Tale,
B

1384
(C.
T.
13124),
where
he
is
called
'Geniloun
of
France.'
Tyrwhitt's
note
on
Genelon
in
his
Glossary
is
as
follows:
'One
of
Charlemagne's
officers,
who,
by
his
treachery,
was
the
cause
of
the
defeat
at
Roncevaux,
the
death
of
Roland,
&c.,
for
which
he
was
torn
to

pieces
by
horses.
This
at
least
is
the
account
of
the
author
who
calls
himself
Archbishop
Turpin,
and
of
the
Romancers
who
followed
him;
upon
whose
credit
the
name
of
Genelon
or
Ganelon
was
for
several
centuries
a
synonymous
expression
for
the
worst
of
traitors.'
See
the
Chanson

de
Roland,
ed.
Gautier;
Dante,
Inf.
xxxii.
122,
where
he
is
called
Ganellone;
and
Wheeler's
Noted
Names
of
Fiction.
Cf.
also
the
Roman
de
la
Rose,
l.
7902-4:—

'Qu'onques
Karles
n'ot
por
Rolant,
Quant
en
Ronceval
mort
reçut
Par
Guenelon
qui
les
deçut.'

[\[1123.\]](#)*Rowland
and
Olivere,*

the
two
most
celebrated
of
Charlemagne's
Twelve
Peers
of
France;
see
Roland
in
Wheeler's
Noted
Names
of
Fiction,
and
Ellis's
Specimens
of
Early
Eng.
Metrical
Romances,
especially
the
account
of
the
Romance
of
Sir
Otuel.

[\[1126.\]I](#)

supply
right.

We
find
right
tho

in
C.
T.
6398,
8420

(D
816,
E
544).

[\[1133.\]](#)*Knew-*
e,
might
know;
subjunctive
mood.
See
note
to
l.
1089.

[\[1137.\]](#)Accent
thou.
This
and
the
next
line
are
repeated,
nearly,
from
ll.
743,
744.
See
also
ll.
1305-6.

[\[1139.\]](#)I
here
insert
the
word
sir,
as
in
most
of
the
other

places
where
the
poet
addresses
the
stranger.

[\[1152-3.\]](#)Cf.
Rom.
de
la
Rose,
2006-7:—

‘Il
est
asses
sires
du
cors
Qui
a
le
 cuer
en
sa
commande.’

[\[1159.\]](#)For
this,
B.
has
thus.
Neither
this
nor
thus
seems
wanted;
I
therefore
pay
no
regard
to
them.

The
squire
Dorigen,
in
the
Frankelein's
Tale,
consoled
himself
in
the
same
way
(F
947):—

'Of
swich
matere
made
he
manye
layes,
Songes,
compleintes,
roundels,
virelayes.'

[\[1162.\]](#)*Tubal*;
an
error
for
Jubal;
see
Gen.
iv.
21.
But
the
error
is
Chaucer's
own,
and
is
common.
See
Higden's

Polychronicon,
lib.
iii.
c.
11,
ed.
Lumby,
iii.
202;
Higden
cites
the
following
from
Isidorus,
lib.
ii.
c.
24:—‘*Quamvis
Tubal
de
stirpe
Cayn
ante
diluvium
legatur
fuisse
musicæ
inventor,
. . .
tamen
apud
Græcos
Pythagoras
legitur
ex
malleorum
sonitu
et
chordarum
extensione
musicam
reperisse.*’
In
Genesis,
it
is
Jubal

who
'was
the
father
of
all
such
as
handle
the
harp
and
organ';
and
Tubal-
cain
who
was
'an
instructor
of
every
artificer
in
brass
and
iron.'
The
notion
of
the
discovery
of
music
by
the
former
from
the
observation
of
the
sounds
struck
upon
the
anvil
of

the
latter
is
borrowed
from
the
usual
fable
about
Pythagoras.
This
fable
is
also
given
by
Higden,
who
copies
it
from
Macrobius.
It
will
be
found
in
the
Commentary
by
Macrobius
on
the
Somnium
Scipionis,
lib.
ii.
c.
1;
and
is
to
the
effect
that
Pythagoras,
observing
some

smiths
at
work,
found
that
the
tones
struck
upon
their
anvils
varied
according
to
the
weights
of
the
hammers
used
by
them;
and,
by
weighing
these
hammers,
he
discovered
the
relations
to
each
other
of
the
various
notes
in
the
gamut.
The
story
is
open
to
the
objection

that
the
facts
are
not
so;
the
sound
varies
according
to
variations
in
the
anvil
or
the
thing
struck,
not
according
to
the
variation
in
the
striking
implement.
However,
Pythagoras
is
further
said
to
have
made
experiments
with
stretched
strings
of
varying
length;
which
would
have
given
him

right
results.
See
Mrs.
Somerville's
Connection
of
the
Physical
Sciences,
sect.
16
and
17.

[\[1169.\]](#)*Aurora.*

The
note
in
Tyrwhitt's
Glossary,
s.
v.
Aurora,
runs
thus:—'The
title
of
a
Latin
metrical
version
of
several
parts
of
the
Bible
by
Petrus
de
Riga,
Canon
of
Rheims,
in
the
twelfth

century.
Leyser,
in
his
Hist.
Poet.
Med.
Ævi,
pp.
692-736,
has
given
large
extracts
from
this
work,
and
among
others
the
passage
which
Chaucer
seems
to
have
had
in
his
eye
(p.
728):—

‘Aure
Jubal
varios
ferramenti
notat
ictus.
Pondera
librat
in
his.
Consona
quæque
facit.

Hoc
inventa
modo
prius
est
ars
musica,
quamvis
Pythagoram
dicant
hanc
docuisse
prius.’

Warton
speaks
of
‘Petrus
de
Riga,
canon
of
Rheims,
whose
Aurora,
or
the
*History
of
the
Bible
allegorised*,
in
Latin
verses
..
was
never
printed
entire.’—Hist.
E.
Poet.
1871,
iii.
136.

[\[1175.\]](#)A
song
in

six
lines;
compare
the
eleven-
line
song
above,
at
l.
475.
Lines
1175-6
rime
with
lines
1179-80.

[\[1198.\]](#)Koch

scans:
Ánd
|
bounté
|
withóut'
|
mercý?.
This
is
no
better
than
the
reading
in
the
text.

[\[1200.\]](#)'With
(tones
of)
sorrow
and
by
compulsion,
yet
as
though

I
never
ought
to
have
done
so.’
Perhaps
read
wolde,
wished
(to
do).

[\[1206.\]](#)*Dismal.*

In
this
particular
passage
the
phrase
in
the
dismal
means
‘on
an
unlucky
day,’
with
reference
to
an
etymology
which
connected
dismal
with
the
Latin
dies
malus.
Though
we
cannot
derive
dismal
immediately

from
the
Lat.
dies
malus,
it
is
now
known
that
there
was
an
Anglo-
French
phrase
dis
mal
(=
Lat.
dies
mali,
plural);
whence
the
M.
E.
phrase
in
the
dismal,
'in
the
evil
days,'
or
(more
loosely),
'on
an
evil
day.'
When
the
exact
sense
was
lost,

the
suffix
-al
seemed
to
be
adjectival,
and
the
word
dismal
became
at
last
an
adjective.
The
A.
F.
form
dismal,
explained
as
les
mal
jours
(evil
days),
was
discovered
by
M.
Paul
Meyer
in
a
Glasgow
MS.
(marked
Q.
9.
13,
fol.
100,
back),
in
a
poem

dated
1256;
which
settles
the
question.
Dr.
Chance
notes
that
Chaucer
probably
took
*dis-
mal*
to
be
derived
from
O.
F.
*dis
mal,*
i.
e.
'ten
evils';
see
l.
1207.

We
can
now
see
the
connexion
with
the
next
line.
The
whole
sentence
means:
'I
think
it

must
have
been
in
the
evil
days
(i.
e.
on
an
unlucky
day),
such
as
were
the
days
of
the
ten
plagues
of
Egypt';
and
the
allusion
is
clearly
to
the
so-
called
dies
Ægyptiaci,
or
unlucky
days;
and
woundes
is
merely
a
rather
too
literal
translation
of

Lat.
plaga,
which
we
generally
translate
by
plague.
In
Vincent
of
Beauvais,
Speculum
Naturale,
lib.
xv.
c.
83,
we
find:—‘In
quolibet
mense
sunt
duo
dies,
qui
dicuntur
Ægyptiaci,
quorum
unus
est
a
principio
mensis,
alter
a
fine.’
He
goes
on
to
shew
how
they
are
calculated,
and
says

that,
in
January,
the
Egyptian
days
are
the
1st,
and
the
7th
from
the
end,
i.
e.
the
25th;
and
he
expressly
refers
the
name
Ægyptiaci
to
the
plagues
of
Egypt,
which
(as
some
said)
took
place
on
Egyptian
days;
for
it
was
asserted
that
there
were
minor

plagues
besides
the
ten.
See
also
Brand's
Pop.
Antiquities,
ed.
Ellis,
from
which
I
extract
the
following.
Barnabe
Googe
thus
translates
the
remarks
of
Naogeorgus
on
this
subject
[of
days]:—

‘But
some
of
them
Egyptian
are,
and
full
of
jeopardie,
And
some
again,
beside
the
rest,

both
good
and
luckie
bee.’
Brand
(as
above),
ii.
45.

‘The
Christian
faith
is
violated
when,
so
like
a
pagan
and
apostate,
any
man
doth
observe
those
days
which
are
called
Ægyptiaci,’
&c.—Melton’s
Astrologaster,
p.
56;
in
Brand,
ii.
47.
‘If
his
Journey
began
unawares
on
the
dismal

day,
he
feares
a
mischiefe’;
Bp.
Hall,
Characters
of
Virtues
and
Vices;
in
Brand,
ii.
48.
‘Alle
that
take
hede
to
dysmal
dayes,
or
use
nyce
observaunces
in
the
newe
moone,’
&c.;
Dialogue
of
Dives
and
Pauper
(1493);
in
Brand,
i.
9.
‘A
dismol
day’;
Tale
of
Beryn,

650.
Compare
also
the
following:—

‘Her
disemale
daies,
and
her
fatal
houres’;
Lydgate,
Storie
of
Thebes,
pt.
iii.
(ed.
1561,
fol.
370).

In
the
Pistil
of
Swete
Susan
(Laing’s
Anc.
Pop.
Poetry
of
Scotland),
l.
305,
Daniel
reproves
one
of
the
elders
in
these
terms:—

‘Thou
hast
i-
be
presedent,
the
people
to
steere,
Thou
dotest
now
on
thin
olde
tos,
in
the
dismale.’

In
Langtoft’s
Chronicle,
l.
477
(in
Wright’s
Polit.
Songs,
p.
303),
John
Baliol
is
attacked
in
some
derisive
verses,
which
conclude
with:—‘Rede
him
at
ride
in
the
dismale’;
i.

e.
advise
him
to
ride
on
an
unlucky
day.
Cf.
The
Academy,
Nov.
28,
1891,
p.
482;
&c.

The
consequence
of
'proposing'
on
an
unlucky
day
was
a
refusal;
see
l.
1243.

[\[1208.\]](#)A
priest
who
missed
words
in
chanting
a
service
was
called
an
overskipper;
see

my
note
to
P.
Plowman,
C.
xiv.
123.

[\[1219.\]](#)Similarly,
Troilus
was
reduced
to
saying—
'Mercy,
mercy,
swete
herte!'—Troil.
iii.
98.

[\[1234.\]](#)'Unless
I
am
dreaming,'
i.
e.
unintentionally.

[\[1246.\]](#)*Cassandra.*
The
prophetic
lamentation
of
Cassandra
over
the
impending
fate
of
Troy
is
given
in
the
alliterative
Geste

Hystoriale
(E.
E.
T.
S.),
p.
88,
and
in
Lydgate's
Siege
of
Troye,
bk.
ii.
c.
12,
from
Guido
de
Colonna;
cf.
Vergil,
Æn.
ii.
246.

[\[1248.\]](#)Chaucer
treats
Ilion
as
if
it
were
different
from
Troye;
cf.
Nonne
Prestes
Tale,
B
4546
(C.
T.
15362).
He
merely

follows
Guido
de
Colonna
and
others,
who
made
Ilion
the
name
of
the
citadel
of
Troy;
see
further
in
note
to
Ho.
of
Fame,
l.
158.

[\[1288.\]](#)M.
Sandras
(Étude
sur
Chaucer,
p.
95)
says
this
is
from
Machault's
Jugement
du
Bon
Roi
de
Behaigne—

'De
nos

deux
cuers
estoit
si
juste
paire
Qu'onques
ne
fu
l'un
à
l'autre
contraire.
Tuit
d'un
accord,
une
pensee
avoient.
De
volenté,
de
desir
se
sambloient.
Un
bien,
un
mal,
une
joie
sentoient
Conjointement
N'onques
ne
fu
entre
eux
deux
autrement.'

[\[1305-6.\]](#)Repeated
from
ll.
743,
744.
Cf.

ll.
1137-8.

[\[1309.\]](#)Imitated
in
Spenser's
Daphnaida,
184.
The
Duchess
Blaunche
died
Sept.
12,
1369.
The
third
great
pestilence
lasted
from
July
to
September
in
that
year.

[\[1314.\]](#)*King,*
i.
e.
Edward
III;
see
note
to
l.
368.

[\[1318.\]](#)Possibly
the
long
castel
here
meant
is
Windsor
Castle;

this
seems
likely
when
we
remember
that
it
was
in
Windsor
Castle
that
Edward
III.
instituted
the
order
of
the
Garter,
April
23,
1349;
and
that
he
often
resided
there.
A
riche
hil
in
the
next
line
appears
to
have
no
special
significance.
The
suggestion,
in
Bell's
Chaucer,

that
it
refers
to
Richmond
(which,
after
all,
is
not
Windsor)
is
quite
out
of
the
question,
because
that
town
was
then
called
Sheen,
and
did
not
receive
the
name
of
Richmond
till
the
reign
of
Henry
VII.,
who
renamed
it
after
Richmond
in
Yorkshire,
whence
his
own

title
of
Earl
of
Richmond
had
been
derived.

[\[1322.\]](#)*Belle,*

i.
e.
bell
of
a
clock,
which
rang
out
the
hour.
This
bell,
half
heard
in
the
dream,
seems
to
be
meant
to
be
real.
If
so,
it
struck
midnight;
and
Chaucer's
chamber
must
have
been
within
reach

of
its
sound.

[1.] *Foules*.
The
false
reading
lovers
was
caught
from
l.
5
below.
But
the
poem
opens
with
a
call
from
a
bird
to
all
other
birds,
bidding
them
rejoice
at
the
return
of
Saint
Valentine's
day.
There
is
an
obvious
allusion
in
this
line
to

the
common
proverb—‘As
fain
as
fowl
of
a
fair
morrow,’
which
is
quoted
in
the
Kn.
Tale,
1579
(A
2437),
in
P.
Plowman,
B.
x.
153,
and
is
again
alluded
to
in
the
Can.
Yeom.
Tale,
G
1342.
In
l.
3,
the
bird
addresses
the
flowers,
and
finally,

in
l.
5,
the
lovers.

[\[2.\]](#)Venus,
the
planet,
supposed
to
appear
as
a
morning-
star,
as
it
sometimes
does.
See
note
to
Boethius,
bk.
i.
met.
5.
l.
9.

Rowes,
streaks
or
rays
of
light,
lit.
rows.
In
the
Complaint
of
the
Black
Knight,
l.
596,

Lydgate
uses
the
word
of
the
streaks
of
light
at
eventide—‘And
while
the
twilight
and
the
rowes
rede
Of
Phebus
light,’
&c.
Also
in
Lydgate’s
Troy-
Book,
bk.
i.
c.
6,
ed.
1555,
fol.
E
1,
quoted
by
Warton,
Hist.
E.
Poetry,
1871,
iii.
84:—‘Whan
that
the
rowes

and
the
rayes
rede
Estward
to
us
full
early
gonnen
sprede.’
Hence
the
verb
rowen,
to
dawn;
P.
Plowm.
C.
ii.
114,
xxi.
28;
see
my
Notes
to
P.
Plowman.
Tyrwhitt’s
Glossary
ignores
the
word.

[\[3.\]](#)For
day,
Bell’s
edition
has
May!
The
month
is
February.

[4.] *Uprist*,
upriseth.
But
in
Kn.
Tale,
193
(A
1051),
uprist-
e
(with
final
e)
is
the
dat.
case
of
a
sb.

[7.] The
final
e
in
sonn-
e
occurs
at
the
cæsural
pause;
candle
is
pronounced
nearly
as
candl'.
The
sun
is
here
called
the
candle
of
Ielosye,

i.
e.
torch
or
light
that
discloses
cause
for
jealousy,
in
allusion
to
the
famous
tale
which
is
the
foundation
of
the
whole
poem,
viz.
how
Phœbus
(the
Sun)
discovered
the
amour
between
Mars
and
Venus,
and
informed
Vulcan
of
it,
rousing
him
to
jealousy;
which
Chaucer
doubtless

obtained
from
his
favourite
author
Ovid
(Metam.
bk.
iv).
See
the
description
of
'Phebus,'
with
his
'torche
in
honde,'
in
ll.
27,
81-84
below.
Gower
also,
who
quotes
Ovid
expressly,
has
the
whole
story;
Conf.
Amant.
ed.
Pauli,
ii.
149.
The
story
first
occurs
in
Homer,
Odys.
viii.

266-358.
And
cf.
Statius,
Theb.
iii.
263-316;
Chaucer's
Kn.
Tale,
1525
(A
2383),
&c.
Cf.
also
Troil
s,
iii.
1457.

[\[8.\]](#)*Blewe*;
'there
seems
no
propriety
in
this
epithet;
it
is
probably
a
corruption';
Bell.
But
it
is
quite
right;
in
M.
E.,
the
word
is
often
applied

to
the
colour
of
a
wale
or
stripe
caused
by
a
blow,
as
in
the
phrase
'beat
black
and
blue';
also
to
the
gray
colour
of
burnt-
out
ashes,
as
in
P.
Plowman,
B.
iii.
97;
also
to
the
colour
of
lead;
'as
blo
as
led,'
Miracle-
Plays,

ed.
Marriott,
p.
148.
'Ashen-
gray'
or
'lead-
coloured'
is
not
a
very
bad
epithet
for
tears:—

'And
round
about
her
tear-
distained
eye
Blue
circles
streamed.'
Shak.
Lucrece,
1586.

[9.]*Taketh,*
take
ye.
With
seynt
Iohn,
with
St.
John
for
a
surety;
borwe
being
in
the

dat.
case;
see
note
to
Squi.
Tale,
F
596.
It
occurs
also
in
the
Kingis
Quair,
st.
23;
Blind
Harry's
Wallace,
bk.
ix.
l.
46;
&c.

[\[13.\]](#)*Seynt
Valentyne;*
Feb.
14.
See
note
to
Sect,
V.
l.
309.

[\[21.\]](#)Cf.
'And
everich
of
us
take
his
aventure';
Kn.

Tale,
328
(A
1186).

[\[25.\]](#)See
note
to
line
7
above;
and
cf.
Troilus,
iii.
1450-70:—‘O
cruel
day,’
&c.

[\[29.\]](#)In
the
Proem
to
Troilus,
bk.
iii.
st.
1,
Chaucer
places
Venus
in
the
third
heaven;
that
is,
he
begins
to
reckon
from
the
earth
outwards,
the
spheres

being,
successively,
those
of
the
Moon,
Mercury,
Venus.
Sun,
Mars,
Jupiter,
and
Saturn;
see
the
description
of
the
planets
in
Gower's
Confessio
Amantis,
bk.
vii.
So
also,
in
Troilus,
v.
1809,
by
the
seventh
sphere
he
means
the
outermost
sphere
of
Saturn.
But
in
other
poems
he
adopts

the
more
common
ancient
mode,
of
reckoning
the
spheres
in
the
reverse
order,
taking
Saturn
first;
in
which
case
Mars
comes
third.
In
this
he
follows
Macrobius,
who,
in
his
Commentary
on
the
Somnium
Scipionis,
lib.
i.
c.
19,
has:—‘A
sphaera
Saturni,
quae
est
prima
de
septem,’
&c.;

see
further
on
this
borrowing
from
Macrobius
in
the
note
to
l.
69.
The
same
mode
of
reckoning
places
Venus
in
the
fifth
sphere,
as
in
Lenvoy
to
Scogan,
l.
9.
In
the
curious
manual
of
astronomy
called
The
Shepherds
Kalendar
(pr.
in
1604)
we
find,
in
the

account
of
Mars,
the
following:
'The
planet
of
Mars
is
called
the
God
of
battel
and
of
war,
and
he
is
the
third
planet,
for
he
raigneth
next
vnder
the
gentle
planet
of
Jupiter
...
And
Mars
goeth
about
the
twelue
signes
in
two
yeare.'
The
account
of

Venus
has:—‘Next
after
the
Sun
raigneth
the
gentle
planet
Venus,
...
and
she
is
lady
ouer
all
louers:
..
and
her
two
signes
is
Taurus
and
Libra
...
This
planet
Venus
runneth
in
twelue
months
ouer
the
xii.
signes.’
Also:—‘Next
under
Venus
is
the
faire
planet
Mercury
..

and
his
principall
signes
be
these:
Gemini
is
the
first
· ·
and
the
other
signe
is
Virgo,
&c.
See
Furnivall's
Trial
Forewords,
p.
121.

Hence
the
'third
heaven's
lord'
is
Mars;
and
Chaucer
tells
us,
that
by
virtue
of
his
motion
in
his
orbit
(as
well
as

by
desert)
he
had
won
Venus.
That
is,
Venus
and
Mars
were
seen
in
the
sky
very
near
each
other.
We
may
explain
wonne
by
'approached.'

[\[36.\]](#)*At*
alle,
in
any
and
every
case.
There
is
a
parallel
passage
to
this
stanza
in
Troilus,
bk.
iii.
st.
4

of
the
Proem.

[\[38.\]](#)*Talle*,
obedient,
docile,
obsequious.
See
the
account
of
this
difficult
word
in
my
Etym.
Dictionary,
s.
v.
tall.

[\[42.\]](#)*Scourging*,
correction.
Compare
the
phr.
*under
your
verde*;
Parl.
Foules,
640,
and
the
note.
I
see
no
reason
for
suspecting
the
reading.

[\[49.\]](#)‘Unless
it

should
be
that
his
fault
should
sever
their
love.’

[\[51.\]](#)*Loking*,
aspect;
a
translation
of
the
Latin
astrological
term
aspectus.
They
regard
each
other
with
a
favourable
aspect.

[\[54.\]](#)*Hir*
nexte
paleys,
the
next
palace
(or
mansion),
which
belonged
to
Venus.
In
astrology,
each
planet
was
said
to

have
two
mansions,
except
the
sun
and
moon,
which
had
but
one
apiece.
A
mansion,
or
house,
or
palace,
is
that
Zodiacal
sign
in
which,
for
some
imaginary
reason,
a
planet
was
supposed
to
be
peculiarly
at
home.
(The
whole
system
is
fanciful
and
arbitrary.)
The
mansions
of

Venus
were
said
to
be
Taurus
and
Libra;
those
of
Mars,
Aries
and
Scorpio;
and
those
of
Mercury,
Gemini
and
Virgo.
See
the
whole
scheme
in
the
introduction
to
Chaucer's
Astrolabe.
The
sign
here
meant
is
Taurus
(cf.
l.
86);
and
the
arrangement
was
that
Mars
should
'glide'

or
pass
out
of
the
sign
of
Aries
into
that
of
Taurus,
which
came
next,
and
belonged
specially
to
Venus.

[\[55.\]](#)⁴-
take,
overtaken;
because
the
apparent
motion
of
Venus
is
swifter
than
that
of
Mars.
This
shews
that
Mars
was,
at
first,
further
advanced
than
Venus
along

the
Zodiac.

[\[61.\]](#)Actually
repeated
in
the
Nonne
Prestes
Tale,
l.
340
(B
4350):—‘For
whan
I
see
the
beautee
of
your
face.’
Compare
also
l.
62
with
the
same,
l.
342;
and
l.
63
with
the
same,
l.
350.

[\[65.\]](#)*come*,
may
come;
pres.
subj.
(Lounsbury
says
‘preterite’).

[69.] That
is,
the
apparent
motion
of
Venus
was
twice
as
great
as
that
of
Mars.
Chaucer
here
follows
Macrobius,
Comment.
in
Somnium
Scipionis,
lib.
i.
ch.
19,
who
says:—‘Rursus
tantum
a
Iove
sphæra
Martis
recedit,
ut
eundum
cursum
biennio
peragat.
Venus
autem
tanto
est
regione
Martis
inferior,
ut

ei
annus
satis
sit
ad
zodiacum
peragrandum';
that
is,
Mars
performs
his
orbit
in
two
years,
but
Venus
in
one;
accordingly,
she
moves
as
much
in
one
day
as
Mars
does
in
two
days.
Mars
really
performs
his
orbit
in
rather
less
than
two
years
(about
687
days),

and
Venus
in
less
than
one
(about
225
days),
but
Chaucer's
statement
is
sufficiently
near
to
facts,
the
apparent
motion
of
the
planets
being
variable.

[\[71.\]](#)This
line
resembles
one
in
the
Man
of
Lawes
Tale,
B
1075:—'And
swich
a
blisse
is
ther
bitwix
hem
two';
and
ll.

71,
72
also
resemble
the
same,
ll.
1114,
1115:—

‘Who
can
the
pitous
Ioye
tellen
al
Betwix
hem
three,
sin
they
ben
thus
y-
mette?’

[\[81.\]](#)Phebus
here
passes
the
palace-
gates;
in
other
words,
the
sun
enters
the
sign
of
Taurus,
and
so
comes
into
Venus’

chamber,
within
her
palace.
Cf.
note
to
l.
54.

In
Chaucer's
time,
the
sun
entered
Taurus
on
the
twelfth
of
April.
This
is
actually
mentioned
below,
in
l.
139.

[\[84.\]](#)*Knokkeden,*
knocked
at
the
door,
i.
e.
demanded
admission.

[\[86.\]](#)That
is,
both
Mars
and
Venus
are

now
in
Taurus.
The
entry
of
Venus
is
noticed
in
l.
72.

[\[89.\]](#)The
latter
syllable
of
Venus
comes
at
the
cæsural
pause;
but
the
scansion
is
best
mended
by
omitting
nygh;
see
footnote.

[\[96.\]](#)In
the
Shepheards
Kalendar,
Mars
is
said
to
be
'hot
and
dry';
and

Venus
to
be
'moist
and
colde.'
Thus
Mars
was
supposed
to
cause
heat,
and
Venus
to
bring
rain.
The
power
of
Venus
in
causing
rain
is
fully
alluded
to
in
Lenvoy
to
Scogan,
st.
2.

[\[100.\]](#)*Girt,*
short
for
girdeth;
not
gerte,
pt.
t.

[\[104.\]](#)Nearly
repeated
in

Kn.
Tale,
1091
(A
1949):—‘Ne
may
with
Venus
holde
champartye.’

[\[105.\]](#)*Bad*
her
fleen,
bade
her
flee;
because
her
motion
in
her
orbit
was
faster
than
his.
Cf.
l.
112.

[\[107.\]](#)‘In
the
palace
(Taurus)
in
which
thou
wast
disturbed.’

[\[111.\]](#)*Stremes,*
beams,
rays;
for
the
eyes
of

Mars
emitted
streams
of
fire
(l.
95).
Venus
is
already
half
past
the
distance
to
which
Mars's
beams
extend.
Obscure
and
fanciful.

[\[113.\]](#)*Cylenius,*
Cyllenius,
i.
e.
Mercury,
who
was
born
on
Mount
Cyllene
in
Arcadia;
Vergil,
Æn.
viii.
139.
Tour,
tower;
another
word
for
mansion.
The
tower

of
Cyllenius,
or
mansion
of
Mercury,
is
the
sign
Gemini;
see
note
to
l.
29.
Venus
passes
out
of
Taurus
into
the
next
sign
Gemini.
‘The
sign
Gemini
is
also
domus
Murcurii,
so
that
when
Venus
fled
into
“the
tour”
of
Cyllenius,
she
simply
slipped
into
the
next

door
to
her
own
house
of
Taurus,
leaving
poor
Mars
behind
to
halt
after
her
as
he
best
might';
A.
E.
Brae,
in
Notes
and
Queries,
1st
Series,
iii.
235.

[\[114.\]](#)*Voide*,
solitary;
Mars
is
left
behind
in
Taurus.
Besides
(according
to
l.
116)
there
was
no
other

planet
in
Germini
at
that
time.

[\[117.\]](#)*But*
litol
myght.
A
planet
was
supposed
to
exercise
its
greatest
influence
in
the
sign
which
was
called
its
exaltation;
and
its
least
influence
in
that
which
was
called
its
depression.
The
exaltation
of
Venus
was
in
Pisces;
her
depression,
in

Virgo.
She
was
now
in
in
Gemini,
and
therefore
halfway
from
her
exaltation
to
her
depression.
So
her
influence
was
slight,
and
waning.

[\[119.\]](#)⁴

cave.

In
l.
122
we
are
told
that
it
stood
only
two
paces
within
the
gate,
viz.
of
Gemini.
The
gate
or
entrance
into

Gemini
is
the
point
where
the
sign
begins.
By
paces
we
must
understand
degrees;
for
the
F.
word
pas
evidently
represents
the
Lat.
gradus.
Venus
had
therefore
advanced
to
a
point
which
stood
only
two
degrees
within
(or
from
the
beginning
of)
the
sign.
In
plain
words,
she

was
now
in
the
second
degree
of
Gemini,
and
there
fell
into
a
cave,
in
which
she
remained
for
a
natural
day,
that
is
(taking
her
year
to
be
of
nearly
the
same
length
as
the
earth's
year)
for
the
term
during
which
she
remained
within
that
second

degree.
Venus
remained
in
the
cave
as
long
as
she
was
in
that
second
degree
of
the
sign;
from
the
moment
of
entering
it
to
the
moment
of
leaving
it.

A
natural
day
means
a
period
of
twenty-
four
hours,
as
distinguished
from
the
artificial
day,
which

was
the
old
technical
name
for
the
time
from
sunrise
to
sunset.
This
Chaucer
says
plainly,
in
his
Treatise
on
the
Astrolabe,
pt.
ii.
§
7,
l.
12—‘the
day
natural,
that
is
to
seyn
24
houris.’

We
thus
see
that
the
cave
here
mentioned
is
a
name

for
the
second
degree
of
the
sign
Gemini.

This
being
so,
I
have
no
doubt
at
all,
that
cave
is
here
merely
a
translation
of
the
Latin
technical
astrological
term
puteus.
In
Vincent
of
Beauvais,
Speculum
Naturale,
lib.
xv.
c.
42,
I
find:—‘Et
in
signis
sunt
quidam

gradus,
qui
dicuntur
putei;
cum
fuerit
planeta
in
aliquo
istorum,
dicitur
esse
in
puteo,
vt
6
gradus
Arietis,
et
11,
etc.’
There
are
certain
degrees
in
the
signs
called
putei;
and
when
a
planet
is
in
one
of
these,
it
is
said
to
be
in
puteo;
such
degrees,

in
Aries,
are
the
6th,
11th,
&c.
Here,
unfortunately,
Vincent's
information
ceases;
he
refers
us,
however,
to
Alcabitius.

Alcabitius
(usually
Alchabitius),
who
should
rather
be
called
Abdel-
Aziz,
was
an
Arabian
astrologer
who
lived
towards
the
middle
of
the
tenth
century.
His
treatise
on
judicial
astrology
was

translated
into
Latin
by
Johannes
Hispalensis
in
the
thirteenth
century.
This
translation
was
printed
at
Venice,
in
quarto,
in
1481,
1482,
and
1502;
see
Didot,
Nouv.
Biograph.
Universelle.

I
found
a
copy
of
the
edition
of
1482
in
the
Cambridge
University
Library,
entitled
Libellus
ysagogicus
abdilazi
.i.

serui
gloriosi
dei.
qui
dicitur
alchabitius
ad
magisterium
iudiciorum
astrorum;
interpretatus
a
ioanne
hispalensi.
At
sign.
a
7,
back,
I
found
the
passage
quoted
above
from
Vincent,
and
a
full
list
of
the
putei.
The
putei
in
the
sign
of
Gemini
are
the
degrees
numbered
2,
12,
17,

26,
30.
After
this
striking
confirmation
of
my
conjecture,
I
think
no
more
need
be
said.

But
I
may
add,
that
Chaucer
expressly
mentions
'Alkabucius'
by
name,
and
refers
to
him;
Treat.
on
Astrolabe,
i.
8.
9.
The
passage
which
he
there
quotes
occurs
in
the
same

treatise,
sign.
a
1,
back.

[\[120.\]](#)*Derk,*
dark.
I
think
it
is
sufficient
to
suppose
that
this
word
is
used,
in
a
purely
astrological
sense,
to
mean
inauspicious;
and
the
same
is
true
of
l.
122,
where
Venus
remains
under
this
sinister
influence
as
long
as
she
remained

in
the
ill-
omened
second
degree
of
Gemini.
There
is
no
need
to
suppose
that
the
planet's
light
was
really
obscured.

[\[129.\]](#)The
Fairfax
MS.
and
some
editions
have
the
false
reading
sterre.
As
Mars
was
supposed
to
complete
his
orbit
(360
degrees)
in
two
years
(see
note

to
l.
69),
he
would
pass
over
one
degree
of
it
in
about
two
days.
Hence
Mr.
Brae's
note
upon
this
line,
as
printed
in
Furnivall's
Trial
Forewords,
p.
121:—'The
mention
of
dayes
two
is
so
specific
that
it
cannot
but
have
a
special
meaning.
Wherefore,
either
sterre

is
a
metonym
for
degree;
or
which
is
more
probable,
Chaucer's
word
was
originally
steppe
(*gradus*),
and
was
miscopied
sterre
by
early
scribes.'
Here
Mr.
Brae
was
exceedingly
near
the
right
solution;
we
now
see
that
sterre
was
miswritten
(not
for
steppe,
but)
for
steyre,
by
the
mere

alteration
of
one
letter.
If
the
scribe
was
writing
from
dictation,
the
mistake
was
still
more
easily
made,
since
steyre
and
sterre
would
sound
very
nearly
alike,
with
the
old
pronunciation.
As
to
steyre,
it
is
the
exact
literal
translation
of
Lat.
gradus,
which
meant
a
degree
or

stair.
Thus
Minsheu's
Dict.
has:—'a
Staire,
Lat.
gradus.'
This
difficulty,
in
fact,
is
entirely
cleared
up
by
accepting
the
reading
of
the
majority
of
the
MSS.

[\[131.\]](#)*He
foloweth
her,*
i.
e.
the
motions
of
Mars
and
Venus
were
in
the
same
direction;
neither
of
them
had
a

‘retrograde’
motion,
but
advanced
along
the
signs
in
the
direction
of
the
sun’s
apparent
motion.

[\[133.\]](#)*Brenning,*
burning
in
the
fire
of
the
sun’s
heat.

[\[137.\]](#)‘Alas;
that
my
orbit
has
so
wide
a
compass’;
because
the
orbit
of
Mars
is
so
very
much
larger
than
that
of

Venus.
Still
larger
was
the
orbit
of
Saturn;
Kn.
Tale,
1596
(A
2454).
Spere
is
sphere,
orbit.

[\[139.\]](#)*Twelfte*,
twelfth.
The
false
reading
twelve
arose
from
misreading
the
symbol
'*.xij.*,'
which
was
used
as
an
abbreviation
both
for
twelfte
and
for
twelve.
See
Furnivall,
Trial
Forewords,
p.
88.

As
a
fact,
it
was
on
the
12th
day
of
April
that
the
sun
entered
Taurus;
see
note
to
l.
81.

[\[144.\]](#)*Cylenius*,
Mercury;
as
in
l.
113.
Chevauche,
equestrian
journey,
ride.
Used
ludicrously
to
mean
a
feat
of
horsemanship
in
l.
50
of
the
Manciple's
Prologue.
The

closely
related
word
chivachye,
in
Prologue
to
C.
T.
85,
means
a
military
(equestrian)
expedition.
In
the
present
case
it
simply
means
'swift
course,'
with
reference
to
the
rapid
movement
of
Mercury,
which
completes
its
orbit
in
about
88
days.
Thus
the
line
means—'Mercury,
advancing
in
his

swift
course.'

[\[145.\]](#)*Fro
Venus
valance.*
This
is
the
most
difficult
expression
in
the
poem,
but
I
explain
it
by
reading
fallance,
which
of
course
is
only
a
guess.
I
must
now
give
my
reasons,
as
every
preceding
commentator
has
given
up
the
passage
as
hopeless.

The

readings
of
the
MSS.
all
point
back
to
a
form
valance
(as
in
Ar.)
or
valauns
(as
in
Tn.);
whence
the
other
readings,
such
as
Valaunses,
valanus
(for
valauns),
balance,
balaunce,
are
all
deduced,
by
easy
corruptions.
But,
as
no
assignable
sense
has
been
found
for
valance,
I

can
only
suppose
that
it
is
an
error
for
falance
or
fallance.
I
know
of
no
instance
of
its
use
in
English,
but
Godefroy
gives
examples
of
fallance
and
falence
in
O.
French,
though
the
usual
spelling
is
faillance.
The
change
from
faillance
or
fallance
to
vallance
or

valance
would
easily
be
made
by
scribes,
from
the
alliterative
influence
of
the
initial
letter
of
the
preceding
word
Venus.
Moreover,
we
have
v
for
f
in
E.
vixen
(for
fixen),
and
in
Southern
English
generally.
Even
in
a
Chaucer
MS.,
the
curious
spelling
vigour
or
vigur
for

figure
occurs
over
and
over
again;
viz.
in
the
Cambridge
MS.
(Dd.
3.
53)
of
Chaucer's
'Astrolabe.'

The
sense
of
fallance
or
faillance
is
failure,
defective.
Cotgrave
gives
us:
'Faillance,
f.
a
defection,
failing,
decaying.'
The
numerous
examples
in
Godefroy
shew
that
it
was
once
a
common

word.
It
represents
a
Lat.
fem.
**fallentia.*

I
hold
it
to
be
the
exact
literal
translation
into
French
of
the
Lat.
technical
(astrological)
term
detrimentum.

In
my
edition
of
Chaucer's
Astrolabe
(E.
E.
T.
S.),
p.
lxvii.,
I
explained
that
every
planet
had
either
one
or
two

mansions,
and
one
or
two
detrimenta.
The
detrimentum
is
the
sign
of
the
Zodiac
opposite
to
the
planet's
mansion.
The
mansions
of
Venus
were
Taurus
and
Libra
(see
note
to
l.
54);
and
her
detrimenta
were
Scorpio
and
Aries.
The
latter
is
here
intended;
so
that,
after
all,

this
apparently
mysterious
term
'Venus
valance'
is
nothing
but
another
name
for
the
sign
Aries,
which,
from
other
considerations,
must
necessarily
be
here
intended.

If
the
correction
of
valance
to
fallance
be
disallowed,
I
should
plead
that
valance
might
be
short
for
avalance
(mod.
E.
avalanche,
literally

descent),
just
as
every
reader
of
our
old
literature
knows
that
vale
is
a
common
form
instead
of
avale,
to
descend
or
lower,
being
the
verb
from
which
avalance
is
derived.
This
valance
(=
avalance)
is
a
fair
translation
of
the
Lat.
occasus,
which
was
an
alternative
name

for
the
sign
called
detrimentum;
see
my
edition
of
the
Astrolabe,
as
above.
The
result
would
then
be
just
the
same
as
before,
and
would
bring
us
back
to
the
sign
of
Aries
again.

But
we
know
that
Aries
is
meant,
from
purely
astronomical
considerations.
For
the

planet
Mercury
is
always
so
near
the
sun
that
it
can
never
have
a
greater
elongation,
or
angular
distance,
from
it
than
29°,
which
is
just
a
little
less
than
the
length
of
a
sign,
which
was
30°.
But,
the
sun
being
(as
said)
in
the
1st
degree

of
Taurus
on
the
12th
of
April,
it
is
quite
certain
that
Mercury
was
either
in
Taurus
or
in
Aries.
Again,
as
there
was
no
mention
of
Mercury
being
in
Taurus
when
Mars
and
Venus
were
there
and
were
undisturbed
(see
note
to
l.
114),
we
can
only

infer
that
Mercury
was
then
in
Aries.

Moreover,
he
continued
his
swift
course,
always
approaching
and
tending
to
overtake
the
slower
bodies
that
preceded
him,
viz.
the
Sun,
Mars,
and
Venus.
At
last,
he
got
so
near
that
he
was
able
to
'see'
or
get
a
glimpse

of
his
mansion
Gemini,
which
was
not
so
very
far
ahead
of
him.
This
I
take
to
mean
that
he
was
swiftly
approaching
the
end
of
Aries.

We
can
now
tell
the
exact
position
of
all
the
bodies
on
the
14th
of
April,
two
days
after
the

sun
had
burst
into
Taurus,
where
he
had
found
Mars
and
Venus
at
no
great
distance
apart.
By
that
time,
Venus
was
in
the
second
degree
of
Gemini,
Mars
was
left
behind
in
Taurus,
the
sun
was
in
the
third
degree
of
Taurus,
and
Mercury
near
the
end

of
Aries,
sufficiently
near
to
Venus
to
salute
and
cheer
her
with
a
kindly
and
favourable
aspect.

I
will
add
that
whilst
the
whole
of
the
sign
of
Aries
was
called
the
occusus
or
detrimentum
of
Venus,
it
is
somewhat
curious
that
the
last
ten
degrees
of

Aries
(degrees
20
to
30)
were
called
the
face
of
Venus.
Chaucer
uses
this
astrological
term
face
elsewhere
with
reference
to
the
first
ten
degrees
of
Aries,
which
was
'the
face
of
Mars'
(see
my
note
to
Squieres
Tale,
F
47).
Hence
another
possible
reading
is
Fro
Venus

facë
mighte,
&c.

In
any
case,
I
think
we
are
quite
sufficiently
near
to
Chaucer's
meaning;
especially
as
he
is,
after
all,
only
speaking
in
allegory,
and
there
is
no
need
to
strain
his
words
to
suit
rigid
astronomical
calculations.

I
only
give
this
as
a

guess,
for
what
it
is
worth;
I
should
not
care
to
defend
it.

[\[150.\]](#)*Remembreth*
me,
comes
to
my
memory;
the
nom.
case
being
the
preceding
part
of
the
sentence.
Me,
by
the
way,
refers
to
the
extraordinary
bird
who
is
made
responsible
for
the
whole
poem,
with

the
sole
exception
of
lines
13
and
14,
and
half
of
l.
15.
The
bird
tells
us
he
will
say
and
sing
the
Complaint
of
Mars,
and
afterwards
take
his
leave.

[\[155.\]](#)We
now
come
to
the
part
of
the
poem
which
exhibits
great
metrical
skill.
In
order

to
shew
the
riming
more
clearly,
I
have
'set
back'
the
3rd,
6th,
and
7th
lines
of
each
stanza.
Each
stanza
exhibits
the
order
of
rimes
a a
b a
a b
b c
c;
i.e.
the
first
rime
belongs
to
lines
1,
2,
4,
5;
the
second
rime
to
lines
3,

6,
7;
and
the
last
rime
to
lines
8
and
9.
The
first
stanza
forms
an
Introduction
or
Proem.
The
rest
form
five
Terns,
or
sets
of
three
stanzas,
as
has
been
already
said.
Each
Tern
has
its
own
subject,
quite
separate
from
the
rest.

The
first

line
can
only
be
scanned
by
reading
The
ordre
as
Th'ordr'
(monosyllable).

[\[164.\]](#)The
first
Tern
expresses
his
Devotion
to
his
love's
service.
I
gave
my
love,
he
says,
to
her
for
ever;
She
is
the
very
source
of
all
beauty;
and
now
I
will
never
leave
her,

but
will
die
in
her
service.

[\[170.\]](#)That
is—who
ever
approaches
her,
but
obtains
from
her
no
favour,
loses
all
joy
in
love,
and
only
feels
its
bitterness.

[\[176.\]](#)*Men,*
people;
men
hit
selle
=
it
is
sold.
This
parenthetical
ejaculation
is
an
echo
to
that
in

l.
168.

[\[185.\]](#)*Hette*,
promised
(incorrectly).
The
M.
E.
haten,
to
promise,
is
a
complicated
verb;
see
the
excellent
examples
in
Mätzner's
Dictionary,
and
in
Grein's
A.
S.
Dict.,
s.
v.
hátan.
It
had
two
past
tenses;
the
first
heet,
a
strong
form,
meaning
'promised,
commanded,'
answering
to

A.S.
héht
and
Goth.
haihait;
and
the
second
hette,
hatte,
a
weak
form,
meaning
'I
was
named,'
answering
to
A.
S.
hátte
(used
both
as
a
present
and
a
past
tense
without
change
of
form)
and
to
the
Goth.
present
passive
haitada.
Chaucer
has
here
used
the
intransitive

weak
past
tense
with
the
sense
of
the
transitive
strong
one;
just
as
he
uses
lernen
with
the
sense
of
'teach.'
The
confusion
was
easy
and
common.

[\[190.\]](#)*But*
grace
be,
unless
favour
be
shewn
me.
See,
shall
see;
present
as
future.

[\[191.\]](#)Tern
2.
Shall
I
complain

to
my
lady?
Not
so;
for
she
is
in
distress
herself.
Lovers
may
be
as
true
as
new
metal,
and
yet
suffer.
To
return:
my
lady
is
in
distress,
and
I
ought
to
mourn
for
her,
even
though
I
knew
no
other
sorrow.

[\[197.\]](#)‘But
if
she
were

safe,
it
would
not
matter
about
me.'

[\[205.\]](#)'They
might
readily
leave
their
head
as
a
pledge,'
i.
e.
might
devote
themselves
to
death.

[\[206.\]](#)*Horowe*,
foul,
unclean,
filthy,
scandalous;
pl.
of
horow,
an
adj.
formed
from
the
A.S.
sb.
horu
(gen.
horwes).
filth;
cf.
A.
S.
horweht,

filthy,
from
the
same
stem
horw-.
The
M.
E.
adj.
also
takes
the
form
hori,
hory,
from
A.
S.
horig,
an
adj.
formed
from
the
closely
related
A.
S.
sb.
horh,
horg,
fifth.
As
the
M.
E.
adj.
is
not
common,
I
give
some
examples
(from
Mätzner).
'Hit

nis
bote
a
hori
felle,'
it
is
only
a
dirty
skin;
Early
Eng.
Poems,
ed.
Furnivall,
p.
19,
l.
13.
'Thy
saule
..
thorough
fulthe
of
synne
Sone
is
mad
wel
hory
wythinne,'
thy
soul,
by
filth
of
sin,
is
soon
made
very
foul
within;
Reliquiæ
Antiquæ,
ii.

243.
'Eny
uncleene,
whos
touchynge
is
hoory,'
any
unclean
person,
whose
touch
is
defiling;
Wyclif,
Levit.
xxii.
5.
'Still
used
in
Devon,
pronounced
horry';
Halliwell.

[\[218.\]](#)Tern
3.
Why
did
the
Creator
institute
love?
The
bliss
of
lovers
is
so
unstable,
that
in
every
case
lovers
have
more

woes
than
the
moon
has
changes.
Many
a
fish
is
mad
after
the
bait;
but
when
he
is
hooked,
he
finds
his
penance,
even
though
the
line
should
break.

[\[219.\]](#) *Love
other
companye,
love
or
companionship.*

[\[229.\]](#) *Read
putt 'th;
as
a
monosyllable.*

[\[245.\]](#) *Tern
4.
The
brooch
of*

Thebes
had
this
property,
that
every
one
who
saw
it
desired
to
possess
it;
when
he
possessed
it,
he
was
haunted
with
constant
dread;
and
when
he
lost
it,
he
had
a
double
sorrow
in
thinking
that
it
was
gone.
This
was
due,
however,
not
to
the
brooch

itself,
but
to
the
cunning
of
the
maker,
who
had
contrived
that
all
who
possessed
it
should
suffer.
In
the
same
way,
my
lady
was
as
the
brooch;
yet
it
was
not
she
who
caused
me
wo,
but
it
was
He
who
endowed
her
with
beauty.

The

story
referred
to
occurs
in
the
account
of
the
war
between
Eteocles
and
Polynices
for
the
possession
of
Thebes,
as
related
in
the
Thebaïd
of
Statius.

In
the
second
book
of
that
poem,
the
story
relates
the
marriage
of
Polynices
and
Tydeus
to
the
two
daughters
of

Adrastus,
king
of
Argos.
The
marriage
ceremony
was
marred
by
inauspicious
omens,
which
was
attributed
to
the
fact
that
Argia,
who
was
wedded
to
Polynices,
wore
at
the
wedding
a
magic
bracelet
(here
called
a
brooch)
which
had
belonged
to
Harmonia,
a
daughter
of
Mars
and
Venus,
and

wife
of
Cadmus.
This
ornament
had
been
made
by
Vulcan,
in
order
to
bring
an
evil
fate
upon
Harmonia,
to
whom
it
was
first
given,
and
upon
all
women
who
coveted
it
or
wore
it.
See
the
whole
story
in
Statius,
Thebais,
ii.
265;
or
in
Lewis's
translation

of
Statius,
ii.
313.

[\[246.\]](#)It
must
be
remembered
that
great
and
magical
virtues
were
attributed
to
precious
stones
and
gems.
See
further
in
the
note
to
Ho.
of
Fame,
l.
1352.

[\[259.\]](#)*Enfortuned*
hit
so,
endued
it
with
such
virtues.
'He
that
wrought
it'
was
Vulcan;
see

note
to
l.
245.

[\[262.\]](#) *Covetour*,
the
one
who
coveted
it.
Nyce,
foolish.

[\[270.\]](#) 'For
my
death
I
blame
Him,
and
my
own
folly
for
being
so
ambitious.'

[\[272.\]](#) Tern
5.
I
appeal
for
sympathy,
first
to
the
knights
who
say
that
I,
Mars,
am
their
patron;
secondly,

to
the
ladies
who
should
compassionate
Venus
their
empress;
lastly,
to
all
lovers
who
should
sympathise
with
Venus,
who
was
always
so
ready
to
aid
them.

[\[273.\]](#)*Of*
my
divisioun,
born
under
my
influence.
The
same
word
is
used
in
the
same
way
in
Kn.
Tale,
1166
(A

2024).
Of
course
Mars
was
the
special
patron
of
martial
knights.

[\[280.\]](#)‘That
ye
lament
for
my
sorrow.’

[\[293.\]](#)*Compleyneth*
hir,
lament
for
her.

[\[298.\]](#)‘Therefore
display,
on
her
behalf,
some
kindly
feeling.’

The
Complaint
of
Venus,
which
formerly
used
to
be
printed
as
a
part
of

this
poem,
is
really
a
distinct
piece.
See
Sect.
XVIII.

[\[1.\]](#)Part
of
the
first
aphorism
of
Hippocrates
is—?
βίςς
βραχύς,
?
δ?
τέχνη
μακρή.
This
is
often
quoted
in
the
Latin
form—Ars
longa,
uita
brevis.
Longfellow,
in
his
Psalm
of
Life,
well
renders
it
by—‘Art
is
long,

but
life
is
fleeting.’

[2.]Several
MSS.
transpose
hard
and
sharp;
it
is
of
small
consequence.

[3.]*Slit*,
the
contracted
form
of
slideth,
i.
e.
passes
away;
cf.
‘it
slit
away
so
faste,’
Can.
Yeom.
Tale;
C.
T.,
Group
G,
l.
682.
The
false
reading
flit
arose
from

mistaking
a
long
s
for
f.

[4.]By,
with
respect
to.
In
l.
7,
wher
=
whether.

[8.]Evidently
this
disclaimer
is
a
pretended
one;
the
preceding
stanza
and
ll.
13,
14
contradict
it.
So
does
l.
160.
In
this
stanza
we
have
an
early
example
of
Chaucer's

humour,
of
which
there
are
several
instances
below,
as
e.
g.
in
ll.
567-570,
589,
599,
610,
&c.
Cf.
Troilus,
i.
15,
where
Chaucer
again
says
he
is
no
lover
himself,
but
only
serves
Love's
servants.

[\[15.\]](#)Cf.
Prol.
to
Legend
of
Good
Women,
29-39.

[\[22.\]](#)*Men*
is

here
a
weakened
form
of
man,
and
is
used
as
a
singular
sb.,
with
the
same
force
as
the
F.
on
or
the
G.
man.
Hence
the
vb.
seith
is
in
the
singular.
This
construction
is
extremely
common
in
Middle
English.
In
ll.
23
and
25
com'th

is
monosyllabic.

[\[31.\]](#) *Tullius,*

i.
e.
M.
Tullius
Cicero,
who
wrote
a
piece
entitled
Somnium
Scipionis,
which
originally
formed
part
of
the
sixth
book
of
the
De
Republica.
Warton
(Hist.
Eng.
Poetry,
ed.
Hazlitt.
iii.
65)
remarks:—‘Had
this
composition
descended
to
posterity
among
Tully’s
six
books
*De
Republica,*

to
the
last
of
which
it
originally
belonged,
perhaps
it
would
have
been
overlooked
and
neglected.
But
being
preserved
and
illustrated
with
a
prolix
commentary
by
Macrobius,
it
quickly
attracted
the
attention
of
readers
who
were
fond
of
the
marvellous,
and
with
whom
Macrobius
was
a
more
admired

classic
than
Tully.
It
was
printed
[at
Venice]
subjoined
to
Tully's
Offices,
in
[1470].
It
was
translated
into
Greek
by
Maximus
Planudes,
and
is
frequently
[i.
e.
four
times]
quoted
by
Chaucer
...
Nor
is
it
improbable
that
not
only
the
form,
but
the
first
idea,
of
Dante's

Inferno
was
suggested
by
this
apologue.’
The
other
allusions
to
it
in
Chaucer
are
in
the
Nonnes
Prestes
Tale,
B
4314;
Book
of
the
Duchesse,
284;
Ho.
of
Fame,
514.
See
also
l.
111
below,
where
Macrobie
is
expressly
mentioned.
In
the
E.
version
of
the
Romance
of

the
Rose,
l.
7,
he
is
called
Macrobes.

Aurelius
Theodosius
Macrobius,
about
a.
d.
400,
not
only
preserved
for
us
Cicero's
Somnium
Scipionis,
but
wrote
a
long
commentary
on
it
in
two
books,
and
a
work
called
Saturnalia
in
seven
books.
The
commentary
is
not
very
helpful,

and
discusses
collateral
questions
rather
than
the
dream
itself.

[\[32.\]](#)Chaucer's
MS.
copy
was,
it
appears,
divided
into
seven
chapters.
A
printed
copy
now
before
me
is
divided
into
nine
chapters.
As
given
in
an
edition
of
Macrobius
printed
in
1670,
it
is
undivided.
The
treatise
speaks,
as

Chaucer
says,
of
heaven,
hell,
and
earth,
and
men's
souls.
It
recalls
the
tale
of
Er,
in
Plato's
Republic,
bk.
x.

[\[35.\]](#)*The
grete,*
the
substance.
Accordingly,
in
the
next
seven
stanzas,
we
have
a
fair
summary
of
the
general
contents
of
the
Somnium
Scipionis.
I
quote
below

such
passages
as
approach
most
closely
to
Chaucer's
text.

[\[36.\]](#)*Scipioun,*

i.
e.
P.
Cornelius
Scipio
Æmilianus
Africanus
Minor,
the
hero
of
the
third
Punic
War.
He
went
to
Africa
in
b.c.
150
to
meet
Masinissa,
King
of
Numidia,
who
had
received
many
favours
from
Scipio
Africanus
Major

in
return
for
his
fidelity
to
the
Romans.
Hence
Masinissa
received
the
younger
Africanus
joyfully,
and
so
much
was
said
about
the
elder
Africanus
that
the
younger
one
dreamt
about
him
after
the
protracted
conversation
was
over,
and
all
had
retired
to
rest.
The
younger
Africanus
was
the

grandson,
by
adoption,
of
the
elder.

‘Cum
in
Africam
venissem,

..
nihil
mihi
potius
fuit,
quam
ut
Masinissam
convenirem

..
Ad
quem
ut
veni,
complexus
me
senex
collacrymavit.

..
multisque
verbis

..
habitis,
ille
nobis
consumptus
est
dies

...
me

..
somnus
complexus
est

..
mihi

..

Africanus
se
ostendit';
&c.

[\[43.\]](#) 'Ostendebat
autem
Carthaginem
de
excelso,
et
pleno
stellarum
..
loco
...
tu
eris
unus,
in
quo
nitatur
civitatis
salus,
&c.

..
Omnibus
qui
patriam
conservârint,
adiuverint,
auxerint,
certum
esse
in
cælo
definitum
locum,
ubi
beati
ævo
sempiterno
fruantur.'

[\[50.\]](#) 'Quæsivi
tamen,
viveretne
ipse

et
Paullus
pater
et
alii,
quos
nos
extinctos
arbitraremur.
Immo
vero,
inquit,
ii
vivunt
...
vestra
vero.
quæ
dicitur
vita,
mors
est
...
..
corpore
laxati
illum
incolunt
locum,
quem
vides.
Erat
autem
is
splendissimo
candore
inter
flammas
circus
elucens,
quem
vos,
ut
a
Graiiis
accepistis,
orbem

lacteum
nuncupatis.’

[56.] *Galaxye*,
milky
way;
see
note
to
Ho.
Fame,
936.

[57.] ‘*Stellarum*
autem
globi
terræ
magnitudinem
facile
vincebant.
Iam
ipsa
terra
ita
mihi
parva
visa
est,
&c.
..
Novem
tibi
orbibus,
vel
potius
globis,
connexa
sunt
omnia
...
Hic,
inquam,
quis
est,
qui
complet
aures
meas,

tantus
et
tam
dulcis
sonus?
...
impulsu
et
motu
ipsorum
orbium
conficitur.?’

[\[59.\]](#)The
‘nine
spheres’
are
the
spheres
of
the
seven
planets
(Moon,
Mercury,
Venus,
Sun,
Mars,
Jupiter,
Saturn),
that
of
the
fixed
stars,
and
the
*primum
mobile*;
see
notes
to
the
Treatise
on
the
Astrolabe,
part

1,
§
17,
in
vol.
iii.

[61.] This
is
an
allusion
to
the
so-
called
'harmony
of
the
spheres.'
Chaucer
makes
a
mistake
in
attributing
this
harmony
to
all
of
the
nine
spheres.
Cicero
plainly
excludes
the
primum
mobile,
and
says
that,
of
the
remaining
eight
spheres,
two

sound
alike,
so
that
there
are
but
seven
tones
made
by
their
revolution.
‘Ille
autem
octo
cursus,
in
quibus
eadem
vis
est
duorum,
septem
efficiunt
distinctos
intervallis
sonos.’
He
proceeds
to
notice
the
peculiar
excellence
of
the
number
seven.
By
the
two
that
sounded
alike,
the
spheres
of

Saturn
and
the
fixed
stars
must
be
meant;
in
fact,
it
is
usual
to
ignore
the
sphere
of
fixed
stars,
and
consider
only
those
of
the
seven
planets.
Macrobius,
in
his
Commentary,
lib.
ii.
c.
4,
quite
misses
this
point,
and
clumsily
gives
the
same
note
to
Venus

and
Mercury.
Each
planetary
sphere,
in
its
revolution,
gives
out
a
different
note
of
the
gamut,
so
that
all
the
notes
of
the
gamut
are
sounded;
and
the
result
is,
that
the
'music
of
the
spheres'
cannot
be
heard
at
all,
just
as
the
dwellers
by
the
cataract

on
the
Nile
fail
to
hear
the
sound
of
its
fall.
'Hoc
sonitu
oppletæ
aures
hominum
obsurduerunt;
nec
est
ullus
hebetior
sonus
in
vobis;
sicut
ubi
Nilus
ad
illa,
quæ
Catadupa
[κατάδουποι]
nominantur,
præcipitat
ex
altissimis
montibus,
ea
gens,
quæ
illum
locum
accolit,
*propter
magnitudinem
sonitus,*
sensu
audiendi

caret.’
Macrobius
tries
to
explain
it
all
in
his
Commentary,
lib.
ii.
c.
1-4.
The
fable
arose
from
a
supposed
necessary
connection
between
the
number
of
the
planets
and
the
number
of
musical
notes
in
the
scale.
It
breaks
down
when
we
know
that
the
number
of
the

planets
is
more
than
seven.
Moreover,
modern
astronomy
has
exploded
the
singular
notion
of
revolving
hollow
concentric
spheres,
to
the
surface
of
which
each
planet
was
immoveably
nailed.
These
'spheres'
have
disappeared,
and
their
music
with
them,
except
in
poetry.

Shakespeare
so
extends
the
old
fable
as

to
give
a
voice
to
every
star.
See
Merch.
of
Venice,
v.
60:—

‘There’s
not
the
smallest
orb
which
thou
behold’st,
But
in
his
motion
like
an
angel
sings,’
&c.

The
notion
of
the
music
of
the
spheres
was
attributed
to
Pythagoras.
It
is
denied
by

Vincent
of
Beauvais,
Speculum
Naturale,
lib.
xv.
c.
32—Falsa
opinio
de
concentu
cæli.
Vincent
puts
the
old
idea
clearly—‘Feruntur
septem
planetæ,
et
hi
septem
orbes
(vt
dicitur)
cum
dulcissima
harmonia
mouentur,
ac
suauissimi
concentus
eorum
circumitione
efficiuntur.
Qui
sonus
ad
aures
nostras
ideo
non
peruenit,
quia
vltra
ærem

fit':—a
sufficient
reason.
He
attributes
the
notion
to
the
Pythagoreans
and
the
Jews,
and
notes
the
use
of
the
phrase
'concentum
cæli'
in
Job
xxxviii.
37,
where
our
version
has
'the
bottles
of
heaven,'
which
the
Revised
Version
retains.
Cf.
also—'Cum
me
laudarent
simul
astra
matutina';
Job
xxxviii.

7.

Near
the
end
of
Chaucer's
Troilus,
v.
1811,
we
have
the
singular
passage:—

‘And
ther
he
saugh
with
ful
avysement
The
erratik
sterres,
herkening
armonye
With
sounes
fulle
of
hevenish
melodye’;
&c.

This
passage,
by
the
way,
is
a
translation
from
Boccaccio,
Teseide,
xi.
1.

Cf.
Rom.
de
la
Rose,
17151-5.

See
also
Longfellow's
poem
on
the
Occultation
of
Orion,
where
the
poet
(heretically
but
sensibly)
gives
the
lowest
note
to
Saturn,
and
the
highest
to
the
Moon;
whereas
Macrobius
says
the
contrary;
lib.
ii.
c.
4.

A.
Neckam
(De
Naturis

Rerum,
lib.
i.
c.
15)
seems
to
say
that
the
sound
of
an
eighth
sphere
is
required
to
make
up
the
octave.

[\[64.\]](#)‘Sentio,
inquit,
te
sedem
etiam
nunc
hominum
ac
domum
contemplari:
quæ
si
tibi
parva,
ut
est,
ita
videtur,
hæc
cælestia
semper
spectato;
illa
humana
contemnito

. . . .
Cum
autem
ad
idem,
unde
semel
profecta
sunt,
cuncta
astra
redierint,
eandemque
totius
anni
descriptionem
longis
intervallis
retulerint,
tum
ille
vere
vertens
annus
appellari
potest
. . . .
Sermo
autem
omnis
ille
. . .
obruitur
hominum
interitu,
et
oblivione
posteritatis
exstinguitur.’

The
great
or
mundane
year,
according
to
Macrobius,

Comment.
lib.
2.
c.
11,
contained
15,000
common
years.
In
the
Roman
de
la
Rose,
l.
17,018,
Jeun
de
Meun
makes
it
36,000
years
long;
and
in
the
Complaint
of
Scotland,
ed.
Murray,
p.
33,
it
is
said,
on
the
authority
of
Socrates,
to
extend
to
37,000
years.

It
is
not
worth
discussion.

[\[71.\]](#)‘Ego
vero,
inquam,
o
Africane,
siquidem
bene
meritis
de
patria
quasi
limes
ad
cæli
aditum
patet,’
&c.
‘Et
ille,
Tu
vero
enitere,
et
sic
habeto,
non
esse
te
mortalem,
sed
corpus
hoc
...
Hanc
[naturam]
tu
exerce
in
optimis
rebus;
sunt
autem

optimæ
curæ
de
salute
patriæ:
quibus
agitatus
et
exercitatus
animus
velocius
in
hanc
sedem
et
domum
suam
pervolabit.’

[\[78.\]](#)‘Nam
eorum
animi,
qui
se
corporis
voluptatibus
dederunt,
...
corporibus
elapsi
circum
terram
ipsam
volutantur;
nec
hunc
in
locum,
nisi
multis
exagitati
sæculis,
revertuntur.’
We
have
here
the
idea

of
purgatory;
compare
Vergil,
Æn.
vi.

[\[80.\]](#) *Whirle
aboute,*
copied
from
volutantur
in
Cicero;
see
last
note.
It
is
remarkable
that
Dante
has
copied
the
same
passage,
and
has
the
word
voltando;
Inf.
v.
31-8.
Cf.
'blown
with
restless
violence
round
about
The
pendent
world';
Meas.
for
Meas.

iii.
1.
125;
and
'The
sport
of
winds';
Milton,
P.
L.
iii.
493.

[\[85.\]](#)Imitated
from
Dante,
Inf.
ii.
1-3
(with
which
cf.
Æneid,
ix.
224).
Cary's
translation
has—

'Now
was
the
day
departing,
and
the
air,
Imbrowned
with
shadows,
from
their
toils
released
All
animals

on
earth.’

[\[90.\]](#)‘I
had
what
I
did
not
want,’
i.
e.
care
and
heaviness.
‘And
I
had
not
what
I
wanted,’
i.
e.
my
desires.
Not
a
personal
reference,
but
borrowed
from
Boethius,
bk.
iii.
pr.
3;
see
vol.
ii.
p.
57,
l.
24.
Moreover,
the
same

idea
is
repeated,
but
in
clearer
language,
in
the
Complaint
to
his
Lady,
ll.
47-49
(p.
361);
and
again,
in
the
Complaint
to
Pity,
ll.
99-104
(p.
276).

[\[99.\]](#)Chaucer
discusses
dreams
elsewhere;
see
Ho.
of
Fame,
1-52;
Nonne
Prestes
Tale,
76-336;
Troil.
v.
358.
Macrobius,
Comment.
in

Somn.
Scipionis,
lib.
i.
c.
3,
distinguishes
five
kinds
of
dreams,
giving
the
name
?νύπτιον
to
the
kind
of
which
Chaucer
here
speaks.
'Est
enim
?νύπτιον
quotiens
oppressi
animi
corporisve
sive
fortunæ,
qualis
vigilantem
fatigaverat,
talem
se
ingerit
dormienti:
animi,
si
amator
deliciis
suis
aut
fruentem
se
videat

aut
carentem:
. .
corporis,
si .
. .
esuriens
cibum
aut
potum
sitiens
desiderare,
quærere,
vel
etiam
invenisse
videatur,
&c.
But
the
real
original
of
this
stanza
(as
shewn
by
Prof.
Lounsbury)
is
to
be
found
in
Claudian,
In
Sextum
Consulatum
Honorii
Augusti
Præfatio,
ll.
3-10.

‘Venator
defessa

toro
cum
membra
reponit,
Mens
tamen
ad
silvas
et
sua
lustra
redit.
Iudicibus
lites,
aurigæ
somnia
currus,
Vanaque
nocturnis
meta
cavetur
equis.
Furto
gaudet
amans;
permutat
navita
merces;
Et
vigil
elapsas
quærit
avarus
opes.
Blandaque
largitur
frustra
sitiensibus
ægris
Irriguus
gelido
pocula
fonte
sopor.'

Cf.
Vincent
of
Beauvais,

lib.
xxvi.
c.
62
and
c.
63;
Batman
upon
Bartholome,
lib.
vi.
c.
27,
ed.
1582,
fol.
84.
And
see
the
famous
passage
in
Romeo
and
Juliet,
i.
4.
53;
especially
ll.
70-88.
The
Roman
de
la
Rose
begins
with
remarks
concerning
dreams;
and
again,
at
l.
18564,

there
is
a
second
passage
on
the
same
subject,
with
a
reference
to
Scipio,
and
a
remark
about
dreaming
of
things
that
occupy
the
mind
(l.
18601).

[\[109.\]](#) Compare
Dante,
Inf.
i.
83;
which
Cary
translates—

‘May
it
avail
me,
that
I
long
with
zeal
Have
sought

thy
volume,
and
with
love
immense
Have
conn'd
it
o'er.
My
master
thou,
and
guide!'

[\[111.\]](#)'Of
which
Macrobius
recked
(thought)
not
a
little.'
In
fact,
Macrobius
concludes
his
commentary
with
the
words—'Vere
igitur
pronunciandum
est
nihil
hoc
opere
perfectius,
quo
universa
philosophiæ
continetur
integritas.'

[\[113.\]](#)*Cithérea,*
Cytherea,

i.
e.
Venus;
see
Kn.
Tale,
1357
(A
2215).

[\[114.\]](#)In
the
Roman
de
la
Rose,
15980,
Venus
speaks
of
her
bow
(F.
arc)
and
her
firebrand
or
torch
(*brandon*).
Cf.
Merch.
Tale,
E
1777.

[\[117.\]](#)‘As
surely
as
I
saw
thee
in
the
north-
north-
west.’
He

here
refers
to
the
planet
Venus.
As
this
planet
is
never
more
than
47°
from
the
sun,
the
sun
must
have
been
visible
to
the
north
of
the
west
point
at
sunset;
i.
e.
the
poem
must
have
been
written
in
the
summer-
time.
The
same
seems
to

be
indicated
by
l.
21
(*the
longe
day*),
and
still
more
clearly
by
ll.
85-88;
Chaucer
would
hardly
have
gone
to
bed
at
sunset
in
the
winter-
time.
It
is
true
that
he
dreams
about
Saint
Valentine's
day,
but
that
is
quite
another
matter.
Curiously
enough,
the
landscape

seen
in
his
dream
is
quite
a
summer
landscape;
see
ll.
172,
184-210.

[\[120.\]](#)*African,*
Africanus;
as
above.

[\[122.\]](#)*Grene*
stone,
mossy
or
moss-
covered
stone;
an
expression
copied
by
Lydgate,
Complaint
of
the
Black
Knight,
l.
42.

Prof.
Hales,
in
the
Gent.
Magazine,
April,
1882,
has

an
interesting
article
on
'Chaucer
at
Woodstock.'
He
shews
that
there
was
a
park
there,
surrounded
by
a
stone
wall;
and
that
Edward
III.
often
resided
at
Woodstock,
where
the
Black
Prince
was
born.
It
is
possible
that
Chaucer
was
thinking
of
Woodstock
when
writing
the
present
passage.

See
the
account
of
Woodstock
Palace
in
Abbeys,
Castles,
&c.
by
J.
Timbs;
vol.
ii.
But
Dr.
Köppel
has
shewn
(Anglia,
xiv.
234)
that
Chaucer
here
partly
follows
Boccaccio's
poem,
Amorosa
Visione,
ii.
1-35,
where
we
find
'un
muro
antico.'
So
also
the
Roman
de
la
Rose
has

an
allusion
to
Scipio's
dream,
and
the
following
lines
(129-131,
p.
99,
above):—

‘Quant
j’oi
ung
poi
avant
alé
Si
vi
ung
vergier
grant
et
lé,
Tot
clos
d’ung
haut
mur
bataillié;
&c.

[\[123.\]](#)Y-
wrought-
e;
the
final
-e
here
denotes
the
plural
form.

[\[125.\]](#) *On
eyther
halfe,
on
either
side;
to
right
and
left.*

[\[127.\]](#) Imitated
from
Dante,
Inf.
iii.
1;
Cary's
translation
has—

‘Through
me
you
pass
into
the
city
of
woe:
. . .
Such
characters
in
colour
dim,
I
mark'd
Over
a
portal's
lofty
arch
inscribed.’

See
also
l.
134.
The
gate
is
the
entrance
into
Love,
which
is
to
some
a
blessing,
and
to
some
a
curse;
see
ll.
158,
159.
Thus
men
gon
is,
practically,
equivalent
to
'some
men
go';
and
so
in
l.
134.
The
idea
is
utterly
different
from
that

of
the
two
gates
in
Vergil,
Æn.
vi.
893.
The
successful
lover
finds
'the
well
of
Favour,'
l.
129.
The
unsuccessful
one
encounters
the
deadly
wounds
caused
by
the
spear
(or
dart)
guided
to
his
heart
by
Disdain
and
Power-
to-
harm
(Daunger);
for
him,
the
opened
garden

bears
no
fruit,
and
the
alluring
stream
leads
him
only
to
a
fatal
weir,
wherein
imprisoned
fish
are
left
lying
dry.
Cf.
'As
why
this
fish,
and
nought
that,
comth
to
were';
Troil.
iii.
35.

[\[140.\]](#)'Avoiding
it
is
the
only
remedy.'
This
is
only
another
form
of

a
proverb
which
also
occurs
as
'Well
fights
he
who
well
flies.'
See
Proverbs
of
Hending
(in
Spec.
of
English),
l.
77;
Owl
and
Nightingale,
l.
176.
Sir
T.
Wiat
has—'The
first
eschue
is
remedy
alone';
Spec.
of
Eng.
Part
III.
p.
235.
Probably
from
the
Roman
de

la
Rose,
l.
16818—‘Sol
foir
en
est
medicine.’
(O.
F.
foir
=
Lat.
fugere.)

[\[141.\]](#)The
alluring
message
(ll.
127-133)
was
written
in
gold;
the
forbidding
one
(ll.
134-140)
in
black;
see
Anglia,
xiv.
235.

[\[142.\]](#)A
stounde,
for
a
while
(rightly);
the
reading
astonied
is
to
be

rejected.
The
attitude
is
one
of
deliberation.

[\[143.\]](#)*That*
oon,
the
one,
the
latter.
In
l.
145,
it
means
the
former.

[\[148.\]](#)An
adamant
was,
originally,
a
diamond;
then
the
name
was
transferred
to
the
loadstone;
lastly,
the
diamond
was
credited
with
the
properties
of
the
loadstone.
Hence

we
find,
at
the
end
of
ch.
14
of
Mandeville's
Travels,
this
remarkable
experiment:—'Men
taken
the
Ademand,
that
is
the
Schipmannes
Ston,
that
drawethe
the
Nedle
to
him,
and
men
leyn
the
Dyamand
upon
the
Ademand,
and
leyn
the
Nedle
before
the
Ademand;
and
yif
the
Dyamand
be

good
and
vertuous,
the
Ademand
drawethe
not
the
Nedle
to
him,
whils
the
Dyamand
is
there
present.?’
Cf.
A.
Neckam,
De
Naturis
Rerum,
lib.
ii.
c.
98,
where
the
story
is
told
of
an
iron
statue
of
Mahomet,
which,
being
surrounded
by
adamants
(*lapides
adamantini*),
hangs
suspended
in

the
air.
The
modern
simile
is
that
of
a
donkey
between
two
bundles
of
hay.
For
adamaunt,
see
Rom.
of
the
Rose,
1182
(p.
142).

[\[156.\]](#)*Errour*,
doubt;
see
l.
146
above.

[\[158.\]](#)‘This
writing
is
not
at
all
meant
to
apply
to
thee.’

[\[159.\]](#)*Servant*
was,
so

to
speak,
the
old
technical
term
for
a
lover;
cf.
serveth,
Kn.
Tale,
2220,
2228
(A
3078,
3086);
and
servant
in
the
same,
956
(A
1814);
and
in
Two
Gent.
of
Verona,
ii.
1.
106,
114,
140,
&c.

[\[163.\]I.](#)
e.
'at
any
rate
you
can
come
and

look
on.’

[\[169.\]](#)Imitated
from
Dante,
Inf.
iii.
19.
Cary
has—

‘And
when
his
hand
he
had
stretch’d
forth
To
mine,
with
pleasant
looks,
whence
I
was
cheer’d,
Into
that
secret
place
he
led
me
on.’

[\[171.\]](#)Cf.
‘So
Iolyf,
nor
so
wel
bigo’;
Rom.
Rose,
693.

[\[176.\]](#)Imitated
by
Spenser,
F.
Q.
i.
1.
8,
9.
Chaucer's
list
of
trees
was
suggested
by
a
passage
in
the
Teseide,
xi.
22-24;
but
he
extended
his
list
by
help
of
one
in
the
Roman
de
la
Rose,
1338-1368;
especially
ll.
1363-8,
as
follows
(see
p.
151,

above)—

‘Et
d’*oliviers*
et
de
cipres,
Dont
il
n’a
gaires
ici
pres;
Ormes
y
ot
branchus
et
gros,
Et
avec
ce
charmes
et
fos,
Codres
droites,
trembles
et
chesnes,
Erables
haus,
sapins
et
fresnes.’

Here
ormes
are
elms;
charmes,
horn-
beams;
fos,
beeches;
codres,
hasels;
trembles,

aspens;
chesnes,
oaks;
erables,
maples;
sapins,
firs;
fresnes,
ashes.
Hence
this
list
contains
seven
kinds
of
trees
out
of
Chaucer's
thirteen.
See
also
the
list
of
21
trees
in
Kn.
Tale,
A
2921.
Spenser
has—

'The
builder
oake,
sole
king
of
forrests
all.'
This
tree-
list
is,

in
fact,
a
great
curiosity.
It
was
started
by
Ovid,
Metam.
x.
90;
after
whom,
it
appears
in
Seneca,
Œdipus,
532;
in
Lucan,
Phars.
iii.
440;
in
Statius,
Thebaid,
vi.
98;
and
in
Claudian,
De
Raptu
Proserpinae,
ii.
107.
Statius
was
followed
by
Boccaccio,
Tes.
xi.
22-24;
Rom.

de
la
Rose,
1361;
Chaucer
(twice);
Tasso,
Gier.
Lib.
iii.
73;
and
Spenser.
Cf.
Vergil,
Æn.
vi.
179.

I
here
quote
several
notes
from
Bell's
Chaucer,
marked
'Bell.'

'The
reader
will
observe
the
life
and
spirit
which
the
personification
of
the
several
trees
gives
to
this

catalogue.

It
is
common
in
French,
even
in
prose;
as,
for
instance,
the
weeping
willow
is
le
saule
pleureur,
the
weeper
willow.

The
oak
is
called
builder,
because
no
other
wood
was
used
in
building
in
this
country
in
the
middle
ages,
as
may
be
seen
in
our

old
churches
and
farm-
houses,
in
which
the
stairs
are
often
made
of
solid
blocks
of
the
finest
oak.’—Bell.

[\[177.\]](#)‘The
elm
is
called
piler,
perhaps
because
it
is
planted
as
a
pillar
of
support
to
the
vine
[cf.
Spenser’s
‘vine-
prop
elme’];
and
cofre
unto
careyne
because

coffins
for
carrion
or
corpses
were
[and
are]
usually
made
of
elm.'—Bell.
In
fact,
Ovid
has
'amictae
uitibus
ulmi,'
Met.
x.
100;
Claudian
has
'pampinus
induit
ulmos';
and
Boccaccio—'E
l'olmo,
che
di
viti
s'innamora';
Tes.
xi.
24.

[\[178.\]](#)*Piper*,
suitable
for
pipes
or
horns.
'The
box,
being
a

hard,
fine-
grained
wood,
was
used
for
making
pipes
or
horns,
as
in
the
Nonne
Prestes
Tale,
B
4588—“Of
bras
they
broghten
bemes
[trumpets]
and
of
box.”
'—Bell.
Boxwood
is
still
used
for
flutes
and
flageolets.

Holm
to
whippes
lasshe;
'the
holm
used
for
making
handles
for

whip-
lashes.’—Bell.
Spenser
calls
it
‘The
carver
holm,’
i.
e.
the
holm
suitable
for
carving.
It
is
the
holly
(A.
S.
holegn),
not
the
holm-
oak.

[\[179.\]](#)*The
sayling
firr;*
this
‘alludes
to
the
ship’s
masts
and
spars
being
made
of
fir.’—Bell.
‘Apta
fretis
abies’;
Claudian,
De
Raptu

Proserpinae,
ii.
107.
Spenser
substitutes
for
it
'The
sailing
pine.'
The
cipres;
'tumulos
tectura
cupressus,'
in
Claudian.

[\[180.\]](#)*The*
sheter
ew.
'The
material
of
our
[ancient]
national
weapon,
the
bow,
was
yew.
It
is
said
that
the
old
yews
which
are
found
in
country
churchyards
were
planted
in

order
to
supply
the
yeomanry
with
bows.’—Bell.
Spenser
has—‘The
eugh,
obedient
to
the
benders
will.’

‘*The
asp
is
the
aspens,
or
black
poplar,
of
which
shafts
or
arrows
were
made.*’—Bell.
Spenser
has—‘The
aspine
good
for
staves’;
and
‘The
birch
for
shaftes.’
See
Ascham’s
Toxophilus,
ed.
Arber,

p.
126.

[\[181.\]](#)The
olive
is
the
emblem
of
peace;
and
the
palm,
of
victory.
Boccaccio
has—‘e
d’
ogni
vincitore
Premio
la
palma’;
Tes.
xi.
24;
from
Ovid—‘uictoris
praemia
palmae’;
Met.
x.
102.

[\[182.\]](#)‘The
laurel
(used)
for
divination,’
or
‘to
divine
with.’
‘Venturi
praescia
laurus’;
Claudian,
de

Raptu
Proserpinae,
ii.
109.
It
was
'sacred
to
Apollo;
and
its
branches
were
the
decoration
of
poets,
and
of
the
flamens.
The
leaves,
when
eaten,
were
said
to
impart
the
power
of
prophesying;
Tibull.
2.
5.
63;
Juvenal,
7.
19.'—Lewis
and
Short's
Lat.
Dict.,
s.
v.
laurus.

[\[183.\]](#)In
a
note
to
Cant.
Tales,
l.
1920,
Tyrwhitt
says—‘Chaucer
has
[here]
taken
very
little
from
Boccace,
as
he
had
already
inserted
a
very
close
imitation
of
this
part
of
the
Teseide
in
his
Assemblée
of
Foules,
from
verse
183
to
verse
287.’
In
fact,
eleven
stanzas
(183-259)

correspond
to
Boccaccio's
Teseide,
Canto
vii.
st.
51-60;
the
next
three
stanzas
(260-280)
to
the
same,
st.
63-66;
and
the
next
two
(281-294)
to
the
same,
st.
61,
62.
See
the
whole
extract
from
Boccaccio,
given
and
translated
in
the
Introduction;
see
p.
68,
above.

On
the

other
hand,
this
passage
in
Chaucer
is
imitated
in
the
Kingis
Quair,
st.
31-33,
152,
153;
and
ll.
680-9
are
imitated
in
the
same,
st.
34.

The
phrase
'blosmy
bowes'
occurs
again
in
Troilus,
ii.
821.

[\[185.\]](#)'There
where
is
always
sufficient
sweetness.'

[\[214.\]](#)According
to
Boccaccio,

the
name
of
Cupid's
daughter
was
Voluttade
(Pleasure).
In
the
Roman
de
la
Rose,
ll.
913,
927
(Eng.
version,
923,
939),
Cupid
has
two
bows
and
ten
arrows.

[\[216.\]](#)Read:
'aft'r
ás
they
shúld-
e.'
So
Koch.
Or
read
'couch'd.'

[\[217.\]](#)See
Ovid,
Metam.
i.
468-471.

[218.] This
company
answer
to
Boccaccio's
Grace,
Adornment,
Affability,
Courtesy,
Arts
(plural),
Vain
Delight,
and
Gentleness.
Instead
of
Craft,
Boccaccio
speaks
of
'the
Arts
that
have
power
to
make
others
perforce
do
folly,
in
their
aspect
much
disfigured.'
Hypocritical
Cajolery
seems
to
be
intended.
Cf.
'Charmes
and
Force';
Kn.

Tale,
1069
(A
1927).

[\[225.\]](#)Ed.
1561
has
with
a
nice
atire,
but
wrongly;
for
compare
Boccaccio.
Cf.
Kn.
Tale,
1067-9
(A
1925-7).

[\[226.\]](#)Cf.
'Jest
and
youthful
Jollity';
L'Allegro,
26.

[\[228.\]](#)*Messagerye*
and
Mede
represents
the
sending
of
messages
and
giving
of
bribes.
For
this
sense
of

Mede,
see
P.
Plowman,
C.
iv.
(or
B.
iii.).
The
other
three
are
Audacity
(too
forward
Boldness),
Glozings
(Flatteries),
and
Pimps;
all
of
bad
reputation,
and
therefore
not
named.
Boccaccio's
words
are—'il
folle
Ardire
Con
Lusinghe
e
Ruffiani.'

[\[231.\]](#)*Bras*,
brass.
Boccaccio
has
rame,
i.
e.
copper,
the

metal
which
symbolised
Venus;
see
Can.
Yeom.
Tale,
G
829.
In
fact,
this
temple
is
the
very
temple
of
Venus
which
Chaucer
again
describes
in
the
Knightes
Tale,
ll.
1060-1108
(A
1918);
which
see.

[\[234.\]](#)*Faire*,
beautiful
by
nature;
gay,
adorned
by
art.

[\[236.\]](#)*Office*,
duty;
viz.
to

dance
round.

[\[237.\]](#)These
are
the
dowves
flikeringe
in
Kn.
Tale,
1104
(A
1962).

[\[243.\]](#)*Sonde,*
sand.
'Her
[Patience's]
chief
virtue
is
quiet
endurance
in
the
most
insecure
and
unhopeful
circumstances';
Bell.

[\[245.\]](#)Answering
to
Boccaccio's
'Promesse
ad
arte,'
i.e.
'artful
Promises.'

[\[246.\]](#)Cf.
Kn.
Tale,
1062-1066,
1070

(A
1920-4,
1928).

[\[255.\]](#)‘The
allusion
is
to
the
adventure
of
Priapus,
related
by
Ovid
in
the
Fasti,
lib.
i.
415’;
Bell.
The
ass,
by
braying,
put
Priapus
to
confusion.

[\[261.\]](#)But
in
Kn.
Tale,
1082
(A
1940),
the
porter
of
Venus
is
Idleness,
as
in
the
Rom.

de
la
Rose,
636
(E.
version,
643,
at
p.
120,
above).

[\[267.\]](#)*Gilte*;
cf.
Leg.
of
Good
Women,
230,
249,
1315.

[\[272.\]](#)*Valence*,
explained
by
Urry
as
Valentia
in
Spain.
But
perhaps
it
may
refer
to
Valence,
near
Lyons,
in
France;
as
Lyons
is
especially
famous
for
the

manufacture
of
silks,
and
there
is
a
considerable
trade
in
silks
at
Valence
also.
Probably
'thin
silk'
is
here
meant.
Boccaccio
merely
speaks
of
'texture
so
thin,'
or,
in
the
original
'Testa,
tanto
sottil,'
which
accounts
for
Chaucer's
'subtil.'
Coles's
Dict.
(1684)
gives:
'*Valence,-
tia*,
a
town
in

Spain,
France,
and
Milan.’
In
the
Unton
Inventories,
for
the
years
1596
and
1620,
ed.
J.
G.
Nichols,
I
find:
‘one
covering
for
a
fielde
bedde
of
green
and
valens,’
p.
4;
‘one
standinge
bedsteed
with
black
velvett
testern,
black
vallance
fringed
and
laced,’
p.
21;
‘one
standinge

bed
with
yellow
damaske
testern
and
vallence,'
p.
21;
'*vallance*
frindged
and
laced,'
p.
22;
'one
bedsteed
and
testern,
and
valance
of
black
velvett,'
p.
22;
'one
bedsteed
..
with
vallance
imbroydered
with
ash
couler,'
p.
23;
'one
bedsteed,
with
..
vallance
of
silke,'
p.
29.
It
is

the
mod.
E.
valance,
and
became
a
general
term
for
part
of
the
hangings
of
a
bed;
Shakespeare
has
'Valance
of
Venice
gold,'
spelt
Vallens
in
old
editions,
Tam.
Shrew,
ii.
1.
356.
Spenser
imitates
this
passage,
F.
Q.
ii.
12.
77.

[\[275.\]](#) Compare
the
well-
known
proverb—'sine

Cerere
et
Libero
friget
Venus';
Terence,
Eun.
2.
3.
4.

[\[277.\]](#)Read
Cipryde,
not
Cupide;
for
in
1.
279
we
have
hir
twice,
once
in
the
sense
of
'their,'
but
secondly
in
the
sense
of
'her.'
Boccaccio
also
here
speaks
of
Venus,
and
refers
to
the
apple
which

she
won
from
Paris.
Cipride
is
regularly
formed
from
the
accus.
of
Cypris
(gen.
Cypridis),
an
epithet
of
Venus
due
to
her
worship
in
Cyprus.
Chaucer
found
the
genitive
Cypridis
in
Alanus
de
Planctu
Naturæ
(ed.
Wright,
p.
438);
see
note
to
l.
298.
Cf.
'He
curseth
Ceres,

Bacus,
and
Cipryde’;
Troilus,
v.
208.

[\[281.\]](#)The
best
way
of
scansion
is
perhaps
to
read
despyt-
e
with
final
e,
preserved
by
‘*cæ*sura,
and
to
pronounce
Diane
as
Dián’.
So
in
Kn.
Tale,
1193
(A
2051),
which
runs
parallel
with
it.

[\[282.\]](#)‘Trophies
of
the
conquest
of

Venus';
Bell.

[\[283.\]](#)*Maydens;*

of
these
Callisto
was
one
(so
says
Boccaccio);
and
this
is
Chaucer's
Calixte
(l.
286),
and
his
Calistopee
in
the
Kn.
Tale,
l.
1198
(A
2056).
She
was
the
daughter
of
the
Arcadian
king
Lycaon,
and
mother
of
Arcas
by
Jupiter;
changed
by
Juno,

on
account
of
jealousy,
into
a
she-
bear,
and
then
raised
to
the
heavens
by
Jupiter
in
the
form
of
the
constellation
Helice
or
Ursa
Major;
see
Ovid,
Fasti,
ii.
156;
Metamorph.
ii.
401;
&c.
(Lewis
and
Short).

[\[286.\]](#) *Athalaunte*,
Atalanta.
There
were
two
of
this
name;
the

one
here
meant
(see
Boccaccio)
was
the
one
who
was
conquered
in
a
footrace
by
the
lover
who
married
her;
see
Ovid,
Metam.
x.
565.
The
other,
who
was
beloved
by
Meleager,
and
hunted
the
Calydonian
boar,
is
the
one
mentioned
in
the
Kn.
Tale,
A
2070;
see

Ovid,
Metam.
viii.
318.
It
is
clear
that
Chaucer
thought,
at
the
time,
that
they
were
one
and
the
same.

[\[287.\]](#)*I*
wante,
I
lack;
i.
e.
I
do
not
know.
Boccaccio
here
mentions
the
mother
of
Parthenopæus,
whose
name
Chaucer
did
not
know.
She
was
the
other

Atalanta,
the
wife
of
Meleager;
and
Boccaccio
did
not
name
her,
because
he
says
'that
other
proud
one,'
meaning
the
other
proud
one
of
the
same
name.
See
the
story
in
Dryden;
tr.
of
Ovid's
Metamorphoses,
bk.
viii.
Cf.
Troilus,
v.
1473.

[\[288.\]](#)Boccaccio
only
mentions
'the
spouse

of
Ninus,'
i.
e.
Semiramis,
the
great
queen
of
Assyria,
Thisbe
and
Pyramus,
'Hercules
in
the
lap
of
Iole,'
and
Byblis.
The
rest
Chaucer
has
added.
Compare
his
lists
in
Prol.
to
Leg.
of
Good
Women,
250,
and
in
Cant.
Tales,
Group
B,
63;
see
the
note.
See

the
Legend
for
the
stories
of
Dido,
Thisbe
and
Pyramus,
and
Cleopatra.
Paris,
Achilles,
Troilus,
and
Helen
are
all
mentioned
in
his
Troilus;
and
Hercules
in
Cant.
Ta.,
B
3285.

Candace
is
mentioned
again
at
p.
410,
above,
l.
16.
There
was
a
Candace,
queen
of
Meroë,

mentioned
by
Pliny,
vi.
29;
and
there
is
the
Candace
in
the
Acts
of
the
Apostles,
viii.
27.
But
the
Candace
of
fiction
was
an
Indian
queen,
who
contrived
to
get
into
her
power
no
less
a
person
than
the
world's
conqueror,
Alexander
the
Great.
See
King
Alisaunder,

ed.
Weber,
l.
7646,
and
the
Wars
of
Alexander,
ed.
Skeat,
l.
5314.
It
is
probable
that
Candace
was
sometimes
confused
with
the
Canace
of
Ovid's
Heroides,
Epist.
xi.
(wholly
translated
by
Dryden).
In
fact,
we
have
sufficient
proof
of
this
confusion;
for
one
MS.
reads
Candace
in

the
Legend
of
Good
Women,
265,
where
five
other
MSS.
have
Canace
or
Canacee.
Biblis
is
Byblis,
who
fell
in
love
with
Caunus,
and,
being
repulsed,
was
changed
into
a
fountain;
Ovid,
Metam.
ix.
452.

Tristram
and
Isoude
are
the
Tristram
(or
Tristan)
and
Ysolde
(or
Ysolt)

of
French
medieval
romance;
cf.
Ho.
Fame,
1796,
and
Balade
to
Rosemounde,
l.
20.
Gower,
in
his
Conf.
Amantis,
bk.
8
(ed.
Pauli,
iii.
359)
includes
Tristram
and
Bele
Isolde
in
his
long
list
of
lovers,
and
gives
an
outline
of
the
story
in
the
same,
bk.
6

(iii.
17).
Ysolde
was
the
wife
of
King
Mark
of
Cornwall,
and
the
mistress
of
her
nephew
Sir
Tristram,
of
whom
she
became
passionately
enamoured
from
having
drunk
a
philter
by
mistake;
see
Wheeler,
Noted
Names
of
Fiction,
s.
v.
Isolde.
The
Romance
of
Sir
Tristram
was
edited

by
Sir
W.
Scott,
and
has
been
re-
edited
by
Kölbing,
and
by
G.
P.
McNeill
(for
the
Scottish
Text
Society).
The
name
Ysoude
is
constantly
misprinted
Ysonde,
even
by
the
editors.
Chaucer
mentions
her
again;
see
Leg.
G.
Women,
254;
Ho.
of
Fame,
1796.

[\[292.\]](#)*Silla*,
Scylla;

daughter
of
Nisus,
of
Megara,
who,
for
love
of
Minos,
cut
off
her
father's
hair,
upon
which
his
life
depended,
and
was
transformed
in
consequence
into
the
bird
Ciris;
see
Ovid,
Metam.
viii.
8.
Another
Scylla
was
changed
by
Circe
into
a
sea-
monster;
Ovid,
Metam.
xiv.
52.

Their
stories
shew
that
the
former
is
meant;
see
Leg.
of
Good
Women,
1910,
and
the
note.

Moder
of
Romulus,
Ilia
(also
called
Rhæa
Silvia),
daughter
of
Numitor,
dedicated
to
Vesta,
and
buried
alive
for
breaking
her
vows;
see
Livy,
bk.
1;
Verg.
Æn.
i.
274.

The
quotation
from
Boccaccio
ends
here.

[\[296.\]](#)*Of
spak,
spake
of;
see
l.
174.*

[\[298.\]](#)This
quene
is
the
goddess
Nature
(l.
303).
We
now
come
to
a
part
of
the
poem
where
Chaucer
makes
considerable
use
of
the
work
which
he
mentions
in
l.
316,
viz.
the

Planctus
Naturæ
(Complaint
of
Nature)
by
Alanus
de
Insulis,
or
Alein
Delille,
a
poet
and
divine
of
the
12th
century.
This
work
is
printed
in
vol.
ii.
of
T.
Wright's
edition
of
the
Anglo-
Latin
Satirical
Poets
(Record
Series),
which
also
contains
the
poem
called
Anticlaudianus,
by
the

same
author.
The
description
of
the
goddess
is
given
at
great
length
(pp.
431-456),
and
at
last
she
declares
her
name
to
be
Natura
(p.
456).
This
long
description
of
Nature
and
of
her
vesture
is
a
very
singular
one;
indeed,
all
the
fowls
of
the
air
are

supposed
to
be
depicted
upon
her
wonderful
garments
(p.
437).
Chaucer
substitutes
a
brief
description
of
his
own,
and
represents
the
birds
as
real
live
ones,
gathering
around
her;
which
is
much
more
sensible.
For
the
extracts
from
Alanus,
see
the
Introduction,
p.
74.
As
Prof.
Morley
says

(Eng.
Writers,
v.
162)—‘Alain
describes
Nature’s
changing
robe
as
being
in
one
of
its
forms
so
ethereal
that
it
is
like
air,
and
the
pictures
on
it
seem
to
the
eye
a
Council
of
Animals
(*Animalium
Concilium*).
Upon
which,
beginning,
as
Chaucer
does,
with
the
Eagle
and
the

Falcon,
Alain
proceeds
with
a
long
list
of
the
birds
painted
on
her
transparent
robe,
that
surround
Nature
as
in
a
council,
and
attaches
to
each
bird
the
most
remarkable
point
in
its
character.’
Professor
Hales,
in
The
Academy,
Nov.
19,
1881,
quoted
the
passages
from
Alanus
which

are
here
more
or
less
imitated,
and
drew
attention
to
the
remarkable
passage
in
Spenser's
F.
Q.
bk.
vii.
c.
7.
st.
5-10,
where
that
poet
quotes
and
copies
Chaucer.
Dunbar
imitates
Chaucer
in
his
Thrissill
and
Rois,
and
describes
Dame
Nature
as
surrounded
by
beasts,
birds,
and

flowers;
see
stanzas
10,
11,
18,
26,
27
of
that
poem.

The
phrase
'Nature
la
déesse'
occurs
in
Le
Roman
de
la
Rose,
l.
16480.

[\[309.\]](#)Birds
were
supposed
to
choose
their
mates
on
St.
Valentine's
day
(Feb.
14);
and
lovers
thought
they
must
follow
their
example,

and
then
'choose
their
loves.'
Mr.
Douce
thinks
the
custom
of
choosing
valentines
was
a
survival
from
the
Roman
feast
of
the
Lupercalia.
See
the
articles
in
Brand,
Pop.
Antiq.
i.
53;
Chambers,
Book
of
Days,
i.
255;
Alban
Butler,
Lives
of
Saints,
Feb.
14;
&c.
The
custom

is
alluded
to
by
Lydgate,
Shakespeare,
Herrick,
Pepys,
and
Gay;
and
in
the
Paston
Letters,
ed.
Gairdner,
iii.
169,
is
a
letter
written
in
Feb.
1477,
where
we
find:
'And,
cosyn,
uppon
Fryday
is
Sent
Volentynes
Day,
and
every
brydde
chesyth
hym
a
make.'
See
also
the
Cuckoo

and
Nyghtingale,
l.
80.

[\[316.\]](#)*Aleyn*,
Alanus
de
Insulis;
*Pleynt
of
Kynde*,
Complaint
of
Nature,
Lat.
Planctus
Naturæ;
see
note
to
l.
298.
Chaucer
refers
us
to
Aleyn's
description
on
account
of
its
unmerciful
length;
it
was
hopeless
to
attempt
even
an
epitome
of
it.
Lydgate
copies
this

passage;
see
Political,
Religious
and
Love
Poems,
ed.
Furnivall,
p.
45,
l.
17;
or
his
Minor
Poems,
ed.
Halliwell,
p.
47.

[\[323.\]](#)*Foules*
of
ravyne,
birds
of
prey.
Chaucer's
division
of
birds
into
birds
of
prey,
birds
that
eat
worms
and
insects,
water-
fowl,
and
birds
that
eat

seeds,
can
hardly
be
his
own.
In
Vincent
of
Beauvais,
lib.
xvi.
c.
14,
Aristotle
is
cited
as
to
the
food
of
birds:—‘quædam
comedunt
carnem,
quædam
grana,
quædam
utrumque;
. . .
quædam
vero
comedunt
vermes,
vt
passer.
. . .
Vivunt
et
ex
fructu
quædam
aues,
vt
palumbi,
et
turtures.
Quædam

viuunt
in
ripis
aquarum
lacuum,
et
cibantur
ex
eis.’

[\[330.\]](#)*Royal;*
because
he
is
often
called
the
king
of
birds,
as
in
Dunbar’s
Thrissill
and
Rois,
st.
18.
Vincent
of
Beauvais,
Spec.
Nat.,
lib.
xvi.
c.
32,
quotes
from
Iorath
(*sic*):—‘Aquila
est
auis
magna
regalis.’
And
Philip
de

Thaun,
Bestiary,
991
(in
Wright's
Pop.
Treatises,
p.
109)
says:—'Egle
est
rei
de
oysel.

.
En
Latine
raison
clerveant
le
apellum,
Ke
le
solail
verat
quant
il
plus
cler
serat.'

[\[331.\]](#)See
the
last
note,
where
we
learn
that
the
eagle
is
called
in
Latin
'clear-
seeing,'
because

‘he
will
look
at
the
sun
when
it
will
be
brightest.’
This
is
explained
at
once
by
the
remarkable
etymology
given
by
Isidore
(cited
by
Vincent,
as
above),
viz.:—‘*Aqu-
ila
ab
ac-
umine
oculorum
vocata
est.*’

[\[332.\]](#)Pliny,
Nat.
Hist.
bk.
x.
c.
3,
enumerates
six
kinds
of

eagles,
which
Chaucer
leaves
us
to
find
out;
viz.
Melænaetos,
Pygargus,
Morphnos,
which
Homer
(Il.
xxiv.
316)
calls
perknos,
Percnopterus,
Gnesios
(the
true
or
royal
eagle),
and
Haliætos
(osprey).
This
explains
the
allusion
in
l.
333.

[\[334.\]](#)*Tyraunt*.
This
epithet
was
probably
suggested
by
the
original
text
in

Alanus,
viz.—‘Illic
ancipiter
[accipiter],
civitatis
præfectus
aeriæ,
violenta
tyrannide
a
subditis
redditus
exposcebat.’
Sir
Thopas
had
a
‘grey
goshawk’;
C.
T.,
Group
B,
1928.

[\[337.\]](#)See
note
on
the
faucon
peregrin,
Squi.
Tale,
420
(F
428).
‘Beautifully
described
as
“distreining”
the
king’s
hand
with
its
foot,
because
carried

by
persons
of
the
highest
rank’;
Bell.
Read,
‘with
’s
feet.’

[\[339.\]](#)*Merlion,*
merlin.
‘The
merlin
is
the
smallest
of
the
long-
winged
hawks,
and
was
generally
carried
by
ladies’;
Bell.

[\[342.\]](#)From
Alanus
(see
p.
74):—‘Illic
olor,
sui
funeris
præco,
mellitæ
citherizationis
organo
vitæ
prophetabat
apocopam.’
The

same
idea
is
mentioned
by
Vincent
of
Beauvais,
Spec.
Nat.
lib.
xvi.
c.
50;
Pliny
says
he
believes
the
story
to
be
false,
Nat.
Hist.
lib.
x.
c.
23.
See
Compl.
of
Anelida,
l.
346.
'The
wild
swan's
death-
hymn';
Tennyson,
The
Dying
Swan.
Cf.
Ovid,
Heroid.

vii.

2.

[343.]From
Alanus:—‘Illic
bubo,
propheta
miseriæ,
psalmodias
funereæ
lamentationis
præcinebat.’
So
in
the
Rom.
de
la
Rose,
5999:—

‘Li
chahuan
.
.
.
Prophetes
de
male
aventure,
Hideus
messagier
de
dolor.’

Cf.
Vergil,
Æn.
iv.
462;
Ovid,
Metam.
v.
550,
whence
Chaucer’s
allusion
in

Troilus,
v.
319;
Shakespeare,
Mid.
Nt.
D.
v.
385.

[\[344.\]](#) *Geaunt*,

giant.
Alanus
has:—‘grus

...

in
giganteæ
quantitatis
evadebat
excessum.’

Vincent

(lib.

xvi.

c.

91)

quotes

from

Isidore:—‘Grues

nomen

de

propria

voce

sumpserunt,

tali

enim

sono

susurrant.’

[\[345.\]](#) ‘The

chough,

who

is

a

thief.’

From

Alanus,

who

has:—‘Illic

monedula,
latrocinio
laudabili
reculas
thesaurizans,
innatæ
avaritiæ
argumenta
monstrabat.’
‘It
was
an
old
belief
in
Cornwall,
according
to
Camden
(Britannia,
tr.
by
Holland,
1610,
p.
189)
that
the
chough
was
an
incendiary,
“and
thievish
besides;
for
oftentimes
it
secretly
conveith
fire-
sticks,
setting
their
houses
a-
fire,
and

as
closely
filcheth
and
hideth
little
pieces
of
money.’’
’—Prov.
Names
of
Brit.
Birds,
by
C.
Swainson,
p.
75.
So
also
in
Pliny,
lib.
x.
c.
29,
choughs
are
called
thieves.
Vincent
of
Beauvais
quotes
one
of
Isidore’s
delicious
etymologies:—‘Mone
dicitur
quasi
*mone-
tula*,
quæ
cum
aurum
inuenit

aufert
et
occultat’;
i.
e.
from
monetam
tollere.
‘The
Jackdaw
tribe
is
notoriously
given
to
pilfering’;
Stanley,
Hist.
of
Birds,
ed.
1880,
p.
203.

Iangling,
talkative;
so
Alanus:—‘Illic
pica
..
curam
logices
perennabat
insomnem.’
So
in
Vincent—‘pica
loquax’—‘pica
garrula,’
&c.;
and
in
Pliny,
lib.
x.
c.
42.

[346.] *Scorning,*
'applied
to
the
jay,
probably,
because
it
follows
and
seems
to
mock
at
the
owl,
whenever
the
latter
is
so
unfortunate
as
to
be
caught
abroad
in
the
daylight;
for
this
reason,
a
trap
for
jays
is
always
baited
with
a
live
owl';
Bell.

'The
heron

will
stand
for
hours
in
the
shallow
water
watching
for
eels’;
Bell.
Vincent
quotes
from
Isidore:—‘Ciconeæ
...
serpentium
hostes.’
So
also
A.
Neckam,
De
Naturis
Rerum,
lib.
i.
c.
64:—‘Ranarum
et
locustarum
et
serpentum
hostis
est.’

[\[347.\]](#)*Trecherye*,
trickery,
deceit.
‘During
the
season
of
incubation,
the
cock-
bird

tries
to
draw
pursuers
from
the
nest
by
wheeling
round
them,
crying
and
screaming,
to
divert
their
attention
...
while
the
female
sits
close
on
the
nest
till
disturbed,
when
she
runs
off,
feigning
lameness,
or
flaps
about
near
the
ground,
as
if
she
had
a
broken
wing;

cf.
Com.
Errors,
iv.
2.
27;
Much
Ado,
iii.
1.
24;’
Prov.
Names
of
Brit.
Birds,
by
C.
Swainson,
p.
185.
And
cf.
‘to
seem
the
lapwing
and
to
jest,
Tongue
far
from
heart’;
Meas.
for
Meas.
i.
4.
32.

[\[348.\]](#)*Stare*,
starling.
As
the
starling
can
speak,

there
is
probably
'an
allusion
to
some
popular
story
like
the
Manciple's
Tale,
in
which
a
talking
starling
betrays
a
secret';
Bell.
The
same
story
is
in
Ovid,
Metam.
bk.
ii.
535;
and
in
Gower,
Conf.
Amant.
bk.
iii.
'Germanicus
and
Drusus
had
one
stare,
and
sundry
nightingales,

taught
to
parle
Greeke
and
Latine';
Holland's
Pliny,
bk.
x.
c.
42.
In
the
Seven
Sages,
ed.
Weber,
p.
86,
the
bird
who
'bewrays
counsel'
is
a
magpie.

[\[349.\]](#)*Coward*
kyte.
See
Squi.
Tale,
F
624;
and
note.
'Miluus
..
fugatur
a
niso,
quamuis
in
triplo
sit
maior

illo’;
Vincent
of
Beauvais,
lib.
xvi.
c.
108.
‘A
kite
is .
. . .
a
coward,
and
fearefull
among
great
birds’;
Batman
on
Bartholomè,
lib.
xii.
c.
26.

[\[350.\]](#)Alanus
has:—‘Illic
gallus,
tanquam
vulgaris
astrologus,
suæ
vocis
horologio
horarum
loquebatur
discrimina.’
Cf.
Nonne
Prestes
Tale,
B
4044.
We
also
see

whence
Chaucer
derived
his
epithet
of
the
cock—‘common
astrologer’—in
Troilus,
iii.
1415.
Tusser,
in
his
Husbandry,
ed.
Payne,
§
74,
says
the
cock
crows—‘At
midnight,
at
three,
and
an
hower
ere
day.’
Hence
the
expressions
‘first
cock’
in
K.
Lear,
iii.
4.
121,
and
‘second
cock’
in
Macbeth,

ii.
3.
27.

[\[351.\]](#)The
sparrow
was
sacred
to
Venus,
from
its
amatory
disposition
(Meas.
for
Meas.
iii.
2.
185).
In
the
well-
known
song
from
Lyly's
Alexander
and
Campaspe,
Cupid
'stakes
his
quiver,
bow,
and
arrows,
His
Mother's
doves,
and
team
of
sparrows;'
Songs
from
the
Dramatists,

ed.
R.
Bell,
p.
50.

[\[352.\]](#)Cf.
Holland's
Pliny,
bk.
x.
c.
29—'The
nightingale
. . .
chaunteth
continually,
namely,
at
that
time
as
the
trees
begin
to
put
out
their
leaues
thicke.'

[\[353.\]](#)'Nocet
autem
apibus
sola
inter
animalia
carnem
habentia
et
carnem
comedentia';
Vincent
of
Beauvais,
De
hyrundine;

Spec.
Nat.
lib.
xvi.
c.
17.
'Culicum
et
muscarum
et
apeccularum
infestatix';
A.
Neckam,
De
Naturis
Rerum
(De
Hirundine),
lib.
i.
c.
52.
'Swallowes
make
foule
worke
among
them,'
&c.;
Holland's
Pliny,
bk.
xi.
c.
18.
Cf.
Vergil,
Georg.
iv.
15;
and
Tennyson,
The
Poet's
Song,
l.
9.

Flyes,
i.
e.
bees.
This,
the
right
reading
(see
footnote),
occurs
in
two
MSS.
only;
the
scribes
altered
it
to
foules
or
briddes!

[355.] Alanus
has:—‘Illic
turtur,
suo
viduata
consorte,
amorem
epilogare
dedignans,
in
altero
bigamiæ
refutabat
solatia.’
‘Etiam
vulgo
est
notum
turturem
et
amoris
veri
prærogativa

nobilitari
et
castitatis
titulis
donari’;
A.
Neckam,
i.
59.
Cf.
An
Old
Eng.
Miscellany,
ed.
Morris,
p.
22.

[\[356.\]](#)‘In
many
medieval
paintings,
the
feathers
of
angels’
wings
are
represented
as
those
of
peacocks’;
Bell.
Cf.
Dunbar,
ed.
Small,
174.
14:
‘Qhois
angell
fedderis
as
the
pacok
schone.’

[357.] Perhaps
Chaucer
mixed
up
the
description
of
the
pheasant
in
Alanus
with
that
of
the
'gallus
silvestris,
privatoris
galli
deridens
desidiam,'
which
occurs
almost
immediately
below.
Vincent
(lib.
xvi.
c.
72)
says:—'Fasianus
est
gallus
sylvaticus.'
Or
he
may
allude
to
the
fact,
vouched
for
in
Stanley's
Hist.
of

Birds,
ed.
1880,
p.
279,
that
the
Pheasant
will
breed
with
the
common
Hen.

[\[358.\]](#)‘The
Goose
likewise
is
very
vigilant
and
watchfull:
witnesse
the
Capitoll
of
Rome,
which
by
the
means
of
Geese
was
defended
and
saued’;
Holland’s
Pliny,
bk.
x.
c.
22.

‘There
is

no
noise
at
all
Of
waking
dog,
nor
gagging
goose
more
waker
then
the
hound.’
Golding,
tr.
of
Ovid’s
Metam.
bk.
xi.
fol.
139,
back.

Unkinde,
unnatural;
because
of
its
behaviour
to
the
hedge-
sparrow;
K.
Lear,
i.
4.
235.

[359.]*Delicasye,*
wantonness.
‘Auis
est
luxuriosa
nimium,
bibitque

vinum';
Vincent
(quoting
from
Liber
de
Naturis
Rerum),
lib.
xvi.
c.
135,
De
Psittaco;
and
again
(quoting
from
Physiologus)—'cum
vino
inebriatur.'
So
in
Holland's
Pliny,
bk.
x.
c.
42—'She
loueth
wine
well,
and
when
shee
hath
drunk
freely,
is
very
pleasant,
plaifull,
and
wanton.'
[\[360.\]](#)'The
farmers'
wives

find
the
drake
or
mallard
the
greatest
enemy
of
their
young
ducks,
whole
broods
of
which
he
will
destroy
unless
removed.’—Bell.
Chaucer
perhaps
follows
the
Liber
de
Naturis
Rerum,
as
quoted
in
Vincent,
lib.
xvi.
c.
27
(De
Anate):—‘Mares
aliquando
cum
plures
fuerint
simul,
tanta
libidinis
insania
feruntur,

vt
fœminam
solam
· ·
occidant.?’

[\[361.\]](#)From
A.
Neckam,
Liber
de
Naturis
Rerum
(ed.
Wright,
lib.
i.
c.
64);
cited
in
Vincent,
lib.
xvi.
c.
48.
The
story
is,
that
a
male
stork,
having
discovered
that
the
female
was
unfaithful
to
him,
went
away;
and
presently
returning
with

a
great
many
other
storks,
the
avengers
tore
the
criminal
to
pieces.
Another
very
different
story
may
also
be
cited.
'The
stork
is
the
Embleme
of
a
grateful
Man.
In
which
respect
Ælian
writeth
of
a
storke,
which
bred
on
the
house
of
one
who
had
a
very

beautiful
wife,
which
in
her
husband's
absence
used
to
commit
adultry
with
one
of
her
base
servants:
which
the
storke
observing,
in
gratitude
to
him
who
freely
gave
him
house-
roome,
flying
in
the
villaines
face,
strucke
out
both
his
eyes.'—Guillim,
Display
of
Heraldry,
sect.
iii.
c.
19.

In
Thynne's
Animadversions
on
Speght's
Chaucer,
ed.
Furnivall,
p.
68
(Chau.
Soc.),
we
find:—'for
Aristotle
sayethe,
and
Bartholomeus
de
proprietatibus
rerum,
li.
12.
c.
8,
with
manye
other
auctors,
that
yf
the
storke
by
any
meanes
perceve
that
his
female
hath
brooked
spousehedde,
he
will
no
moore

dwell
with
her,
but
strykethe
and
so
cruelly
beateth
her,
that
he
will
not
surcease
vntill
he
hathe
killed
her
yf
he
maye,
to
wreake
and
reuenge
that
adulterye.’
Cf.
Batman
vppon
Bartholome,
ed.
1582,
leaf
181,
col.
2;
Stanley,
Hist.
of
Birds,
6th
ed.
p.
322;
and

story
no.
82
in
Swan's
translation
of
the
Gesta
Romanorum.
Many
other
references
are
given
in
Oesterley's
notes
to
the
Gesta;
and
see
the
Exempla
of
Jacques
de
Vitry,
ed.
Crane
(Folklore
Soc.),
1890,
p.
230.
Cf.
Skelton's
Phyllyp
Sparowe,
469-477.

[\[362.\]](#)'The
voracity
of
the
cormorant
has

become
so
proverbial,
that
a
greedy
and
voracious
eater
is
often
compared
to
this
bird';
Swainson,
Prov.
Names
of
British
Birds,
p.
143.
See
Rich.
II,
ii.
1.
38.

[\[363.\]](#) *Wys*;
because
it
could
predict;
it
was
therefore
consecrated
to
Apollo;
see
Lewis
and
Short,
s.
v.
corvus.

Care,
anxiety;
hence,
ill
luck.
'In
folk-
lore
the
crow
always
appears
as
a
bird
of
the
worst
and
most
sinister
character,
representing
either
death,
or
night,
or
winter';
Prov.
Names
of
British
Birds,
by
C.
Swainson,
p.
84;
which
see.

Chaucer
here
mistranslates
Vergil
precisely
as

Batman
does
(l.
xii.
c.
9).
'Nunc
plena
cornix
pluiam
uocat
improba
uoce';
Georg.
i.
388.
'That
is
to
vnderstande,
Nowe
the
Crowe
calleth
rayne
with
an
eleinge
voyce';
Batman
vppon
Bartholome,
as
above.

[\[364.\]](#)*Olde.*
I
do
not
understand
this
epithet;
it
is
usually
the
crow
who

is
credited
with
a
long
life.
Frosty;
i.
e.
that
is
seen
in
England
in
the
winter-
time;
called
in
Shropshire
the
snow-
bird;
Swainson's
Prov.
Names
of
Brit.
Birds,
p.
6.
The
explanation
of
the
phrase
'farewell
feldefare,'
occurring
in
Troil.
iii.
861
and
in
Rom.
Rose,

5510,
and
marked
by
Tyrwhitt
as
not
understood,
is
easy
enough.
It
simply
means—‘good
bye,
and
we
are
well
rid
of
you’;
when
the
fieldfare
goes,
the
warm
weather
comes.

[371.]*Formel*,
perhaps
‘regular’
or
‘suitable’
companion;
as
F.
formel
answers
to
Lat.
formalis.
Tyrwhitt’s
Gloss.
says:
formel

is
put
for
the
female
of
any
fowl,
more
especially
for
a
female
eagle
(ll.
445,
535
below).⁷
It
has,
however,
no
connection
with
female
(as
he
seems
to
suppose),
but
answers
rather,
in
sense,
to
make,
i.
e.
match,
fit
companion.
Godefroy
cites
the
expression
'faucon
formel'

from
L'Aviculaire
des
Oiseaux
de
proie
(MS.
Lyon
697,
fol.
221
a).
He
explains
it
by
'qui
a
d'amples
formes,'
meaning
(as
I
suppose)
simply
'large';
which
does
not
seem
to
be
right;
though
the
tercel
or
male
hawk
was
so
called
because
he
was
a
third
less

than
the
female.
Ducange
gives
formelus,
and
thinks
it
means
'well
trained.'

[\[379.\]](#) *Vicaire*,
deputy.
This
term
is
taken
from
Alanus,
De
Planctu
Naturæ,
as
above,
where
it
occurs
at
least
thrice.
Thus,
at
p.
469
of
Wright's
edition,
Nature
says:—'Me
igitur
tanquam
sui
[Dei]
vicariam';
at
p.

511—‘Natura,
Dei
gratia
mundanæ
civitatis
vicaria
procuratrix’;
and
at
p.
516,
Nature
is
addressed
as—‘O
supracælestis
Principis
fidelis
vicaria!’
M.
Sandras
supposes
that
Chaucer
took
the
term
from
the
Rom.
de
la
Rose,
but
it
is
more
likely
that
Chaucer
and
Jean
de
Meun
alike
took
it
from

Alanus.

‘Cis
Diex
meismes,
par
sa
grace,

.

.

.

Tant
m’ennora,
tant
me
tint
chiere,
Qu’il
m’establi
sa
chamberiere

.

.

.

Por
chamberiere!
certes
vaire,
Por
connestable,
et
por
vicaire,
&c.
Rom.
de
la
Rose,
16970,
&c.

Here
Nature
is
supposed
to
be
the

speaker.
Chaucer
again
uses
vicaire
of
Nature,
Phis.
Tale,
D
20,
which
see;
and
he
applies
it
to
the
Virgin
Mary
in
his
A
B
C,
l.
140.
See
also
Lydgate,
Compl.
of
Black
Knight,
l.
491.

[\[380.\]](#)That
l.
379
is
copied
from
Alanus
is
clear
from

the
fact
that
ll.
380-1
are
from
the
same
source.
At
p.
451
of
Wright's
edition,
we
find
Nature
speaking
of
the
concordant
discord
of
the
four
elements—'quatuor
elementorum
concors
discordia'—which
unites
the
buildings
of
the
palace
of
this
world—'mundialis
regiæ
structuras
conciliat.'
Similarly,
she
says,
the
four

humours
are
united
in
the
human
body:
'quæ
qualitates
inter
elementa
mediatrices
conveniunt,
hæ
eædem
inter
quatuor
humores
pacis
sanciunt
firmitatem';
&c.

Compare
also
Boethius,
bk.
iii.
met.
9.
13,
in
Chaucer's
translation.
'Thou
bindest
the
elements
by
nombres
proporcionables,
that
the
colde
thinges
mowen
acorden
with

the
hote
thinges,
and
the
drye
thinges
with
the
moiste
thinges;
that
the
fyr,
that
is
purest,
ne
flee
nat
over
hye,
ne
that
the
hevinesse
ne
drawe
nat
adoun
over-
lowe
the
erthes
that
ben
plounged
in
the
wateres.
Thou
knittest
togider
the
mene
sowle
of
treble

kinde,
moeving
alle
thinges’;
&c.

‘Et
froit,
et
chaut,
et
sec,
et
moiste’;
Rom.
Rose,
17163.
‘For
hot,
cold,
moist,
and
dry,
four
champions
fierce,
Strive
here
for
mastery.’
Milton,
P.
L.
ii.
898.

[\[386.\]](#)*Seynt*,
&c.;
i.
e.
on
St.
Valentine’s
day;
as
in
l.
322.

[388.] ‘Ye
come
to
choose
your
mates,
and
(then)
to
flee
(on)
your
way.’

[411.] It
appears
that
Chaucer
and
others
frequently
crush
the
two
words
this
is
into
the
time
of
one
word
only
(something
like
the
modern
it's
for
it
is).
Hence
I
scan
the
line
thus:—

This
's
our
|
uság'
|
alwéy,
|
&c.
So
again,
in
the
Knight's
Tale,
233
(A
1091):—

We
mót
|
endúr'
| it
this
's |
the
shórt
|
and
pleýn.
And
again,
in
the
same,
885
(A
1743):—

And
seíd
| e
this
's |
a
shórt

|
conclú
|
sioun.
And
frequently
elsewhere.
In
the
present
case,
both
this
and
is
are
unaccented,
which
is
much
harsher
than
when
this
bears
an
accent.

I
find
that
Ten
Brink
has
also
noted
this
peculiarity,
in
his
Chaucers
Sprache,
§
271.
He
observes
that,
in

C.
T.
Group
E,
56,
the
Ellesmere
and
Hengwrt
MSS.
actually
substitute
this
for
this
is;
see
footnote;
and
hence
note
that
the
correct
reading
is—‘But
this
his
tale,
which,’
&c.
See
This
in
Schmidt,
Shak.
Lexicon.
Cf.
l.
620.

[\[413.\]](#)*Com*,
came.
The
o
is
long;
A.

S.
cóm,
Goth.
kwam.

[\[417.\]](#)‘I
choose
the
formel
to
be
my
sovereign
lady,
not
my
mate.’

[\[421.\]](#)‘Beseeching
her
for
mercy,’
&c.

[\[435.\]](#)Read
lov’th;
monosyllabic,
as
frequently.

[\[464.\]](#)‘Ye
see
what
little
leisure
we
have
here.’

[\[471.\]](#)Read
possibl’,
just
as
in
French.

[\[476.\]](#)*Som;*
quite

indefinite.
'Than
another
man.'

[482.]*Hir-*
ës,
hers;
dissyllabic.
Whether
=
whe'r.
Cf.
1.
7.

[485.] 'The
dispute
is
here
called
a
plee,
or
plea,
or
pleading;
and
in
the
next
stanza
the
terms
of
law,
adopted
into
the
Courts
of
Love,
are
still
more
pointedly
applied';
Bell.

[\[499.\]](#)*Hye,*
loudly.
Kek
kek
represents
the
goose's
cackle;
and
quek
is
mod.
E.
quack.

[\[504.\]](#)*For,*
on
behalf
of;
see
next
line.

[\[507.\]](#)*For*
comune
spede,
for
the
common
benefit.

[\[508.\]](#)'For
it
is
a
great
charity
to
set
us
free.'

[\[510.\]](#)'If
it
be
your
wish
for

any
one
to
speak,
it
would
be
as
good
for
him
to
be
silent;
it
were
better
to
be
silent
than
to
talk
as
you
do.’
That
is,
the
cuckoo
only
wants
to
listen
to
those
who
will
talk
nonsense.
A
mild
rebuke.
The
turtle
explains
(l.
514)

that
it
is
better
to
be
silent
than
to
meddle
with
things
which
one
does
not
understand.

[\[518.\]](#)Lit.
'A
duty
assumed
without
direction
often
gives
offence.'
A
proverb
which
appears
in
other
forms.
In
the
Canon's
Yeoman's
Tale,
G
1066,
it
takes
the
form—'Profred
servyse
stinketh';
see

note
on
the
line.
Uncommitted
is
not
delegated,
not
entrusted
to
one.
Cotgrave
has:
'*Commis*,
assigned,
appointed,
delegated.'

[\[524.\]](#)*I*
Iuge,
I
decide.
Folk,
kind
of
birds;
see
note
to
l.
323.

[\[545.\]](#)*Oure*,
ours;
it
is
the
business
of
us
who
are
the
chosen
spokesmen.
The
Iuge

is
Nature.

[\[556.\]](#)*Goler*

in
the
Fairfax
MS.
is
doubtless
merely
miswritten
for
golee,
as
in
Ff.;
Caxton
turns
it
into
golye,
to
keep
it
dissyllabic;
the
reading
gole
(in
O.
and
Gg.)
also
=
golee.
Godefroy
has:
'*Golee*,
goulee,
goulee,
gulee,
geulee,
s.
f.
cri,
parole';
and

gives
several
examples.
Cotgrave
has:
'*Goulée*,
f.
a
throatfull,
or
mouthful
of,
&c.'
One
of
Godefroy's
examples
gives
the
phrase—'Et
si
dirai
ge
ma
goulee,'
and
so
I
shall
say
my
say.
Chaucer
uses
the
word
sarcastically:
his
large
golee
=
his
tedious
gabble.
Allied
to
E.

*gullett,
gully.*

[564.] *Which
a
reson,
what
sort
of
a
reason.*

[568.] *Cf.
Cant.
Tales,
5851,
5852
(D
269,
270).
Lydgate
copies
this
line
in
his
Hors,
Shepe,
and
Goos,
l.
155.*

[572.] *'To
have
held
thy
peace,
than
(to
have)
shewed.'*

[574.] *A
common
proverb.
In
the*

Rom.
de
la
Rose,
l.
4750
(E.
version,
l.
5265),
it
appears
as:
'Nus
fox
ne
scet
sa
langue
taire,'
i.
e.
No
fool
knows
how
to
hold
his
tongue.
In
the
Proverbs
of
Hendyng,
it
is:
'Sottes
bolt
is
sone
shote,'
l.
85.
In
later
English,
'A

fool's
bolt
is
soon
shot';
cf.
Henry
V,
iii.
7.
132,
and
As
You
Like
It,
v.
4.
67.
Kemble
quotes
from
MS.
Harl.
fol.
4—'Ut
dicunt
multi,
cito
transit
lancea
stulti.'

[\[578.\]](#)*The
sothe
sadde,
the
sober
truth.*

[\[595.\]](#)Another
proverb.
We
now
say—'There's
as
good
fish

in
the
sea
as
ever
came
out
of
it’;
or,
‘as
ever
was
caught.’

[\[599.\]](#)See
Chaucer’s
tr.
of
Boethius,
bk.
iv.
pr.
4.
l.
132.

[\[603.\]](#)‘Pushed
himself
forward
in
the
crowd.’

[\[610.\]](#)Said
sarcastically—‘Yes!
when
the
glutton
has
filled
his
paunch
sufficiently,
the
rest
of
us

are
sure
to
be
satisfied!’

Compare
the
following.
‘Certain
persones
. . .
saiyng
that
Demades
had
now
given
over
to
bee
suche
an
haine
[niggardly
wretch]
as
he
had
been
in
tymes
past—“Yea,
marie,
quoth
Demosthenes,
for
now
ye
see
him
full
paunched,
as
lyons
are.”
For
Demades

was
covetous
and
gredie
of
money,
and
indeed
the
lyons
are
more
gentle
when
their
bealyes
are
well
filled.'—Udall,
tr.
of
Apothegmes
of
Erasmus;
Anecdotes
of
Demosthenes.
The
merlin
then
addresses
the
cuckoo
directly.

[\[612.\]](#)*Heysugge*,
hedge-
sparrow;
see
note
to
l.
358.

[\[613.\]](#)Read
rewtheles
(*reufulles*
in

Gg);
cf.
Cant.
Ta.,
B
863;
and
see
p.
361,
l.
31.
Rewtheles
became
reufulles,
and
then
rewful.

[\[614.\]](#)‘Live
thou
unmated,
thou
destruction
(destroyer)
of
worms.’

[\[615.\]](#)‘For
it
is
no
matter
as
to
the
lack
of
thy
kind,’
i.
e.
it
would
not
matter,
even
if

the
result
was
the
loss
of
your
entire
race.

[\[616.\]](#)‘Go!
and
remain
ignorant
for
ever.’

[\[620,
1.\]](#)Cf.
note
to
l.
411.
Read
th’eleccioun;
i.
e.
the
choice.

[\[623.\]](#)*Cheest,*
chooseth;
spelt
chyst,
Ayenbite
of
Inwyt,
p.
126;
spelt
chest
(with
long
e)
in
Shoreham’s
Poems,
ed.

Wright,
p.
109,
where
it
rimes
with
lest
=
leseth,
i.
e.
loseth;
A.
S.
císt,
Deut.
xxviii.
9.

[\[626.\]](#)Accent
favour
on
the
second
syllable;
as
in
C.
T.,
Group
B,
3881
(Monkes
Tale).
So
(perhaps)
colóur-
ed
in
l.
443.

[\[630.\]](#)'I
have
no
other
(i.

e.
no
wrongful)
regard
to
any
rank,'
I
am
no
respector
of
persons.

[\[633.\]](#)'I
would
counsel
you
to
take';
two
infinitives.

[\[640.\]](#)'Under
your
rod,'
subject
to
your
correction.
So
in
the
Schipmannes
Tale,
C.
T.
13027
(B
1287).

[\[641.\]](#)The
first
accent
is
on
As.

[\[653.\]](#)*Manér-*
e
is
trissyllabic;
and
of
is
understood
after
it.

[\[657.\]](#)*For*
tarying,
to
prevent
tarrying;
see
note
to
C.
T.
Group
B,
2052.

[\[664,](#)
[5.\]](#)‘Whatever
may
happen
afterwards,
this
intervening
course
is
ready
prepared
for
all
of
you.’

[\[670.\]](#)They
embraced
each
other
with
their
wings

and
by
intertwining
their
necks.

[\[675.\]](#)Gower,
Conf.
Amant.
bk.
i.
(ed.
Pauli,
i.
134)
speaks
of
'Roundel,
balade,
and
virelay.'
Johnson,
following
the
Dict.
de
Trevoux,
gives
a
fair
definition
of
the
roundel;
but
I
prefer
to
translate
that
given
by
Littré,
s.
v.
rondeau.
'1.
A

short
poem,
also
called
triolet,
in
which
the
first
line
or
lines
recur
in
the
middle
and
at
the
end
of
the
piece.
Such
poems,
by
Froissart
and
Charles
d'Orleans,
are
still
extant.
2.
Another
short
poem
peculiar
to
French
poetry,
composed
of
thirteen
lines
broken
by
a

pause
after
the
fifth
and
eighth
lines,
eight
having
one
rime
and
five
another.
The
first
word
or
words
are
repeated
after
the
eighth
line
and
after
the
last,
without
forming
part
of
the
verse;
it
will
readily
be
seen
that
this
rondeau
is
a
modification
of
the

foregoing;
instead
of
repeating
the
whole
line,
only
the
first
words
are
repeated,
often
with
a
different
sense.’
The
word
is
here
used
in
the
former
sense;
and
the
remark
in
Morley’s
Eng.
Writers
(v.
271),
that
the
Roundel
consists
of
thirteen
lines,
eight
having
one
rime,
and

five
another,
is
not
to
the
point
here,
as
it
relates
to
the
later
French
rondeau
only.
An
examination
of
Old
French
roundels
shews
us
that
Littré's
definition
of
the
triolet
is
quite
correct,
and
is
purposely
left
somewhat
indefinite;
but
we
can
apply
a
somewhat
more
exact

description
to
the
form
of
the
roundel
as
used
by
Machault,
Deschamps,
and
Chaucer.

The
form
adopted
by
these
authors
is
the
following.
First
come
three
lines,
rimed
abb;
next
two
more,
rimed
ab,
and
then
the
first
refrain;
then
three
more
lines,
rimed
abb,
followed
by

the
second
refrain.
Now
the
first
refrain
consists
of
either
one,
or
two,
or
three
lines,
being
the
first
line
of
the
poem,
or
the
first
two,
or
the
first
three;
and
the
second
refrain
likewise
consists
of
either
one,
or
two,
or
three
lines,
being
the
same

lines
as
before,
but
not
necessarily
the
same
number
of
them.
Thus
the
whole
poem
consists
of
eight
unlike
lines,
three
on
one
rime,
and
five
on
another,
with
refrains
of
from
two
to
six
lines.
Sometimes
one
of
the
refrains
is
actually
omitted,
but
this
may
be

the
scribe's
fault.
However,
the
least
possible
number
of
lines
is
thus
reduced
to
nine;
and
the
greatest
number
is
fourteen.
For
example,
Deschamps
(ed.
Tarbé)
has
roundels
of
nine
lines—second
refrain
omitted—(p.
125);
of
ten
lines
(p.
36);
of
eleven
lines
(p.
38);
of
twelve
lines
(p.

3);
and
of
fourteen
lines
(pp.
39,
43).
But
the
prettiest
example
is
that
by
Machault
(ed.
Tarbé,
p.
52),
which
has
thirteen
lines,
the
first
refrain
being
of
two,
and
the
second
of
three
lines.
And,
as
thirteen
lines
came
to
be
considered
as
the
normal
length,

I
here
follow
this
as
a
model,
both
here
and
in
'Merciless
Beaute';
merely
warning
the
reader
that
he
may
make
either
of
his
refrains
of
a
different
length,
if
he
pleases.

There
is
a
slight
art
in
writing
a
roundel,
viz.
in
distributing
the
pauses.
There

must
be
a
full
stop
at
the
end
of
the
third
and
fifth
lines;
but
the
skilful
poet
takes
care
that
complete
sense
can
be
made
by
the
first
line
taken
alone,
and
also
by
the
first
two
lines
taken
alone.
Chaucer
has
done
this.

Todd,
in

his
Illustrations
of
Chaucer,
p.
372,
gives
a
capital
example
of
a
roundel
by
Occleve;
this
is
of
full
length,
both
refrains
being
of
three
lines,
so
that
the
whole
poem
is
of
fourteen
lines.
This
is
quite
sufficient
to
shew
that
the
definition
of
a
roundel
in

Johnson's
Dictionary
(which
is
copied
from
the
Dict.
de
Trevoux,
and
relates
to
the
latter
rondeau
of
thirteen
lines)
is
quite
useless
as
applied
to
roundels
written
in
Middle
English.

[\[677.\]](#)*The
note,
i.
e.
the
tune.
Chaucer
adapts
his
words
to
a
known
French
tune.
The
words*

*Qui
bien
aime,
a
tard¹oublie*
(he
who
loves
well
is
slow
to
forget)
probably
refer
to
this
tune;
though
it
is
not
quite
clear
to
me
how
lines
of
five
accents
(normally)
go
to
a
tune
beginning
with
a
line
of
four
accents.
In
Furnivall's
Trial
Forewords,
p.

55,
we
find:—‘Of
the
rondeau
of
which
the
first
line
is
cited
in
the
Fairfax
MS.,
&c.,
M.
Sandras
found
the
music
and
the
words
in
a
MS.
of
Machault
in
the
National
Library,
no.
7612,
leaf
187.
The
verses
form
the
opening
lines
of
one
of
two

pieces
entitled
Le
Lay
de
plour:—

‘Qui
bieu
aime,
a
tart
oublie,
Et
cuers,
qui
oublie
a
tart,
Ressemble
le
feu
qui
art,’
&c.

M.
Sandras
also
says
(*Étude*,
p.
72)
that
Eustache
Deschamps
composed,
on
this
burden
slightly
modified,
a
pretty
ballad,
inedited
till
M.

Sandras
printed
it
at
p.
287
of
his
Étude;
and
that,
a
long
time
before
Machault,
Moniot
de
Paris
began,
by
this
same
line,
a
hymn
to
the
Virgin
that
one
can
read
in
the
Arsenal
Library
at
Paris,
in
the
copy
of
a
Vatican
MS.,
B.
L.

no.
63,
fol.
283:—

‘Ki
bien
aime
a
tart
oublie;
Mais
ne
le
puis
oublier
La
douce
vierge
Marie.’

In
MS.
Gg.
4.
27
(Cambridge),
there
is
a
poem
in
15
8-line
stanzas.
The
latter
half
of
st.
14
ends
with:—‘*Qui
bien
ayme,
tard
oublye.*’

In

fact,
the
phrase
seems
to
have
been
a
common
proverb;
see
Le
Roux
de
Lincy,
ii.
383,
496.
It
occurs
again
in
Tristan,
ed.
Michel,
ii.
123,
l.
700;
in
Gower,
Balade
25
(ed.
Stengel,
p.
10);
in
MS.
Digby
53,
fol.
15,
back;
MS.
Corp.
Chr.
Camb.

450,
p.
258,
&c.

[\[683.\]](#)See
note
above,
to
l.
309.

[\[693.\]](#)This
last
stanza
is
imitated
at
the
end
of
the
Court
of
Love,
and
of
Dunbar's
Thrissill
and
Rois.

[\[1.\]](#)MSS.
nightes.
This
will
not
scan,
nor
does
it
make
good
sense.
Read
night;
cf.
l.

8,
and
Book
of
the
Duchess,
l.
22.

[\[3.\]](#)Cf.
Compl.
Pite,
81—‘Allas!
what
herte
may
hit
longe
endure?’

[\[7.\]](#)*Desespai*red,
full
of
despair.
This,
and
not
dispaired
(as
in
ed.
1561),
is
the
right
form.
Cf.
desespeir,
in
Troil.
i.
605.

[\[8.\]](#)
[\[9.\]](#)Cf.
Anelida,
333,
334.

[\[14.\]](#)

[\[15.\]](#)I

repeat

this

line,

because

we

require

a

rime

to

fulfille,

l.

17;

whilst

at

the

same

time

l.

14

evidently

ends

a

stanza.

[\[16.\]](#)I

omit

that,

and

insert

EEK,

in

order

to

make

sense.

[\[17.\]](#)I

supply

he,

meaning

Love.

Love

is

masculine

in

l.

42,
precisely
as
in
the
Parl.
of
Foules,
l.
5.

[\[19.\]I](#)
alter
and
yit
to
and
fro,
to
make
sense;
the
verb
to
arace
absolutely
requires
from
or
fro;
see
Clerkes
Tale,
E
1103,
and
particularly
l.
18
of
sect.
XXI,
where
we
find
the
very
phrase

‘fro
your
herte
arace.’
Cf.
Troilus,
v.
954.

[\[24.\]](#)I
supply
this
line
from
Compl.
Mars,
189,
to
rime
with
l.
22.

If
Fragments
II
and
III
were
ever
joined
together,
we
must
suppose
that
at
least
five
lines
have
been
lost,
as
I
have
already
shewn

in
the
note
to
Dr.
Furnivall's
Trial
Forewords,
p.
96.

Thus,
after
l.
23,
ending
in
asterte,
we
should
require
require
lines
ending
in
-*ye*,
-
erse,
-
ye,
-
erse,
and
-*ede*
respectively,
to
fill
the
gap.
However,
I
have
kept
fragments
II
and
III
apart,
and

it
is
then
sufficient
to
supply
three
lines.
Lines
25
and
26
are
from
the
Compl.
of
Pite,
22,
17,
and
from
Anelida,
307.

[\[32.\]](#)I
suspect
some
corruption;
MS.
Sh.
has
The
wyse
eknytte,
Ph.
has
The
wise
I-
knyt,
and
ed.
1561
has
The
Wise,
eknit.

As
it
stands,
it
means—‘Her
surname
moreover
is
the
Fair
Ruthless
one,
(or)
the
Wise
one,
united
with
Good
Fortune.’
Fair
Ruthless
is
a
translation
of
the
French
phrase
*La
Belle
Dame
sans
Merci*,
which
occurs
as
the
title
of
a
poem
once
attributed
to
Chaucer.
The
Wise

one,
&c.,
means
that
she
is
wise
and
fortunate,
and
will
not
impair
her
good
fortune
by
bestowing
any
thought
upon
her
lover.
Shirley
often
writes
e
for
initial
y·.

[35.]Almost
identical
with
Anelida,
222—‘More
then
myself,
an
hundred
thousand
sythe.’

[36.]Obviously
corrupt;
neither
sound
nor

sense
is
good.
Read:—‘Than
al
this
worldes
richest
(*or*
riche)
creature.’
Creature
may
mean
‘created
thing.’
Or
scan
by
reading
world’s
richéss’.

[\[39.\]](#)Cf.
Kn.
Tale,
l.
380
(A
1238)—‘Wel
hath
Fortune
y-
turned
thee
the
dys.’

[\[41.\]](#)*My*
swete
fo.
So
in
Anelida,
l.
272;
and
cf.

l.
64
below.

[\[42,](#)
[43.\]](#)Cf.
Parl.
of
Foules,
ll.
439,
440.

[\[44.\]](#)Ed.
1561
also
reads
In.
Perhaps
the
original
reading
was
Inwith.
Moreover,
the
copies
omit
ee
in
l.
45,
which
I
supply.

[\[47-49.\]](#)This
remarkable
statement
re-
appears
twice
elsewhere;
see
Parl.
Foules,
90,
91,

and
note;
and
Compl.
of
Pite,
ll.
99-104.

[\[50.\]](#)Repeated
in
Anelida,
237.

[\[51.\]](#)
[\[52.\]](#)Cf.
Anelida,
181,
182;
Compl.
Pite,
110;
Parl.
Foules,
7.

[\[55.\]](#)Cf.
Anelida,
214—‘That
turned
is
to
quaking
al
my
daunce.’

[\[56.\]](#)Here
a
line
is
missing,
as
again
at
l.
59.
This

appears
from
the
form
of
the
stanza,
in
which
the
rimes
are
arranged
in
the
order

a a

b a

a b

c d

d

c.

I

supply
the
lines
from
Anelida,
181,
182.

[\[63.\]](#)Cf.

the

use

of

y-

whet

in

Anelida,
212.

[\[64,](#)

[65.\]](#)Cf.

Anelida,
272—‘My

swete

fo,

why

do
ye
so
for
shame?’

[\[73.\]](#)For
leest,
ed.
1561
has
best!

[\[79.\]](#)The
MSS.
have—‘What
so
I
wist
that
were
to
youre
hyennesse’;
where
youre
hyennesse
is
absurdly
repeated
from
l.
76.
Ed.
1561
has
the
same
error.
It
is
obvious
that
the
right
final
word
is

distresse,
to
be
preceded
by
yow
or
your;
of
which
I
prefer
yow.

[\[83.\]](#)Ch.
uses
both
wille
and
wil;
the
latter
is,
e.
g.,
in
Cant.
Ta.
A
1104.
We
must
here
read
wil.

[\[86.\]](#)*shal,*
i.
e.
shall
be.
See
also
XXII.
ll.
78,
87.

[\[88.\]](#)*leveth*

wel,
believe
me
wholly.
MS.
Ph.
and
ed.
1561
wrongly
have
loveth.

[\[98.\]](#)I

read
nil,
as
being
simpler.
The
MSS.
have
ne
wil,
which
would
be
read—‘That
I
n’wil
ay’;
which
comes
to
much
the
same
thing.

[\[100.\]](#)*set,*

fixed,
bound.
Ed.
1561
has—‘For
I
am

set
so
hy
vpon
your
whele,'
which
disturbs
the
rimes.

[\[102.\]](#)MS.

Sh.
beon
euer
als
trewe;
ed.
1561
has—*bene*
euer
as
trewe.

[\[103.\]](#)MS.

Sh.
'As
any
man
can
er
may
on
lyue?';
ed.
1561
and
MS.
Ph.
have—'As
any
man
can
or
maye
on
liue.'
It

is
clear
that
a
final
word
has
been
dropped,
because
the
scribe
thought
the
line
ought
to
rime
with
fyve
(l.
98).
The
dropped
word
is
clearly
here,
which
rimes
with
manere
in
the
Miller's
Prologue,
and
elsewhere.
After
here
was
dropped,
man
was
awkwardly
inserted,
to
fill

up
the
line.
Ch.
employs
here
at
the
end
of
a
line
more
than
thirty
times;
cf.
Kn.
Tale,
A
1260,
1670,
1711,
1819,
&c.

[\[107.](#)
[108.\]](#)Cf.
Anelida,
247,
248.

[\[123.\]](#)Cf.
Anelida,
216.
MS.
Ph.
alone
preserves
ll.
124-133.

[\[124.\]](#)*My*
lyf
and
deeth
seems
to

be
in
the
vocative
case.
Otherwise,
my
is
an
error
for
in.

[\[125.\]](#)For
hoolly
I
perhaps
we
should
read
I
hoolly.

[\[126.\]](#)The
rime
by
me,
tyme,
is
Chaucerian;
see
Cant.
Ta.
G
1204.

[\[130.\]](#)This
resembles
Cant.
Tales,
F
974
and
A
2392.

[\[133.\]](#)*trouble,*
troubled.

A
like
use
occurs
in
Boethius,
bk.
i.
met.
7,
1.
2.
Drope,
hope,
rime
in
Troil.
i.
939,
and
Gower,
C.
A.,
ii.
286.

[\[1.\]](#)In
comparing
the
first
three
stanzas
with
the
Teseide,
we
must
reverse
the
order
of
the
stanzas
in
the
latter
poem.
Stanza

1
of
Anelida
answers
to
st.
3
of
the
Italian;
stanza
2,
to
st.
2;
and
stanza
3
to
st.
1.
The
first
two
lines
of
lib.
1.
st.
3
(of
the
Italian)
are:—

*‘Siate
presenti,
O
Marte
rubicondo,
Nelle
tue
arme
rigido
e
feroce.’*

I.
e.
Be
present,
O
Mars
the
red,
strong
and
fierce
in
thy
arms
(battle-
array).
For
the
words
Be
present,
see
1.
6.

[2.]*Trace,*
Thrace.
Cf.
Kn.
Tale,
1114-6
(A
1972-4).
Chaucer
was
here
thinking
of
Statius,
Theb.
lib.
vii.
40,
who
describes
the
temple
of

Mars
on
Mount
Hæmus,
in
Thrace,
which
had
a
frosty
climate.
In
bk.
ii,
l.
719,
Pallas
is
invoked
as
being
superior
to
Bellona.
Chaucer
seems
to
confuse
them;
so
does
Boccaccio,
in
his
De
Genealogia
Deorum.

[6.
7.]Partly
imitated
from
Tes.
i.
3:—

‘E
sostenete

la
mano
e
la
voce
Di
me,
che
intendo
i
vostri
effecti
dire.’

[\[8-10.\]](#)Imitated
from
Tes.
i.
2:—

‘Chè
m’
è
venuta
voglia
con
pietosa
Rima
di
scriver
una
storia
antica,
Tanto
negli
anni
riposta
e
nascosa,
Che
latino
autor
non
par
ne
dica,

Per
quel
ch'
io
senta,
in
libro
alcuna
cosa.'

Thus
it
appears
that,
when
speaking
of
his
finding
an
old
story
in
Latin,
he
is
actually
translating
from
an
Italian
poem
which
treats
of
a
story
not
found
in
Latin!
That
is,
his
words
give
no
indication
whatever

of
the
source
of
his
poem;
but
are
merely
used
in
a
purely
conventional
manner.

His
'old
story'
is
really
that
of
the
siege
of
Thebes;
and
his

Latin
is
the
Thebais
of
Statius.
And
neither
of
them
speaks
of
Anelida!

[\[15.\]](#)Read
fáavourábl'.
Imitated
from
Tes.
i.

1:—

‘O
sorelle
Castalie,
che
nel
monte
Elicona
contente
dimorate
D’
intorno
al
sacro
gorgoneo
fonte,
Sottesso
l’
ombra
delle
frondi
amate
Da
Febo,
delle
quali
ancor
la
fronte
l’
spero
ornarmi
sol
che
’l
concediate
Gli
santi
orecchi
a’
miei
prieghi
porgete,
E
quegli
udite

come
voi
volete.’

Polymnia,
Polyhymnia,
also
spelt
Polymnia,
Gk.
Πολυμνία;
one
of
the
nine
Muses.
Chaucer
invokes
the
muse
Clio
in
Troil.
bk.
ii,
and
Calliope
in
bk.
iii.
Cf.
Ho.
of
Fame,
520-2.
Parnaso,
Parnassus,
a
mountain
in
Phocis
sacred
to
Apollo
and
the
Muses,
at
whose

foot
was
Delphi
and
the
Castalian
spring.
Elicon,
mount
Helicon
in
Bœotia;
Chaucer
seems
to
have
been
thinking
rather
of
the
Castalian
spring,
as
he
uses
the
prep.
by,
and
supposes
Elicon
to
be
near
Parnaso.
See
the
Italian,
as
quoted
above;
and
note
that,
in
the
Ho.

of
Fame,
522,
he
says
that
Helicon
is
a
well.

A
similar
confusion
occurs
in
Troilus,
iii.
1809:—

‘Ye
sustren
nyne
eek,
that
by
Elicone
In
hil
Parnaso
listen
for
tabyde.’

[17.]*Cirrea,*
Cirra.
Chaucer
was
thinking
of
the
adj.
Cirraeus.
Cirra
was
an
ancient
town
near

Delphi,
under
Parnassus.
Dante
mentions
Cirra,
Parad.
i.
36;
and
Parnaso
just
above,
l.
16.
Perhaps
Chaucer
took
it
from
him.

[\[20.\]](#)A
common
simile.
So
Spenser,
F.
Q.
i.
12.
1,
42;
and
at
the
end
of
the
Thebaid
and
the
Teseide
both.

[\[21.\]](#)*Stace*,
Statius;
i.

e.
the
Thebaid;
whence
some
of
the
next
stanzas
are
more
or
less
borrowed.
Chaucer
epitomises
the
general
contents
of
the
Thebaid
in
his
Troilus;
v.
1484,
&c.

Corinne,
not
Corinna
(as
some
have
thought,
for
she
has
nothing
to
do
with
the
matter),
but
Corinnus.
Corinnus

was
a
disciple
of
Palamedes,
and
is
said
to
have
written
an
account
of
the
Trojan
War,
and
of
the
war
of
the
Trojan
king
Dardanus
against
the
Paphlagonians,
in
the
Dorian
dialect.
Suidas
asserts
that
Homer
made
some
use
of
his
writings.
See
Zedler,
Universal
Lexicon;
and

Biog.
Universelle.
How
Chaucer
met
with
this
name,
is
not
known.
Possibly,
however,
Chaucer
was
thinking
of
Colonna,
i.
e.
Guido
di
Colonna,
author
of
the
medieval
Bellum
Trojanum.
But
this
does
not
help
us,
and
it
is
at
least
as
likely
that
the
name
Corinne
was
merely

introduced
by
way
of
flourish;
for
no
source
has
been
discovered
for
the
latter
part
of
the
poem,
which
may
have
been
entirely
of
his
own
invention.
For
Palamedes,
see
Lydgate's
Troy-
book,
bk.
v.
c.
36.

[\[22.\]](#)The
verses
from
Statius,
preserved
in
the
MSS.,
are
the

three
lines
following;
from
Thebais,
xii.
519:—

‘Jamque
domos
patrias
Scythicæ
post
aspera
gentis
Prælia
laurigero
subeuntem
Thesea
curru,
Lætifici
plausus
missusque
ad
sidera
vulgi,’
&c.

The
first
line
and
half
the
second
appear
also
in
the
MSS.
of
the
Canterbury
Tales,
at
the
head
of

the
Knights
Tale,
which
commences,
so
to
speak,
at
the
same
point
(l.
765
in
Lewis's
translation
of
the
Thebaid).
Comparing
these
lines
of
Statius
with
the
lines
in
Chaucer,
we
at
once
see
how
he
came
by
the
word
aspre
and
the
expression
*With
laurer
crouned*.
The

whole
of
this
stanza
(ll.
22-28)
is
expanded
from
the
three
lines
here
quoted.

[\[28.\]](#) *Cithe*,
Scythia;
see
last
note.
See
Kn.
Tale,
9
(A
867).

[\[24.\]](#) Cf.
Kn.
Tale,
169,
121
(A
1027,
979).

[\[25.\]](#) *Contre-*
houses,
houses
of
his
country,
homes
(used
of
Theseus
and
his

army).
It
exactly
reproduces
the
Lat.
*domos
patrias.*
See
Kn.
Tale,
11
(A
869).

[\[29-35.\]](#)Chaucer
merely
takes
the
general
idea
from
Statius,
and
expands
it
in
his
own
way.
Lewis's
translation
of
Statius
has:—

'To
swell
the
pomp,
before
the
chief
are
borne
The
spoils

and
trophies
from
the
vanquish'd
torn;'

but
the
Lat.
text
has—

'Ante
ducem
spolia
et
duri
Mauortis
imago,
Uirginei
currus,
cumulataque
fercula
cristis.'

And,
just
below,
is
a
brief
mention
of
Hippolyta,
who
had
been
wedded
to
Theseus.

[\[30,
1.\]](#)Cf.
Kn.
Tale,
117,
118
(A
975).

See
note
above.

[\[36.
7.\]](#)Cf.

Kn.
Tale,
23,
24
(A
881,
2);
observe
the
order
of
words.

[\[38.\]](#)Repeated

in
Kn.
Tale,
114
(A
972);
changing
With
to
And.

Emelye
is
not
mentioned
in
Statius.
She
is
the
Emilia
of
the
Teseide;
see
lib.
ii.
st.

22
of
that
poem.

[\[43-6.\]](#)Cf.
Kn.
Tale,
14,
15,
169
(A
872-3,
1027).

[\[47.\]](#)Here
we
are
told
that
the
story
is
really
to
begin.
Chaucer
now
returns
from
Statius
(whom
he
has
nearly
done
with)
to
the
Teseide,
and
the
next
three
stanzas,
ll.
50-70,
are

more
or
less
imitated
from
that
poem,
lib.
ii.
st.
10-12.

[\[50-6.\]](#)Boccaccio
is
giving
a
sort
of
summary
of
the
result
of
the
war
described
in
the
Thebaid.
His
words
are:—

‘Fra
tanto
Marte
i
popoli
lernei
Con
furioso
corso
avie
commossi
Sopro
i
Tebani,
e

miseri
trofei
Donati
avea
de'
Principi
percossi
Più
volte
già,
e
de'
greci
plebei
Ritenuti
tal
volta,
e
tal
riscossi
Con
asta
sanguinosa
fieramente,
Trista
avea
fatta
l'
una
e
l'
altra
gente.'

[\[57-63.\]](#)Imitated
from
Tes.
ii.
11:—

'Perciò
che
dopo
Anfiarao,
Tideo
Stato
era

ucciso,
e
'l
buon
Ippomedone,
E
similmente
il
bel
Partenopeo,
E
più
Teban,
de'
qua'
non
fo
menzione,
Dinanzi
e
dopo
al
fiero
Capaneo,
E
dietro
a
tutti
in
doloroso
agone,
Eteocle
e
Polinice,
ed
ispedito
Il
solo
Adraastro
ad
Argo
era
fuggito.'

See
also
Troilus,
v.
1499-1510.

[\[57.\]](#)*Amphiorax*;

so
in
Troilus,
ii.
105,
v.
1500;
Cant.
Tales,
6323
(D
741);
and
in
Lydgate's
Siege
of
Thebes.
Amphiaras
is
meant;
he
accompanied
Polynices,
and
was
swallowed
up
by
the
earth
during
the
siege
of
Thebes;
Statius,
Thebais,
lib.
vii.
(at
the
end);
Dante,
Inf.
xx.
34.

Tydeus
and
Polynices
married
the
two
daughters
of
Adrastus.
The
heroic
acts
of
Tydeus
are
recorded
in
the
Thebaid.
See
Lydgate,
Siege
of
Thebes;
or
the
extract
from
it
in
my
Specimens
of
English.

[\[58.\]](#)*Ipomedon*,
Hippomedon;
one
of
the
seven
chiefs
who
engaged
in
the
war
against

Thebes.
Parthonopee,
Parthenopæus,
son
of
Meleager
and
Atalanta;
another
of
the
seven
chiefs.
For
the
account
of
their
deaths,
see
the
Thebaid,
lib.
ix.

[59.] *Campaneus*;
spelt
Cappaneus,
Capaneus
in
Kn.
Tale,
74
(A
932);
Troil.
v.
1504.
Thynne,
in
his
Animadversions
on
Speght's
Chaucer
(ed.
Furnivall,
p.

43),
defends
the
spelling
Campaneus
on
the
ground
that
it
was
the
usual
medieval
spelling;
and
refers
us
to
Gower
and
Lydgate.
In
Pauli's
edition
of
Gower,
i.
108,
it
is
Capaneus.
Lydgate
has
Campaneus;
Siege
of
Thebes,
pt.
iii.
near
the
beginning.
Capaneus
is
the
right
Latin

form;
he
was
one
of
the
seven
chiefs,
and
was
struck
with
lightning
by
Jupiter
whilst
scaling
the
walls
of
Thebes;
Statius,
Theb.
lib.
x
(at
the
end).
Cf.
Dante,
Inf.
xiv.
63.
As
to
the
form
Campaneus,
cf.
Ital.
Campidoglio
with
Lat.
Capitolium.

[\[60.\]](#) 'The
Theban
wretches,

the
two
brothers;'
i.
e.
Eteocles
and
Polynices,
who
caused
the
war.
Cf.
Troil.
v.
1507.

[\[61.\]](#) *Adrastus*,
king
of
Argos,
who
assisted
his
son-
in-
law
Polynices,
and
survived
the
war;
Theb.
lib.
xi.
441.

[\[63.\]](#) 'That
no
man
knew
of
any
remedy
for
his
(own)
misery.'

Care,
anxiety,
misery.
At
this
line
Chaucer
begins
upon
st.
12
of
the
second
book
of
the
Teseide,
which
runs
thus:—

‘Onde
il
misero
gente
era
rimaso
Vôto¹
di
gente,
e
pien
d’
ogni
dolore;
Ma
a
picciol
tempo
da
Creonte
invaso
Fu,
che
di
quello

si
fe'
re
e
signore,
Con
tristo
augurio,
in
doloroso
caso
Recò
insieme
il
regno
suo
e
l'
onore,
Per
fiera
crudeltà
da
lui
usata,
Mai
da
null'
altro
davanti
pensata.

Cf.
Knightes
Tale,
80-4
(A
938).

[\[71.\]](#)From
this
point
onward,
Chaucer's
work
is,
as
far
as

we
know
at
present,
original.
He
seems
to
be
intending
to
draw
a
portrait
of
a
queen
of
Armenia
who
is
neglected
by
her
lover,
in
distinct
contrast
to
Emilia,
sister
of
the
queen
of
Scythia,
who
had
a
pair
of
lovers
devoted
to
her
service.

[\[72.\]](#)*Ermony,*
Armenia;
the
usual
M.
E.
form.

[\[78.\]](#)*Of*
twenty
yeer
of
elde,
of
twenty
years
of
age;
so
in
MSS.
F.,
Tn.,
and
Harl.
372.
See
note
to
l.
80.

[\[80.\]](#)*Behelde;*
so
in
MSS.
Harl.,
F.;
and
Harl.
372
has
beheelde.
I
should
hesitate
to
accept

this
form
instead
of
the
usual
beholde,
but
for
its
occurrence
in
Gower,
Conf.
Amant.,
ed.
Pauli,
iii.
147:—

‘The
wine
can
make
a
creple
sterte
And
a
deliver
man
unwelde;
It
maketh
a
blind
man
to
behelde.

So
also
in
the
Moral
Ode,
l.
288,

the
Trinity
MS.
has
the
infin.
behealde,
and
the
Lambeth
MS.
has
bihelde.
It
appears
to
be
a
Southern
form,
adopted
here
for
the
rime,
like
ken
for
kin
in
Book
of
the
Duch.
438.

There
is
further
authority;
for
we
actually
find
helde
for
holde
in

five
MSS.
out
of
seven,
riming
with
welde
(*wolde*);
C.
T.,
Group
D,
l.
272.

[\[82.\]](#)Penelope
and
Lucretia
are
favourite
examples
of
constancy;
see
C.
T.,
Group
B,
63,
75;
Book
Duch.
1081-2;
Leg.
Good
Women,
252,
257.
Read
Penélop',
not
Pénelóp',
as
in
B.
D.
1081.

[\[84.\]](#)*Amended.*

Compare
what
is
said
of
Zenobia;
C.
T.,
B
3444.

[\[85.\]](#)I

have
supplied
Arcite,
which
the
MSS.
strangely
omit.
It
is
necessary
to
name
him
here,
to
introduce
him;
and
the
line
is
else
too
short.
Chaucer
frequently
shifts
the
accent
upon
this
name,
so
that

there
is
nothing
wrong
about
either
Arcite
here,
or
Árcite
in
l.
92.
See
Kn.
Tale,
173,
344,
361,
&c.
on
the
one
hand;
and
lines
1297,
1885
on
the
other.
And
see
l.
140
below.

[\[91.\]](#)Read
trust,
the
contracted
form
of
trusteth.

[\[98.\]](#)'As,
indeed,
it

is
needless
for
men
to
learn
such
craftiness.’

[\[105.\]](#)A
proverbial
expression;
see
Squi.
Tale,
F
537.
The
character
of
Arcite
is
precisely
that
of
the
false
tercelet
in
Part
II.
of
the
Squieres
Tale;
and
Anelida
is
like
the
falcon
in
the
same.
Both
here
and
in

the
Squieres
Tale
we
find
the
allusions
to
Lamech,
and
to
blue
as
the
colour
of
constancy;
see
notes
to
ll.
146,
150,
161-9
below.

[\[119.\]](#)Cf.
Squi.
Tale,
F
569.

[\[128.\]](#)‘That
all
his
will,
it
seemed
to
her,’
&c.
A
common
idiom.
Koch
would
omit
hit,

for
the
sake
of
the
metre;
but
it
makes
no
difference
at
all,
the
e
in
thoghte
being
elided.

[\[141.\]](#)*New-
fangelnesse;*
see
p.
409,
l.
1,
and
Squi.
Tale,
F
610.

[\[145.\]](#)*In
her
hewe,*
in
her
colours:
he
wore
the
colours
which
she
affected.
This
was

a
common
method
of
shewing
devotion
to
a
lady.

[\[146.\]](#)Observe
the
satire
in
this
line.
Arcite
is
supposed
to
have
worn
white,
red,
or
green;
but
he
did
not
wear
blue,
for
that
was
the
colour
of
constancy.
Cf.
Squi.
Tale,
F
644,
and
the
note;
and

see

l.

330

below;

also

p.

409,

l.

7.

[\[150.\]](#)Cf.

Squi.

Tale,

F

550.

I

have

elsewhere

drawn

attention

to

the

resemblance

between

this

poem

and

the

Squieres

Tale,

in

my

note

to

l.

548

of

that

Tale.

Cf.

also

Cant.

Tales,

5636

(D

54).

The

reference

is
to
Gen.
iv.
19—‘And
Lamech
took
unto
him
two
wives.’
In
l.
154,
Chaucer
curiously
confounds
him
with
Jabal,
Lamech’s
son,
who
was
‘the
father
of
such
as
dwell
in
tents’;
Gen.
iv.
20.

[\[155.\]](#)*Arcít-*
e;
trissyllabic,
as
frequently
in
Kn.
Tale.

[\[157.\]](#)‘Like
a
wicked

horse,
which
generally
shrieks
when
it
bites’;
Bell.
This
explanation
is
clearly
wrong.
The
line
is
repeated,
with
the
slight
change
of
pleyne
to
whyne,
in
C.
T.
5968
(D
386).
To
pleyne
or
to
whyne
means
to
utter
a
plaintive
cry,
or
to
whinny;
and
the
sense

is—‘Like
a
horse,
(of
doubtful
temper),
which
can
either
bite
or
whinny
(as
if
wanting
a
caress).’

[\[161.\]](#)*Theef,*
false
wretch;
cf.
Squi.
Tale,
F
537.

[\[162.\]](#)Cf.
Squi.
Tale,
F
462,
632.

[\[166.\]](#)Cf.
Squi.
Tale,
F
448.

[\[169.\]](#)Cf.
Squi.
Tale,
F
412,
417,
430,
631.

[171.] *Al*
crampissheth,
she
draws
all
together,
contracts
convulsively;
formed
from
cramp.

I
know
of
but
four
other
examples
of
the
use
of
this
word.

In
Lydgate's
Flour
of
Curtesie,
st.
7,
printed
in
Chaucer's
Works,
ed.
1561,
fol.
248,
we
have
the
lines:—

'I
gan

complayne
min
inwarde
deedly
smert
That
aye
so
sore
crampeshe
at
min
herte.?’

As
this
gives
no
sense,
it
is
clear
that
crampeshe
at
is
an
error
for
crampisheth
or
crampished,
which
Lydgate
probably
adopted
from
the
present
passage.

Again,
in
Lydgate’s
Life
of
St.
Edmund,
in

MS.
Harl.
2278,
fol.
101
(ed.
Horstmann,
p.
430,
l.
930),
are
the
lines:—

‘By
pouert
spoiled,
which
made
hem
sore
smerte,
Which,
as
they
thouhte,
craumpysshed
at
here
herte.’

Skelton
has
encraumpysshed,
Garland
of
Laurell,
16;
and
Dyce’s
note
gives
an
example
of
craumpishing
from
Lydgate’s

Wars
of
Troy,
bk.
iv.
c.
33,
sig.
Xv.
col.
4,
ed.
1555.

Once
more,
Lydgate,
in
his
Fall
of
Princes,
bk.
i.
c.
9
(pr.
by
Wayland,
leaf
18,
col.
2),
has
the
line—
'Deth
crampishing
into
their
hert
gan
crepe.'

[\[175.\]](#)In
Kn.
Tale,
1950

(A
2808),
it
is
Arcite
who
says
'*mercy!*'

[\[176.\]](#)Read
endur'th.
Mate,
exhausted.

[\[177.\]](#)Read
n'hath.
Sustene,
support
herself;
cf.
C.
T.
11173
(F
861).

[\[178.\]](#)*Forth*
is
here
equivalent
to
'continues';
is
or
dwelleth
is
understood.
Read
languisshing.

[\[180.\]](#)*Grene,*
fresh;
probably
with
a
reference
to
green

as
being
the
colour
of
inconstancy.

[\[182.\]](#)Nearly
repeated
in
Kn.
Tale,
1539
(A
2397);
cf.
Comp.
unto
Pity,
110.
Cf.
Compl.
to
his
Lady,
52.

[\[183.\]](#)If
up
is
to
be
retained
before
so,
change
holdeth
into
halt.
'His
new
lady
reins
him
in
by
the
bridle

so
tightly
(harnessed
as
he
is)
at
the
end
of
the
shaft
(of
her
car),
that
he
fears
every
word
like
an
arrow.’
The
image
is
that
of
a
horse,
tightly
fastened
to
the
ends
of
the
shafts
of
a
car,
and
then
so
hardly
reined
in
that

he
fears
every
word
of
the
driver;
he
expects
a
cut
with
the
whip,
and
he
cannot
get
away.

[\[193.\]](#)*Fee*
or
shipe,
fee
or
reward.
The
scarce
word
shipe
being
misunderstood,
many
MSS.
give
corrupt
readings.
But
it
occurs
in
the
Persones
Tale,
Group
I,
568,
where

Chaucer
explains
it
by
'hyre';
and
in
the
Ayenbite
of
Inwit,
p.
33.
It
is
the
A.
S.
scipe.
'*Stipendium*,
scipe';
Wright's
Vocabularies,
114.
34.

[\[194.\]](#) *Sent*,
short
for
sendeth;
cf.
serveth
above.
Cf.
Book
of
Duch.
1024.

[\[202.\]](#) *Also*,
as;
'as
may
God
save
me.'

[\[206.\]](#)*Hir*
ne
gat
no
geyn,
she
obtained
for
herself
no
advantage.

[\[211.\]](#)The
metre
now
becomes
extremely
artificial.
The
first
stanza
is
introductory.
Its
nine
lines
are
rimed
a a
b a
a b
b a
b,
with
only
two
rimes.
I
set
back
lines
3,
6,
7,
9,
to
show
the

arrangement
more
clearly.
The
next
four
stanzas
are
in
the
same
metre.
The
construction
is
obscure,
but
is
cleared
up
by
l.
350,
which
is
its
echo,
and
again
by
ll.
270-1.
Swerd
is
the
nom.
case,
and
thirleth
is
its
verb;
'the
sword
of
sorrow,
whetted
with

false
complaisance,
so
pierces
my
heart,
(now)
bare
of
bliss
and
black
in
hue,
with
the
(keen)
point
of
(tender)
recollection.’
Chaucer’s
‘with
...
remembrance’
is
precisely
Dante’s
‘Per
la
puntura
della
rimembranza’;
Purg.
xii.
20.

[\[214.\]](#)Cf.
The
Compleint
to
his
Lady,
l.
55.

[\[215.\]](#)*Awhaped,*
amazed,

stupified.
To
the
examples
in
the
New
E.
Dict.
add—‘Sole
by
himself,
awhaped
and
amate’;
Compl.
of
the
Black
Knight,
168.

[\[216.\]](#)Cf.
the
Compleint
to
his
Lady,
l.
123.

[\[218.\]](#)*That,*
who:
relative
to
hir
above.

[\[220.\]](#)Observe
how
the
stanza,
which
I
here
number
as
1,

is
echoed
by
the
stanza
below,
ll.
281-289;
and
so
of
the
rest.

[\[222.\]](#)Nearly
repeated
in
the
Compl.
to
his
Lady,
l.
35.

[\[237.\]](#)Repeated
from
the
Compl.
to
his
Lady,
l.
50.

[\[241.\]](#)*Founde*,
seek
after;
A.
S.
fundian.
For
founde,
all
the
MSS.
have
be

founde,
but
the
be
is
merely
copied
in
from
be
more
in
l.
240.
If
we
retain
be,
then
befounde
must
be
a
compound
verb,
with
the
same
sense
as
before;
but
there
is
no
known
example
of
this
verb,
though
the
related
strong
verb
befinden
is
not

uncommon.

But

see

l.

47

above.

With

l.

242

cf.

Rom.

Rose,

966

(p.

134).

[\[247.\]](#)Cf.

Compl.

to

his

Lady,

ll.

107,

108.

[\[256-71.\]](#)This

stanza

is

in

the

same

metre

as

that

marked

5

below,

ll.

317-332.

It

is

very

complex,

consisting

of

16

lines

of

varying
length.
The
lines
which
I
have
set
back
have
but
four
accents;
the
rest
have
five.
The
rimes
in
the
first
eight
lines
are
arranged
in
the
order
a a
a b
a a
a
b;
in
the
last
eight
lines
this
order
is
precisely
reversed,
giving
b b
b a
b b

b
a;
so
that
the
whole
forms
a
virelay.

[\[260.\]](#) *Namely*,
especially,
in
particular.

[\[262.\]](#) 'Offended
you,
as
surely
as
(I
hope
that)
He
who
knows
everything
may
free
my
soul
from
woe.'

[\[265.\]](#) This
refers
to
ll.
113-5
above.

[\[267.\]](#) Read
sav-
e,
mek-
e;
or
the

line
will
be
too
short.

[\[270.\]](#)Refers
to
ll.
211-3
above.

[\[272.\]](#)This
stanza
answers
to
that
marked
6
below,
ll.
333-341.
It
is
the
most
complex
of
all,
as
the
lines
contain
internal
rimes.
The
lines
are
of
the
normal
length,
and
arranged
with
the
end-
rimes

a a
b a
a b
b a
b,
as
in
the
stanzas
marked
1
to
4
above.
Every
line
has
an
internal
rime,
viz.
at
the
second
and
fourth
accents.
In
ll.
274,
280,
this
internal
rime
is
a
feminine
one,
which
leaves
but
one
syllable
(viz.
nay,
may)
to
complete

these
lines.

The
expression
'swete
fo'
occurs
again
in
the
Compleint
to
his
Lady,
l.
41
(cf.
ll.
64,
65);
also
in
Troil.
v.
228.

[\[279.\]](#)'And
then
shall
this,
which
is
now
wrong,
(turn)
into
a
jest;
and
all
(shall
be)
forgiven,
whilst
I
may
live.'

[\[281.\]](#)The
stanza
here
marked
I
answers
to
the
stanza
so
marked
above;
and
so
of
the
rest.
The
metre
has
already
been
explained.

[\[286.\]](#)‘There
are
no
other
fresh
intermediate
ways.’

[\[299.\]](#)‘And
must
I
pray
(to
you),
and
so
cast
aside
womanhood?’
It
is
not
for
the

woman
to
sue
to
the
man.
Compare
l.
332.

[\[301.\]](#)*Nēd-*
e,
with
long
close
e,
rimes
with
bēde,
mēde,
hēde.

[\[302.\]](#)‘And
if I
lament
as
to
what
life
I
lead.’

[\[306.\]](#)‘Your
demeanour
may
be
said
to
flower,
but
it
bears
no
seed.’
There
is
much
promise,

but
no
performance.

[\[309.\]](#)*Holde*,
keep
back.
The
spelling
Averyll
(or
Auerill)
occurs
in
MS.
Harl.
7333,
MS.
Addit.
16165,
and
MSS.
T.
and
P.
It
is
much
better
than
the
Aprill
or
Aprille
in
the
rest.
I
would
also
read
Averill
or
Aperil
in
Troil.
i.
156.

[\[313.\]](#)*Who*
that,
whosoever.
Fast,
trustworthy.

[\[315.\]](#)*Tame,*
properly
tamed.
From
Rom.
Rose,
9945:—

‘N’est
donc
bien
privée
tel
beste
Qui
de
foir
est
toute
preste.’

[\[320.\]](#)*Chaunte-
pleure.*
Godefroy
says
that
there
was
a
celebrated
poem
of
the
13th
century
named
Chantepleure
or
Pleurechante;
and
that
it

was
addressed
to
those
who
sing
in
this
world
and
will
weep
in
the
next.
Hence
also
the
word
was
particularly
used
to
signify
any
complaint
or
lament,
or
a
chant
at
the
burial-
service.
One
of
his
quotations
is:—‘Heu
brevis
honor
qui
v x
duravit
per
diem,
sed

longus
dolor
qui
usque
ad
mortem,
gallicè
la
chantepleure’;
J.
de
Aluet,
Serm.,
Richel.
l.
14961,
fol.
195,
verso.
And
again:—

‘Car
le
juge
de
vérité
Pugnira
nostre
iniquité
Par
la
balance
d’équité
Qui
où
val
de
la
chantepleure
Nous
boute
en
grant
adversité
Sanz
fin

à
perpétuité,
Et
y
parsevere
et
demeure.’
J.
de
Meung,
Le
Tresor,
l.
1350;
ed.
Méon.

Tyrwhitt
says:—‘A
sort
of
proverbial
expression
for
*singing
and
weeping*
successively
[rather,
little
singing
followed
by
much
weeping].
See
Lydgate,
Trag.
[i.
e.
Fall
of
Princes]
st.
the
last;
where
he
says

that
his
book
is
'Lyke
Chantepleure,
now
singing
now
weping.'
In
MS.
Harl.
4333
is
a
Ballad
which
turns
upon
this
expression.
It
begins:
'Moult
vaut
mieux
*pleure-
chante*
que
ne
fait
*chante-
pleure*.'
Clearly
the
last
expression
means,
that
short
grief
followed
by
long
joy
is
better

than
brief
joy
followed
by
long
grief.
The
fitness
of
the
application
in
the
present
instance
is
obvious.

Another
example
occurs
in
Lydgate's
Fall
of
Princes,
bk.
i.
c.
7,
lenvoy:—

'It
is
like
to
the
*chaunte-
pleure*,
Beginning
with
ioy,
ending
in
wretchednes.'

So
also

in
Lydgate's
Siege
of
Troye,
bk.
ii.
c.
11;
ed.
1555,
Fol.
F
6,
back,
col.
2.

[\[328.\]A](#)

furlong-

wey

meant

the

time

during

which

one

can

walk

a

furlong,

at

three

miles

an

hour.

A

mile-

wey

is

twenty

minutes;

a

furlong-

wey

is

two

minutes

and
a
half;
and
the
double
of
it
is
five
minutes.
But
the
strict
sense
need
not
be
insisted
on
here.

[\[330.\]](#) *Asure*,
true
blue;
the
colour
of
constancy;
see
l.
332.

‘Her
habyte
was
of
manyfolde
colours,
Watchet-*blew*
of
fayned
stedfastnesse,
Her
golde
allayed
like

son
in
watry
showres,
Meynt
with
grene,
for
chaunge
and
doublenesse.'
Lydgate's
Fall
of
Princes,
bk.
vi.
c.
1.
st.
7.

So
in
Troil.
iii.
885—'bereth
him
this
blewe
ring.'
And
see
Sect.
XXI.
I.
7
(p.
409),
and
the
note.

[\[332.\]](#)'And
to
pray
to
me
for

mercy.'

Cf.

ll.

299,

300.

[\[338.\]](#)*They,*

i.

e.

your

ruth

and

your

truth.

[\[341.\]](#)'My

wit

cannot

reach,

it

is

so

weak.'

[\[342.\]](#)Here

follows

the

concluding

stanza

of

the

Complaint.

[\[344.\]](#)Read—*For*

I

shal

ne'er

(or

nev'r)

eft

pütten.

[\[346.\]](#)See

note

to

Parl.

of

Foules,
342.

[\[350.\]](#)This
line
re-
echoes
l.
211.

[\[357.\]](#)The
reason
why
the
Poem
ends
here
is
sufficiently
obvious.
Here
must
have
followed
the
description
of
the
temple
of
Mars,
*written
in
seven-
line
stanzas.*
But
it
was
all
rewritten
in
a
new
metre,
and
is
preserved

to
us,
for
all
time,
in
the
famous
passage
in
the
Knightes
Tale;
ll.
1109-1192
(A
1967).

[\[2.\]](#) *Boece*,
Chaucer's
translation
of
Boethius.
Troilus,
Chaucer's
poem
of
Troilus
and
Creseyde;
in
5
books,
all
in
seven-
line
stanzas.
See
vol.
II.

[\[3.\]](#) 'Thou
oughtest
to
have
an
attack

of
the
scab
under
thy
locks,
unless
thou
write
exactly
in
accordance
with
my
composition.’

[\[1.\]](#)‘Decaearchus

...
refert
sub
Saturno,
id
est,
in
aureo
saeculo,
cum
omnia
humus
funderet,
nullum
comedisse
carnes:
sed
uniuersos
uixisse
frugibus
et
pomis,
quae
sponte
terra
gignebat’;
Hieron.
c.
Iouin.
lib.
ii.

[2.] *The
former
age;*
Lat.
prior
etas.

[3.] *Payed
of,
satisfied
with;*
Lat.
contenta.

[4.] *By
usage,
ordinarily;*
i.
e.
without
being
tilled.

[5.] *Forpampred,
exceedingly
pampered;*
Lat.
perdita.
*With
outrage,
beyond
all
measure.*

[6.] *Quern,
a
hand-
mill
for
grinding
corn.
Melle,
mill.*

[7.] *Dr.
Sweet
reads
hawes,*

mast
instead
of
mast,
hawes.
This
sounds
better,
but
is
not
necessary.
Haw-
es
is
dissyllabic.
Pounage,
mod.
E.
pannage,
mast,
or
food
given
to
swine
in
the
woods;
see
the
Glossary.
Better
spelt
pannage
or
paunage
(Manwood
has
pawnage),
as
cited
in
Blount's
Nomolexicon.
Koch
wrongly
refers

us
to
O.
F.
poïin,
poön,
a
sickle
(Burguy),
but
mast
and
haws
were
never
reaped.
Cf.
Dante,
Purg.
xxii.
149.

[\[11.\]](#)‘Which
they
rubbed
in
their
hands,
and
ate
of
sparingly.’
Gnodded
is
the
pt.
t.
of
gnodden
or
gnudden,
to
rub,
examples
of
which
are
scarce.

See
Ancren
Riwle,
pp.
238,
260
(footnotes),
and
gnide
in
Halliwell's
Dictionary.
But
the
right
reading
is
obviously
gniden
or
gnide
(with
short
i),
the
pt.
t.
pl.
of
the
strong
verb
gniden,
to
rub.
This
restores
the
melody
of
the
line.
In
the
Ancren
Riwle,
p.
260,

there
is
a
reference
to
Luke
vi.
1,
saying
that
Jesus'
disciples
'*gniden*
the
cornes
ut
bitweonen
hore
honden';
where
another
MS.
has
gnuddeden.
The
Northern
form
gnade
(2
p.
sing.)
occurs
in
the
O.
E.
Psalter,
Ps.
lxxxviii.
45.
Dr.
Sweet
reads
gnodde,
but
the
pt.
t.

of
gnodden
was
gnodded.
Nat
half,
not
half
of
the
crop;
some
was
wasted.

[\[16.\]](#)‘No
one
as
yet
ground
spices
in
a
mortar,
to
put
into
clarre
or
galantine-
sauce.’
As
to
clarre,
see
Knightes
Tale,
613
(A
1471);
R.
Rose,
6027;
and
the
Babees
Book,
ed.

Furnivall,
p.
204,
and
Index.

In
the
Liber
Cure
Cocorum,
ed.
Morris,
p.
30,
is
the
following
recipe
for
Galentyne:—

‘Take
crust
of
brede
and
grynde
hit
smalle,
Take
powder
of
galingale,
and
temper
with-
alle;
Powder
of
gyngere
and
salt
also;
Tempre
hit
with

venegur
er
þou
more
do;
Draw?e
hit
þurughe
a
streynour
þenne,
And
messe
hit
forth
before
good
menne.'

'Galendyne

is
a
sauce
for
any
kind
of
roast
Fowl,
made
of
Grated
Bread,
beaten
Cinnamon
and
Ginger,
Sugar,
Claret-
wine,
and
Vinegar,
made
as
thick
as
Grewell';
Randell
Holme,

bk.
iii.
ch.
iii.
p.
82,
col.
2
(quoted
in
Babees
Book,
ed.
Furnivall,
p.
216).
Roquefort
gives
O.
F.
galatine,
galantine,
galentine,
explained
by
'gelée,
daube,
sauce,
ragoût
fort
épicé;
en
bas
Latin,
galatina.'
Beyond
doubt,
Chaucer
found
the
word
in
the
Roman
de
la
Rose,
l.

21823—‘En
friture
et
en
galentine.’

See
Galantine
in

Littre,
and
see

note
to

Sect.
XII.

l.

17.

Cf.

Rom.

de

la

Rose,

8418:—

‘Et
de
l’iaue
simple
bevoient
Sans
querre
piment
ne
clare,’
&c.

[17.]‘No
dyer
knew
anything
about
madder,
weld,
or
woad.’
All
three
are
plants

used
in
dyeing.
Madder
is
Rubia
tinctoria,
the
roots
of
which
yield
a
dye.
I
once
fancied
weld
was
an
error
for
welled
(i.
e.
flowed
out);
and
Dr.
Sweet
explains
welde
by
'strong.'
Both
of
these
fancies
are
erroneous.
Weld
is
the
Reseda
Luteola
of
Linnæus,
and

grows
wild
in
waste
places;
I
have
seen
it
growing
near
Beachey
Head.
It
is
better
known
as
Dyer's
Rocket.
In
Johns'
Flowers
of
the
Field,
we
duly
find—'*Reseda*
Luteola,
Dyer's
Rocket,
Yellow-
weed,
or
Weld.'
Also
called
Ash
of
Jerusalem,
Dyer's
Weed,
&c.;
see
Eng.
Plant-
names,

by
Britten
and
Holland.
It
appears
in
mod.
G.
as
Wau
(Du.
wouw),
older
spelling
Waude.
Its
antiquity
as
a
Teut.
word
is
vouched
for
by
the
derivatives
in
the
Romance
languages,
such
as
Span.
gualda,
Port.
gualde,
F.
gaude;
see
Gualda
in
Diez.
Weld
is
a
totally

distinct
word
from
woad,
but
most
dictionaries
confound
them.
Florio,
most
impartially,
coins
a
new
form
by
mixing
the
two
words
together
(after
the
fashion
adopted
in
Alice
through
the
Looking-
glass).
He
gives
us
Ital.
gualdo,
'a
weede
to
die
yellow
with,
called
woald.'
The
true
woad

is
the
Isatis
tinctoria,
used
for
dyeing
blue
before
indigo
was
known;
the
name
is
sometimes
given
to
Genista
tinctoria,
but
the
dye
from
this
is
of
a
yellow
colour.
Pliny
mentions
the
dye
from
madder
(Nat.
Hist.
xix.
3);
and
says
the
British
women
used
glastum,
i.

e.
woad
(xxii.
1).

[\[18.\]](#)*Flees,*
fleece;
Lat.
'ueller.'

[\[20.\]](#)'No
one
had
yet
learnt
how
to
distinguish
false
coins
from
true
ones.'

[\[27-9.\]](#)Cf.
Ovid,
Metam.
i.
138-140.

[\[30.\]](#)*Ri-*
ver-
es;
three
syllables.
Dr.
Sweet
suggests
putting
after
in
place
of
first.

[\[33.\]](#)'These
tyrants
did

not
gladly
venture
into
battle
to
win
a
wilderness
or
a
few
bushes
where
poverty
(alone)
dwells—as
Diogenes
says—or
where
victuals
are
so
scarce
and
poor
that
only
mast
or
apples
are
found
there;
but,
wherever
there
are
money-
bags,
&c.
This
is
taken
either
from
Jerome,
in

his
Epistle
against
Jovinian,
lib.
ii.
(Epist.
Basil.
1524,
ii.
73),
or
from
John
of
Salisbury's
Policraticus,
lib.
viii.
c.
6.
Jerome
has:
'Diogenes
tyrannos
et
subuersiones
urbium,
bellaque
uel
hostilia,
uel
ciuilia,
non
pro
simplici
uictu
holerum
pomorumque,
sed
pro
carnibus
et
epularum
deliciis
asserit
excitari.'
John

of
Salisbury
copies
this,
with
subuersores
for
subuersiones,
which
seems
better.
Gower
relates
how
Diogenes
reproved
Alexander
for
his
lust
of
conquest;
Conf.
Amantis,
ed.
Pauli,
i.
322.

[\[41.\]](#)This
stanza
seems
more
or
less
imitated
from
Le
Rom.
de
la
Rose,
8437:—

‘Et
quant
par
nuit

dormir
voloient,
En
leu
de
coites
[quilts]
aportoient
En
lor
casiaus
monceaus
de
gerbes,
De
foilles,
ou
de
mousse,
ou
d'erbes;
. . .
Sor
tex
couches
cum
ge
devise,
Sans
rapine
et
sans
convoitise,
S'entr'acoloie
et
baisoient
. . .
Les
simples
gens
assurées,
De
toutes

cures
escurées.’

[47.]‘Their
hearts
were
all
united,
without
the
gall
(of
envy).’
Curiously
enough,
Chaucer
has
here
made
an
oversight.
He
ends
the
line
with
galles,
riming
with
halles
and
walles;
whereas
the
line
should
end
with
a
word
riming
to
shete,
as,
e.
g.
‘Hir
hertes

knewen
nat
to
counterfete.'

[\[49.\]](#)Here
again
cf.
Rom.
de
la
Rose,
8483:—

'N'encor
n'avoit
fet
roi
ne
prince
Meffais
qui
l'autrui
tolt
et
pince.
Trestuit
pareil
estre
soloient,
Ne
riens
propre
avoir
ne
volioient.

[\[55.\]](#)
[6.\]](#)'Humility
and
peace,
(and)
good
faith
(who
is)
the
empress

(of
all),
filled
the
earth
full
of
ancient
courtesy.’
Line
56
I
have
supplied;
Dr.
Koch
supplies
the
line—‘Yit
hadden
in
this
worlde
the
maistrie.’
Either
of
these
suggestions
fills
up
the
sense
intended.

[57.]Jupiter
is
mentioned
in
Ovid’s
Metamorphoses
immediately
after
the
description
of
the
golden,

silver,
brazen,
and
iron
ages.
At
l.
568
of
the
same
book
begins
the
story
of
the
love
of
Jupiter
for
Io.

[\[59.\]](#)*Nembrot,*
Nimrod;
so
that
his
toures
hye
refers
to
the
tower
of
Babel.
In
Gen.
x,
xi,
the
sole
connection
of
Nimrod
with
Babel
is

in
ch.
x.
10—‘And
the
beginning
of
his
kingdom
was
Babel.’
But
the
usual
medieval
account
is
that
he
built
the
tower.
Thus,
in
the
Cursor
Mundi,
l.
2223:—

‘Nembrot
than
said
on
this
wise,
. . .
“I
rede
we
bigin
a
laboure,
And
do

we
wel
and
make
a
toure,”
,
&c.

So
also
in
Sir
D.
Lyndsay,
Buke
of
the
Monarché,
bk.
ii.
l.
1625.

[\[62-4.\]](#)These
last
lines
are
partly
imitated
from
Boethius;
lines
33-61
are
independent
of
him.

[\[1.\]](#)The
beginning
somewhat
resembles
Boethius,
bk.
ii.
met.
l,
l.

5:—‘She,
cruel
Fortune,
casteth
adoun
kinges
that
whylom
weren
y-
drad;
and
she,
deceivable,
enhaunseth
up
the
humble
chere
of
him
that
is
discomfited.’
Cf.
Rom.
Rose
(E.
version),
ll.
5479-83.

[\[2.\]](#)The
latter
part
of
this
line
is
badly
given
in
the
MSS.
The
readings
are:
F.

now
pouerte
and
now
riche
honour
(*much
too
long*);
I.
now
poere
and
now
honour;
A.
T.
nowe
poure
and
nowe
honour;
H.
now
poore
and
now
honour.
But
the
reading
poure,
poer,
pore,
i.
e.
poor,
hardly
serves,
as
a
sb.
is
required.
Pouerte
seems
to
be

the
right
word,
but
this
requires
us
to
omit
the
former
now.
Pouerte
can
be
pronounced
povért';
accented
on
the
second
syllable,
and
with
the
final
e
elided.
For
this
pronunciation,
see
Prol.
to
Man
of
Lawes
Tale,
Group
B,
l.
99.
Precisely
because
this
pronunciation
was
not

understood,
the
scribes
did
not
know
what
to
do.
They
inserted
now
before
pouerte
(which
they
thought
was
póverte);
and
then,
as
the
line
was
too
long,
cut
it
down
to
poure,
poore,
to
the
detriment
of
the
sense.
I
would
therefore
rather
read—‘As
wele
or
wo,
poverte

and
now
honour,'
with
the
pronunciation
noted
above.

[\[7.\]](#)In
the
Introduction
to
the
Persones
Tale
(Group
I,
248),
we
find:
'wel
may
that
man,
that
no
good
werke
ne
dooth,
singe
thilke
newe
Frenshe
song,
*Iay
tout
perdu
mon
temps
et
mon
labour.*'
In
like
manner,
in

the
present
case,
this
line
of
'a
new
French
song'
is
governed
by
the
verb
singen
in
l.
6;
cf.
Sect.
XXII.
l.
24.
The
sense
is—'the
lack
of
Fortune's
favour
shall
never
(though
I
die)
make
me
sing—"I
have
wholly
lost
my
time
and
my
labour."
,

In
other
words,
'I
will
not
own
myself
defeated.'

[9.]With
this
stanza
cf.
Rom.
de
la
Rose
(E.
version),
5551-2,
5671-78,
5579-81:—

'For
Infortune
makith
anoon
To
knowe
thy
freendis
fro
thy
foon

.
. .
. .
A
wys
man
seide,
as
we
may
seen,
Is
no

man
wrecched,
but
he
it
wene,
. .
For
he
suffrith
in
pacience
. .
Richeesse
riche
ne
makith
nought
Him
that
on
tresour
set
his
thought;
For
richesse
stont
in
suffisaunce;
&c.

[13.] *No
force
of,
it
does
not
matter
for;
i.
e.
'thy
rigour
is*

of
no
consequence
to
him
who
has
the
mastery
over
himself.’
From
Boethius,
bk.
ii.
pr.
4,
l.
98,
which
Chaucer
translates:
‘Thanné,
yif
it
so
be
that
thou
art
mighty
over
thy-
self,
that
is
to
seyn,
by
tranquillitee
of
thy
sowle,
than
hast
thou
thing
in

thy
power
that
thou
noldest
never
lesen,
ne
Fortune
ne
may
nat
beneme
it
thee.'

[\[17.\]](#)Socrates
is
mentioned
in
Boeth.
bk.
i.
pr.
3,
l.
39,
but
ll.
17-20
are
from
Le
Rom.
de
la
Rose,
ll.
5871-4:—

'A
Socrates
seras
semblables,
Qui
tant
fu
fers

et
tant
estables,
Qu'il
n'ert
liés
en
prospérités,
Ne
tristes
en
aversités.'

[\[20.\]](#) *Chere,*
look.
Savour,
pleasantness,
attraction;
cf.
Squi.
Tale,
F
404.
All
the
MSS.
have
this
reading;
Caxton
alters
it
to
favour.

[\[25.\]](#) This
Second
Ballad
gives
us
Fortune's
response
to
the
defiance
of
the
complainant.

In
Arch.
Seld.
B.
10,
it
is
headed—‘Fortuna
ad
paupertatem.’
See
Boethius,
bk.
ii.
prose
2,
where
Philosophy
says—‘Certes,
I
wolde
pleten
with
thee
a
fewe
thinges,
usinge
the
wordes
of
Fortune.’
Cf.
‘nothing
is
wrecched
but
whan
thou
wenest
it’;
Boeth.
ii.
pr.
4,
l.
79;
and

see
Rom.
Rose
(E.
version,
5467-5564).

[\[28.\]](#)‘Who
possessest
thy
(true)
self
(as
being
quite)
beyond
my
control.’
A
fine
sentiment.
Out
of,
beyond,
independent
of.

[\[29.\]](#)Cf.
‘thou
hast
had
grace
as
he
that
hath
used
of
foreine
goodes;
thou
hast
no
right
to
pleyne
thee’;
Boethius,

bk.
ii.
pr.
2,
l.
17.

[\[31.\]](#)Cf.
'what
eek
yif
my
mutabilitee
yiveth
thee
rightful
cause
of
hope
to
han
yit
beter
thinges?'
id.
l.
58.

[\[32.\]](#)*Thy
beste
frend;*
possibly
John
of
Gaunt,
who
died
in
1399;
but
see
note
to
l.
73
below.
There
is

a
curious
resemblance
here
to
Le
Rom.
de
la
Rose,
8056-60:—

‘Et
sachies,
compains,
que
sitost
Comme
Fortune
m’ot
ça
mis,
Je
perdi
trestous
mes
amis,
Fors
ung,
ce
croi
ge
vraiment,
Qui
m’est
remès
tant
solement.’

[\[34.\]](#)Cf.

‘For-
why
this
like
Fortune
hath
departed
and

uncovered
to
thee
bothe
the
certein
visages
and
eek
the
doutous
visages
of
thy
felawes
...
thow
hast
founden
the
moste
precious
kinde
of
richesses,
that
is
to
seyn,
thy
verray
freendes';
Boeth.
bk.
ii.
pr.
8,
l.
25.

Cf.
Rom.
Rose
(E.
version),
l.
5486,
and

ll.
5547-50.
The
French
version
has
(ll.
4967,
&c.):—

‘Si
lor
fait
par
son
mescheoir
Tretout
si
clerement
veoir,
Que
lor
fait
lor
amis
trover,
Et
par
experiment
prover
Qu’il
valent
miex
que
nul
avoir
Qu’il
poïssent
où
monde
avoir.’

[\[35.\]](#) Vincent
de
Beauvais,
Speculum
Naturale,
bk.

19,
c.
62,
headed
De
medicinis
ex
hyæna,
cites
the
following
from
Hieronymus,
Contra
Iouinianum
[lib.
ii.
Epist.
Basileæ,
1524,
ii.
74]:—‘Hyænæ
fel
oculorum
claritatem
restituit,’
the
gall
of
a
hyena
restores
the
clearness
of
one’s
eyes.
So
also
Pliny,
Nat.
Hist.
bk.
xxviii.
c.
8.
This
exactly

explains
the
allusion.
Compare
the
extract
from
Boethius
already
quoted
above,
at
the
top
of
p.
543.

[\[38.\]](#) ‘Still
thine
anchor
holds.’
From
Boethius,
bk.
ii.
pr.
4,
l.
40:—whan
that
thyn
ancres
cleven
faste,
that
neither
wolen
suffren
the
counfort
of
this
tyme
present,
ne
the
hope

of
tyme
cominge,
to
passen
ne
to
faylen.'

[\[39.\]](#)'Where
Liberality
carries
the
key
of
my
riches.'

[\[43.\]](#)*On*,
referring
to,
or,
that
is
binding
on.

[\[46.\]](#)Fortune
says:—'I
torne
the
whirlinge
wheel
with
the
tornig
cercle';
Boethius,
bk.
ii.
pr.
2,
l.
37.

[\[47.\]](#)'My
teaching
is

better,
in
a
higher
degree,
than
your
affliction
is,
in
its
degree,
evil';
i.
e.
my
teaching
betters
you
more
than
your
affliction
makes
you
suffer.

[\[49.\]](#)In
this
third
Ballad,
the
stanzas
are
distributed
between
the
Complainant
and
Fortune,
one
being
assigned
to
the
former,
and
two

to
the
latter.
The
former
says:—‘I
condemn
thy
teaching;
it
is
(mere)
adversity.’
M.
S.
Arch.
Seld.
B.
10
has
the
heading
‘Paupertas
ad
Fortunam.’

[\[50.\]](#)My
frend,
i.
e.
my
true
friend.
In
l.
51,
thy
frendes
means
‘the
friends
I
owed
to
thee,’
my
false
friends.

From
Boethius,
bk.
ii.
pr.
8,
l.
23:—‘this
aspre
and
horrible
Fortune
hath
discovered
to
thee
the
thoughtes
of
thy
trewe
freendes;
...
Whan
she
departed
away
fro
thee,
she
took
away
hir
freendes
and
lafte
thee
thyne
freendes.’

[\[51.\]](#)*I*
thanke
hit
thee,
I
owe
thanks
to

thee
for
it.
But
very
likely
hit
has
been
inserted
to
fill
up,
and
the
right
reading
is,
probably,
I
thank-
e
thee;
as
Koch
suggests.

[\[52.\]](#) *On*
presse,
in
a
throng,
in
company,
all
together.

[\[53.\]](#) 'Their
niggardliness,
in
keeping
their
riches
to
themselves,
foreshews
that
thou

wilt
attack
their
stronghold;
just
as
an
unnatural
appetite
precedes
illness.'

[\[56.\]](#)Cf.
Rom.
de
la
Rose,
19179:—

'Ceste
ruile
est
si
généraus,
Qu'el
ne
puet
defaillir
vers
aus.'

[\[57.\]](#)Here
Fortune
replies.
This
stanza
is
nearly
made
up
of
extracts
from
Boethius,
bk.
ii.
pr.
2,

transposed
and
rearranged.
For
the
sake
of
comparison,
I
give
the
nearest
equivalents,
transposing
them
to
suit
the
order
here
adopted.

‘That
maketh
thee
now
inpatient
ayeins
me.

..
I
norisshede
thee
with
my
richesses.

..
Now
it
lyketh
me
to
with-
drawen
my
hand

...
shal

I
than
only
ben
defended
to
usen
my
right?
...
The
see
hath
eek
his
right
to
ben
somytyme
calme
...
and
somytyme
to
ben
horrible
with
wawes.
..
Certes,
it
is
levelful
to
the
hevene
to
make
clere
dayes.
..
The
yeer
hath
eek
leve
...
to

confounden
hem
[*the*
flowers]
somyte
with
reynes
...
shal
it
[*men's*
covetousness]
binde
me
to
ben
stedefast?'

Compare
also
the
defence
of
Fortune
by
Pandarus,
in
Troilus,
bk.
i.
841-854.

[\[65.\]](#)Above
this
stanza
(ll.
65-72)
all
the
MSS.
insert
a
new
heading,
such
as
'Le
pleintif,'

or
'Le
pleintif
encountre
Fortune,'
or
'The
pleyntyff
ageinst
Fortune,'
or
'Paupertas
ad
Fortunam.'
But
they
are
all
wrong,
for
it
is
quite
certain
that
this
stanza
belongs
to
Fortune.
Otherwise,
it
makes
no
sense.
Secondly,
we
know
this
by
the
original
(in
Boethius).
And
thirdly,
Fortune
cannot

well
have
the
'envoy'
unless
she
has
the
stanza
preceding
it.
Dr.
Morris,
in
his
edition,
rightly
omits
the
heading;
and
so
in
Bell's
edition.

[\[66.\]](#)Compare:—'For
purviaunce
is
thilke
divyne
reson
that
is
establisshed
in
the
soverein
prince
of
thinges;
the
whiche
purviaunce
disponeth
alle
thinges';
Boeth.

bk.
iv.
pr.
6,
l.
42.

[\[68.\]](#)Ye
blinde
bestes,
addressed
to
men;
evidently
by
Fortune,
not
by
the
Pleintif.
Compare
the
words
forth,
beste,
in
the
Balade
on
Truth,
Sect.
XIII.
l.
18.

[\[71.\]](#)Here
we
have
formal
proof
that
the
speaker
is
Fortune;
for
this
is

copied
from
Boethius,
bk.
ii.
pr.
3,
l.
60—‘natheles
the
laste
day
of
a
mannes
lyf
is
a
manere
deeth
to
Fortune.’
Hence
thy
refers
to
man,
and
myn
refers
to
Fortune;
and
the
sense
is—‘Thy
last
day
(O
man)
is
the
end
of
my
interest
(in
the)’;

or
'dealings
(with
thee).'
The
word
interesse,
though
scarce,
is
right.
It
occurs
in
Lydgate's
Minor
Poems,
ed.
Halliwell,
p.
210;
and
in
Spenser,
F.
Q.
vii.
6.
33:—

'That
not
the
worth
of
any
living
wight
May
challenge
ought
in
Heaven's
interesse.'

And
in
Todd's

Johnson:—‘I
thought,
says
his
Majesty
[K.
Charles
I.]
I
might
happily
have
satisfied
all
interesses’;
Lord
Halifax’s
Miscell.
p.
144.
The
sb.
also
occurs
as
Ital.
interesse;
thus
Florio’s
Ital.
Dict.
(1598)
has:—‘*Interesse*,
Interesso,
the
interest
or
profite
of
money
for
lone.
Also,
what
toucheth
or
concerneth
a

mans
state
or
reputation.’
And
Minsheu’s
Spanish
Dict.
(1623)
has:—‘*Interes*,
or
Interesse,
interest,
profite,
auaile.’
The
E.
vb.
to
interest
was
once
common,
and
occurs
in
K.
Lear,
i.
1.
87
(unless
Dr.
Schmidt
is
right
in
condemning
the
reading
of
that
line).
[\[73.\]](#)*Princes*.
Who
these
princes

were,
it
is
hard
to
say;
according
to
l.
76
(found
in
MS.
I.
only),
there
were
three
of
them.
If
the
reference
is
to
the
Dukes
of
Lancaster,
York,
and
Gloucester,
then
the
'beste
frend'
must
be
the
king
himself.
Cf.
l.
33.

[\[75.](#)
[76.\]](#) 'And
I

(Fortune)
will
requite
you
for
your
trouble
(undertaken)
at
my
request,
whether
there
be
three
of
you,
or
two
of
you
(that
heed
my
words).'
Line
76
occurs
in
MS.
I.
only,
yet
it
is
difficult
to
reject
it,
as
it
is
not
a
likely
sort
of
line

to
be
thrust
in,
unless
this
were
done,
in
revision,
by
the
author
himself.
Moreover,
we
should
expect
the
Envoy
to
form
a
stanza
with
the
usual
seven
lines,
so
common
in
Chaucer,
though
the
rime-
arrangement
differs.

[\[77.\]](#)‘And,
unless
it
pleases
you
to
relieve
him
of

his
pain
(yourselves),
pray
his
best
friend,
for
the
honour
of
his
nobility,
that
he
may
attain
to
some
better
estate.'

The
assigning
of
this
petition
to
Fortune
is
a
happy
expedient.
The
poet
thus
escapes
making
a
direct
appeal
in
his
own
person.

[\[1.\]](#)The
MS.

has
Yowre
two
yen;
but
the
scribe
lets
us
see
that
this
ill-
sounding
arrangement
of
the
words
is
not
the
author's
own;
for
in
writing
the
refrain
he
writes
'Your
yen,
&c.'
But
we
have
further
evidence:
for
the
whole
line
is
quoted
in
Lydgate's
Ballade
of

our
Ladie,
printed
in
Chaucer's
Works,
ed.
1550,
fol.
347
b,
in
the
form—'Your
eyen
two
wol
slee
me
sodainly.'
The
same
Ballad
contains
other
imitations
of
Chaucer's
language.
Cf.
also
Kn.
Tale,
260
and
709
(A
1118,
1567).

[\[3.\]](#)So
woundeth
hit
...
kene,
so
keenly
it

(your
beauty)
wounds
(me).
The
MS.
has
wondeth,
which
is
another
M.
E.
spelling
of
woundeth.
Percy
miscopied
it
wendeth,
which
gives
but
poor
sense;
besides,
Chaucer
would
probably
have
used
the
contracted
form
went,
as
his
manner
is.
In
l.
5,
the
scribe
writes
wound
(better
wounde).

[4.] *And*
but,
and
unless.
For
word
Percy
printed
words,
quite
forgetting
that
the
M.
E.
plural
is
dissyllabic
(*word-*
es).
The
final
d
has
a
sort
of
curl
to
it,
but
a
comparison
with
other
words
shews
that
it
means
nothing;
it
occurs,
for
instance,
at
the
end

of
wound
(l.
5),
and
escaped
(l.
27).

Wounde
(MS.
wound)
is
dissyllabic
in
Mid.
English,
like
mod.
G.
Wunde.
See
wunde
in
Stratmann.

[6.]I
give
two
lines
to
the
first
refrain,
and
three
to
the
second.
The
reader
may
give
three
lines
to
both,
if

he
pleases;
see
note
to
sect.
V,
l.
675.
We
cannot
confine
the
first
refrain
to
one
line
only,
as
there
is
no
stop
at
the
end
of
l.
14.

[\[8.\]](#)*Trouth-*
e
is
dissyllabic;
see
treouthe
in
Stratmann.

[\[15.\]](#)*Ne*
availeth;
with
elided
e.
MS.
nauailleth;
Percy

prints
n'availeth.

[\[16.\]](#)*Halt,*
i.
e.
holdeth;
see
Book
of
Duch.
621.

[\[17.\]](#)MS.
han
ye
me,
correctly;
Percy
omits
me,
and
so
spoils
both
sense
and
metre.

[\[27.\]](#)Lovers
should
be
lean;
see
Romaunt
of
the
Rose
(E.
version),
2684.
The
F.
version
has
(l.
2561):—

‘Car
bien
saches
qu’
Amors
ne
lesse
Sor
fins
amans
color
ne
gresse.’

[28.]MS.
neuere;
Percy
prints
ner;
but
the
syllables
in
his
occupy
the
time
of
one
syllable.
I
suspect
that
the
correct
reading
is
thenke
ben;
to
is
not
wanted,
and
thenke
is
better
with

a
final
e,
though
it
is
sometimes
dropped
in
the
pres.
indicative.
Percy
prints
thinke,
but
the
MS.
has
think;
cf.
AS.
þencan.
With
l.
29
cf.
Troil.
v.
363.

[\[31.\]](#)*I*
do
no
fors,
I
don't
care;
as
in
Cant.
Ta.
6816
(D
1234).

[\[2.\]](#)'As
far

as
the
map
of
the
world
extends.’
Mappemounde
is
the
F.
mappemonde,
Lat.
mappa
mundi;
it
is
used
also
by
Gower,
Conf.
Amant.
iii.
102.

[9.]*tyne*,
a
large
tub;
O.
F.
tine.
The
whole
phrase
occurs
in
the
Chevalier
au
Cigne,
as
given
in
Bartsch,
Chrest.
Française,

350.
23:—‘Le
jour
i
ot
plore
de
larmes
plaine
tine.’
Cotgrave
has:—‘*Tine*,
a
Stand,
open
Tub,
or
Soe,
most
in
use
during
the
time
of
vintage,
and
holding
about
four
or
five
pailfuls,
and
commonly
borne,
by
a
Stang,
between
two.’
We
picture
to
ourselves
the
brawny
porters,

staggering
beneath
the
'stang,'
on
which
is
slung
the
'tine'
containing
the
'four
or
five
pailfuls'
of
the
poet's
tears.

[\[10.\]](#)The
poet,
in
all
his
despair,
is
sustained
and
refreshed
by
regarding
the
lady's
beauty.

[\[11.\]](#)*seemly*,
excellent,
pleasing;
this
is
evidently
meant
by
the
semy
of

the
MS.

smal,
fine
in
tone,
delicate;
perhaps
treble.

A
good
example
occurs
in
the
Flower
and
the
Leaf,
180:—

‘With
voices
sweet
entuned,
and
so
smalle,
That
it
me
thoughte
the
swetest
melodye,’
&c.

Cf.
‘his
vois
gentil
and
smal’;
Cant.
Tales,
A
3360.

The
reading
fynall
(put
for
finall)
is
due
to
mistaking
the
long
f
(s)
for
f,
and
m
for
in.

out-
twyne,
twist
out,
force
out;
an
unusual
word.

[17.]‘Never
was
pike
so
involved
in
galantine-
sauce
as
I
am
completely
involved
in
love.’
This
is

a
humorous
allusion
to
a
manner
of
serving
up
pikes
which
is
well
illustrated
in
the
Fifteenth-
Century
Cookery-
books,
ed.
Austin,
p.
101,
where
a
recipe
for
'pike
in
Galentyne'
directs
that
the
cook
should
'cast
the
sauce
under
him
and
aboue
him,
that
he
be
al

y-
hidde
in
the
sauce.'
At
p.
108
of
the
same
we
are
told
that
the
way
to
make
'sauce
galentyne'
is
to
steep
crusts
of
brown
bread
in
vinegar,
adding
powdered
cinnamon
till
it
is
brown;
after
which
the
vinegar
is
to
be
strained
twice
or
thrice

through
a
strainer,
and
some
pepper
and
salt
is
to
be
added.
Thus
'sauce
galentine'
was
a
seasoned
pickle.
See
further
in
the
note
to
l.
16
of
Sect.
IX.

[\[20.\]](#)'True
Tristram
the
second.'
For
Tristram,
see
note
to
Sect.
V.
l.
290.
Tristram
was
a
famous

example
of
'truth'
or
constancy,
as
his
love
was
inspired
by
having
drunk
a
magical
love-
potion,
from
the
effects
of
which
he
never
recovered.
The
MS.
has
Tristam.

[\[21.\]](#)*refreyd,*
cooled
down;
lit.
'refrigerated.'
This
rare
word
occurs
twice
in
Troilus;
see
bk.
ii.
1343,
v.
507;

cf.
Pers.
Ta.
I
341.
Dr.
Murray
tells
me
that
no
writer
but
Chaucer
is
known
to
have
used
this
form
of
the
word,
though
Caxton
has
refroid,
from
continental
French,
whereas
refreid
is
from
Anglo-
French.

afounde,
sink,
be
submerged.
See
O.
F.
afonder,
to
plunge

under
water,
also,
to
sink,
in
Godefroy;
and
affonder
in
Cotgrave.
Chaucer
found
this
rare
word
in
Le
Roman
de
la
Rose,
19914.
(I
once
thought
it
was
the
pp.
of
afinden,
and
meant
'nor
be
explored';
but
it
is
better
to
take
it
as
infin.
after
may

not).
See
Afounder
in
the
New
E.
Dict.

[1.] Koch
considers
that
the
source
of
the
poem
is
a
passage
in
Boethius,
lib.
iii.
met.
11,
at
the
beginning,
but
the
resemblance
is
very
slight.
It
contains
no
more
than
a
mere
hint
for
it.
However,
part
of

st.
3
is
certainly
from
the
same,
bk.
i.
pr.
5,
as
will
appear;
see
note
to
l.
17.

The
former
passage
in
Boethius
is
thus
translated
by
Chaucer:
'Who-
so
that
seketh
sooth
by
a
deep
thought,
and
coveiteth
nat
to
ben
deceived
by
no
mis-

weyes,
lat
him
rollen
and
treden
[revolve]
withinne
himself
the
light
of
his
inward
sighte;
and
lat
him
gadere
ayein,
enclynge
in-
to
a
compas,
the
longe
moevinges
of
his
thoughtes;
and
lat
him
techen
his
corage
that
he
hath
enclosed
and
hid
in
his
tresors,
al
that

he
compaseth
or
seketh
fro
with-
oute.’
See
also
bk.
ii.
pr.
5
of
the
same,
which
seems
to
me
more
like
the
present
poem
than
is
the
above
passage.

[\[2.\]](#)Koch
reads
thing
for
good,
as
in
some
MSS.
He
explains
the
line:—‘Devote
thyself
entirely
to
one

thing,
even
if
it
is
not
very
important
in
itself
(instead
of
hunting
after
a
phantom).'
This
I
cannot
accept;
it
certainly
means
nothing
of
the
kind.
Dr.
Sweet
has
the
reading:
Suffise
thin
owene
thing,
&c.,
which
is
the
reading
of
one
MS.
only,
but
it
gives

the
right
idea.
The
line
would
then
mean:
'let
your
own
property,
though
small,
suffice
for
your
wants.'
I
think
we
are
bound
to
follow
the
MSS.
generally;
of
these,
two
have
Suffice
unto
thi
thing;
seven
have
Suffice
unto
thy
good;
one
has
Suffice
unto
thi
lyuyng

(where
lyuyng
is
a
gloss
upon
good);
and
F.
has
the
capital
reading
Suffice
the
(=
thee)
thy
good.
It
seems
best
to
follow
the
majority,
especially
as
they
allow
suffice
to
be
followed
by
a
vowel,
thus
eliding
the
final
e.
The
sense
is
simply:
'Be
content

with
thy
property,
though
it
be
small';
and
the
next
line
gives
the
reason
why—'for
hoarding
only
causes
hatred,
and
ambition
creates
insecurity;
the
crowd
is
full
of
envy,
and
wealth
blinds
one
in
every
respect.'
Suffice
unto
thy
good
is
much
the
same
as
the
proverb—'cut
your

coat
according
to
your
cloth.’
Chaucer
elsewhere
has
worldly
suffisaunce
for
‘wealth’;
Cler.
Tale,
E
759.
Of
course
this
use
of
suffice
unto
(be
content
with)
is
peculiar;
but
I
do
not
see
why
it
is
not
legitimate.
The
use
of
Savour
in
l.
5
below
is
at

least
as
extraordinary.

Cf.
Chaucer's
tr.
of
Boethius,
bk.
ii.
pr.
5,
l.
54:—' And
if
thou
wolt
fulfille
thy
nede
after
that
it
suffiseth
to
nature,
than
is
it
no
nede
that
thou
seke
after
the
superfluitee
of
fortune.'

[3.] Cf.
'for
avarice
maketh
alwey
mokereres
[*hoarders*]

to
ben
hated?;
Boeth.
ii.
pr.
5,
l.
11.

[\[5.\]](#) *Savour,*
taste
with
relish,
have
an
appetite
for.
'Have
a
relish
for
no
more
than
it
may
behove
you
(to
taste).'

[\[6.\]](#) Most
MSS.
read
Werk
or
Do;
only
two
have
Reule,
which
Dr.
Sweet
adopts.
Any
one

of
these
three
readings
makes
sense.
'Thou
who
canst
advise
others,
work
well
thyself,'
or
'act
well
thyself,'
or
'rule
thyself.'
To
quote
from
Hamlet,
i.
3.
47:—

'Do
not,
as
some
ungracious
pastors
do,
Show
me
the
steep
and
thorny
way
to
heaven;
Whiles,
like

a
puff'd
and
reckless
libertine,
Himself
the
primrose
path
of
dalliance
treads,
And
recks
not
his
own
rede.'

It
is
like
the
Jewish
proverb—'Physician,
heal
thyself.'

[\[7.\]](#) *Trouthe*
shal
delivere,
truth
shall
give
deliverance.
'The
truth
shall
make
you
free,'
Lat.
'ueritas
liberabit
uos';
John
viii.
32.
This

is
a
general
truth,
and
there
is
no
need
for
the
insertion
of
thee
after
shal,
as
in
the
inferior
MSS.,
in
consequence
of
the
gradual
loss
of
the
final
e
in
trouthe,
which
in
Chaucer
is
properly
dissyllabic.
The
scribes
who
turned
trouthe
into
trouthe
thee
forgot

that
this
makes
up
trou-
thè
thee.

[\[8.\]](#)*Tempest*
thee
noght,
do
not
violently
trouble
or
harass
thyself,
do
not
be
in
a
state
of
agitation.
Agitation
will
not
redress
everything
that
is
crooked.
So
also:—‘*Tempest*
thee
nat
thus
with
al
thy
fortune’;
Boeth.
bk.
ii.
pr.
4,

l.
50.
Chaucer
(as
Koch
says)
obtained
this
curious
verb
from
the
third
line
of
section
F
(l.
63
of
the
whole
poem)
of
the
French
poem
from
which
he
translated
his
A
B
C.
This
section
begins
(see
p.
263
above):—

‘Fuiant
m’en
viens
a

ta
tente
Moy
mucier
pour
la
tormente
Qui
ou
monde
me
tempeste';

i.
e.
I
come
fleeing
to
thy
tent,
to
hide
myself
from
the
storm
which
harasses
me
in
the
world.
Goldsmith
speaks
of
a
mind
being
'tempested
up';
Cit.
of
the
World,
let.
47.

[9.]‘Trusting
to
the
vicissitudes
of
fortune.’
There
are
several
references
to
the
wheel
of
Fortune
in
Boethius.
Thus
in
bk.
ii.
pr.
2
of
Chaucer’s
translation:—‘I
torne
the
whirlinge
wheel
with
the
torning
cercle,’
quoted
above,
in
the
note
to
X.
46.

[10.]‘Much
repose
consists
in
abstinence

from
fussiness.’

[\[11.\]](#)‘To
spurn
against
an
awl,’
i.
e.
against
a
prick,
is
the
English
equivalent
of
the
Gk.
phrase
which
our
bibles
render
by
‘to
kick
against
the
pricks,’
Acts
ix.
5.
Wyclif
has
‘to
kike
ayens
the
pricke.’

In
MS.
Cotton,
Otho
A.
xviii,

we
find
the
reading
a
nall,
the
n
being
transferred
from
an
to
the
sb.
Tusser
has
nall
for
'awl'
in
his
Husbandry,
§
17,
st.
4,
l.
3.
This
MS.,
by
the
way,
has
been
burnt,
but
a
copy
of
it
(too
much
corrected)
is
given
in

Todd's
Illustrations
of
Chaucer,
p.
131.

[\[12.\]](#)An
allusion
to
the
fable
in
Æsop
about
the
earthen
and
brazen
pots
being
dashed
together.
An
earthen
pot
would
have
still
less
chance
of
escape
if
dashed
against
a
wall.
In
MS.
T.,
the
word
crocke
is
glossed
by

‘water-
potte.’

[\[13.\]](#)‘Thou
that
subduest
the
deeds
of
another,
subdue
thyself.’

[\[15.\]](#)Cf.
‘it
behoveth
thee
to
suffren
with
evene
wille
in
pacience
al
that
is
don
..
in
this
world’;
Boeth.
bk.
ii.
pr.
1,
l.
66.

[\[16.\]](#)*Axeth*,
requires;
i.
e.
will
surely
cause.

[17.]When
Boethius
complains
of
being
exiled,
Philosophy
directs
him
to
a
heavenly
home.
'Yif
thou
remembre
of
what
contree
thou
art
born,
it
nis
nat
governed
by
emperours
...
but
oo
lord
and
oo
king,
and
that
is
god';
bk.
i.
pr.
5,
l.
11.
This
is
copied

(as
being
taken
from
'Boece')
in
Le
Roman
de
la
Rose,
l.
5049
(Eng.
version,
l.
5659).

[\[18.\]](#)The
word
beste
probably
refers
to
the
passage
in
Boethius
where
wicked
men
are
likened
to
various
animals,
as
when
the
extortioner
is
a
wolf,
a
noisy
abusive
man
is

a
hound,
a
treacherous
man
is
a
fox,
&c.;
bk.
iv.
pr.
3.
The
story
of
Ulysses
and
Circe
follows;
bk.
iv.
met.
3.

[\[19.\]](#) 'Recognise
heaven
as
thy
true
country.'
Lok
up,
gaze
upwards
to
heaven.
Cf.
the
expression
'thy
contree'
at
the
end
of
bk.
iv.

pr.
1
of
his
translation
of
Boethius.
There
is
also
a
special
reference
here
to
Boeth.
bk.
v.
met.
5,
where
it
is
said
that
quadrupeds
look
down,
but
man
is
upright;
'this
figure
amonesteth
thee,
that
axest
the
hevene
with
thy
righte
visage';
l.
14.
See
Ovid,

Met.

i.

85.

But,
man,
as
thou
wittles
were,
Thou
lokist
euere
dounwarde
as
a
beest.[?]
Polit.
and
Love
Poems,
ed.
Furnivall,
p.
185,
l.
273.

*Thank
god
of
al,
thank
God
for
all
things.
In
like
manner,
in
the
Lamentation
of
Mary
Magdalen,
st.
53,*

we
find:
'I
thanke
God
of
al,
if I
nowe
dye.'
Mätzner
(Gram.
ii.
2.
307)
quotes
from
the
Towneley
Mysteries,
p.
128:—'Mekyll
thanke
of
yours
good
wille';
and
again
(Gram.
ii.
1.
238)
from
King
Alisaunder,
l.
7576:—'And
thankid
him
of
his
socour.'
Henrysoun,
in
his
Abbay
Walk,

l.
8,
has:—‘Obey,
and
thank
thy
God
of
al’;
but
he
is
probably
copying
this
very
passage.
Cf.
also—‘of
help
I
him
praye’;
Lydgate,
London
Lyckpeny,
st.
6;
‘beseech
you
of
your
pardon’;
Oth.
iii.
3.
212.
In
Lydgate’s
Minor
Poems,
ed.
Halliwell,
p.
225,
is
a
poem

in
which
every
stanza
ends
with
'thouk
God
of
alle.'
Cf.
Cant.
Tales,
B
1113.
'Lyft
wp
thyne
Ene
[*not*
orne],
and
thank
thi
god
of
al.'
Ratis
Raving,
ed.
Lumby,
p.
10.

[\[20.\]](#)*Hold*
the
hye
wey,
keep
to
the
high
road.
Instead
of
Hold
the
hye

wey,
some
MSS.
have
Weyve
thy
lust,
i.
e.
put
aside
thy
desire,
give
up
thine
own
will.

[\[22.\]](#)This
last
stanza
forms
an
Envoy.
It
exists
in
one
copy
only
(MS.
Addit.
10340);
but
there
is
no
reason
at
all
for
considering
it
spurious.
Vache,
cow;
with

reference
to
the
'beast
in
the
stall'
in
l.
18.
This
animal
was
probably
chosen
as
being
less
offensive
than
those
mentioned
by
Boethius,
viz.
the
wolf,
hound,
fox,
lion,
hart,
ass,
and
sow.
Possibly,
also,
there
is
a
reference
to
the
story
of
Nebuchadnezzar,
as
related
by

Chaucer
in
the
Monkes
Tale;
Group
B,
3361.

[\[1.\]](#)With
this
first
stanza
compare
R.
Rose,
18881:—

‘Quiconques
tent
à
gentillece
D’orguel
se
gart
et
de
parece;
Aille
as
armes,
ou
à
l’estuide,
Et
de
vilenie
se
vuide;
Humble
cuer
ait,
cortois
et
gent
En
tretous

leus,
vers
toute
gent.’

Two
MSS.,
both
written
out
by
Shirley,
and
MS.
Harl.
7333,
all
read:—‘The
first
fader,
and
foundour
(*or*
fynder)
of
gentylesse.’
This
is
wrong,
and
probably
due
to
the
dropping
of
the
final
e
in
the
definite
adjective
firste.
We
must
keep
the
phrase

firste
stok,
because
it
is
expressly
repeated
in
l.
8.

The
first
line
means—‘With
regard
to,
or
As
to
the
first
stock
(or
source),
who
was
the
father
of
gentilesse.’
The
substantives
stok
and
fader
have
no
verb
to
them,
but
are
mentioned
as
being
the
subject

of
the
sentence.

[3.]The
former
his
refers
to
fader,
but
the
latter
to
man.

[4.]*Sewe*,
follow.
In
a
Ballad
by
King
James
the
First
of
Scotland,
printed
at
p.
54
of
my
edition
of
the
Kingis
Quair,
the
first
five
lines
are
a
fairly
close
imitation

of
the
opening
lines
of
the
present
poem,
and
prove
that
King
James
followed
a
MS.
which
had
the
reading
sewe.

‘Sen
throu
vertew
enccessis
dignite,
And
vertew
flour
and
rut
[*root*]
is
of
noblay,
Of
ony
weill
or
quhat
estat
thou
be,
His
steppis
sew,

and
dreid
thee
non
effray:
Exil
al
vice,
and
folow
trewth
alway.'

Observe
how
his
first,
third,
and
fourth
lines
answer
to
Chaucer's
fifth,
second,
and
fourth
lines
respectively.

[\[5.\]](#)'Dignitees
apertienen
...
to
vertu';
Boeth.
iii.
pr.
4,
l.
25.

[\[7.\]](#)*Al*
were
he,
albeit
he
may

wear;
i.
e.
although
he
may
be
a
bishop,
king,
or
emperor.

[\[8.\]](#)*This*
firste
stok,
i.
e.
Christ.
In
l.
12,
his
heir
means
mankind
in
general.

Compare
Le
Rom.
de
la
Rose,
18819:—

‘Noblece
vient
de
bon
corage,
Car
gentillece
de
lignage

N'est
pas
gentillece
qui
vaille,
Por
quoi
bonté
de
cuer
i
faille,
Por
quoi
doit
estre
en
li
parans
[*apparent*]
La
proece
de
ses
parens
Qui
la
gentillece
conquistrent
Par
les
travaux
que
grans
i
mistrent.
Et
quant
du
siele
trespasserent,
Toutes
lor
vertus
emporterent,
Et
lessierent
as

hoirs
l'avoir;
Que
plus
ne
porent
d'aus
avoir.
L'avoir
ont,
plus
riens
n'i
a
lor,
Ne
gentillece,
ne
valor,
Se
tant
ne
font
que
gentil
soient
Par
sens
ou
par
vertu
qu'il
aient.'

And
cf.
Dante,
Purg.
vii.
121-3,
to
which
Ch.
refers
in
his
Wife
of
Bath's

Tale
(D
1128).

[\[15.\]](#)*Vyc-*
e
is
dissyllabic;
hence
two
MSS.
turn
it
into
Vices,
and
one
even
has
Vicesse!

With
this
stanza
compare
part
of
the
French
quotation
above,
and
compare
Rom.
Rose,
1906,
&c.:—

‘Mes
il
sunt
mauvais,
vilain
nastre,
Et
d’autrui
noblece

se
vantent;
Il
ne
dient
pas
voir,
ains
mentent,
Et
le
non
[*name*]
de
gentillece
emblent,
Quant
lor
bons
parens
ne
resemblent;'
&c.

[16.]In
MS.
A.
is
this
side-
note,
in
a
later
hand:—

'Nam
genus
et
proauos
et
quæ
non
fecimus
ipsi
Vix
ea

nostra
voco.ʹ

[\[20.\]](#)This
is
a
difficult
line
to
obtain
from
the
MSS.
It
is
necessary
to
keep
heir
in
the
singular,
because
of
he
in
l.
21.
In
MS.
A.,
make
clearly
stands
for
makeþe,
i.
e.
maketh,
as
in
nearly
all
the
MSS.
This
gives
us—That

maketh
his
heir
him
that
wol
[*or*
can]
him
queme.
The
change
from
his
heir
him
to
the
more
natural
order
him
his
heir
is
such
a
gain
to
the
metre
that
it
is
worth
while
to
make
it.

[4.]*Word*
and
deed;
or
read
Word
and
werk,

as
in
Harl.
7333
and
T.

[\[5.\]](#)*Lyk,*
alike;
or
read
oon,
one,
as
in
Harl.
and
T.
Up
so
down
is
the
old
phrase,
and
common.
Modern
English
has
'improved'
it
into
upside
down,
where
side
has
to
mean
'top.'

[\[10.\]](#)*Unable,*
not
able,
wanting
in
ability

or
strength.

[\[21.\]](#)Here
the
Bannatyne
MS.
inserts
a
spurious
fourth
stanza.
It
runs
thus:—

‘Falsheid,
that
sowld
bene
abhominable,
Now
is
regeing,
but
reformatioun,
Quha
now
gifis
lergly
ar
maist
dissavable,
For
vycis
are
the
grund
of
sustentatioun.
All
wit
is
turnit
to
cavillatioun,

Lawtie
expellit,
and
al
gentilnes,
That
all
is
loist
for
laik
of
steidfastnes.'

This
is
very
poor
stuff.

[\[24,](#)
[25.\]](#)*Suffre*

..
don,
suffer
(to
be)
done;
correct
as
being
an
old
idiom.
See
my
note
to
the
Clerkes
Tale,
E
1098.

[\[28.\]](#)For
wed,
two
MSS.
have

drive;
a
reading
which
one
is
glad
to
reject.
It
would
be
difficult
to
think
of
a
more
unfitting
word.

[\[1.](#)
[2.\]](#)These
two
lines
are
quite
Dantesque.
Cf.
Purg.
i.
47,
76;
Inf.
iii.
8:—‘Son
le
leggi
...
cosi
rotte’;
‘gli
editti
eterni
...
guasti’;
‘io

eterno
duro.’

[\[3.\]](#)The
‘seven
bright
gods’
are
the
seven
planets.
The
allusion
is
to
some
great
floods
of
rain
that
had
fallen.
Chaucer
says
it
is
because
the
heavenly
influences
are
no
longer
controlled;
the
seven
planets
are
allowed
to
weep
upon
the
earth.
The
year
was

probably
1393,
with
respect
to
which
we
find
in
Stowe's
Annales,
ed.
1605,
p.
495:—'In
September,
lightnings
and
thunders,
in
many
places
of
England
did
much
hurt,
but
esp[eci]ally
in
Cambridge-
shire
the
same
brent
houses
and
corne
near
to
Tolleworke,
and
in
the
Towne
it
brent
terribly.

Such
abundance
of
water
fell
in
October,
that
at
Bury
in
Suffolke
the
church
was
full
of
water,
and
at
Newmarket
it
bare
downe
walles
of
houses,
so
that
men
and
women
hardly
escaped
drowning.’
Note
the
mention
of
Michaelmas
in
l.
19,
shewing
that
the
poem
was

written
towards
the
close
of
the
year.

[\[7.\]](#)*Errour;*
among
the
senses
given
by
Cotgrave
for
F.
erreur
we
find
'ignorance,
false
opinion.'
Owing
to
his
ignorance,
Chaucer
is
almost
dead
for
fear;
i.
e.
he
wants
to
know
the
reason
for
it
all.

[\[9.\]](#)*Fifte*
cercle,
fifth

circle
or
sphere
of
the
planets,
reckoning
from
without;
see
note
to
Mars,
l.
29.
This
fifth
sphere
is
that
of
Venus.

[\[14.\]](#)*This
deluge
of
pestilence,
this
late
pestilential
flood.
There
were
several
great
pestilences
in
the
fourteenth
century,
notably
in
1348-9,
1361-2,
1369,
and
1375-6;
cf.*

note
to
IV.
96.
Chaucer
seems
to
imply
that
the
bad
weather
may
cause
another
plague.

[\[15.\]](#)*Goddes,*
goddess,
Venus;
here
spoken
of
as
the
goddess
of
love.

[\[16.\]](#)*Rakelnesse,*
rashness.
The
MSS.
have
rekelnesse,
reklesnesse,
rechelesnesse;
the
first
is
nearly
right.
Rakelnesse
is
Chaucer's
word,
Cant.
Tales,

17232
(H
283);
five
lines
above,
Phœbus
blames
his
rakel
hond,
because
he
had
slain
his
wife.

[\[17.\]](#)*Forbode*
is;
rather
a
forced
rime
to
goddes;
see
p.
488
(note).

[\[21.\]](#)*Erst*,
before.
I
accept
Chaucer's
clear
evidence
that
his
friend
Scogan
(probably
Henry
Scogan)
was
not
the

same
person
as
the
John
(or
Thomas)
Scogan
to
whom
various
silly
jests
were
afterwards
attributed.

[\[22.\]](#)*To
record,
by
way
of
witness.
Record,
as
Koch
remarks,
is
here
a
sb.,
riming
with
lord;
not
the
gerund
record-
e.*

[\[27.\]](#)*Of
our
figure,
of
our
(portly)
shape;
see*

l.
31.

[\[28.\]](#)*Him,*

i.
e.
Cupid.
The
Pepys
MS.
has
hem,
them,
i.
e.
the
arrows.
Koch
reads
hem,
and
remarks
that
it
makes
the
best
sense.
But
it
comes
to
much
the
same
thing.
Cf.
Parl.
of
Foules,
217,
where
some
of
Cupid's
arrows
are
said

to
slay,
and
some
to
wound.
It
was
the
spear
of
Achilles
that
could
both
wound
and
cure;
see
Squi.
Tale,
F
240,
and
the
note.
Perhaps,
in
some
cases,
the
arrow
of
Cupid
may
be
supposed
to
cure
likewise;
but
it
is
simpler
to
ascribe
the
cure

to
Cupid
himself.
Observe
the
use
of
he
in
ll.
24
and
26,
and
of
his
in
ll.
25
and
26.
Thynne
has
hym.

[\[29.\]](#)*I*
drede
of,
I
fear
for
thy
misfortune.

[\[30.\]](#)*Wreche,*
vengeance;
distinct
from
wrecche.

[\[31.\]](#)‘Gray-
headed
and
round
of
shape’;
i.
e.

like
ourselves.
Cf.
what
Chaucer
says
of
his
own
shape;
C.
T.
Group
B,
1890.

[\[35.\]](#)‘See,
the
old
gray-
haired
man
is
pleased
to
rime
and
amuse
himself.’
For
ryme
(as
in
the
three
MSS.),
the
old
editions
have
renne.
This
would
mean,
‘See,
the
old
gray

horse
is
pleased
to
run
about
and
play.’
And
possibly
this
is
right;
for
the
O.
F.
grisel
properly
means
a
gray
horse,
as
shewn
in
Godefroy’s
O.
F.
Dict.

[\[36.\]](#) *Mexcuse*,
for
me
excuse,
excuse
myself.
Cf.
mawreke,
Compleint
to
Pite,
11.

[\[43.\]](#) For
stremes,
Gg.
has

wellis;
but
the
whole
expression
stremes
heed
is
equivalent
to
well,
and
we
have
which
streme
in
l.
45
(Koch).

In
the
MSS.,
the
words
stremes
heed
are
explained
by
Windesore
(Windsor),
and
ende
of
whiche
streme
in
l.
45
by
Greenwich
(Greenwich);
explanations
which
are
probably

correct.
Thus
the
stream
is
the
Thames;
Chaucer
was
living,
in
a
solitary
way,
at
Greenwich,
whilst
Scogan
was
with
the
court
at
Windsor,
much
nearer
to
the
source
of
favour.

[47.]*Tullius*.
Perhaps,
says
Koch,
there
is
an
allusion
to
Cicero's
Epist.
vi.
ad
Cæcinam.
For
myself,

I
think
he
alludes
to
his
De
Amicitia;
see
note
to
Rom.
Rose,
5286.

[\[1.\]](#)*Bukton.*
Most
old
editions
have
the
queer
reading:—‘My
mayster.
&c.
whan
of
Christ
our
kyng.’
Tyrwhitt
was
the
first
to
correct
this,
and
added:—‘It
has
always
been
printed
at
the
end
of
the

*Book
of
the
Duchesse,*
with
an
&c.
in
the
first
line
instead
of
the
name
of
Bukton;
and
in
Mr.
Urry's
edition
the
following
most
unaccountable
note
is
prefixed
to
it—"This
seems
an
Envoy
to
the
Duke
of
Lancaster
after
his
loss
of
Blanch."
From
the
reference
to

the
Wife
of
Bathe,
l.
29,
I
should
suppose
this
to
have
been
one
of
our
author's
later
compositions,
and
I
find
that
there
was
a
Peter
de
Buketon,
the
King's
Escheator
for
the
County
of
York,
in
1397
(Pat.
20
R.
II.
p.
2,
m.
3,
ap.

Rymer)
to
whom
this
poem,
from
the
familiar
style
of
it,
is
much
more
likely
to
have
been
addressed
than
to
the
Duke
of
Lancaster.⁷
Julian
Notary's
edition
is
the
only
one
that
retains
Bukton's
name.

*My
maister
Bukton*
is
in
the
vocative
case.

[2.]⁸What
is

truth?’

See

John

xviii.

38.

[\[5.\]](#)*Highte*,
promised;
by
confusion
with
heet
(A.S.
hēht).

[\[8.\]](#)*Eft*,
again,
a
second
time.
This
seems
to
assert
that
Chaucer
was
at
this
time
a
widower.
Cf.
C.
T.
9103
(E
1227).

[\[9.\]](#)‘Mariage
est
maus
liens,’
marriage
is
an
evil
tie;

Rom.
de
la
Rose,
8871.
And
again,
with
respect
to
marriage—‘*Quel
forsenerie
[witlessness]
te
maine
A
cest
torment,
a
ceste
paine?*’
R.
Rose,
8783;
with
much
more
to
the
same
effect.
Cf.
Cant.
Tales,
Marchauntes
Prologue
(throughout);
and
Barbour’s
Bruce,
i.
267.
[\[18.\]](#)Cf.
1
Cor.
vii.
9,

28.
And
see
Wife
of
Bath's
Prol.
D
154-160.

[\[23.\]](#) 'That
it
would
be
more
pleasant
for
you
to
be
taken
prisoner
in
Friesland.'
This
seems
to
point
to
a
period
when
such
a
mishap
was
not
uncommon.
In
fact,
some
Englishmen
were
present
in
an
expedition
against

Friesland
which
took
place
in
the
autumn
of
1396.
See
the
whole
account
in
Froissart,
Chron.
bk.
iv.
cc.
77,
78.
He
tells
us
that
the
Frieslanders
would
not
ransom
the
prisoners
taken
by
their
enemies;
consequently,
they
could
not
exchange
prisoners,
and
at
last
they
put
their

prisoners
to
death.
Thus
the
peculiar
peril
of
being
taken
prisoner
in
Friesland
is
fully
explained.

[\[25.\]](#)*Proverbes,*

set
of
proverbs.
Koch
remarks—‘*Proverbes*
is
rather
curious,
referring
to
a
singular,
but
seems
to
be
right,
as
proverbe
would
lose
its
last
syllable,
standing
before
a
vowel.’
Perhaps
we

should
read
or
proverbe.

[\[27.\]](#)This
answers
to
the
modern
proverb—‘Let
well
alone.’

[\[28.\]](#)I.
e.
learn
to
know
when
you
are
well
off.
‘Half
a
loaf
is
better
than
no
bread.’
‘Better
sit
still
than
rise
and
fall’
(Heywood).
‘Better
some
of
a
pudding
than
none
of

pie'
(Ray).
In
the
Fairfax
MS.,
the
following
rimed
proverb
is
quoted
at
the
end
of
the
poem:—

'Better
is
to
suffre,
and
fortune
abyde,
Than¹
hastely
to
clymbe,
and
sodeynly
to
slyde.'

The
same
occurs
(says
Hazlitt)
at
the
end
of
Caxton's
edition
of
Lydgate's

Stans
Puer
ad
Mensam;
but
does
not
belong
to
that
poem.

[\[29.\]](#)The
reference
is
to
the
Wife
of
Bathes
Prologue,
which
curiously
enough,
is
again
referred
to
by
Chaucer
in
the
Marchauntes
Tale,
C.T.
9559
(E
1685).
This
reference
shews
that
the
present
poem
was
written
quite

late
in
life,
as
the
whole
tone
of
it
shews;
and
the
same
remark
applies
to
the
Marchauntes
Tale
also.
We
may
suspect
that
Chaucer
was
rather
proud
of
his
Prologue
to
the
Wife
of
Bathes
Tale.
Unquestionably,
he
took
a
great
deal
of
pains
about
it.

[1.] We
must
suppose
Venus,
i.
e.
the
lady,
to
be
the
speaker.
Hence
the
subject
of
the
first
Ballad
is
the
worthiness
of
the
lover
of
Venus,
in
another
word,
of
Mars;
indeed,
in
Julian
Notary's
edition,
the
poem
is
headed
'The
Compleint
of
Venus
for
Mars.'
But

Mars
is
merely
to
be
taken
as
a
general
type
of
true
knighthood.

I
have
written
the
general
subject
of
each
Ballad
at
the
head
of
each,
merely
for
convenience.
The
subjects
are:—(1)
The
Lover's
worthiness;
(2)
Disquietude
caused
by
Jealousy;
(3)
Satisfaction
in
Constancy.
We
thus

have
three
movements,
expressive
of
Admiration,
Passing
Doubt,
and
Reassurance.

The
lady
here
expresses,
when
in
a
pensive
mood,
the
comfort
she
finds
in
the
feeling
that
her
lover
is
worthy;
for
every
one
praises
his
excellence.

[9.]This
portrait
of
a
worthy
knight
should
be
placed

side
by
side
with
that
of
a
worthy
lady,
viz.
Constance.
See
Man
of
Law's
Tale,
B
162-8.

[\[11.\]](#)*Wold*,
willed.
The
later
E.
would
is
dead,
as
a
past
participle,
and
only
survives
as
a
past
tense.
It
is
scarce
even
in
Middle
English,
but
occurs
in

P.
Plowman,
B.
xv.
258—‘if
God
hadde
wolde
[better
wold]
hym-
selue.’
See
also
Leg.
Good
Women,
1209,
and
note.

[\[22.\]](#) *Aventure*,
luck;
in
this
case,
good
luck.

[\[23.\]](#) Here
is
certainly
a
false
rime;
Chaucer
nowhere
else
rimes
-oure
with
-ure.
But
the
conditions
under
which
the

poem
was
written
were
quite
exceptional
(see
note
to
l.
79);
so
that
this
is
no
proof
that
the
poem
is
spurious.
There
is
a
false
rime
in
Sir
Topas,
Group
B,
l.
2092
(see
my
note).

[\[25.\]](#)In
this
second
Ballad
or
Movement,
an
element
of
disturbance

is
introduced;
jealous
suspicions
arise,
but
are
put
aside.
Like
the
third
Ballad,
it
is
addressed
to
Love,
which
occurs,
in
the
vocative
case,
in
ll.
25,
49,
and
57.

The
lady
says
it
is
but
suitable
that
lovers
should
have
to
pay
dearly
for
'the
noble

thing,'
i.
e.
for
the
valuable
treasure
of
having
a
worthy
lover.
They
pay
for
it
by
various
feelings
and
expressions
of
disquietude.

[\[26.\]](#)*Men,*
one;
the
impersonal
pronoun;
quite
as
applicable
to
a
woman
as
to
a
man.
Cf.
F.
on.

[\[31.\]](#)The
French
text
shews
that

we
must
read
Pleyne,
not
Pleye;
besides,
it
makes
better
sense.
This
correction
is
due
to
Mr.
Paget
Toynbee;
see
his
Specimens
of
Old
French,
p.
492.

[\[33.\]](#)‘May
Jealousy
be
hanged,
for
she
is
so
inquisitive
that
she
would
like
to
know
everything.
She
suspects
everything,
however

innocent.’
Such
is
the
general
sense.

[\[37.\]](#)The
final
e
in
lov-
e
is
sounded,
being
preserved
from
elision
by
the
cæsura.
The
sense
is—‘so
dearly
is
love
purchased
in
(return
for)
what
he
gives;
he
often
gives
inordinately,
but
bestows
more
sorrow
than
pleasure.’

[\[46.\]](#)*Nouncerteyn*,
uncertainty;

as
in
Troilus,
i.
337.
A
parallel
formation
to
nounpower,
impotence,
which
occurs
in
Chaucer's
tr.
of
Boethius,
bk.
iii.
pr.
5,
l.
14.

[\[49.\]](#)In
this
third
Ballad,
Venus
says
she
is
glad
to
continue
in
her
love,
and
contemns
jealousy.
She
is
thankful
for
her
good

fortune,
and
will
never
repent
her
choice.

[\[50.\]](#) *Lace,*
snare,
entanglement.
Chaucer
speaks
of
the
lace
of
love,
and
the
lace
of
Venus;
Kn.
Tale,
959,
1093
(A
1817,
1951).

[\[52.\]](#) *To*
lete
of,
to
leave
off,
desist.

[\[56.\]](#) All
the
MSS.
read
never;
yet
I
believe
it

should
be
nat
(not).

[\[62.\]](#)‘Let
the
jealous
(i.
e.
Jealousy)
put
it
to
the
test,
(and
so
prove)
that
I
will
never,
for
any
woe,
change
my
mind.’

[\[69.\]](#)*Wey,*
highroad.
Wente,
footpath.

[\[70.\]](#)The
reading
ye,
for
I,
is
out
of
the
question;
for
herte
is

addressed
as
thou.
So
in
l.
66,
we
must
needs
read
thee,
not
you.

[\[73.\]](#)*Princess.*
As
the
MSS.
vary
between
Princesse
and
Princes,
it
is
difficult
to
know
whether
the
Envoy
is
addressed
to
a
princess
or
to
princes.
It
is
true
that
Fortune
seems
to
be

addressed
to
three
princes
collectively,
but
this
is
unusual,
and
due
to
the
peculiar
form
of
that
Envoy,
which
is
supposed
to
be
spoken
by
Fortune,
not
by
the
author.
Moreover,
the
MSS.
of
Fortune
have
only
the
readings
Princes
and
Princis;
not
one
of
them
has
Princesse.

The
present
case
seems
different.
Chaucer
would
naturally
address
his
Envoy,
in
the
usual
manner,
to
a
single
person.
The
use
of
your
and
ye
is
merely
the
complimentary
way
of
addressing
a
person
of
rank.
The
singular
number
seems
implied
by
the
use
of
the
word

benignitee;
'receive
this
complaint,
addressed
to
your
benignity
in
accordance
with
my
small
skill.'
Your
benignity
seems
to
be
used
here
much
as
we
say
your
grace,
your
highness,
your
majesty.
The
plural
would
(if
this
be
so)
be
your
benignitees;
cf.
Troil.
v.
1859.
There
is
no

hint
at
all
of
the
plural
number.

But
if
the
right
reading
be
princess,
we
see
that
Shirley's
statement
(see
p.
560,
l.
6)
should
rather
have
referred
to
Chaucer,
who
may
have
produced
this
adaptation
at
the
request
of
'my
lady
of
York.'
Princesses
are
usually

scarce,
but
'my
lady
of
York'
had
the
best
of
claims
to
the
title,
as
she
was
daughter
to
no
less
a
person
than
Pedro,
king
of
Spain.
She
died
in
1394
(Dugdale's
Baronage,
ii.
154;
Stowe's
Annales,
1605,
p.
496);
and
this
Envoy
may
have
been
written

in
1393.

[\[76.\]](#)*Eld*,
old
age.
See
a
similar
allusion
in
Lenvoy
to
Scogan,
35,
38.

[\[79.\]](#)*Penaunce*,
great
trouble.
The
great
trouble
was
caused,
not
by
Chaucer's
having
any
difficulty
in
finding
rimes
(witness
his
other
Ballads),
but
in
having
to
find
rimes,
to
translate
somewhat
closely,

and
yet
to
adapt
the
poem
in
a
way
acceptable
to
the
'princess,'
all
at
once.
See
further
in
the
Introduction.

Chaucer's
translation
of
the
A
B
C
should
be
compared;
for
there,
in
every
stanza,
he
begins
by
translating
rather
closely,
but
ends
by
deviating
widely

from
the
original
in
many
instances,
merely
because
he
wanted
to
find
rimes
to
words
which
he
had
already
selected.

Moreover,
the
difficulty
was
much
increased
by
the
great
number
of
lines
ending
with
the
same
rime.
There
are
but
8
different
endings
in
the
72
lines

of
the
poem,
viz.
6
lines
ending
in
-ure,
-
able,
-
yse,
and
-ay,
and
12
in
-aunce,
-
esse,
-
ing,
and
-ente.
In
the
Envoy,
Chaucer
purposely
limits
himself
to
2
endings,
viz.
-ee
and
-aunce,
as
a
proof
of
his
skill.

[81.]*Curiositee*,
i.

e.
intricacy
of
metre.
The
line
is
too
long.
I
would
read
To
folwe
in
word
the
curiositee;
and
thus
get
rid
of
the
puzzling
phrase
word
by
word,
which
looks
like
a
gloss.

[\[82.\]](#)*Graunson.*
He
is
here
called
the
flower
of
the
poets
of
France.
He

was,
accordingly,
not
an
Englishman.
According
to
Shirley,
he
was
a
knight
of
Savoy,
which
is
correct.
Sir
Oto
de
Graunson
received
an
annuity
of
£126
13s.
4d.
from
Richard
II.,
in
November,
1393,
for
services
rendered;
see
the
mention
of
him
in
the
Patent
Rolls,
17
Rich.

II.,
p.
1,
no.
339,
sixth
skin;
printed
in
Furnivall's
Trial
Forewords,
p.
123.
It
is
there
expressly
said
that
his
sovereign
seigneur
was
the
Count
of
Savoy,
but
he
had
taken
an
oath
of
allegiance
to
the
king
of
England.
The
same
Graunson
received
a
payment
from

Richard
in
1372,
and
at
other
times.
See
the
article
by
Dr.
Piaget
referred
to
in
the
Introduction.

[\[4.\]](#)Koch
remarks,
that
the
Additional
MS.
22139,
which
alone
has
That,
is
here
superior
to
the
rest;
and
he
may
be
right.
Still,
the
reading
For
is
quite
intelligible.

[\[8.\]](#)*This*
day.
This
hints
at
impatience;
the
poet
did
not
contemplate
having
long
to
wait.
But
we
must
take
it
in
connexion
with
l.
17;
see
note
to
that
line.

[\[10.\]](#)*Colour;*
with
reference
to
golden
coins.
So
also
in
the
Phisiciens
Tale
(C.
T.
11971,
or
C

37),
the
golden
colour
of
Virginia's
hair
is
expressed
by—

‘And
Phebus
dyed
hath
hir
tresses
grete
Lyk
to
the
stremes
of
his
burned
hete.’

[11.]Four
MSS.,
as
well
as
the
printed
copies,
read
That
of
yelownesse,
&c.;
and
this
may
very
well
be
right.
If

so,
the
scansion
is:—That
of
yé|ownés|se
hád|de
név|er
pere.
MS.
Harl.
2251
has
That
of
yowre
Ielownesse,
but
the
yowre
is
merely
copied
in
from
l.
10.

[\[12.\]](#)*Stere,*
rudder;
see
Man
of
Lawes
Tale,
B
448,
833.

[\[17.\]](#)*Out*
of
this
towne.
This
seems
to
mean—‘help
me

to
retire
from
London
to
some
cheaper
place.’
At
any
rate,
toune
seems
to
refer
to
some
large
town,
where
prices
were
high.
From
the
tone
of
this
line,
and
that
of
l.
8,
I
should
conclude
that
the
poem
was
written
on
some
occasion
of
special
temporary

difficulty,
irrespectively
of
general
poverty;
and
that
the
Envoy
was
hastily
added
afterwards,
without
revision
of
the
poem
itself.
(I
find
that
Ten
Brink
says
the
same.)
Compare
Thackeray's
Carmen
Lilliense.

[\[19.\]](#) 'That
is,
I
am
as
bare
of
money
as
the
tonsure
of
a
friar
is
of

hair';
Bell.

[\[22.\]](#)*Brutes*
Albioun,
the
Albion
of
Brutus.
Albion
is
the
old
name
for
England
or
Britain
in
the
histories
which
follow
Geoffrey
of
Monmouth
and
profess
to
give
the
ancient
history
of
Britain
before
the
coming
of
the
Romans.
See
Layamon's
Brut,
l.
1243;
Higden's
Polychronicon,

bk.
i.
c.
39;
Fabyan's
Chronicle,
ed.
Ellis,
pp.
1,
2,
7.
According
to
the
same
accounts,
Albion
was
first
reigned
over
by
Brutus,
in
English
spelling
Brute,
a
descendant
of
Æneas
of
Troy,
who
arrived
in
Albion
(says
Fabyan)
in
the
eighteenth
year
of
Eli,
judge
of

Israel.
Layamon's
poem
is
a
translation
from
a
poem
by
Wace,
entitled
Brut;
and
Wace
borrowed
from
Geoffrey
of
Monmouth.
See
Brute
(2)
in
the
New
E.
Dict.

[\[23.\]](#)This
line
makes
it
certain
that
the
king
meant
is
Henry
IV.;
and
indeed,
the
title
conquerour
in
l.

21
proves
the
same
thing
sufficiently.
'In
Henry
IV's
proclamation
to
the
people
of
England
he
founds
his
title
on
conquest,
hereditary
right,
and
election;
and
from
this
inconsistent
and
absurd
document
Chaucer
no
doubt
took
his
cue';
Bell.

[7.]At
the
head
of
a
Ballad
by
Deschamps,

ed.
Tarbé,
i.
132,
is
the
French
proverb—‘Qui
trop
embrasse,
mal
étreint.’
Cotgrave,
s.
v.
embrasser,
has:
‘*Trop
embrasser,
et
peu
estraigner*,
to
meddle
with
more
business
then
he
can
wield;
to
have
too
many
irons
in
the
fire;
to
lose
all
by
coveting
all.’

But
the

most
interesting
point
is
the
use
of
this
proverb
by
Chaucer
elsewhere,
viz.
in
the
Tale
of
Melibeus,
Group
B,
2405—‘For
the
proverbe
seith,
he
that
to
muche
embraceth,
distreyneth
litel.’
It
is
also
quoted
by
Lydgate,
in
his
description
of
the
Merchant
in
the
Dance
of
Machabre.

[7.] *Embrace*
must
be
read
as
embrac',
for
the
rime.
Similarly,
Chaucer
puts
gras
for
grac-
e
in
Sir
Thopas
(Group
B,
l.
2021).

[5.] *In*
a
place,
in
one
place.
In
the
New
E.
Dictionary,
the
following
is
quoted
from
Caxton's
print
of
Geoffroi
de
la
Tour,
leaf

4,
back:—‘They
satte
att
dyner
in
a
hall
and
the
quene
in
another.’

[7.]From
Machault,
ed.
Tarbé,
p.
56
(see
p.
88
above):—‘Qu’en
lieu
de
bleu,
Damē,
vous
vestez
vert’;
on
which
M.
Tarbé
has
the
following
note:—‘*Bleu.*
Couleur
exprimant
la
sincérité,
la
pureté,
la
constance;
le

vert,
au
contraire,
exprimait
les
nouvelles
amours,
le
changement,
l'infidélité;
au
lieu
de
bleu
se
vétir
de
vert,
c'était
avouer
que
l'on
changeait
d'ami.'
Blue
was
the
colour
of
constancy,
and
green
of
inconstancy;
see
Notes
to
Anelida,
l.
330;
and
my
note
to
the
Squire's
Tale,
F

644.

In
a
poem
called
Le
Remède
de
Fortune,
Machault
explains
that
pers,
i.
e.
blue,
means
loyalty;
red,
ardent
love;
black,
grief;
white,
joy;
green,
fickleness;
yellow,
falsehood.

[\[8.\]](#)Cf.
James
i.
23,
24;
and
see
The
Marchantes
Tale
(Group
E,
ll.
1582-5).

[\[9.\]](#)*It*,
i.

e.
the
transient
image;
relative
to
the
word
thing,
which
is
implied
in
*no-
thing*
in
l.
8.

[10.]Read
far'th,
ber'th;
as
usual
in
Chaucer.
So
turn'th
in
l.
12.

[12.]Cf.
'chaunging
as
a
vane';
Clerkes
Tale,
E
996.

[13.]*Sene*,
evident;
A.
S.
*ge-
sène*,

*ge-
syne,*
adj.,
evident,
quite
distinct
from
the
pp.
of
the
verb,
which
appears
in
Chaucer
as
seen
or
yseen.
Other
examples
of
the
use
of
this
adjective
occur
in
ysene,
C.
T.
Prol.
592;
C.
T.
11308
(Frank.
Tale,
F
996);
sene,
Compl.
of
Pite,
112;
Merciless

Beauty,
10.

[\[15.\]](#)*Brotelnesse*,
fickleness.

Cf.

‘On
brotel
ground
they
bilde,
and
brotelnesse

They
finde,
whan
they
wene
sikernesse,’

with
precisely
the
same
rime,
Merch.
Tale,
35
(E
1279).

[\[16.\]](#)*Dalyda*,
Delilah.

It
is

Dálida
in

the
Monkes

Tale,
Group

B,
3253;

but
see

Book
of

the
Duchesse,

738.

Creseide,
the
heroine
of
Chaucer's
Troilus.

Candáce,
hardly
for
Canace;
see
note
to
Parl.
of
Foules,
288.
Rather,
it
is
the
queen
Candace
who
tricked
Alexander;
see
Wars
of
Alexander,
ed.
Skeat,
p.
264;
Gower,
Conf.
Amant.
ii.
180.

[18.] *Tache*,
defect;
cf.
P.
Plowman,

B.
ix.
146.
This
is
the
word
which
best
expresses
the
sense
of
touch
(which
Schmidt
explains
by
trait)
in
the
famous
passage—‘One
touch
of
nature
makes
the
whole
world
kin’;
Shak.
Troil.
iii.
3.
175.
I
do
not
assert
that
touch
is
an
error
for
tache,
though

even
that
is
likely;
but
I
say
that
the
context
shews
that
it
is
used
in
just
the
sense
of
tache.
The
same
context
also
entirely
condemns
the
forced
sense
of
the
passage,
as
commonly
misapplied.
It
is
somewhat
curious
that
touchwood
is
corrupted
from
a
different
tache,

which
had
the
sense
of
dried
fuel
or
tinder.

Arace,
eradicate;
precisely
as
in
VI.
20,
q.
v.

[\[19.\]](#) Compare
the
modern
proverb—‘She
has
two
strings
to
her
bow.’

[\[20.\]](#) *Al*
light
for
somer;
this
phrase
begins
l.
15
of
the
Canon’s
Yeoman’s
Prologue,
Group
G,
568;

and
the
phrase
wot
what
I
mene
occurs
again
in
C.
T.,
Group
B,
93.
This
allusion
to
the
wearing
of
light
summer
garments
seems
here
to
imply
wantonness
or
fickleness.
Canacee
in
the
Squi.
Tale
was
arrayed
lightly
(F
389,
390);
but
she
was
taking
a
walk

in
her
own
park,
attended
by
her
ladies.
Skelton
has,
'he
wente
so
all
for
somer
lyghte';
Bowge
of
Courte,
355;
and
again,
in
Philip
Sparowe,
719,
he
tells
us
that
Pandarus
won
nothing
by
his
help
of
Troilus
but
'lyght-
for-
somer
grene.'
It
would
seem
that

green
was
a
favourite
colour
for
summer
garments.

[\[1.\]](#)In
Troil.
iv.
516,
the
parallel
line
is—‘Of
me,
that
am
the
wofulleste
wight’;
where
wofullest-
e
has
four
syllables.
Chaucer
constantly
employs
sorwe
or
sorw
so
as
to
occupy
the
time
of
a
monosyllable;
hence
the
right
reading

in
this
case
is
sorw'fullest-
e,
with
final
-e.
See
also
Troil.
ii.
450—'So
as
she
was
the
ferfulleste
wight.'
And
'Bicomen
is
the
sorwefulleste
man';
Cant.
Tales,
E
2098.

[\[3.\]](#)*Recoverer,*
recovery,
cure;
answering
to
O.
F.
recovrier,
sb.
succour,
aid,
cure,
recovery;
see
examples
in
La

Langu
et
la
Littérature
Française,
by
Bartsch
and
Horning,
1887.
Gower
uses
recoverir
in
a
like
sense;
ed.
Pauli,
i.
265.
In
Specimens
of
English,
ed.
Morris
and
Skeat,
pt.
ii.
p.
156,
l.
394,
recouerer
may
likewise
mean
'succour':
and
the
whole
line
may
mean,
'they
each

of
them
cried
for
succour
(to
be
obtained)
from
the
Creator.’

[\[6.\]](#)Cf.
Sect.
VI.
l.
53:—‘So
litel
rewthe
hath
she
upon
my
peyne.’

[\[7.\]](#)Cf.
Sect.
VI.
l.
33:—‘That,
for
I
love
hir,
sleeth
me
giltelees.’
So
also
Frank.
Ta.
F
1322:—‘Er
ye
me
sleen
bycause
that

I
yow
love.’

[\[12.\]](#)*Spitous,*
hateful.

The
word
in
Chaucer
is
usually
despitous;
see

Prol.
516,
Cant.
Ta.

A
1596,

D
761,
Troil.

ii.
435,
v.

199;
but
spitously

occurs
in
the
Cant.

Tales,
D
223.

Trevisa
translates
ignominiosa
seruitute

by
‘in

a
dispitous
bondage’;

Higden’s
Polychron.
v.

87.
The
sense
is—‘You
have
banished
me
to
that
hateful
island
whence
no
man
may
escape
alive.’
The
allusion
is
to
the
isle
of
Naxos,
here
used
as
a
synonym
for
a
state
of
hopeless
despair.
It
was
the
island
in
which
Ariadne
was
left,
when
deserted
by

Theseus;
and
Chaucer
alludes
to
it
at
least
thrice
in
a
similar
way:
see
C.
T.
Group
B,
68,
Ho.
of
Fame,
416,
Legend
of
Good
Women,
2163.

[\[14.\]](#)*This*
have
I,
such
is
my
reward.
For,
because.

[\[16.\]](#)Another
reading
is—‘If
that
it
were
a
thing
possible

to
do.’
In
that
case,
we
must
read
possibl’,
with
the
accent
on
i.

[\[17.\]](#)Cf.
Sect.
VI.
l.
94:—‘For
ye
be
oon
the
worthiest
on-
lyve.’

[\[19.\]](#)Cf.
Sect.
VI.
l.
93:—‘I
am
so
litel
worthy.’

[\[24,](#)
[25.\]](#)Cf.
X.
7,
and
the
note
(p.
544).

[\[28.\]](#)Perhaps
corrupt;
it
seems
to
mean—‘All
these
things
caused
me,
in
that
(very
state
of
despair),
to
love
you
dearly.’

[\[31.\]](#)The
insertion
of
to
is
justified
by
the
parallel
line—‘And
I
my
deeth
to
yow
wol
al
forgive’;
VI.
119.

[\[36.](#)
[37.\]](#)Perhaps
read—‘And
sithen
I
am

of
my
sorwe
the
cause,
And
sithen
I
have
this,
&c.;
as
in
MSS.
F.
and
B.

[\[43.\]](#)Perhaps
read—‘So
that,
algates,
she
is
verray
rote’;
as
in
F.
B.

[\[45.\]](#)Cf.
C.
T.
11287
(F
975):—‘For
with
a
word
ye
may
me
sleen
or
save.’

[\[52.\]](#)*As*
to
my
dome,
in
my
judgment,
as
in
V.
480;
and
see
Troil.
iv.
386,
387.

[\[54.\]](#)*Cf.*
'why
the
world
may
dure';
V.
616.

[\[55.\]](#)*Bihynde,*
in
the
rear,
far
away;
cf.
VI.
5.

[\[57.\]](#)*The*
idea
is
the
same
as
in
the
Compl.
of
Mars,

ii.
264-270.

[\[62.\]](#)See
i.
10
above.

[\[70.](#)
[71.\]](#)Cf.
C.
T.
11625
(F
1313)—‘And
lothest
wer
of
al
this
world
displese.’

[\[72.\]](#)Compare
the
description
of
Dorigen,
C.
T.
11255-66
(F
943-54).
We
have
similar
expressions
in
Troil.
iii.
1501:—‘As
wisly
verray
God
my
soule
save’;
and

in
Legend
of
Good
Women,
1806:—‘As
wisly
Iupiter
my
soule
save.’
And
see
XXIII.
4.

[\[76.\]](#)Chaucer
has
both
pleyne
unto
and
pleyne
on;
see
C.
T.,
Cler.
Tale,
Group
E,
97;
and
Pard.
Tale,
Group
C,
512.

[\[77.\]](#)Cf.
Troil.
iii.
1183,
and
v.
1344:—‘Foryeve
it
me,

myn
owne
swete
herte.’

[\[79.\]](#)Cf.
Troil.
iii.
141—‘And
I
to
ben
your
verray
humble
trewe.’

[\[81.\]](#)‘Sun
of
the
bright
and
clear
star’;
i.
e.
source
of
light
to
the
planet
Venus.
The
‘star’
can
hardly
be
other
than
this
bright
planet,
which
was
supposed
to
be

auspicious
to
lovers.
Cf.
Troil.
v.
638:—‘O
sterre,
of
which
I
lost
have
al
the
light.’
Observe
that
MSS.
F.
and
B.
read
over
for
of;
this
will
not
scan,
but
it
suggests
the
sense
intended.

[\[82.\]](#)*In*
oon,
in
one
state,
ever
constant;
C.
T.,
E
602.

Cf.
also
Troil.
iii.
143:—‘And
ever-
mo
desire
freshly
newe
To
serven.’

[\[83.\]](#)So
in
Troil.
iii.
1512:—‘For
I
am
thyn,
by
god
and
by
my
trouthe’;
cf.
Troil.
iii.
120.

[\[85.\]](#)See
Parl.
of
Foules,
309,
310,
whence
I
supply
the
word
ther.
These
lines
in
the

Parl.
of
Foules
may
have
been
borrowed
from
the
present
passage,
i.
e.
if
the
'Amorous
Compleint'
is
the
older
poem
of
the
two,
as
is
probable.
In
any
case,
the
connexion
is
obvious.
Cf.
also
Parl.
Foules,
386.
[\[87.\]](#)Cf.
Parl.
Foules,
419:—'Whos
I
am
al,
and

ever
wol
her
serve.'

Shal,
shall
be;
as
in
l.
78
above,
and
in
Troil.
iii.
103;
cf.
Kn.
Tale,
286
(A
1144),
and
note
to
VI.
86.

[\[90.](#)
[91.\]](#)Cf.
Kn.
Tale,
285,
286
(A
1143,
1144);
Parl.
Foules,
419,
420.
All
three
passages
are

much
alike.

[\[1.\]](#)Cf.
Troil.
iii.
104:—‘And
though
I
dar
ne
can
unto
yow
pleyne.’

[\[4.\]](#)See
note
to
XXII.
72,
and
l.
8
below.

[\[13.\]](#)
[\[14.\]](#)Cf.
VI.
110,
111.

[\[16.\]](#)*Dyt-*
e,
ditty
(dissyllabic);
see
Ho.
of
Fame,
622.
It
here
rimes
with
despyte
and
plyte.

In
the
Cant.
Tales
the
usual
forms
are
despyt
and
plyt-
e
respectively,
but
despyt-
e
may
here
be
taken
as
a
dative
case.

[\[20.\]](#)*Hertes*
lady;
see
VI.
60.
Dere
is
the
best
reading,
being
thus
commonly
used
by
Chaucer
as
a
vocative.
If
we
retain
the

MS.
reading
here,
we
must
insert
a
comma
after
lady,
and
explain
I
yow
beseche

..
here
by
'I
beseech
you
to
hear.'

?
For
Errata
and
Addenda,
see
p.
lxiv.

[\[1249,
50.\]](#)

Al
hadde
he
be,
even
if
he
had
been.
As
the
French

copy
consulted
by
Warton
here
omitted
two
lines
of
the
original,
Warton
made
the
singular
mistake
of
supposing
that,
in
l.
1250,
Chaucer
intended
'a
compliment
to
some
of
his
patrons.'
But
William
de
Lorris
died
in
1260,
so
that
the
signor
de
Gundesores
was
'Henry
of
Windsor,'

as
he
was
sometimes
termed¹
, i.
e.
no
other
than
Henry
III;
and
the
reference
was
probably
suggested
by
the
birth
of
prince
Edward
in
1239,
unless
these
two
lines
were
added
somewhat
later.

[723.]By
the
ferses
twelve
I
understand
all
the
pieces
except
the
king,
which

could
not
be
taken.
The
guess
in
Bell's
Chaucer
says
'all
the
pieces
except
the
pawns';
but
as
a
player
only
has
seven
pieces
beside
the
pawns
and
king,
we
must
then
say
that
the
knight
exaggerates.
My
own
reckoning
is
thus:
pawns,
eight;
queen,
bishop,
rook,
knight,

four;
total,
twelve.
The
fact
that
each
player
has
two
of
three
of
these,
viz.
of
the
bishop,
rook,
and
knight,
arose
from
the
conversion
of
chaturanga,
in
which
each
of
four
persons
had
a
king,
bishop,
knight,
rook
[to
keep
to
modern
names]
and
four
pawns,
into

chess,
in
which
each
of
two
persons
had
two
kings
(afterwards
king
and
queen),
two
bishops,
knights,
and
rooks,
and
eight
pawns.
The
bishop,
knight,
and
rook,
were
thus
duplicated,
and
so
count
but
one
apiece,
which
makes
three
(sorts
of)
pieces;
and
the
queen
is
a
fourth,

for
the
king
cannot
be
taken.
The
case
of
the
pawns
was
different,
for
each
pawn
had
an
individuality
of
its
own,
no
two
being
made
alike
(except
in
inferior
sets).
Caxton's
Game
of
the
Chesse
shews
this
clearly;
he
describes
each
of
the
eight
pawns
separately,
and

gives
a
different
figure
to
each.
According
to
him,
the
pawns
were
(beginning
from
the
King's
Rook's
Pawn)
the
Labourer,
Smyth,
Clerke
(or
Notary),
Marchaunt,
Physicien,
Tauerner,
Garde,
and
Ribauld.
They
denoted
'all
sorts
and
conditions
of
men';
and
this
is
why
our
common
saying
of
'tinker,
tailor,

soldier,
sailor,
gentleman,
apothecary,
ploughboy,
thief
enumerates
eight
conditions¹

As
the
word
fers
originally
meant
counsellor
or
monitor
of
the
king,
it
could
be
applied
to
any
of
the
pieces.
There
was
a
special
reason
for
its
application
to
each
of
the
pawns;
for
a
pawn,

on
arriving
at
its
last
square,
could
not
be
exchanged
(as
now)
for
any
piece
at
pleasure,
but
only
for
a
queen,
i.
e.
the
fers
par
excellence.
For,
as
Caxton
says
again,
'he
[the
pawn]
may
not
goo
on
neyther
side
till
he
hath
been
in
the

fardest
ligne
of
theschequer,
&
that
he
hath
taken
the
nature
of
the
draughtes
of
the
quene,
&
than
he
is
a
fiers,
and
than
may
he
goo
on
al
sides
cornerwyse
fro
poynt
to
poynt
onely
as
the
quene';
&c.

[\[779.\]](#)M.
Sandras
points
out
the
resemblance

to
a
passage
in
G.
de
Machault's
Remède
de
Fortune:—

'Car
le
droit
estat
d'innocence
Ressemblent
(?)
proprement
la
table
Blanche,
polie,
qui
est
able
A
recevoir,
sans
nul
contraire,
Ce
qu'on
y
veut
peindre
ou
portraire.[1](#)

The
rime
of
table
and
able
settles
the
point.

Mr.
Brock
points
out
a
parallel
passage
in
Boethius,
which
Chaucer
thus
translates:—‘the
soule
hadde
ben
naked
of
it-
self,
as
a
mirour
or
a
clene
parchemin
...
Right
as
we
ben
wont
som
tyme
by
a
swifte
pointed
to
ficchen
lettres
emprinted
in
the
smothenesse
or
in

the
pleinnesse
of
the
table
of
wex,
or
in
parchemin
that
ne
hath
no
figure
ne
note
in
it';
bk.
v.
met.
4.
But
I
doubt
if
Chaucer
knew
much
of
Boethius
in
1369;
and
in
the
present
passage
he
clearly
refers
to
a
prepared
white
surface,
not

to
a
tablet
of
wax.
'Youth
and
white
paper
take
any
impression';
Ray's
Proverbs.

[\[1040.\]](#)I
here
substitute
lisse
for
goddesse,
as
in
the
authorities.
The
blunder
is
obvious;
goddesse
clogs
the
line
with
an
extra
syllable,
and
gives
a
false
rime
such
as
Chaucer
never
makes¹

.

He
rimes
blisse
with
kisse,
lisse,
misse,
and
wisse.
Thus
in
the
Frankelein's
Tale,
F
1237—

'What
for
his
labour
and
his
hope
of
blisse,
His
woful
herte
of
penaunce
hadde
a
lisse.'

Lisse
is
alleviation,
solace,
comfort;
and
l.
1040
as
emended,
fairly
corresponds
to

Machault's
'C'est
ce
qui
me
soustient
en
vie,'
i.
e.
it
is
she
who
sustains
my
life.
The
word
goddesse
was
probably
substituted
for
lisse,
because
the
latter
was
obsolescent.

[\[677.\]](#)*The
note,*
i.
e.
the
tune.
Chaucer
adapts
his
words
to
a
known
French
tune.
The
words

*Qui
bien
aime,
a
tard¹oublie*
(he
who
loves
well
is
slow
to
forget)
probably
refer
to
this
tune;
though
it
is
not
quite
clear
to
me
how
lines
of
five
accents
(normally)
go
to
a
tune
beginning
with
a
line
of
four
accents.
In
Furnivall's
Trial
Forewords,
p.

55,
we
find:—‘Of
the
rondeau
of
which
the
first
line
is
cited
in
the
Fairfax
MS.,
&c.,
M.
Sandras
found
the
music
and
the
words
in
a
MS.
of
Machault
in
the
National
Library,
no.
7612,
leaf
187.
The
verses
form
the
opening
lines
of
one
of
two

pieces
entitled
Le
Lay
de
plour:—

‘Qui
bieu
aime,
a
tart
oublie,
Et
cuers,
qui
oublie
a
tart,
Ressemble
le
feu
qui
art,’
&c.

M.
Sandras
also
says
(*Étude*,
p.
72)
that
Eustache
Deschamps
composed,
on
this
burden
slightly
modified,
a
pretty
ballad,
inedited
till
M.

Sandras
printed
it
at
p.
287
of
his
Étude;
and
that,
a
long
time
before
Machault,
Moniot
de
Paris
began,
by
this
same
line,
a
hymn
to
the
Virgin
that
one
can
read
in
the
Arsenal
Library
at
Paris,
in
the
copy
of
a
Vatican
MS.,
B.
L.

no.
63,
fol.
283:—

‘Ki
bien
aime
a
tart
oublie;
Mais
ne
le
puis
oublier
La
douce
vierge
Marie.’

In
MS.
Gg.
4.
27
(Cambridge),
there
is
a
poem
in
15
8-line
stanzas.
The
latter
half
of
st.
14
ends
with:—‘*Qui
bien
ayme,
tard
oublye.*’

In

fact,
the
phrase
seems
to
have
been
a
common
proverb;
see
Le
Roux
de
Lincy,
ii.
383,
496.
It
occurs
again
in
Tristan,
ed.
Michel,
ii.
123,
l.
700;
in
Gower,
Balade
25
(ed.
Stengel,
p.
10);
in
MS.
Digby
53,
fol.
15,
back;
MS.
Corp.
Chr.
Camb.

450,
p.
258,
&c.

[\[63.\]](#)‘That
no
man
knew
of
any
remedy
for
his
(own)
misery.’
Care,
anxiety,
misery.
At
this
line
Chaucer
begins
upon
st.
12
of
the
second
book
of
the
Teseide,
which
runs
thus:—

‘Onde
il
misero
gente
era
rimaso
[Vôto](#)
di
gente,

e
pien
d'
ogni
dolore;
Ma
a
picciol
tempo
da
Creonte
invaso
Fu,
che
di
quello
si
fe'
re
e
signore,
Con
tristo
augurio,
in
doloroso
caso
Recò
insieme
il
regno
suo
e
l'
onore,
Per
fiera
crudeltà
da
lui
usata,
Mai
da
null'
altro
davanti
pensata.

Cf.
Knightes
Tale,
80-4
(A
938).

[\[28.\]](#)I.
e.
learn
to
know
when
you
are
well
off.
'Half
a
loaf
is
better
than
no
bread.'
'Better
sit
still
than
rise
and
fall'
(Heywood).
'Better
some
of
a
pudding
than
none
of
pie'
(Ray).
In
the
Fairfax
MS.,
the

following
rimed
proverb
is
quoted
at
the
end
of
the
poem:—

‘Better
is
to
suffre,
and
fortune
abyde,
Than¹
hastely
to
clymbe,
and
sodeynly
to
slyde.’

The
same
occurs
(says
Hazlitt)
at
the
end
of
Caxton’s
edition
of
Lydgate’s
Stans
Puer
ad
Mensam;
but
does
not

belong
to
that
poem.

[\[1\]](#)
]As,
e.
g.
in
the
curious
satirical
ballad
'Against
the
King
of
Almaine,'
printed
in
Percy's
Ballads,
Series
II.
Book
I,
and
in
Wright's
'Political
Songs,'
p.
69.
Henry
was
also
called
Henry
of
Winchester,
from
the
place
of
his
birth.

[1
]The
thief
is
the
Ribauld;
the
ploughboy,
the
Labourer;
the
apothecary,
the
Physicien;
the
soldier,
the
Garde;
the
tailor,
the
Marchaunt;
the
tinker,
the
Smyth.
Only
two
are
changed.

[1
]The
thief
is
the
Ribauld;
the
ploughboy,
the
Labourer;
the
apothecary,
the
Physicien;
the
soldier,
the

Garde;
the
tailor,
the
Marchaunt;
the
tinker,
the
Smyth.
Only
two
are
changed.

[\[1](#)
]Koch
instances
góddes
in
the
Envoy
to
Scogan,
15,
which
he
assumes
was
góddis.
Not
at
all;
it
is
like
Chaucer's
rime
of
clérkes,
derk
is;
the
-es
being
unaccented.
This
could
never

produce
goddís,
and
still
less
goddísse.

[1
]In
old
French,
a
tard
means
'slowly,
late';
later
French
drops
a,
and
uses
tard
only.

[1
]Voto,
'hollow,
voide,
empty';
Florio.

[1
]The
MS.
has
And
for
Than
(wrongly).