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FROM

Prof. G. L. Kittredge

..... 28 Dec., 1896

**SELECTIONS FROM
CHAUCER'S CANTERBURY TALES**



SELECTIONS

FROM

Geoffrey

CHAUCER'S CANTERBURY TALES

(*Ellesmere Text*)

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

HIRAM CORSON, LL.D.

PROFESSOR OF ENGLISH LITERATURE IN THE CORNELL UNIVERSITY

'A profoundly human soul with a marvellous power of speech'

New York

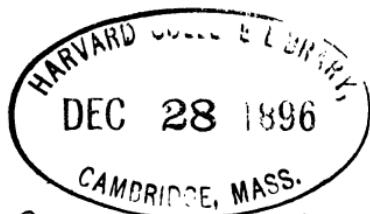
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P R E F A C E

THIS edition of Selections from *The Canterbury Tales* has been prepared as an introduction to the study of Chaucer as a poet rather than as a writer of fourteenth century English ; and, accordingly, all philological information not absolutely needed for such study has been omitted ; but all requisite aids to a knowledge of the language as it is, irrespective of its sources, are afforded by the synopsis of grammatical forms given in the General Introduction, and by a designation of the grammatical categories of all words recorded in the Glossary, except where the definitions indicate the same.

It was not thought necessary to obtrude upon the student's attention the unimportant variations which the different texts of *The Canterbury Tales* exhibit. Attention is called in the Notes to any variation which gives a different meaning from the reading of the Ellesmere text. In a very few cases, other readings than those of the Ellesmere have been adopted, but their adoption has always been noted. It is remarkable how slight the variations in the several texts really are. The reproduction of the seven best manuscripts of *The Canterbury Tales* revealed the fact, not before so certainly known, that, with very few exceptions, we must

possess the *ipsissima verba* of Chaucer. There is far greater certainty now, especially in the case of *The Canterbury Tales*, as to what Chaucer, in any given passage, actually wrote than there is as to what Shakespeare wrote.

On December 29, 1868, when the reprinting of the several texts by the Chaucer Society had not yet advanced beyond the Prologue and The Knight's Tale, the Rev. Prof. John Earle wrote to the founder of the society, Dr. F. J. Furnivall :

‘I do not at all agree with you that the value of your labours is diminished by the small amount of variation you have as yet discovered in the Chaucer texts. Indeed, it seems to me to tell rather in the other direction. It comes to this: we are in possession of the real and palpable words of Chaucer, and there is no room to doubt it; at least, as concerns his most famous and popular poems. That is, *if* the same range of variation holds throughout *The Canterbury Tales*. It may prove larger in some than in others. . . . It would, of course, have been more fruitful in curiosities of the English language if a great and complicated system of varieties had been discovered; but, on the other hand, a small number of variations, and those all within a limited and definite range, has the result of assuring us that we look upon the veritable text of Chaucer with hardly a film of interposed modification.

‘The Lansdowne is, indeed, full of varieties, and those of a strongly marked character; but they are hardly of a nature to raise a question about the original text of the poet. They seem to me to be provincial work.’

In the Selections, the aim has been to represent Chaucer

at his best, both as a story-teller and as a poet. Accordingly, along with the tales given entire, with a few unimportant omissions,—tales among the most admirably told,—are given selections which are among the most poetical in *The Canterbury Tales*, some of them being from Tales which could not, in these days, be introduced into a text-book for students.

I have followed Alfred W. Pollard's mode of indicating the syllabic value of the final *e*, in his edition of *The Canterbury Tales*, by marking it with a small dot which is hardly noticeable when the eye is cast over the page, and of indicating, with the ordinary acute accent, such accentuations of words as differ from present usage, and such initial syllables of acephalous verses as constitute their first feet.

For ready reference, I have given in the Glossary a separate entry to every different grammatical form of the same word, instead of giving, as is usually done, various forms under one heading. Where different parts of a verb have the same form, they are given under the same heading; e.g., *biquethe*, to bequeath, D 1121; pp. D 1164; *blent*, pr. s. blinds, deceives, G 1391; pp. G 1077; that is, the infinitive and the past participle have here the common form, *biquethe*, and the present singular, third person, and the past participle, have the common form, *blent*.

My acknowledgments of special obligations are due to the monumental edition of the *Complete Works of Chaucer*, by the Rev. Dr. Walter W. Skeat, and to the greatly sagacious *Studies in Chaucer, his Life and Writings*, by Prof. Thomas R. Lounsbury, of Yale University.

And every student and editor of Chaucer must feel under obligations, direct or indirect, to the founder and indefatigable conductor of the London Chaucer Society, the Early English Text, the New Shakespeare, the Browning, and other societies, Dr. F. J. Furnivall, to whom the whole learned world is more indebted than to any other living man, for being put in possession of manuscript literature of the earlier periods of the English language, and for being furnished with extensive material subservient to the study of later authors.

HIRAM CORSON.

CASCADILLA COTTAGE, ITHACA, N.Y.,
August 29, 1896.

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GENERAL INTRODUCTION

I. BIOGRAPHICAL SKETCH

AFTER all the most careful and untiring researches of late years into contemporary records of every kind, the facts which have been gleaned having a direct or an indirect connection with the personal history of Chaucer are very few and far between. All the scattered fragments of his outer life which have been laboriously gathered up contribute nothing to our knowledge of the real personality of the poet. But for such knowledge his works afford abundant material. Every devoted and sympathetic student of them can know much of what manner of man Geoffrey Chaucer was in his essential being ; and such knowledge is of vastly more importance than that of any quantity of mere biographical circumstance.

The year of his birth was long held to be 1328. The antiquary, John Leland (1500-1552), who wrote the first life of Chaucer, contained in his *Commentarii de Scriptoribus Britannicis*, not published till 1709, makes no mention of the year of his birth. In the brief biographical sketch prefixed to Thomas Speght's edition of his works, published in 1598, it is stated that 'Geoffrey Chaucer departed out of this world the twenty-fifth day of October, in the year of our Lord 1400, after he had lived about seventy-two years.'

In this statement there is only an implication of the birth year. In the life prefixed to Urry's edition of Chaucer, published in 1721, the year 1328 is for the first time actually stated as the date of his birth ; and this date was accepted until the investigations promoted by the London Chaucer Society, founded in 1868, showed it to be untenable, and pointed to the year 1340 as the most probable. It may have been a little earlier, but certainly not later.

His father, John Chaucer, who died in 1366, was 'citizen and vintner of London,' and his mother, whose Christian name was Agnes, was his father's second wife. It is probable, but not wholly certain, that the poet was a Londoner by birth. That he must have enjoyed good early advantages of education, in the conventional sense of the word, is evident enough ; but it is not necessary to suppose that his varied learning, as exhibited in his writings, implies a residence at a university. There is no reliable authority that he was either at Oxford or Cambridge, John Leland's account of his residence at Oxford notwithstanding.

In 1357, previous to which year nothing whatever is known of his life, Chaucer was a page in the household of Lionel, Duke of Clarence, second son of Edward III. His first military service appears to have been in 1359, when Edward III. made his last invasion into France ; but in what capacity he served is not known. He was taken prisoner at Retters, 'a place,' says Lounsbury, 'no longer known, at least to biographers of the poet. By most it is thought to be the village of Retiers, not very far from Rennes in Brittany. This view may be true, but it is certainly not plausible. When Chaucer was taken prisoner, Edward's forces had not been in that province, and there seems no ground to suppose that he was absent from the main army.' On the following first of March, 1360, the

King paid £16 towards his ransom ; from which fact it may be inferred that he was no longer in the service of Prince Lionel, but in the immediate service of the King.

From the last mentioned date up to the 20th of June, 1367, a period of seven years and more, no record of him or of his doings has been discovered. At the latter date he was pensioned by the King, 'de gratia nostra speciali et pro bono servitio quod dilectus valetta noster Galfridus Chaucer nobis impendit et impendet in futurum' (of our special grace and for the good service which our beloved valet, Geoffrey Chaucer, has rendered and will render in the future). From this expression of the royal favour, it is quite evident that during the blank in the poet's life, between 1360 and 1367, he was a favourite valet at the Court. In 1368, he is spoken of as 'unus valetorum Cameræ Regis' (one of the valets of the King's Chamber), or Household, a position which he appears to have held till 1372, after which he is styled 'Armiger,' or 'Scutifer' (esquire). In 1369, he was again in military service of some kind, in France, or elsewhere on the continent ; and on the 20th of June, in the following year, Letters of Protection, to continue in force until Michaelmas, were given him on the occasion of another visit to the continent, but in what capacity it is not known. That he was back in England on the 8th of October is evident from the fact that on that date he drew his pension in person.

Chaucer's marriage, when it took place, and whether it was well or ill assorted, shares the fate of obscurity which is shared by nearly all the other events of his life. But he must have been married before 1374, for, by a warrant dated the 13th of June of that year, 'the Duke of Lancaster (John of Gaunt, fourth son of Edward III.) granted him an annuity of £10 for life, to be paid to him at the manor

of the Savoy, in consideration of the good service which he and his wife Philippa had rendered to the said Duke, to his Consort, and to his mother the Queen.' This grant is supposed to have been a commutation of a pension granted in 1372 to his wife, Philippa. In September, 1366, a Philippa Chaucer is mentioned as one of the ladies of the Chamber to the Queen ; and there can be little or no doubt that she was the same Philippa Chaucer mentioned in the Duke of Lancaster's grant to Chaucer of an annuity of £10.

Some of Chaucer's biographers and critics have seen evidences of his matrimonial unhappiness, in various passages in poems which are known to have been written after his marriage. But such passages are, perhaps, no more trustworthy as bearing testimony to the poet's own married life, than are passages in Shakespeare's Plays which critics have taken as evidence that Shakespeare's marriage was ill-assorted and unhappy.

Whatever any of the Canterbury characters may be made to say derogatory to wives and the marriage state, Chaucer himself certainly had the highest estimate of womanhood, and he was not the man to give expression to bitter feelings of his own, if he had them, and he must have been exceptionally free from such feelings in all his relations in life.

In December, 1372, Chaucer again left England, this time for Italy, and on international commercial business, he being joined in a commission with two citizens of Genoa, 'to treat with the Duke, citizens, and merchants of Genoa, for the purpose of choosing some port in England where the Genoese might form a commercial establishment.' Before his departure, the sum of £66 13s. 4d. was advanced to him for his expenses. That he was back in England by the 22d of November, the following year, appears from his receiving, at that date, his pension in person. There are no records of

his doings and experiences during this visit to Italy, nor of the places he visited, except Genoa and Florence. On the 4th of February, 1374, he received the additional sum of £25 6s. 8d. at the Exchequer, 'for his expenses while in the King's service at Genoa and Florence in the preceding year' (*profisciendo in negotiis Regis versus partes Jannue et Florence in anno xlviij*).

No reliable evidence exists that he visited Petrarch, at Padua, during this visit, and learned from him the story of patient Griselda. It would be a pleasant fact, if it could be established as a fact, that these two poets met; but conclusive testimony thereto is wanting.

What the Clerk of Oxford, in *The Canterbury Tales*, is made to say in the Prologue to the Tale of Griselda,

‘I wol yow telle a talé which that I
Lernéd at Padwé of a worthy clerk,
As prevéd by his wordés and his werk; . . .
Fraunceys Petrak, the lauriat poete,
Highté this clerk whos rethoriké sweete
Enlumynéd al Ytaille of poetry,’ —

is all that can be produced in evidence, and this cannot be interpreted as an experience of the poet's own, except on the principle expressed by Cæsar (*B. G.* iii. 18), that ‘fere libenter homines id, quod volunt, credunt’ (men, for the most part, readily believe what they wish to be true). This was especially the case with William Godwin, who, in his big *Life of Geoffrey Chaucer*, 2 vols. 4to, tells us all about the visit of the English, to the Italian poet! Some of the details of the visit, related by Godwin, with cool audacity, as simple matters of fact, are decidedly amusing. (See Vol. II. pp. 150–158.)

He concludes his special and specious pleading with the remark that ‘a man must have Mr. Tyrwhitt's appetite for

the fascinating charms of a barren page and a meagre collection of dates, not to perceive that the various coincidences enumerated ;— Chaucer representing the speaker as having learned his tale from Petrarcha at Padua, though it was previously the property of Boccaccio ; Padua being then Petrarcha's actual residence ; the embassy of Chaucer to Genoa in 1373 ; and Petrarcha having in that very year translated the tale into Latin prose ;— not to perceive, I say, that these coincidences furnish a basis of historical probability, seldom to be met with in points of this nature.'

These coincidences are, indeed, worthy of some consideration ; but, as Sir Harris Nicolas observes, 'until accident brings some hitherto undiscovered document to light, Chaucer's visit to Petrarch and its attendant circumstances must remain among the many doubtful circumstances in the lives of eminent men, which their admirers wish to believe true, but for which their biographers ought to require surer evidence than what Godwin calls "coincidences which furnish a basis of historical probability."'

During the remainder of the reign of Edward III., who died in June, 1377, Chaucer received many additional expressions of the royal favour, in the form of grants, appointments, etc., and was sent, with divers noblemen, on secret missions to the continent.

Of appointments in the civil service, one of the most important was that of 'controller of the customs and subsidy of wools, skins, and tanned hides in the port of London during the King's pleasure.' This position was held for a period of more than twelve years, namely, from June 8, 1374, until toward the end of 1386. His successor was appointed on the 4th of December of that year. To this appointment was added in 1382 that of 'the controllership of the petty customs, consisting of wines, candles, and other

articles.' This position appears to have terminated at the same time with the other. Its duties he could perform either in person or by deputy; those of the other controllership he was required to perform in person, and they must have been arduous. But on the 17th of February, 1385, he was granted the privilege of nominating a permanent deputy.

The royal favour shown to Chaucer by Edward III. was continued, without abatement, by his successor, Richard II. He enjoyed, if anything, an increase of royal favour under Richard. The annuity granted him by the late King was continued by letters patent. He was associated in some capacity with the ambassadors sent to France, the year following the succession of Richard, to negotiate the King's marriage with the daughter of the King of France.

In May, 1378, furnished with letters of protection till the following Christmas, he was sent with Sir Edward Berkeley to Lombardy on some military mission, the nature of which is not known.

There is no record of any subsequent mission abroad with which Chaucer was in any way connected.

The grants and appointments and missions which Chaucer owed to royal favour, whatever else they may signify, certainly bear testimony to the confidence reposed in his great general ability, and confirmed by the capacity which he had shown for diplomatic and civil affairs; and they are now of interest to us entirely on that account.

It was largely due to his wide relationship with, and his active participation in, civil and state affairs, as stimulating and determining agencies, that Chaucer's poetical genius gave us, in *The Canterbury Tales*, and in the Prologue thereto, a better idea of what manner of people lived in England in the fourteenth century than do all the histories

of that period which have been written. And he did this without in the least transgressing the legitimate limits of his art, and because he did not transgress them. With a poet's impressibility, and a poet's eye for the characteristic, the picturesque, and the essential, he delineated for all time the features of the society around him ; and to his poetry and to the *Vision of William concerning Piers Plowman*, by William Langland, we are chiefly indebted for whatever sympathy (fellow-feeling) we may have with the life that was led by English men and English women in the great historic age of Edward the Third. 'It is life in its largeness, its variety, its complexity,' says John Richard Green, in his *Short History of the English People*, 'which surrounds us in *The Canterbury Tales*. . . . Taken as a whole the poem is the work not of a man of letters, but of a man of action. He has received his training from war, courts, business, travel—a training not of books, but of life.'

That the three greatest princes of English literature, Chaucer, Shakespeare, and Milton, should have been such business men as they were, Chaucer and Milton in civil and state affairs, and Shakespeare in theatrical and private affairs, is an argument against a prevalent idea that great poetical genius necessarily disqualifies a man for worldly business and worldly interests.

Shakespeare did not say

‘In the face of my soul’s works
Your world is worthless and I touch it not
Lest I should wrong them; . . .
look upon his life !
Himself, who only can, gives judgment there.
He leaves his towers and gorgeous palaces
To build the trimmest house in Stratford town;
Saves money, spends it, owns the worth of things,
Giulio Romano’s pictures, Dowland’s lute;

Enjoys a show, respects the puppets, too,
 And none more, had he seen its entry once,
 Than "Pandulph of fair Milan Cardinal."¹

Milton was the great central figure of his age, sustaining to it the most intimate and sympathetic and active relationships ; and of all that constituted its highest life, his works, both prose and poetical, are the best existing exponent. Of the principles involved in the great contest for civil and religious liberty, carried on in his day, his prose works are the fullest embodiment. Professor Goldwin Smith, in his article on Pattison's Milton, remarks : 'Looking upon the life of Milton the politician merely as a sad and ignominious interlude in the life of Milton the poet, Mr. Pattison cannot be expected to entertain the idea that the poem is in any sense the work of the politician. Yet we cannot help thinking that the tension and elevation which Milton's nature had undergone in the mighty struggle, together with the heroic dedication of his faculties to the most serious objects, must have had not a little to do both with the final choice of his subject and with the tone of his poem. "The great Puritan epic" could hardly have been written by any one but a militant Puritan.'

And so it may be said, to get back to our poet, that *The Canterbury Tales* could hardly have been written by any one, the requisite poetical genius being given, who had not had the wide relationships and dealings with all sorts and conditions of men which Chaucer certainly had in the numerous positions in the civil service which he filled, and in the diplomatic missions in which he bore a part, along with men far his superior in rank. 'The subordinate,' says Lounsbury, 'doubtless furnished the brains and did the

¹ Browning's *Bishop Blougram*.

business. The superior supplied the dignity, took the credit, and drew the larger portion of the pay.' Chaucer, however, appears to have been quite amply paid for his various services. Where amounts are given, and they generally are, in the state records to which we are almost entirely indebted for our scraps of knowledge regarding him, it must be remembered that these amounts represent, in value, at least, twelve times the same amounts in modern money. But it is evident that, from some cause or other, perhaps an excessive generosity, Chaucer was frequently in pecuniary straits. No evidence exists of extravagance in living.

Chaucer was a member of the Parliament which was in session from the first of October to the first of November, 1386, he having been elected Knight of the Shire for Kent. 'All its proceedings were directed against the Ministers, who represented the party of which Chaucer's patron, the Duke of Lancaster, was the head.'

Chaucer's loss of his two controllerships soon after the close of this Parliament may have had some connection with the stand he took in its proceedings. 'It is extremely likely,' says Sir Harris Nicolas, 'that he became obnoxious to Thomas Duke of Gloucester, and the other Ministers.' Whether likely or not, the fact that Chaucer was out of office during the ascendancy of the Duke of Gloucester faction, appears to have some such significance.

In May, 1389, the regency came to an end, and Richard appointed a new Ministry, members of which were the Duke of York and John of Gaunt's eldest son, the Earl of Derby (Henry of Lancaster). The latter, previously hostile to the King, became one of his chief favourites and counsellors.

With the new state of things Chaucer's fortunes were at

once improved in the form of important and profitable appointments. As early as the 12th of July, 1389, within two months after Richard assumed the reins of government, he was appointed to the profitable office of Clerk of the King's Works at the Palace of Westminster, the Tower of London, the Castle of Berkhemstead, the King's manors of Kennington, Eltham, Clarendon, Sheen, Byfleet, Childern Langley, and Feckenham ; at the Royal Lodge of Hatherbergh, in the Forest, at the Lodges in the Parks of Clarendon, Childern Langley, and Feckenham, and at the Mews for the King's falcons at Charing Cross ; the duties attaching to which he was privileged to perform by deputy. In July, 1390, he was engaged to conduct the repairs done on St. George's Chapel, at Windsor. It was on the 6th of September of this year that Chaucer was twice robbed of the King's money, which he had in his possession, to the amount of about £20 ; also of his horse and other property. From the reimbursement of the money stolen he was exempted by a special writ dated January 6, 1391. (See 'The Robberies of Chaucer by Richard Brerelay and others at Westminster, and at Hatcham, Surrey, on Tuesday, Sept. 6, 1390. Edited from the contemporary enrolments by Walford D. Selby, esq., of the Public Record Office.'—Chaucer Society. *Life-Records of Chaucer*, I.)

The above positions Chaucer held until some time in 1391. Whether he was then deposed or voluntarily resigned, is not known. John Gedney succeeded him, on the 17th of June, as Clerk of the Works at Westminster, etc., and on the 8th of July as Clerk of the Works at St. George's Chapel, Windsor. Chaucer may have desired a season of literary leisure. The wonder is how he found time, in the midst of his engagements and official duties, for the large amount of literary work which he accomplished. The un-

finished state in which *The Canterbury Tales* and other of his works were left, may be, perhaps, attributed to the fact that when they were planned he calculated upon having more time for their completion than he afterwards, by reason of his official duties, was able to command.

That he had proved himself, with his great and varied abilities and experiences, unqualified for the duties of the clerkships of the King's Works, is hardly to be supposed, and there is sufficient evidence that he had not declined in the royal favour.

From the summer of 1391 up to the 28th of February, 1394, a period of nearly three years, nothing is known of Chaucer's way of life, except that, in 1886, Mr. Walford D. Selby communicated to the London *Athenæum* of November 20, 1886, a discovery in Collinson's *History of Somersetshire* (1791), that Richard Brittle and Geoffrey Chaucer sometime between June, 1390, and June, 1391, were appointed by the Earl of March, grandson of Lionel, Duke of Clarence, foresters to the North Petherton Park in Somersetshire, and in 1398, Chaucer was appointed sole forester by Eleanor, Countess of March.

On the 28th of February, 1394, Richard II. granted Chaucer £20 a year, for life. For some time previous to this date, it is evident that he was in straitened circumstances, which continued, with occasional alleviations, for the remainder of his life. Several loans from the Exchequer are recorded, and anticipations of his pension. On May 4, 1398, he gets Letters of Protection from Richard II., to the effect that 'Whereas the King had appointed his beloved Esquire Geoffrey Chaucer, to perform various arduous and urgent duties in divers parts of the realm of England, and whereas the said Geoffrey, fearing that he might be impeded in the execution thereof by his

enemies [the Latin is *aemulos*], by means of various suits, had prayed the King to assist him therein, and that therefore the King took the said Geoffrey, his tenants and property, into his special protection, forbidding any one to sue or arrest him on any plea except it were connected with land, for the term of two years.'

These Letters of Protection do not necessarily signify that Chaucer was in pecuniary distress (such letters having been frequent without such cause) ; but it is very likely that that was the fact of the case. In October of the same year Chaucer is granted, by letters patent, a tun of wine yearly, for life,—the immediate result of a petition he made to the King for the same. This grant and the Letters of Protection issued to him the previous May certainly bear testimony to the good-will of Richard toward him ; but it is not likely that his good-will was specially due to Chaucer's poetical genius, but rather to the 'various arduous and urgent duties in divers parts of the realm of England,' mentioned in the Letters of Protection.

Within the year following, Richard was deposed and Henry of Lancaster was declared King, September 30, 1399. To him Chaucer immediately addressed the Envoy to his *Complaint to his empty Purse* :

O conquerour of Brutes Alboun !
Which that by lyne and free eleccioune
Ben verray king, this song to you I sende;
And ye, that mowen al our harm amende,
Have minde up-on my supplicacioun !'

Chaucer received an immediate response to his appeal ; for, on the 3d of October, four days after he was declared King, Henry granted him an annuity of forty marks (£26 13s. 4d.) in addition to the £20 granted him by

Richard. This grant may have been an expression of strong personal interest on the part of the son of his old patron.

There is a record that on the 13th of October following, new copies of his two grants of pensions were given to Chaucer, the old ones of the 28th of February, 1394, and the 3d of October, 1399, having been lost.

The *Complaint* was, no doubt, written sometime before Henry's accession to the throne, 'on some occasion,' Skeat supposes, 'of special temporary difficulty, irrespectively of general poverty; and that the *Envoy* was hastily added afterwards, without revision of the poem itself.'

Unless the *Parson's Tale* was finished later, the *Envoy* was, perhaps, Chaucer's very last composition which has come down to us.

Professor Lounsbury thinks it 'a possibility, perhaps a plausible supposition,' that Henry of Lancaster was, partly at least, the original of the description of the Knight, in the Prologue to *The Canterbury Tales*. (See *Studies in Chaucer*, Vol. I. pp. 91-93.) He concludes his remarks thereupon with stating that 'no one will indeed pretend that the portrait drawn in the Prologue of the Knight — who is specially celebrated as fighting for the Christian faith — can have been designed even remotely as a representation of the deeds of Henry IV. The events in which the former is described as sharing happened before the latter was born. Still it is conceivable that in the portrayal of the character Chaucer may have had in mind the son of his patron, upon whom had been fixed, long before he came to the throne, the hopes of the party discontented with the profligacy and misgovernment of Richard II. The view can only be taken for what it is worth. In the matter of positive evidence there is nothing in favour of it that is entitled to the name.'

In 1399, Chaucer was not yet sixty years of age, if 1340

be the correct year of his birth, or not yet sixty-five, if he was born as early as 1335, and it may be inferred that he looked forward to several more years of life quite comfortably provided for, and under a sovereign to whom he could always look for assistance, if it should be needed ; for on the 24th of December, 1399, he leased a house in the garden of St. Mary's Chapel, Westminster, for as many of fifty-three years as he might live, the rent being £2 13s. and 4d. So it appears that the long lease was not taken for any other considerations than his own occupancy of the house ; for he had but a life interest in the lease, the premises to revert to the Custos of the Chapel if the tenant died within the term. This lease is preserved in the Muniment Room of Westminster Abbey. Godwin gives it entire in his *Life of Chaucer*, London, 1803, Vol. II. pp. 640-642, Appendix, No. xxvi, the caption being 'Indentura inter custodem capelle [beate Marie Westmonasterii] et Galfridum Chaucer pro domo certo juxta capellam [predictam.] firma liii* iv.'

The last records of Chaucer are, that on the 21st of February, 1400, he received £10 of the pension granted him by Richard II., which his successor had confirmed ; and on the 5th of June, of that year, Henry Somere, Clerk of the Receipt of the Exchequer, received for him £5, being part of £8 13s. 5d. due on the 1st of March, of the pension granted him by Henry IV.

Chaucer occupied his house but ten months after he took the long lease of fifty-three years ; for he died on the 25th of October, following, according to the inscription on the altar tomb of gray marble, erected by Nicholas Brigham, a date which is supposed to have been copied from the earlier tomb, and is probably correct. His body was buried in St. Benet's Chapel, in Westminster Abbey (south transept, or Poet's Corner). The inscription, now much defaced, runs :

M.S.

QUI FUIT ANGLORUM VATES TER MAXIMUS OLIM,
 GALFRIDUS CHAUCER CONDITUR HOC TUMULO :
 ANNUM SI QUÆRAS DOMINI, SI TEMPORA VITÆ,
 ECCE NOTÆ SUBSUNT, QUÆ TIBI CUNCTA NOTANT.

25 OCTOBRIS 1400.

Ærumnarum requies mors.

N. Brigham hos fecit musarum nomine sumptus
 1556.

In 1868, a memorial window was erected to the poet immediately above the tomb, a full description of which, by Dean Stanley, is given in Appendix III. to Part I, of 'A temporary preface to the six-text edition of Chaucer's *Canterbury Tales*,' by F. J. Furnivall.

Chaucer's wife Philippa appears to have died in 1387, as subsequent to that year there is no record of any payment of her annuities. The last payment was made on the 18th of June, 1387. She was one of the ladies of the Chamber to the Queen until the latter's death, in 1369. After that she appears to have been in the service of Constance of Castile, Duchess of Lancaster, second wife of John of Gaunt, who granted her in 1372 a pension of £10 a year. If, as has been supposed by some, and accepted as a fact by others, that Philippa Chaucer was the daughter of Sir Payne Roet, Guienne King of Arms, who came over from Hainault with the Queen of Edward III., she was then the sister of Katharine, widow of Sir Hugh Swynford, who became, in 1396, the third wife of John of Gaunt. This relationship, Speght states as a fact; and he is followed by Urry and, of course, by Godwin, who always 'most powerfully and potently believes,' to use Hamlet's words, what he wishes to be true.

'Although,' says Sir Harris Nicolas, whose judicial mind is ever apparent, in his *Life of Chaucer*, 'it has not been

ascertained positively whom Chaucer married, the statement that his wife was Philippa, daughter and coheiress of Sir Payne Roet, . . . scarcely admits of a doubt.'

The only child of Chaucer known of with certainty was a son Lewis, for whom, when ten years of age, his father wrote the *Treatise on the Astrolabe*, ascribed, but not with entire certainty, to the year 1391. This Treatise, if for no other reason, is interesting as an expression of paternal affection and tenderness.

It has been carefully edited from the earliest manuscripts, by Dr. Skeat, for the Chaucer Society.

Nothing whatever is known of what became of this son.

There was a Thomas Chaucer, supposed by some of Chaucer's biographers to have been the son of the poet. But after a great deal of controversy on the subject of his relationship to the poet, no positive conclusion has been arrived at. He held high positions, and by marriage acquired large estates. He died in 1434.

For a presentation of the arguments which have been advanced on both sides in this never-to-be-settled question, the student who cares enough for the matter should consult Professor Lounsbury's *Studies in Chaucer*, Vol. I. pp. 102-112.

II. SOME FEATURES OF CHAUCER'S POETRY

The only way, of course, truly to know Chaucer as a poet is through sympathetic reading of his poetry. It is only through such reading that any poet can be known, and not through presentations by critics, however sagacious, of the characteristics of his genius. But criticism which is the result of sympathetic relationship and consequent insight may serve to induce in a reader the right attitude toward a

poet — the attitude demanded for the best response to him. Of such criticism James Russell Lowell's essay on Chaucer, contained in his *My Study Windows*, affords a signal example. Every student of Chaucer should give a careful reading, should give several careful readings, to this essay.

I shall here call attention only to a few features of Chaucer's poetry, as exhibited in *The Canterbury Tales*; namely, his similes, comparisons, and metaphors; his maxims, proverbs, and sententious expressions, generally; his use of alliteration; and his Scriptural allusions.

Chaucer's similes are in keeping with the light touch so generally characteristic of his poetry. They are very brief, and cause no stoppage in the current of thought and feeling, which never eddies about them. In this respect they bear a striking resemblance to the similes in the Hebrew poetry. See, for examples, Job v. 26; xiv. 2; Psalm i. 3, 4; xvii. 17; xxxi. 12; xxxvi. 6; xxxvii. 2, 35; xxxix. 11; lii. 2, 8; lviii. 4, 8; lxxii. 6; lxxxiii. 13, 14; xcii. 12; cii. 6, 7, 26; civ. 2; Proverbs xviii. 19; xxiii. 32; xxiv. 4; xxv. 11, 12, 19, 20, 25, 28; xxvi. 1, 8; Isaiah xxxviii. 12; lvii. 20; lviii. 11; Jeremiah xxxi. 12; 2 Kings xxi. 13.

The following afford good characteristic examples of Chaucer's similes :

And of his port as meeke as is a mayde, A 69.

Embrouded was he, as it were a meede
Al ful of fresshe floures whyte and reede, A 89, 90.

his eyen greye as glas, A 152.

That stemed as a forneys of a leed, A 201, 202.

His palfrey was as broun as is a berye, A 207.

His nekke whit was as the fleur-de-lys, A 238.

His eyen twynkled in his heed aryght
As doon the sterres in the frosty nyght, A 268.

As leene was his hors as is a rake, A 287.

Whit was his berd as is the dayesye, A 332.

whit as morne milk, A 358.

His berd, as any sowe or fox, was reed,

And therto brood as though it were a spade, A 552, 553.

a toft of herys

Reed as the brustles of a sowes erys, A 555, 556.

His mouth as wyde was as a greet forneys, A 559.

Swiche glarynge eyen hadde he as an hare, A 684.

doumb as a stoon, A 774.

Emelye that fairer was to sene

Than is the lylie upon his stalke grene

And fressher than the May with floures newe, A 1035-1037.

We stryven as dide the houndes for the boon,

They foughte al day and yet hir part was noon;

Ther cam a kyte, whil that they weren so wrothe,

And baar awey the boon bitwixe hem bothe, A 1177-1180.

dronke as is a mous, A 1261.

pale as asshen colde, A 1364.

a courser stertyng as the fir, A 1502.

— Now up, now doun, as boket in a welle, A 1533.

As fiers as leoun, A 1598.

As wilde bores gonне they to smyte,

That frothen whit as foom, for ire wood, A 1658, 1659.

And lik a grifphon looked he aboute, A 2133.

Cam ridynge lyk the god of armes, Mars, A 2159.

And as a leoun he his lookyng caste, A 2171.

— His voys was as a trompe thondrynge, A 2174.

An egle tame as any lilye whyt, A 2178.

As fayn as fowel is of the brighte sonne, A 2437.

She was ful moore blisful on to see,
 Than is the newe pereionette tree,
 And softer than the wolle is of a wether, A 3247-3249.

Ful brighter was the shynyng of hir hewe
 Than in the Tour the noble y-forged newe.
 But of hir song it was as loude and yerne
 As any swalwe chitteryng on a berne.
 Therto she koude skippe and make game,
 As any kyde, or calf, folwynge his dame.
 Hir mouth was sweete as bragot or the meeth,
 Or hoord of apples leyd in hey or heeth.
 Wynsynge she was, as is a joly colt;
 Long as a mast and uprighte as a bolt, A 3255-3264.

As whit as is the blosme upon the rys, A 3324.

Thanne schalt thou swymme as myrie, I undertake,
 As dooth the white doke after hire drake, A 2375, 2376.

And she was proud and peert as is a pye, A 3950.

She was as digne as water in a dich, A 3964.

They walwe as doon two pigges in a poke, A 4278.

Gaillard he was as goldfynch in the shawe, A 4367.

they were as glad of his comyng,
 As fowel is fayn whan that the sonne upriseth, B 1240, 1241.

And sweete as is the brembul flour,
 That bereth the rede hepe,¹ B 1936, 1937.

And forth upon his wey he rood,
 As sparcle out of the broude, B 2094, 2095.

As thikke as motes in the sonne beem, D 868.

as a bitore bombleth in the myre, D 972.

lyk an aspen leef he quook for ire, D 1667.

He is as angry as a pissemyre, D 1824.

Fat as a whale, and walkynge as a swan, D 1930.

¹ *hepe, hip*, the fruit of the dog-rose.

Be ay of chiere as light as leef on lynde, E 1211.
 That passen as a shadwe upon a wal, E 1315.
 My herte and alle my lymes been as grene
 As laurer thurgh the yeer is for to sene, E 1465, 1466.
 Lyk to the naddre¹ in bosom, sly, untrewe, E 1786.
 And ful of jargon as a flekked pye,² E 1848.
 For every mortal mannes power nys
 But lyke a bladdre, ful of wynd, ywys, G 438, 439.
 His forheed dropped as a stillatorie, G 580.

The following afford good characteristic examples of Chaucer's metaphors :

Up roos oure Hoost, and was oure aller cok, A 823.
 I have, God woot, a large feeld to ere,
 And wayke been the oxen in my plough, A 886, 887.
 My lookyng is the fader of pestilence [said by Saturn], A 2469.
 Unbokeled is the male, A 3115.
 He hadde moore tow on his distaf
 Than Gerveys knew, A 3774, 3775.
 Gras tyme is doon, my fodder is now forage, A 3868.
 Yet in oure asshen olde is fyr y-reke, A 3882.
 Foure gleedes han we, whiche I shal devyse,
 Avauntyng, liyng, anger, coveitise :
 Thise foure sparkles longen unto eelde, A 3883-3885.
 As many a yeer as it is passed henne
 Syn that my tappe of lif bigan to renne;
 For sikerly whan I was bore anon
 Deeth drough the tappe of lyf and leet it gon,
 And ever sithe hath so the tappe y-ronne,
 Till that almoost al empty is the tonne.
 The streem of lyf now droppeth on the chymbe, A 3889-3895.

¹ *naddre*, adder.

² *flekked pye*, spotted magpie.

Your bagges been nat fild with *ambes as*,¹
 But with *sys cynk*,² that renneth for your chaunce, B 124, 125.

—, Humblesse hath slain in hire al tiranny;
 She is mirour of alle curteisye,
 Hir herte is verray chambre of hoolynesse,
 Hir hand ministre of fredam for almesse, B 165-168.

—, Me list nat of the chaf, or of the stree
 Maken so long a tale, as of the corn, B 701, 702.

In hym triste I, and in his mooder deere,—
 That is to me my seyl, and eek my steere, B 833.

This gemme of chastite, this emeraude,
 And eek of martirdom the ruby bright, B 1799, 1800.

Thy *sys*³ fortune hath turned into *aas*,⁴ B 3851.

But I ne kan nat bulte it to the bren, B 4430.

Taketh the fruyt and let the chaf be stille, B 4633.

For dronkenesse is verray sepulture
 Of mannes wit, and his discreciooun, C 558, 559.

—, And on the ground, which is my moodres gate,
 I knokke with my staf erly and late,
 And seye, "leeve mooder, leet me in," C 729-731.

Nay, thou shalt drynken of another tonne
 Er that I go, shall savoure wors than ale, D 170, 171.

The flour is goon, ther is namoore to telle,
 The bren, as I best kan, now moste I selle, D 477, 478.

I made hym of the same wode (i.e. jealousy) a croce, D 484.

For if that they were put to swiche assayes,
 The gold of hem that hath now so badde alayes
 With bras, that thogh the coyne be fair at eye
 It wolde rather breste atwo than plye, E 1166-1169.

¹ *ambes as*, double aces.

² *sys cynk*, six-five, 'a throw with two dice, being the highest throw with the exception of double sixes.'

³ *sys*, six (at dice).

⁴ *aas*, an ace.

Youre herte hangeth on a joly pyn ! E 1516.
 Withouten coppe he drank al his penaunce, F 942.
 Unbokele, and shewe us what is in thy male, I 26.

The following afford characteristic examples of Chaucer's maxims, proverbs, and sententious expressions :

Wel koude he [the miller] stelen corn and tollen thriës,
 And yet he hadde a thomb of gold, pardee, A 563.
 And yet this Manciple sette hir aller cappe, A 586.

—(The wordes moote be cosyn to the dede, A 742.

If even-song and morwe-song accorde, A 830.

But sooth is seyd, gon sithen many yeres,
 That feeld hath eyen, and the wode hath eres, A 1521, 1522.

Now in the crope, now doun in the breres,
 Now up, now doun, as boket in a welle, A 1532, 1533.

— For pitee renneth soone in gentil herte, A 1761.

He moot go pipen in an yvy leef, A 1838.

Ther is no newe gyse that it nas old, A 2125.

As sooth is seyd, elde has greet ávantáge;
 In elde is bothe wysdom and uságe;
 Men may the olde at-renne and noght at-rede, A 2447-2449.

And certeinly, ther Nature wol nat wirche,
 Farewel phisik, go ber the man to chirche, A 2759, 2760.

— This world nys but a thurghfare ful of wo,
 And we been pilgrymes passyng to and fro;
 Deeth is an ende of every worldes soore, A 2847-2849.

Thanne is it wysdom, as it thynketh me,
 To maken vertu of necessitee, A 3041, 3042.

Men sholde wedden after hire estaat,
 For youthe and elde is often at debaat, A 3229, 3230.

Ne brynge nat every man into thyn hous, A 4331.

—, Wel bet is rotens appul out of hoord,
Than that it rotie al the remenaunt, A 4406, 4407.

—, . . . whil that iren is hoot, men sholden smyte, B 2226.
. . . he hasteth wel that wisely kan abyde, and in wikked haste is
no profit, B 2244.

Of fieble trees ther comen wrecched ympes,¹ B 3146.

A theef of venysoun, that hath forlaft
His likerousnesse and al his olde craft,
Kan kepe a forest best of any man, C 83-85.

He is to greet a nygard that wolde werne²
A man to lighte his candle at his lanterne, D 333, 334.

Who so first comth to the mille first grynt,³ D 389.

With empty hand men may none haukes lure, D 415.

—, Greet prees at market maketh deere ware,
And to greet cheepe is holde at litel prys, D 522, 523.

Who so that buyldeh his hous al of salwes,⁴
And priketh his blynde hors ouer the falwes,⁵
And suffreth his wyf to go seken halwes,
Is worthy to been hanged on the galwes, D 655-658.

He is gentil that doth gentil dedis, D 1170.

So ech thyng that is oned in it selve,
Is moore strong than whan it is to-scatered, D 1968, 1969.

Love is noght oold as whan that it is newe, E 857.

“Bet is,” quod he, “a pyk than a pykerel,
And bet than olde boef is the tendre veel,” E 1419, 1420.

Noon in this world that trotteth hool in al, E 1538.

Lo, pitee renneth soone in gentil herte, E 1986.

As many heddes as manye wittes ther been, F 203.

That I made vertu of necessitee, F 593.

¹ *ympes*, grafts, scions.

⁴ *salwes*, willow-twigs, osiers.

² *werne*, refuse.

⁵ *falwes*, fallow-ground.

³ *grynt*, grindeth.

Therfore bihoveth hire a ful long spoon
That shal ete with a feend, F 602, 603.

That that is overdoon, it wol nat preeve
Aright ; as clerkes seyn, it is a vice, G 645, 646.

For whan a man hath over greet a wit,
Ful oft hym happeth to mysusen it, G 648, 649.

he that gilty is

Demeth alle thyng be spoke of hym, y-wis, G 688, 689.

But al thyng which that shyneth as the gold,
Nis nat gold, as that I have herd it told;
Ne every appul that is fair at eye,
Ne is nat good, what so men clappe or crye, G 962-965.

ȝ bet than nevere is late, G 1410.

The word moot nede accorde with the dede, H 208.

Thyng that is seyd is seyd, and forth it gooth, H 355.

Chaucer's alliterations exhibit the light touch, as do his similes. They may generally pass unnoticed, but they, nevertheless, make flitting contributions to the melodious fusion of his verse.

The Parson, in the Prologue to his Tale, or, rather, Treatise on Penitence, says, 'I kan nat geeste "rum, ram, ruf," by lettre'; and it has been inferred that Chaucer had a contempt for alliteration; but in the next line the Parson adds, 'Ne, God woot, rym holde I but litel bettre.' So it might as fairly be inferred that Chaucer held rhyme in small esteem. But nearly all his writings are in rhyme. It is never safe to identify the poet with his characters. He did not make any character the mere mouthpiece of his own opinions.

The following, taken from a complete collection which I made, several years ago, when preparing an Index of Proper

Names and Subjects to *The Canterbury Tales*, afford good characteristic examples of Chaucer's alliterations. The greater part of them, as I state in my *Primer of English Verse*, may have been written unconsciously by the poet; his sense of melody often attracting words with the same initial or internal consonants, as well as assonantal words,—all contributing, more or less, to the general melody and harmony. Feeling, according to its character, weaves its own vowel and consonantal texture :

And smale foweles maken melodye, A 9; to seken straunge strandes, A 13; And though that he were worthy, he was wys, And of his port as meeke as is a mayde, A 68, 69; Al ful of fresshe floures whyte and reede, A 90; And Frenssh she spak ful faire and fetisly, A 124; Or if men smoot it with a yerde smerte, A 149; A manly man, to been an abbot able, A 167; whan he rood men myghte his brydel heere Gynghen in a whistlynge wynd als cleere And eek as loude, as dooth the Chapel belle, A 169-171; His bootes clasped faire and fetisly, A 273; A Sergeant of the Lawe, war and wys, A 309; She hadde passed many a straunge strem, A 464; Ful byg he was of brawn and eek of bones, A 546; Ful longe were his legges and ful lene, A 591; They were adrad of hym as of the deeth, A 605; Tales of best sentence and moost solaas, A 798; Fulfull of ire and of iniquitee, A 940; Of Thebes with hise waste walles wyde, A 1331; ther daweth hym no day, A 1676; With hunte and horn, and houndes hym bisyde, A 1678; And thus with good hope and with herte blithe, A 1878; Thebes with hise olde walles wyde, A 1880; With knotty, knarry, bareyne trees olde, A 1977; The open werre with woundes al bi-bledde, A 2002; Armed ful wel with hertes stierne and stoute, A 2154; Hir body wessh with water of a welle, A 2283; And for to walken in the wodes wilde, A 2309; oon of the fyres queynte And quyked agayn, A 2334, 2335; Of faire yonge fresshe Venus free, A 2386; As fayn as fowel is of the brighte sonne, A 2437; to the paleys rood ther many a route Of lordes, A 2494; In gooth the sharpe spore into the syde, A 2603; Ther shyveren shaftes upon sheeldes thikke, A 2605; Up spryngen speres twenty foot on highte, A 2607; His hardy herte myghte hym helpe naught, A 2649; His brest to-brosten with his sadel-bowe, A 2691; That dwelled in his herte syk and soore, A 2804; That in that selve grove swoote and

grene, A 2860; The grete toures se we wane and wende, A 3025; His rode was reed, his eyen greye as goos, A 3317; sat ay as stille as stoon, A 3472; by hym that harwed helle, A 3512; so wilde and wood, A 3517; I am thy trewe verray wedded wyf, A 3609; He wepeth, weyleth, maketh sory chere; He siketh, with ful many a sory swogh, A 3618, 3619; Wery and wet, as beest is in the reyn, A 4107; And forth she sailleth in the salte see, B 445; Er that the wilde wawes wol hire dryve, B 468; tellen plat and pleyn, B 886; She lighte doun and falleth hym to feete, B 1104; His fader was a man ful free, B 1911; Ful many a mayde brighte in bour, B 1932; He priketh thurgh a fair forest, B 1944; By dale and eek by downe, B 1986; And priketh over stile and stoon, B 1988; Toward his weddynge walkynge by the weye, B 3216; Fortune was first freend and sitthe foo, B 3913; In pacience ladde a ful symple lyf, B 4016; Which causeth folk to dreden in hir dremes, B 4119; His herte bathed in a bath of blisse, D 1253; the foule feend me fecche, D 1610; With scrippre and tipped staf ytukked hye, In every hous he gan to poure and prye, D 1737, 1738; To fecchen water at a welle is went, E 276; as light as leef on lynde, E 1211; To lede in ese and hoolynesse his lyf, E 1628; He wepeth and he wayleth pitously, E 2072; Seken in every halke and every herne, F 1121; That swich a monstre or merveille myghte be, F 1344.

And see, in the text, pp. 50, 51, the description of the tournament, vv. 2599-2635, wherein alliteration is organically employed with a vigour of effect not surpassed in English poetry.

Another feature of Chaucer's poetry is the frequent allusion to the Scriptures, and the many expressions which show the influence of Scripture language. Dr. Charles Wordsworth, Bishop of St. Andrews, in his volume *On Shakespeare's Knowledge and Use of the Bible*, London, 1864, remarks: 'Take the entire range of English literature; put together our best authors, who have written upon subjects not professedly religious or theological, and we shall not find, I believe, in them *all united*, so much evidence of the Bible having been read and used, as we have found in Shakespeare

alone.' He should certainly have made an exception in the case of Chaucer. Given any thousand consecutive lines, taken at random, from Shakespeare and from Chaucer, and it will be found, I think, that the proportion of allusions in those of the latter will be greater than in those of the former. Many of the supposed allusions noted by Bishop Wordsworth are rather attributable to the current language of the time; there is, however, in Shakespeare's Plays evidence of a large Bible influence.

Exclusive of expressions showing Bible influence, without having direct reference to particular passages in the Bible, I noted, several years ago, when preparing for the Chaucer Society an Index of Proper Names and Subjects to *The Canterbury Tales*, allusions to the following books, chapters, and verses, in the Old and New Testaments, including the apocryphal books:

Genesis i. 28: D 28; ii. 18: B 2294; iv. 19: D 54; xix. 33: C 485-487; xxvii.: E 1363-1365; xxvii.: B 2288.

Exodus xiv.: B 489, 490; xx. 7: C 642; xxxiv. 28: D 1885.

Leviticus x. 9: D 1895; xix. 32: C 744.

Judges xi. 29-40: C 240-244; xiii. 4: C 555; xvi. 19-21: D 721-723.

I Samuel xxv. 2-34: E 1369-1371; xxv. 2-35: B 2290; xxviii. 7-25: D 1510.

I Kings xi. 12: E 2301; xix. 8: D 1890.

Job i. 21: B 2190; i. 21: E 871, 872; ii. 6: D 1490; xii. 12: B 2354.

Jeremiah iv. 2: C 635.

Psalm i. 1: B 2388; viii. 1, 2: B 1643, 1644; x. 9: D 1657, 1658; xxxiv. 14: B 2882, 2883; xxxviii. 17: B 2820, 2821; cxxvii. 1: B 2494; cxxxiii. 1-3: B 2925.

Proverbs xi. 14: B 2361; xii. 11: B 2780; xii. 5: B 2387; xiv. 13: B 421-424; xiv. 20, xv. 15, xix. 7: B 115-121; xv. 16: B 2818, 2819; xvi. 32: B 2706; xvi. 24: B 2303; xvi. 7: B 2909, 2910; xvii. 22: B 2185; xviii. 24: B 2349; xix. 15: B 2779; xx. 3: B 2675; xi. 22, xxi. 9, 19: D 775-785; xxi. 19: B 2277; xxi. 23: H 315; xxii. 24: D 2086, 2087; xxii. 1: B 2828; xxiii. 9: B 2237; xxv. 16: B 2606; xxvi. 17: B 2732; xxvii. 9: B 2348;

xxviii. 23: B 2367; xxviii. 14: B 2507, 2508; xxviii. 23: B 2894, 2895; xxviii. 14: B 2886; xxiii. 5, xxviii. 22: B 2768, 2769; xxix. 5: B 2368; xxxi. 4, 5: C 584.

Ecclesiastes iii. 1: E 6; vii. 28: E 2247, 2248; vii. 28: B 2247; x. 19: B 2740; xi. 8: B 421-424.

Song of Solomon ii. 10, 11: E 2138-2140.

Daniel vi. 16 *et seq.*: B 473-476.

Jonah i. 12-17, ii. 1-10: B 486, 487.

Tobit iv. 19: B 2308.

Judith viii.-xiii.: B 2289; xiii.: B 939; xiii. 8: E 1368.

Ecclesiasticus ii. 14: B 2729; iv. 30: D 1989; vi. 5: B 2930; vi. 6: B 2357; vi. 14: B 2351; viii. 17: B 2363; xi. 29: A 4331; xii. 10: B 2376; xix. 8: B 2331; xxii. 6: B 2235; xxv. 25: D 653; xxx. 23: B 2186; xxxiii. 18: B 2944-2946; xxxiii. 19: B 2250; xl. 28: B 114; xli. 12: B 2380.

1 Maccabees iii. 18, 19: B 2851-2853.

Matthew v. 3: D 1923; v. 9: B 2870; v. 34: C 634; vii. 3: A 3919, 3920; xiv. 1-11: C 490, 491; xiv. 15-21: B 502-504; xix. 3: D 74; xix. 5: D 31; xix. 17: B 2269; xix. 21: D 108-110; xxiii. 27: F 518, 519.

Mark i. 7: F 555; vi. 37-44: D 145, 146; xvi. 9: B 2265.

Luke v. 10: D 1820; x. 7: D 1973; x. 18: B 366.

John ii. 1-11: D 11; iv. 18: D 17-19; viii. 3: B 2223; xi. 35: B 2177; xii. 6: D 1351.

Romans vii. 3: D 49; xi. 33: B 2596; xii. 15: B 2179; xii. 17: B 2482; xii. 19: B 2650; xiii. 4: B 2630, 2631; xiii. 12: G 385.

1 Corinthians vi. 13: C 522, 523; vii. 6: D 65; vii. 9: D 52; x. 13: D 1661.

2 Corinthians i. 12: B 2824; xi. 14: D 1465; iii. 6: D 1794; iv. 17: B 2700.

Ephesians v. 18: C 484; v. 22, 23: D 160; v. 25, 28, 29: E 1384.

Philippians iii. 18, 19: C 530-533.

1 Timothy ii. 9: D 341-345; iv. 7: I 33, 34; v. 6: C 547, 548; vi. 8: D 1881; vi. 10: B 2320; vi. 10: B 3030.

2 Timothy iii. 16: B 4631, 4632; iv. 7: G 387, 388.

James i. 4: B 2707; i. 5: B 2309; i. 13: E 1153; i. 22: D 1937; ii. 13: B 3059; ii. 17: G 64.

1 Peter ii. 21-23: B 2692-2694.

1 John i. 9: B 3075-3077.

Revelation vii. 1-3: B 491-494; xii.: B 366.

The allusions contained in the Parson's Tale (a treatise on Penitence, which necessarily abounds in Scripture texts) are not included in this list. It should also be stated that the prose Tale of Melibeus, which is that told by Chaucer himself, as one of the Canterbury pilgrims, has a much larger proportion of references than have any of the other tales. And this tale is no more than a translation of a French treatise entitled *Le Livre de Melibee et de dame Prudence*, which is not in itself an original work, but an adaptation supposed to have been made by Jean de Meun, of a Latin treatise, the *Liber Consolationis et Consilii* of Albertano of Brescia. (See Professor Lounsbury's *Studies in Chaucer*, Vol. I. p. 321, II. pp. 211, 271, 384.) The work was edited for the Chaucer Society, by Thor Sundby, with the following title: 'Albertani Brixensis Liber Consolationis et Consilii, ex quo hausta est fabula Gallica De Melibeo et Prudentia, quam Anglice redditam et The Tale of Melibe inscriptam, Galfridus Chaucer inter Canterbury Tales recepit.'

But exclusive of the allusions in the two prose tales, those in the other tales are, perhaps, more numerous than in any other great poem in the literature. Chaucer must have had a most intimate knowledge of the Bible (St. Jerome's Latin Vulgate, no doubt), and his quotations therefrom are made with that easy lightsomeness so peculiar to him, which indicates that they readily occurred to his mind in the course of composition.

III. PRONUNCIATION

'Great efforts have been put forth during the past few years,' writes Professor Lounsbury, in his *Studies in Chaucer*, Vol. III. p. 271, 'to recover the pronunciation of Chaucer's time. The subject is an interesting one; the pursuit of it has already been attended with marked success; and the

importance of the information secured cannot well be overrated. But there is always a tendency to extend the results of investigations of this character beyond their legitimate province, and to intrude them into matters with which they have no concern. That tendency is plainly manifesting itself at the present time in the views entertained about the proper pronunciation of Chaucer's words. Into a discussion involving honest difference of opinion it is undesirable to import any terms that are liable to beget ill-feeling. Yet it seems to me impossible to overlook the fact that the revival of interest in the poet has been accompanied to no small degree with a revival of what is perilously near pedantry, if not of pedantry itself. In more than one way is there danger of genuine literary appreciation of his writings being swamped in the attention paid to purely linguistic detail. There could be no more formidable obstacle raised to the popularization of his poetry than to require it to be pronounced according to the manner in which scholars, working, it is true, with imperfect appliances, have concluded that it must have been pronounced, and to insist that it is in this way only that it can be pronounced properly. That special students should be expected to master such a system arises from the necessity they lie under of keeping up with the results of the latest investigations. For any attempt to impose it upon the general body of cultivated men there is not the slightest justification.

'The literary study of Chaucer is one thing ; the linguistic study is quite another. Let us assume, what we can never know certainly, that we are able to pronounce his words exactly as he pronounced them himself. This would be an invaluable acquisition for the student of language, especially for the student of phonetics. It would not help him or any one else a jot or tittle towards the appreciation of the beauty

and power of Chaucer's poetry. For most men it would produce consequences quite the reverse. It would detract from the effect of his lines instead of adding to them. The latter result could be reached only in the case of the exceedingly few to which this particular pronunciation had become so familiar that all impression of strangeness had been worn away by frequency of use. If in reading a sentence of any writer we are led to think not of what it means, but of how it sounds, we may be looking at it as a contribution to knowledge, but we are not really looking at it as literature, whatever may be the view we entertain of our own view. If a special student of Chaucer enjoys his verse only when he pronounces it as he supposes the poet himself pronounced it, there is not the slightest need of his depriving himself of the gratification he derives from that source. But he has no right to insist that others shall be forced to follow in his footsteps, and to feel that they are not making a genuine literary study of the author because they do not have the time to learn or the desire to adopt a pronunciation the acquisition of which has been attended with no small labour to himself, and his practice of which is usually fraught with no small misery to others.'

Just as these remarks are, with one decided exception, namely, that if we were able to pronounce Chaucer's words exactly as he pronounced them himself, it would not help a jot or tittle toward the appreciation of the beauty and power of his poetry, it must certainly be conceded that any one who, by much practice, has attained to a fluent, spontaneous, quite unconscious reading of Chaucer's verse, according to an approximate pronunciation of the time, so far as that has been determined, certainly gets a *flavour* therefrom which is not afforded by modern English pronunciation,—the flavour being partly due to a richer vocality than that of

modern English. The guttural *gh* and the trilled *r*, also impart a peculiar vigour to the language, which modern English has lost, whatever compensations it has gained in its stead.

Apart from certain niceties claimed, often with too much assurance, perhaps, by phonologists, an observance of the following rules will result in as good a pronunciation of Chaucer, not modern, as can be hoped for from the general run of students in the schools. Those who wish to acquaint themselves with the niceties claimed by phonologists should consult Ellis's large work, *On Early English Pronunciation, with especial reference to Shakespeare and Chaucer*, Sweet's *History of English Sounds*, and his *First and Second Middle English Primers*, the section on Chaucer's pronunciation in the General Introduction to Vol. VI. of Skeat's edition of *The Complete Works of Geoffrey Chaucer*, pp. xxv–xlvii, *Chaucer's Pronunciation and the Spelling of the Ellesmere Manuscript*, by Professor George Hempl, and *Chaucer's Sprache und Verskunst*, by Professor Bernhard Ten Brink.

Pronounce —

- a** long, as in *arm*; *a* short, the same, stopped, as in *artistic, arbitrament, arboreal*; *aa*, as *a* long; *ai* and *ay*, as Italian and German, *ai*, French *ai*, i.e. as *a*, in *artistic*, with a stress, gliding into *i* short, as in *pin*; the same as the interjection *ay*, when properly pronounced, 'ay, there's the rub'; *au* and *aw*, as the German *au*, in *Haus*, the French *aou*, i.e. as *a* in *artistic*, gliding into (oo)ze.
- b**, as in modern English.
- c**, as *k* or *s*, as in modern English, but not *sh*, as in *ocean, special*; where it is *sh* in modern English, it is *s* in Chaucer; specially, A 15, condicioun, A 38, licenciat, A 220, absoluicioun, A 222; *ch*, as in *much, church*; double *ch* is written *cch*, and pronounced the same as *ch*, the articulation being held a little longer, perhaps.

d, as in modern English.

e long, as *e* in *there*, or *ā* in *dare, air* (really the combined sounds of modern ē and ū, intimately coalescing), and as *a* in *pale*; in many words, *e* before *r* must have been pronounced as *e* still is in *clerk, sergeant, Derby*; e.g. *fer, Southwerk*; *e* short, as in *men, end*; *ei* and *ey*, *e* long (as in *there*, or *a* in *dare, air*), stressed and gliding into *i* (Ellis makes the pronunciation the same as that of *ai* and *ay*, which is questionable); *eo*, rarely used, as *e* long; *eu* and *ew*, in words of French origin, as the long sound of the French *u*, German *ü*; in words not of French origin, as *e* long (as in *there*, or *a* in *dare, air*), stressed, and gliding into modern *oo*, as in the Italian *Europa*; *e* final, as a very light (*ü*)*p*, as light as the final unaccented *e* in French *verse*; *ea*, as *e* long; *ee*, as *e* long.

f, as in modern English.

g, as in *gin*, before *e, i*, or *y*, in words of French origin; elsewhere, as *g* in *go*; *gh*, after *a, o, u*, as German *ch*, in *auch*; after *e, i*, or *y*, as German *ch*, in *nicht*; the French suffix *-age* may be pronounced, according to Ellis, as *aadg*, or without the *d*, as *az* in *azure*. I prefer the latter; *gn*, as *n + y* (consonantal).

h, as in modern English; to what extent it was omitted as an initial, we cannot know with any certainty; *hem* may have been *'em*, as in modern English; and it may have been often omitted in *hath, hadde, have*, and in some French words such as *honour, honest*, etc.

i long, as in *machine*; *i* short, as in *pin*; *ie* or *ye*, final, makes two syllables, *i + e* final, *Belmaryē, Satalyē*, A 57, 58.

j (*i* or *I* in Mss.), **k**, **l**, **m**, **n**, as in modern English.

ng had, probably, the varied pronunciation of the present *ng*, as in *ring, finger, grange*; but the simple *ng*, as in *ring*, may have been commoner than at present.

o long, often represented by *oo*, as in *old*; *o* short, the same, stopped, as the proclitic *o*, in *obey, omit*; *ou* or *ow*, as long *o*, stressed, and gliding into modern *oo*; *ough*, as *ou + gh* as described; *oi* and *oy*, as in *boy, noise, quoit*.

p, ph, qu, as in modern English.

r, trilled with the tip of the tongue, in all situations, initial, medial, or final.

s, generally, perhaps, as sharp *s*, when final; when between two vowels, or a vowel and a sub-vowel (that is, a voiced consonant), as *z*; never *sh* or *zh*, as in modern English.

th, as *th* in *thin*, and *th* in *then*, in modern English; it is likely that the aspirate *th* was used in many words where, in modern English, the sub-vowel, *th*, is used; e.g. *with*.

u long, or **ui**, as Scotch *ui*, in *puir*, French *u*, German *ü*; *u* short, as in *put*, not as in *but*; for *v* vowel, in Ellesmere text, *u* has been substituted in the text of this book.

v, w, wh, as in modern English; *wh* is the cognate aspirate of the sub-vowel *w*; *w* has a suppressed vocalicity; in forming *wh*, the position of the mouth is the same, but the aperture is slightly enlarged.

x, y (consonant), as in modern English.

y vowel, long and short, as *i* long and short.

z, as *z* in *zenith*, not as in *azure*.

In pronouncing double consonants, the articulation is not actually repeated, of course, but it should be held longer than that of a single consonant; e.g. in *yronne*, the double *n* should be pronounced as the double *n* in the Italian word *Giovanni*; in *Aprille*, the double *l* should be pronounced as *ll-l* in *all-living*.

IV. SYNOPSIS OF GRAMMATICAL FORMS,

MOST OF WHICH DIFFER FROM THOSE OF MODERN ENGLISH

NOUNS

The genitive singular ends in *-es*: *every shires ende*, A 15; *his lordes werre*, A 47; *Cristes gospel*, A 481; *Seint Poules*, A 509.

A few nouns, uninflected in the genitive singular in Anglo-Saxon, are also sometimes uninflected in Chaucer: *fader*, father's, A 781, G 829; but also *fadres*, B 861; *brother*, brother's, A 3084, G 1432. A few feminine nouns have the genitive singular in *-e*, a relic of *-an* of the first declension of Anglo-Saxon nouns, or are without any inflection: *lady*, lady's, A 88, 695; *herte*, heart's, A 2006; *sonne*, sun's, A 1051, D 868.

The dative, when inflected, ends in *-e*: *to the roote*, A 2.

The accusative case is the same as the nominative.

The plural ends in *-es* (sometimes in *-s*):

And with his *stremes* dryeth in the *greves*
 The silver *dropes* hangynge on the *leves*, A 1495, 1496.

And ye *maistresses*, in youre olde lyf,
 That *lordes doghres* han in governaunce, C 72, 73.

mennes wittes ben so dulle, B 202.

Some few plurals end in *-en* (Anglo-Saxon *-an*); some few are the same as the singular; and some few, still retained in modern English, are formed by vowel change:

ashen, ashes, A 2957, F 255; *been*, bees, F 204; *eyen*, eyes, A 201, 625; *foon*, foes, B 3896; *toon*, toes, B 4052; *hors*, horses, A 74, 598; *swyn*, A 598; also *deer*, *folk*, *neet* (neat, cattle), *sheep*.

ADJECTIVES

Adjectives (chiefly those which are monosyllabic) have definite and indefinite forms, the former being preceded by the definite article, a demonstrative, or a genitive pronoun: *the yonge sonne*, A 7; *his halfe cours*, A 8; *the righte way*, A 2730, B 1130; *This fierse Arcite*, A 2676. Adjectives of more than one syllable rarely take the definite final *-e*.

Adjectives qualifying nouns in the vocative take the definite form in *-e*: *O chaste goddesse*, A 2187;

O false mordrour lurkyng in thy den!
 O newe Scariot, newe Genyloun! B 4416, 4417.

Now, goode God, if that it be thy wille, etc., B 4634.

Nay, olde cherl, . . . thou shalt nat so! C 750.

Adjectives (chiefly those which are monosyllabic) take *-e* in the plural: *smale foweles*, A 9; *straunge strandes*, A 13; *ferne halwes*, *kowthe in sondry londes*, A 14.

The comparative degree ends in *-er* (*re*); the superlative in *-est*.

PRONOUNS PERSONAL

First person: *I*, dat. and acc. *me*; pl. *we*, dat. and acc. *us*. The form *ik* occurs twice in the text of this book, A 3867, 3888; also, incorporated with the subj. pr. s. *thee*, thrive, in the form, *theek*, A 3864; *ich* occurs as incorporated with the same verb, in the form *theech*, G 929. The gen. pl. *oure* occurs in the phrase, *oure aller*, of us all, A S23.

Second person: *thou*, *thow*, dat. and acc. *thee*; pl. *ye*, dat. and acc. *you*, *yow*. *Thou* is often incorporated with its verb, in the form *tow*: *shaltow*, shalt thou, B 4208; *artow*, art thou, C 718, G 664, 1079; *cridestow*, criedst thou, A 1083; *hastow*, hast thou, B 676; *kanstow*, canst thou, B 632; *lyvestow*, livest thou, C 719; *maistow*, mayst thou, A 2128; *wostow*, knowest thou, A 2304.

Third person masculine: *he*, dat. and acc. *him*; pl. *they*, gen. *hir* (*hir aller*, of them all, A 586), dat. and acc. *hem*, A 31, 379; feminine: *she*, dat. and acc. *hir* or *hire*; neuter: *hit* or *it*, dat. *him*, acc. *hit* or *it*.

PRONOUNS POSSESSIVE

Sing.: *min*, *myn*, *my*; *thin*, *thyn*, *thy*; *his*, *hire*, *his*; pl. *oure*, *our*, *youre*, *your*; *hire*, *here*, *hir*, *her*; absolute forms are: *oure*, *oures*, *ours*; *youre*, *youres*, *yours*; *hires*, *hers*; *hirs*, *theirs*.

PRONOUNS DEMONSTRATIVE

that, pl. *tho*, *those*; *this*, pl. *thise* (always monosyllabic).

PRONOUNS RELATIVE

That is the usual relative pronoun; sometimes *which*, pl. *whiche*, *which*; also, *the which*, *which that*, *the which that*; *that* is sometimes used with the personal pronoun: *that he*, *who*, A 44, 45; *that his*, *whose*, A 2709, 2710; *that him*, *whom*: *I saugh to day a cors y-born to chirche, That now on Monday last I saugh hym wirche*, A 3429, 3430.

Men, a weakened form of the Anglo-Saxon indefinite *man*, one, some one, is used as the Ger. *Man*, Fr. *on*, and has, of course, its verb in the singular, A 149, 346, 3032, F 481.

VERBS

The infinitive ends in *-en* or *-e*, the latter being the more common.

The dative infinitive, preceded by *to*-, sometimes occurs, its chief function, as is that of the Anglo-Saxon, being to express the direction of a feeling or quality, or the purpose of an act. While the distinctive ending *-en* of the Early English infinitive, a weakened form of the Anglo-Saxon *-an*, or its relic *-e*, was dying out, this dative form of the infinitive was gradually taking the place of the pure infinitive, and in modern English it has almost entirely supplanted it, the pure infinitive being used only after the auxiliaries *do*, *did*, *will*, *shall*, *would*, *should*, *may*, *can*, *must*, *might*, *could*, etc., and after a few verbs like *see*, *bid*, *dare*, *let*, etc. But the dative infinitive still lives in the so-called infinitive of purpose, etc. ; *good to eat*; *hard to learn*; *they went to scoff*, and *remained to pray*. In these cases, the *to* is an element of the thought, and not merely a symbol.

The indicative present, 1, 2, 3 s., of both weak and strong verbs, ends in *-e*, *-est* (-*st*), *-eth* (-*th*), respectively; plural, *-en* or *-e*, the latter being the more common. Verbs whose stem ends in *d*, *t*, or *s*, take *t* in the 3 s. : *bit* or *byt*, *biddeth*; *blent*, *blindeth*, G 1391; *cast*, *casteth*, A 2854; *halt*, *holdeth*, F 61, G 921; *hit*, *hideth*, F 512; *rist*, *riseth*, B 864; *rit*, *rideth*, A 2566, G 608; *sit*, *sitteth*, F 59, 179; *slit*, *slideth*, G 682; *stant*, *standeth*, A 3923, B 618, 651, 655, 1055, F 171, 182, 316.

The subjunctive present, 1, 2, 3 s., ends in *-e*; the plural, in *-en*, or *-e*, the latter being the more common.

The indicative past, 1, 2, 3 s., of weak verbs ends in *-ede* (-*de*, -*te*), *-edest* (-*dest*, -*test*), *-ede* (-*de*, -*te*); the plural, in *-eden* (-*ede*), the latter being the more common; the subjunctive past, 1, 2, 3 s., in *-ede* (-*de*, -*te*), the plural, in *-eden* or *-ede* (-*den* or *-de*, -*ten* or *-te*).

Strong verbs form their past tense by a change of the root vowel, and not with the aid of a suffix, and their past participle ends in *-en* or *-e*. The indicative past, 1 and 3 s., has no inflection, the 2 s. occasionally *-e*, usually dropped, and occasionally *-est*, as in modern English; plural, *-en* or *-e*; the pt. pl. ends in *-en* or *-e*.

In Anglo-Saxon, most of the strong verbs undergo, in their past tense, a vowel change in the 2 s. and in the whole plural. The change in the plural sometimes appears in Chaucer: *rȳde(n)*, to ride; pr. pl.

rýden, A 2869; *rýde*, B 1102; pt. s. *rood*, A 328, 390, 622, 682, B 999; pt. pl. *rýden*, *rýden*, A 825, 856, 2897; pp. *rýden*, G 555; *sterve*, to die, C 865; pt. s. *starf*, B 633; pt. pl. *storven*, C 888.

The subjunctive present, 1, 2, 3 s., ends in *-e*, the pl. in *-en* or *-e*; the subj. pt. 1, 2, 3 s. in *-e*, pl. *-en* or *-e*, with the change of the root vowel, if there is one in the indicative.

The imperative singular is generally the stem of the verb; some imperatives, which in Anglo-Saxon end in *-a* or *-e*, take *-e*; *love*, *telle*; the pl. ends in *-eth* (*-th*), but the *-th* is frequently dropped.

The present participle ends in *-inge*, *-ynge* (-*ing*, *yng*): *laughynge*, A 2011; *travaillynge*, A 2083; *comynge*, A 2128; *hangynge*, A 2162; *sparklynge*, A 2164; *throndrynge*, A 2174; *claterynge*, A 2492; *bokel-ynge*, A 2503; *giggynge*, *lacynge*, A 2504; *bitynge*, A 2546. The ending *-inge*, *-ynge*, is the more common form in the Ellesmere text. Verbal nouns (which in Anglo-Saxon end in *-ung*) end in *-ing*, *-yng*, *-inge*, *-ynge*. As already stated, the past participle of weak verbs ends in *-ed*, *-d*, sometimes in *-et*, *-t*; of strong verbs in *-en* or *-e*.

The prefix *y-* or *i-*, a relic of the Anglo-Saxon *ge-*, is used frequently, if not generally, before past participles, weak and strong. See examples under *y-* in the Glossary.

Some strong verbs, which are passing over to the ranks of weak verbs, have both strong and weak forms: *crepe*, to creep; pt. s. *creep* and *crepte*; pp. *cropen*; *slepe*, to sleep; pt. s. *sleep* and *slepte*; *wepe*, to weep; pt. s. *weep* and *wepte*; pp. *wopen*. While both forms existed together, the long vowel of the strong form was, no doubt, preserved in the weak.

The following verbs have various abnormal forms:

doon, *don*, to do: indicative pr. 1, 2, 3 s. *do*, *doost*, *dooth* or *doth*; pl. *doon*, *don*; subjunctive pr. s. *do*; pl. *doon*, *don*; imperative, *do*; pl. *dooth*, *doth*; pp. *doon*, *don*; pt. s. *dide* (*dyde*); pl. *dide(n)*; dat. inf. to *done*.

goon, *gon*, *go*, to go: indic. pr. 1, 2, 3 s. *go*, *goost* or *gost*, *gooth* or *goth*; pl. *goon*, *gon*, *go*; imperative, *go*; pl. *gooth*; pp. *goon*, *gon*, *go*; pt. tense is supplied by *yede* or *wente*.

been, *ben*, *be*, to be: indic. pr. 1, 2, 3 s. *am*, *art*, *is*; pl. *been*, *ben*, *be*, *beth*; subj. pr. s. *be*; pl. *been*, *be*; imperative, *be*; pl. *beeth*, *beth*; pp. *been*, *be*; dat. inf. to *bene*; pt. 1, 2, 3 s. *was*, *were*, *was*; pl. *weren*, *were*; subj. pt. *were*; pl. *weren*, *were*.

SOME PRETERIT-PRESENT VERBS

Some verbs, as in Anglo-Saxon, have strong past-tense forms for their present tenses :

conne, to know, be able: indic. pr. 1, 2, 3 s. *can*, *canst*, *can*; pl. *connen*, *conne*, sometimes *can*; subj. pr. s. *conne*; pl. *connen*, *conne*; pt. *coude*, *couth*; p.p. *oud*, *couth*. The forms of this verb in the Ellesmere text are spelt with *k*; the forms in this book are *kan*, knows, A 210, 371, etc.; pl. F 185; *konne*, subj. pr. s., A 4396; *koude*, pt. s., A 110, 382, 383, 467, F 39, 128; *kouth*, pt. s., A 390; *kowthe* (pl.), pp., A 14.

dar: indic. pr. 1, 2, 3 s. *dar*, *darst*, *dar*; pl. *dar*; pt. *dorste*, *durste*; dat. inf. *to durre*; in the text of this book only the following forms occur: *dar*, pr. 1 s., G 596; *darst*, B 3102; *dorste*, pt. s., A 227, 454, D 969; pt. pl., B 4108.

moot: indic. pr. 1, 2, 3 s., *moot* (*mōt*), *most*, *moot* (*mōt*); pl. *moten*, *mote*; subj. pr. *mote* (*moot* or *mōt*); pt. *moste*. See Glossary under *moot* and *moste*.

owe, to possess, have, own: indic. pr. 1, 2, 3 s. *owe*, *owest*, *oweth*; pl. *owen*; pt. *oghte*, *onghte*.

shal: indic. pr. 1, 2, 3 s., *shal*, *shalt*, *shal*; pl. *shullen*, *shuln*, *shul*, *shal*; pt. *sholde*, *shulde*.

witen, *wite*, to know: indic. pr. 1, 2, 3 s., *woot* (*wōt*), *woost* (*wōst*), *woot* (*wōt*); pl. *witen*, *wite*; in A 740 and 829, the s. *woot* is used with *ye*; subj. pr. *wite*; pt. *wiste*; pp. *wist*. For examples, see Glossary under *wist*, *wiste*, *wite*, *witen*, *woost*, *woot*.

ADVERBS

Adverbs are usually formed by the addition of *-e* to the adjective form: *brighte*, brightly, A 1493; *brode*, broadly, A 739; *deere*, dearly, A 3100, C 100, G 694; *evene*, evenly, A 2593; *faire*, fairly, A 124; *late*, lately, A 690; *nede*, necessarily, F 1280; *newe*, newly, A 428; *roialliche*, royally, A 378; *rudeliche*, rudely, A 734; *smerte*, smartly, A 149; *soore*, sorely, A 148, 230, B 3903; *streite*, straitly, closely, A 457; *unnethe*, uneasily, B 1050, G 563, 1390; *yvele*, evilly, G 921, 1049; — or, by the addition of *-ly*, as in modern English.

Some have both *-e* and *-ly*, the *-e* having a syllabic value: *herfely*,

heartily, A 762; *nedēly*, necessarily, D 968; *semēly*, seemly, A 123, 136.

In noting this form, Dr. Skeat says: 'Some adverbs have an internal *-e*, which is not found in Anglo-Saxon.' It is better to say that this form of adverb is a cumulative form, having two adverbial endings, *-e* and *-ly*. When the significance of the final *-e* ceased, more or less, to be felt, the later suffix, *-ly*, was hitched on to the earlier form;

— or, by the genitival *-es*: *nedes*, needs, of necessity, B 4424, G 1199; *bisides*, G 1416; *bitymes*, G 1008; *elles*, A 375, G 1377; *ones*, once, A 765, B 861, G 748; *twies*, twice, B 4202; *thries*, thrice, A 463, 562; *thennes*, thence, B 1043; *hir thankes*, of their own will, willingly, A 1626.

The form *whilom*, A 795, 4365, B 4175, C 463, is from the Anglo-Saxon dat. pl. form of adverb.

The negative *ne* is often incorporated with the verb: *nadde* = ne hadde; *nam* = ne am; *narette* = ne arette; *nas* = ne was; *nis* = ne is; *nolde* = ne wolde; *noot* = ne woot; *nyl* = ne wyl; *nylle* = ne wylle; *nys* = ne ys; *nyste* = ne wyste; also *nyn*, for ne yn, i.e. nor in: It lyth nat in my tongue nyn my konnyng, F 35. See in Glossary under these several forms.

Other features of Chaucer's grammar are sufficiently designated in the Glossary, and the student can note them in the course of his reading of the text. What is presented in this synopsis he should know in advance of his reading.

V. VERSIFICATION

With the exception of the Tale of Sir Thopas, all the (metrical) Canterbury Tales are in the so-called iambic pentameter verse (5 *xa*, as I designate such verse, in my *Primer of English Verse*, the *x* representing an unaccented, and the *a*, an accented, syllable); and all, with the exception of the Man of Law's Tale, the Prioress's Tale, the Monk's Tale, the Clerk's Tale, and the Second Nun's Tale, are in the rhyming couplet. The verse is generally hendecasyllabic, having an extra end-syllable (5 *xa* + *x*). The initial foot is often a so-called trochee (*ax*); and occasionally it consists of a single strong syllable, the verse being therefore called acephalous; in such case, if there is no extra end-syllable, the verse consists of but nine syllables.

The final *-e* is a matter of prime consideration in the reading of

Chaucer's verse, as it is in the study of his grammar, it being the common relic of the greater number of the earlier inflections.

The general rule is, that final *-e* has a syllabic value in the verse, when followed by a consonant; when followed by a vowel, it is absorbed in the vocality of the latter; also, when followed by a few words beginning with *h*, which may have been generally dropped in their pronunciation: *his, him, hem, hire, hath, hadde, have, how, her, heer*.

As the final *-e* is everywhere marked in the text, where it has a syllabic value (except at the end of the verse, where it is always sounded), the student will be able at once to read along without any hesitation as to whether it has a syllabic or non-syllabic value. When sounded, it should be as slight as the final unaccented *-e* in French verse, a very slight *u* in *up*.

Chaucer continues to be one of the great masters of verse in the literature, Dryden's monstrous chatter about the progress of English verse to the contrary notwithstanding. 'We must be children,' he says, 'before we grow men. There was an Ennius, and in process of time a Lucilius, and a Lucretius, before Virgil and Horace; even after Chaucer there was a Spenser, a Harrington, a Fairfax, before Waller and Denham were in being; and our numbers were in their nonage till these last appeared.'

To one in these days acquainted with the secrets of Chaucer's rhythm, and susceptible to the subtleties of his melody, this is the merest rhetorical nonsense. Even in the use of the rhyming couplet, Chaucer surpasses immeasurably both Dryden and Pope. His thought is not so paddocked therein. In his hands, it is not the 'rocking horse,' as Keats characterizes it, which it is in the hands of Dryden and Pope. Of Waller, Dryden says that 'he first made writing easily an art, first showed us to conclude the sense most commonly in distichs,' etc. One great merit of Chaucer's use of the couplet is, that he does *not* conclude the sense most commonly in distichs. His sensitiveness as to melody did not allow him to run into a mechanical uniformity.

The rhyme-schemes of the two tales in stanza, from which selections are given in this book, are the following, both of which, the appreciative reader will feel, are admirably adapted to the character of the Tales in which they are used:

The Man of Law's Tale, *ababbcc*,
The Monk's Tale, *ababbcbc*.

It has been said again and again, by critics, that the Spenserian stanza is the Italian *ottava rima*, with the Alexandrine added. But the eight verses to which Spenser added the Alexandrine are not the *ottava rima* at all, for the reason that they are differently bound together by the rhyme-scheme, and that makes all the difference in the world. In the *ottava rima* there are but two rhymes in the first six lines, the rhyme-scheme of the stanza being: *ab ab ab cc*. If Spenser was indebted to any one for the eight lines of his stanza, he was indebted to his master Chaucer, who, in the Monk's Tale, uses an eight-line stanza with a rhyme-scheme identical with that of the eight heroic lines of the Spenserian stanza. See my *Primer of English Verse, chiefly in its aesthetic and organic character*, Chap. VII. The Spenserian Stanza.

POSTSCRIPT

This book being designed as an introduction to the study of Chaucer, it is not within its scope to treat of the originals or analogues of the tales represented, and of Chaucer's artistic use of them. The student should first know *The Canterbury Tales* in their absolute character, as the Plays of Shakespeare should first be known in their absolute character, before the sources of their plots, etc., are traced. The study of literary history of every kind should come after the masterpieces of literature are known, in the true sense of the word, known, that is, through a sympathetic assimilation, so far as any one's capacity in that direction extends.

The Chaucer Society has published *Originals and Analogues of some of Chaucer's Canterbury Tales*, and to these and other publications of the society, especially *A Temporary Preface to the Six-text Edition of Chaucer's Canterbury Tales*, by Dr. F. J. Furnivall, students are referred who are prematurely interested in outside matters pertaining to the poet's works. In *A Temporary Preface*, pp. 104, 105, are

summed up the results of Mr. Henry Ward's careful and thorough noting of Chaucer's obligations, in the Knight's Tale, to the *Teseide* of Boccaccio,—of the lines directly translated by him therefrom, of those which bear a general likeness, and of those which bear a slight likeness.

Altogether, the most important work for the student to read is Professor Lounsbury's admirable *Studies in Chaucer, his Life and Writings*. Chap. v. of Vol. II. pp. 167-426, on The Learning of Chaucer, presents as fully as may be Chaucer's obligations to other writers.

THE PRÓLOGUE TO THE CANTER- BURY TALES

*The season of the pilgrimage, and the assembling of the
pilgrims at the Tabard Inn, described*

WHÁN that Aprillè with hishe shourès soote
The droghe of March hath percèd to the roote,
And bathèd every veyne in swich licour
Of which vertú engendred is the flour ;
Whan Zephyrus eek with his swetè breeth
Inspirèd hath in every holt and heeth
The tendrè croppés, and the yongè sonne
Hath in the Ram his halfè cours y-ronne,
And smalè fowelès maken melodye
That slepen al the nyght with open eye, —
So priketh hem Natúre in hir corágés, —
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straungè strondes,
To fernè halwès, kowthe in sondry londes ;
And specially, from every shirès ende
Of Engélond, to Caunturbury they wende,
The hooly blisful martir for to seke,
That hem hath holpen whan that they were seeke.

Bifil that in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrymage

To Caunterbury with ful devout corage,
 At nyght were come into that hostelrye
 Wel nyne-and-twenty in a compaignye,
 Of sondry folk, by áventure y-falle
 In felaweshipe, and pilgrymes were they alle,
 That toward Caunterbury wolden ryde. 25
 The chambres and the stables weren wyde,
 And wel we weren esèd attè beste.
 And, shortly, whan the sonné was to reste,
 So hadde I spoken with hem everychon, 30
 That I was of hir felaweshipe anon,
 And madè forward erly for to ryse,
 To take oure wey, ther as I yow devyse.

But nathèles, whil I have tyme and space,
 Er that I ferther in this talè pace,
 Me thynketh it accordaunt to resoun
 To tellè yow al the condicioun
 Of ech of hem, so as it semèd me,
 And whiche they weren and of what degree,
 And eek in what array that they were inne ; 40
 And at a Knyght than wol I first bigynne.

The Knight

A KNYGHT ther was and that a worthy man,
 That fro the tymè that he first bigan
 To ride out, he lovèd chivalrie,
 Trouthe and honóur, fredom and curteisie. 45
 Ful worthy was he in his lordès werre,
 And therto hadde he ride, no man ferre,
 As wel in cristendom as in hethénesse,
 And evere honoured for his worthynesse.
 At Alisaundre he was whan it was wonne ; 50

Ful ofte tyme he hadde the bord bigonne
 Aboven allē nacions in Pruce.
 In Lettow hadde he reysēd and in Ruce, —
 No cristen man so ofte of his degree. 55
 In Gernade at the seige eek hadde he be
 Of Algezir, and riden in Belmarye.
 At Lyeys was he, and at Satalye,
 Whan they were wonne ; and in the Gretē See
 At many a noble aryve hadde he be. 60

At mortal batailles hadde he been fiftene,
 And foughten for oure feith at Tramyssene
 In lystēs thriēs, and ay slayn his foo.
 This ilkē worthy knyght hadde been also
 Somtymē with the lord of Palatye 65
 Agayn another hethen in Turkye ;
 And everemoore he hadde a sovereyn prys.
 And though that he were worthy, he was wys,
 And of his port as meeke as is a mayde.
 He nevere yet no vileynde ne sayde, 70
 In al his lyf, unto no maner wight.
 He was a verray parfit, gentil knyght.

But for to tellen yow of his array,
 His hors weren goode, but he ne was nat gay ;
 Of fustian he werēd a gypone
 Al bismōterēd with his habergeon, 75
 For he was late y-come from his viage,
 And wentē for to doon his pilgrymage.

The Squire

With hym ther was his sone, a yong SQUIÉR,
 A lovyere and a lusty bacheler,
 With lokkēs crulle as they were leyd in presse. 80

Of twenty yeer of age he was, I gesse.
 Of his statûre he was of evene lengthe,
 And wonderly delyvere and greet of strengthe ;
 And he hadde been somtyme in chyvachie, 85
 In Flaundrës, in Artoys and Pycardie,
 And born hym weel, as of so litel space,
 In hope to stonden in his lady grace.
 Embrouded was he, as it were a meede
 Al ful of fresshë flourës whyte and reede ;
 Syngynge he was or floytynge, al the day ; 90
 He was as fressh as is the monthe of May.
 Short was his gowne, with slevës longe and wyde ;
 Wel koude he sitte on hors and fairë ryde ;
 He koudë songës make and wel endite,
 Juste and eek daunce and weel purtreye and write. 95
 So hoote he lovëde that by nyghtertale
 He sleep namoore than dooth a nyghtyngale.
 Curteis he was, lowely and servysâble,
 And carf biforn his fader at the table. 100

The Yeoman

A YEMAN hadde he and servântz namo
 At that tyme, for hym listë ridë soo ;
 And he was clad in cote and hood of grene.
 A sheef of pocok arwës bright and kene
 Under his belt he bar ful thriftily — 105
 Wel koude he dresse his takel yemanly ;
 His arwës droupëd noght with fetherës lowe —
 And in his hand he baar a myghty bowe.
 A not-heed hadde he with a broun visâge.
 Of woodëcraft wel koude he al the usâge. 110
 Upon his arm he baar a gay bracér,

And by his syde a swerd and a bokeler,
 And on that oother syde a gay daggere
 Harneisèd wel and sharpe as point of spere ;
 A Cristophere on his brest of silver sheene ;
 An horn he bar, the bawdryk was of grene.
 A forster was he, soothly as I gesse.

115

The Nun

Ther was also a Nonne, a PRIORESSE,
 That of hir smylyng was ful symple and coy ;
 Hire gretteste ooth was but by seint Loy,
 And she was clepèd madame Eglentyne.

120

Ful weel she soong the servicè dyvyne,
 Entunèd in hir nose ful semely,
 And Frenssh she spak ful faire and fetisly
 After the scole of Stratford-attè-Bowe,
 For Frenssh of Parys was to hire unknowe.

125

At metè wel y-taught was she with-alle,
 She leet no morsel from hir lippès falle,
 Ne wette hir fyngrels in hir saucè depe.

130

Wel koude she carie a morsel and wel kepe
 Thát no drope ne fille upon hire breste ;
 In curteisie was set ful muchel hir leste.

Hire over-lippè wypèd she so clene,
 That in hir coppe ther was no ferthyng sene
 Of grecé, whan she dronken hadde hir draughte.

135

Ful semely after hir mete she raughte,
 And sikerly she was of greet despert,
 And ful plesáunt and amyable of port,
 And peynèd hire to countrefetè cheere
 Of Court, and been estatlich of manere,
 And to ben holden digne of reverence.

140

But for to speken of hire conscience,
 She was so charitable and so pitous
 She woldē wepe if that she saugh a mous
 Kaught in a trappe, if it were deed or bledde. 145
 Of smalē houndēs hadde she that she fedde
 With rosted flesh, or milk and wastel breed ;
 But soorē wepte she if oon of hem were deed,
 Or if men smoot it with a yerdē smerte,
 And al was conscience and tendrē herte. 150

Ful semyly hir wympul pynchēd was ;
 Hir nose trety, hir eyen greye as glas,
 Hir mouth ful smal and ther-to softe and reed,
 But sikerly she hadde a fair forheed ;
 It was almoost a spannē brood I trowe, 155
 For, hardily, she was nat undergrowe.
 Ful fetys was hir cloke as I was war ;
 Of smal coral aboute hire arm she bar
 A peire of bedēs gauded al with grene,
 And ther-on heng a brooch of gold ful sheene, 160
 On which ther was first write a crownēd A,
 And after *Amor vincit omnia*.

Another NONNĒ with hire haddē she
 That was hire Chapēleyne, and preestēs thre.

The Monk

A MONK ther was, a fair for the maistrie, 165
 An outridere that lovēde venerie,
 A manly man, to been an abbot able.
 Ful many a deyntee hors hadde he in stable,
 And whan he rood men myghte his brydel heere
 Gýnglen in a whistlynge wynd als cleere, 170
 And eek as loude, as dooth the chapel belle.

Ther as this lord was keper of the celle,
 The reule of saint Maure or of saint Beneit,
 By-cause that it was old and som-del streit,—
 This ilké Monk leet oldē thyngēs pace 175
 And heeld after the newē world the space.
 He gaf nat of that text a pulléd hen
 That seith that hunters beth nat hooly men,
 Ne that a Monk whan he is recchēlees
 Is likned til a fissh that is waterlees; 180
 This is to seyn, a Monk out of his cloystre.
 But thilké text heeld he nat worth an oystre;
 And I seyde his opinioun was good.
 What sholde he studie and make hym-selven wood,
 Upon a book in cloystre alwey to poure, 185
 Or swynken with his handēs and laboure
 As Austyn bit? how shal the world be served?
 Lat Austyn have his swynk to him reserved.
 Therfore he was a prikasour aright;
 Grehoundes he hadde, as swift as fowel in flight: 190
 Of prikyng and of huntyng for the hare
 Was al his lust, for no cost wolde he spare.
 I seigh his sleves y-purfiled at the hond
 With grys, and that the fyneste of a lond;
 And for to festne his hood under his chyn 195
 He hadde of gold y-wroght a ful curious pyn,
 A love knotte in the gretter ende ther was.
 His heed was balled that shoon as any glas,
 And eek his face as it hadde been enoynt.
 He was a lord ful fat and in good poynt; 200
 Hise eyēn stepe and rollynge in his heed,
 That stemēd as a forneys of a leed;
 His bootēs souple, his hors in greet estaat.
 Now certeinly he was a fair prelaat.

He was nat pale, as a forpynèd goost :
 A fat swan loved he best of any roost ;
 His palfrey was as broun as is a berye.

205

The Friar

A FRERE ther was, a wantowne and a merye,

A lymytour, a ful solempnè man,

In allè the ordrés foure is noon that kan

210

So muchel of daliaunce and fair langage ;

He haddè maad ful many a mariäge

Of yongè wommen at his owene cost :

Unto his ordre he was a noble post,

Ful wel biloved and famulier was he

215

With frankeleyns over al in his contree ;

And eek with worthy wommen of the toun,

For he hadde power of confessioun,

As seyde hym-self, moorè than a curát,

Fòr of his ordre he was licenciat.

220

Ful swetely herde he confessioun,

And plesaunt was his absolucioun.

He was an esy man to geve penaunce

Ther as he wiste to have a good pitaunce ;

For unto a poure ordre for to give

225

Is signè that a man is wel y-shryve ;

For, if he gaf, he dorstè make avaunt

He wistè that a man was répentaunt :

For many a man so harde is of his herte

He may nat wepe al thogh hym soorè smerte,

230

Therfore in stede of wepynge and preyères

Men moote geve silver to the pourè freres.

His typet was ay farsed full of knyves

And pynnès, for to geven yongè wyves ;

And certeinly he hadde a murye note ; 235
 Wel koude he syng and pleyen on a rote :
 Of yeddynges he baar outrély the pris ;
 His nekké whit was as the flour-de-lys,
 Ther-to he strong was as a champioun.

He knew the tavernes well in al the toun 240
 And everich hostiler and tappestere
 Bet than a lazaz or a beggestere ;
 For unto swich a worthy man as he
 Acordèd nat, as by his facultee,

To have with siké lazars aqueyntaunce ; 245
 It is nat honeste, it may nat avaunce
 Fór to deelen with no swiche poraille ;
 But al with riche and selleres of vitaille.
 And over al, ther as profit sholde arise,
 Curteis he was and lowely of servyse, 250
 Ther nas no man nowher so vertuous —
 He was the bestè beggere in his hous ;
 For thogh a wydwe haddé noght a sho,
 So pleasaunt was his *In principio*,
 Yet wolde he have a fertyng er he wente : 255
 His purchas was wel bettre than his rente.
 And rage he koude, as it were right a whelpe.
 In lovè dayes ther koude he muchel helpe,
 For there he was nat lyk a cloysterer
 With a thredbare cope, as is a povre scolér, 260
 But he was lyk a maister, or a pope ;
 Of double worstede was his semycope,
 That rounded as a belle out of the presse.
 Somwhat he lipsèd for his wantownesse,
 To make his Engliss h sweet upon his tonge, 265
 And in his harpyng, whan that he hadde songe,
 Hise eyén twynkled in his heed aryght

As doon the sterrès in the frosty nyght.
This worthy lymytour was cleped Huberd.

The Merchant

A MARCHANT was ther with a forkéd berd,
In mottéleye, and hye on horse he sat ;
Upon his heed a Flaundryssh bevere hat ;
His bootès claspéd faire and fetisly ;
Hise resonys he spak ful solempnely,
Sownynge alway thencrees of his wynnyng.
He wolde the see were kept for any thing
Bitwixé Middelburgh and Oréwelle.
Wel koude he in eschaungé sheeldès selle.
This worthy man ful wel his wit bisette,
Ther wisté no wight that he was in dette,
So estatly was he of his governaunce
With his bargaynes and with his chevyssaunce.
For sothe he was a worthy man with-alle
But, sooth to seyn, I noot how men hym calle.

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The Clerk (or Scholar) of Oxford

A CLERK ther was of Oxenford also
That unto logyk haddé longe y-go ;
As leené was his hors as is a rake,
And he nas nat right fat, I undertake,
But lookéd holwe and ther-to sobrely ;
Ful thredbare was his overeste courtepy ;
For he hadde geten hym yet no benefice,
Ne was so worldly for to have office ;
For hym was levere have at his beddes heed
Twénty bookès clad in blak or reed

Of Aristotle and his philosophie,
 Than robēs riche, or fithèle, or gay sautrie :
 But al be that he was a philosophre,
 Yet haddē he but litel gold in cofre ;
 But al that he myghte of his freendes hente
 On bookēs and his lernyng he it spente,
 And bisily gan for the soulēs preye
 Of hem that gaf hym wher-with to scoleyne.
 Of studie took he moost cure and moost heede,
 Noght o word spak he moore than was neede,
 And that was seyd in forme and reverence
 And short and quyk and ful of hy sentēce.
 Sownyng in moral vertu was his speche
 And gladly wolde he lerne and gladly teche.

295

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305

The Sergeant at Law

A SERGEANT OF THE LAWĒ, war and wys,
 That often haddē been at the Parvys,
 Ther was also, ful riche of excellencie.
 Discreet he was and of greet reverence ;
 He semēd swich, hise wordēs weren so wise.
 Justice he was ful often in Assise,
 By patente and by pleyn commissioun :
 For his science and for his heigh renoun.
 Of fees and robēs hadde he many oon ;
 So greet a purchasour was nowher noon.
 Al was fee symple to hym in effect,
 His purchasyng myghtē nat been infect.
 Nowher so bisy a man as he ther nas,
 And yet he semēd bisier than he was.
 In termēs hadde he caas and doomēs alle
 That from the tymie of kyng William were falle ;

310

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320

Ther-to he koude endite and make a thyng,
 Ther koudè no wight pynchen at his writyng ;
 And every statut coude he pleyn by rote.
 He rood but hoomly in a medlee cote
 Girt with a ceint of silk with barrès smale ;
 Of his array telle I no lenger tale.

325

330

The Franklin

A FRANKÉLEVN was in his compaignye.
 Whit was his berd as is a dayésye.
 Of his complexioun he was sangwyn.
 Wel loved he by the morwe a sope in wyn ;
 To lyven in delit was evere his wone,
 For he was Epicurus owenè sone,
 That heeld opinioun that pleyn delit
 Was verrailly felicitee parfit.
 An houssholttere, and that a greet, was he ;
 Seint Julian was he in his contree ;
 His breed, his ale, was always after oon ;
 A bettre envynèd man was nowher noon.
 Withoutè baké mete was nevere his hous,
 Of fissh and flessh, and that so plentevous,
 It snewéd in his hous of mete and drynke,
 Of allè deyntees that men koudè thynke.
 After the sondry sesons of the yeer,
 So chaungèd he his mete and his soper.
 Ful many a fat partrich hadde he in muwe
 And many a breem and many a luce in stuwe.
 Wo was his cook but if his saucé were
 Poynaunt and sharpe and redy al his geere.
 His table dormant in his halle alway,
 Stood redy covered al the longè day.

335

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At sessiouns ther was he lord and sire ;
 Ful ofte tymē he was knyght of the shire.
 An anlaas, and a gipser al of silk,
 Heeng at his girdel whit as mornē milk.
 A shirreve hadde he been and a countour.
 Was nowher such a worthy vavasour.

355

360

The Haberdasher, etc.

An HABERDASSHERE, and a CARPENTER,
 A WEBBE, a DYERE, and a TAPYCER,—
 And they were clothed alle in o lyveree
 Of a solēmpne and greet fraternitee.
 Ful fressh and newe hir geere apikēd was ;
 Hir knyvēs werē chapēd noght with bras,
 But al with silver, wroght ful clene and weel,
 Hire girdles and hir pouches everydeel.
 Wel semēd ech of hem a fair burgeys
 To sitten in a geldehalle, on a deys.
 Éverich for the wisdom that he kan
 Was shaply for to been an alderman.
 For catel haddē they ynogh and rente,
 And eek hir wyvēs wolde it wel assente ;
 And ellēs certeyn werē they to blame.
 It is ful fair to been y-cleped *Madame*,
 And goon to vigiliēs al bifore,
 And have a mantel roialliche y-bore.

365

370

375

The Cook

A Cook they haddē with hem for the nones,
 To boille the chiknēs with the marybones
 And poudrē-marchant tart and galyngale ;

380

Wel koude he knowe a draughte of Londoun ale ;
He koudé rooste and sethe and boille and frye,
Máken mortreux and wel bake a pye.
But greet harm was it, as it thoughté me,
That on his shyne a mormal haddé he
For blankmanger, that made he with the beste.

The Shipman

A SHIPMAN was ther, wonyng fer by weste ;
For aught I woot he was of Dertémouthe.
He rood upon a rounce as he kouthe,
In a gowne of faldyng to the knee. 390
A daggere hangynge on a laas hadde he
Aboute his nekke under his arm adoun.
The hootē somer hadde maad his hewe al broun,
And certeinly he was a good felawe. 395
Ful many a draughte of wyn he hadde drawe
Fro Burdeuxward whil that the Chapman sleep.
Of nycē consciēnce took he no keep.
If that he faught, and hadde the hyer hond,
By water he sente him hoom to every lond. 400
But of his craft to rekene wel his tydes,
His stremēs and his daungers hym bisides,
His herberwe and his moone, his lodemenage,
Ther nas noon swich from Hullē to Cartage.
Hardy he was, and wys to undertake :
With many a tempest hadde his berd been shake. 405
He knew wel alle the havenes, as they were,
From Gootlond to the Cape of Fynystere,
And every cryke in Britaigne and in Spayne.
His barge y-clepēd was the Maudélayne.

The Physician

With us ther was a DOCTOUR OF PHISIK ;
 In all this world ne was ther noon hym lik,
 To speke of phisik and of surgerye ;
 For he was grounded in astronomye.
 He kepte his pacient a ful greet deel
 In hourēs by his magyk natureel. 415
 Wel koude he fortunen the ascendent
 Of hise ymāges for his pacient.
 He knew the cause of everich maladye,
 Were it of hoot, or cold, or moyste, or drye,
 And where they engendred and of what humour ; 420
 He was a verray parfit praticisour.
 The cause y-knowe and of his harm the roote,
 Anon he gaf the sikē man his boote.
 Ful redy hadde he hise apothecaries
 To sende him droggēs and his letuaries, 425
 For ech of hem made oother for to wynne,
 Hir frendshipe nas nat newē to bigynne.
 Wel knew he the oldē Esculapius
 And Deÿscorides, and eek Rufus,
 Olde Ypocras, Haly and Galyen, 430
 Serapion, Razis and Avycen,
 Averrois, Damascien and Constantyn,
 Bernard and Gatēsden and Gilbertyn.
 Of his dietē mesurable was he,
 For it was of no superfluitee, 435
 But of greet norissyng and digestible.
 His studie was but litel on the Bible.
 In sangwyn and in pers he clad was al,
 Lynēd with taffata and with sendal. 440
 And yet he was but esy of dispence ;

He keptē that he wan in pestilence.
For gold in phisik is a cordial,
Therfore he lovēde gold in special.

The Wife of Bath

A GOOD WIF was ther of bisidē BATHE,
But she was som-del deef and that was scathe.

445

Of clooth-makyng she haddē swich an haunt
She passēd hem of Yprés and of Gaunt:

In al the parisse wif ne was ther noon
That to the offrynge bifore hire sholdē goon ;
And if ther dide, certeyn so wrooth was she,
That she was out of allē charitee.

450

Hir coverchiefs ful fynē weren of ground,—
I dorstē swere they weyēden ten pound,—
That on a Sonday weren upon hir heed.

455

Hir hosen weren of fyn scarlet reed
Ful streite y-teyd, and shoes ful moyste and newe.
Boold was hir face and fair and reed of hewe.

She was a worthy womman al hir lyve,
Housbondes at chirchē dore she haddē fyve,
Withouten oother compaignye in youthe,—

460

But ther-of nedeth nat to speke as nowthe,—
And thriēs hadde she been at Jerusālem ;
She haddē passēd many a straungē strem ;
At Rome she haddē been and at Boloigne,

465

In Galice at Seint Jame, and at Cologne.

She koudē muchel of wandrynge by the weye.
Gat-tothed was she, soothly for to seye.

Upon an amblere esily she sat,
Y-wymplēd wel, and on hir heed an hat
As brood as is a bokeler or a targe ;

470

A foot mantel abouthe hir hipēs large,
 And on hire feet a paire of spōrēs sharpe.
 In felaweshipe wel koude she laughe and carpe.
 Of remedies of love she knew per chaunce,
 For she koude of that art the oldē daunce.

475

The Parish Priest

A good man was ther of religioun
 And was a POURE PERSOUN OF A TOUN ;
 But riche he was of hooly thoght and werk ;
 He was also a lernēd man, a clerk,
 That Cristēs Gospel trewēly wolde preche :
 Hise parisshens devoutly wolde he teche.
 Benynghe he was and wonder diligent,
 And in adversitee ful pacient ;
 And swich he was y-prevēd oftē sithes. 485
 Ful looth were hym to cursen for hise tithes,
 But rather wolde he geven, out of doute,
 Unto his pourē parisshens abouthe,
 Of his offrýng and eek of his substaunce :
 He koude in litel thyng have suffisaunce.
 Wyd was his parisshē, and houses fer asonder,
 But he ne laftē nat for reyn ne thonder,
 In siknesse nor in meschief to visite
 The ferreste in his parisshē, muche and lite,
 Upon his feet, and in his hand a staf. 490
 This noble ensample to his sheep he gaf
 That firste he wroghte and afterward he taughte.
 Out of the gospel he tho wordēs caughte,
 And this figure he added eek thereto,
 That if gold rustē what shal iren doo ? 500
 For if a preest be foul, on whom we truste,

No wonder is a lewèd man to ruste ;
 And shame it is, if a prest takè keepe,
 A [dirty] shepherde and a clenè sheepe.
 Wel oghte a preest ensample for to geve
 By his clennesse how that his sheep sholde lyve. 505
 He settè nat his benefice to hyre
 And leet his sheep encombred in the myre,
 And ran to Londoun unto Seint Poules
 To seken hym a chaunterie for soules,
 Or with a bretherhed to been withholde ; 510
 But dwelte at hoom and keptè wel his folde,
 So that the wolf ne made it nat myscarie,—
 He was a shepherde, and noght a mercenarie ;
 And though he hooly were and vertuous,
 He was to synful man nat despitous, 515
 Ne of his spechē daungerous ne digne,
 But in his techyng dészreet and benyngne.
 To drawen folk to hevene by fairnesse,
 By good ensample, this was his bisynesse :
 But it were any persone obstinat, 520
 What so he were, of heigh or lough estat,
 Hym wolde he snybben sharply for the nonys.
 A bettrè preest I trowe that nowher noon ys.
 He waited after no pompe and reverence,
 Ne maked him a spicèd conscience, 525
 But Cristès loore, and his Apostles twelve,
 He taughte, but first he folwed it hym selve.

The Plowman

With hym ther was a PLOWMAN, was his brother,
 That hadde y-lad of dong ful many a fother,— 530
 A trewè swynkere and a good was he,

Lyvynge in pees and parfit charitee.
 God loved he best, with al his hoolē herte
 At allē tymēs, thogh him gamed or smerte,
 And thanne his neighēbore right as hym-selve. 535
 He woldē thresshe, and therto dyke and delve
 For Cristēs sake for every pourē wight,
 Withouten hire, if it lay in his myght.
 Hise tithēs paydē he ful faire and wel
 Bothe of his propriē swynk and his catel.
 In a tabard he rood upon a mere. 540

Ther was also a REVE and a MILLERE,
 A SOMNOUR and a PARDONER also,
 A MAUNCIPLE and myself, — ther were namo.

The Miller

The MILLERE was a stout carl for the nones, 545
 Ful byg he was of brawn and eek of bones ;
 That provēd wel, for over al ther he cam,
 At wrastlynge he wolde have alwey the ram.
 He was short-sholdred, brood, a thikke knarre,
 Ther nas no dore that he nolde heve of harre, 550
 Or breke it at a rennyng with his heed.
 His berd, as any sowe or fox, was reed,
 And therto brood, as though it were a spade.
 Upon the cope right of his nose he hade
 A werte, and theron stood a toft of herys, 555
 Reed as the brustles of a sowes erys ;
 His nosēthirlēs blakē were and wyde ;
 A swerd and a bokeler bar he by his syde ;
 His mouth as wyde was as a greet forneys,
 He was a janglere and a goliardeys, 560
 And that was moost of synne and harlotriës.

Wel koude he stelen corn and tollen thriës,
 And yet he hadde a thombe of gold, pardee.
 A whit cote and a blew hood weréd he.
 A baggëpipe wel koude he blowe and sowne,
 And therwithal he broghte us out of towne.

565

The Manciple of an Inn of Court

A gentil MAUNCIPLE was ther of a temple,
 Of which achâtours myghtè take exemple
 For to be wise in byynge of vitaille ;
 For, whether that he payde or took by taille,
 Algat he wayted so in his achaat
 That he was ay biforn and in good staat.
 Now is nat that of God a ful fair grace
 That swich a lewèd mannès wit shal pace
 The wisdom of an heepe of lerned men ?
 Of maistrés hadde he mo than thriës ten,
 That weren of lawe expert and curious,
 Of whiche ther weren a duszeyne in that hous
 Worthy to been stywardes of rente and lond
 Of any lord that is in Engélond,
 To maken hym lyvè by his propre good
 In honour dettelees, but if he were wood,
 Or lyve as scarsly as hym list desire,
 And able for to helpen al a shire
 In any caas that myghtè falle or happe ;
 And yet this Manciple sette hir aller cappe.

570

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The Reeve

The REVÉ was a sclendré colerik man,
 His berd was shave as ny as ever he kan ;
 His heer was by his erys ful round y-shorn,

His tope was dokēd lyk a preest biforn, 590
 Ful longē were his leggēs and ful lene,
 Y-lyk a staf, ther was no calf y-sene.
 Wel koude he kepe a gerner and a bynne,
 Ther was noon auditour koude of him wynne.
 Wel wiste he, by the droghte and by the reyn, 595
 The yeldynge of his seed and of his greyn.
 His lordēs sheep, his neet, his dayērye,
 His swyn, his hors, his stoor, and his pultrye,
 Was hoolly in this revēs governyng,
 And by his covenant gaf the rekenyng 600
 Syn that his lord was twenty yeer of age ;
 Ther koude no man bryngē hym in arrage.
 There nas baillif, ne hierde, nor oother hyne,
 That he ne knew his sleighe and his covyne ;
 They were adrad of hym as of the deeth. 605
 His wonyng was ful faire upon an heeth,
 With grenē treēs shadwēd was his place.
 He koudē bettrē than his lord purchace.
 Ful riche he was a-storēd pryvely,
 His lord wel koude he plesen subtilly 610
 To geve and lene hym of his owene good
 And have a thank, and yet a gowne and hood.
 In youthe he lernēd hadde a good myster,
 He was a wel good wrighte, a carpenter.
 This Revē sat upon a ful good stot 615
 That was al pomely grey and hightē Scot ;
 A long surcote of pers upon he hade,
 And by his syde he baar a rusty blade.
 Of Northfolk was this Reve of which I telle,
 Biside a toun men clepen Baldēswelle. 620
 Tukkēd he was as is a frere, aboute,
 And evere he rood the hyndreste of oure route.

The Summoner

A SOMONOUR was ther with us in that place,
 That hadde a fyr-reed cherubynnès face,
 For sawcēfleem he was, with eyen narwe. 625
 As hoot he was and lecherous as a sparwe,
 With scalēd browēs blake and pilēd berd,—
 Of his visagē children were aferd.

Ther nas quyk-silver, lytarge, ne brymstoon,
 Boras, ceruce, ne oille of Tartre noon,
 Ne oynément that woldē clense and byte,
 That hym myghte helpen of the whelkēs white,
 Nor of the knobbēs sittyngē on his chekes. 630

Wel loved he garleek, oynons, and eek lekes,
 And for to drynken strong wyn, reed as blood ;
 Thanne wolde he speke and crie as he were wood.
 And whan that he wel dronken hadde the wyn,
 Than wolde he spekē no word but Latyn. 635

A fewē termēs hadde he, two or thre,
 That he had lernēd out of som decree,—
 No wonder is, he herde it al the day ;
 And eek ye knownen wel how that a jay
 Kan clepen *Watte* as wel as kan the pope.
 But whoso koude in oother thyng hym grope,
 Thanne hadde he spent al his philosophie ; 640
 Ay *Questio quid juris* wolde he crie.

He was a gentil harlot and a kynde ;
 A bettre felawe sholdē men noght fynde.
 He woldē suffre for a quart of wyn
 A good felawe to have his concubyn
 A twelf monthe, and excuse hym attē fulle ; 645
 And privēly a fynch eek koude he pulle.
 And if he foond owher a good felawe,

He woldē techen him to have noon awe,
In swich caas, of the Ercēdekenes curs, 655
But-if a mannēs soule were in his purs ;
For in his purs he sholde y-punysshed be :
“Purs is the Ercēdekenes helle,” seyde he.
But wel I woot he lyēd right in dede,
Of cursyng oghte ech gilty man him drede, 660
For curs wol slee,—right as assoillyng savith ;
And also war him of a *Significavit*.
In daunger hadde he at his owēne gise
The yongē girlēs of the diocese,
And knew hir conseil, and was al hir reed. 665
A gerland hadde he set upon his heed,
As greet as it were for an alē-stake ;
A bokeleer hadde he mād him of a cake.

The Pardoner

With hym ther was a gentil PARDONER
Of Rouncivale, his freend and his compeer, 670
That streight was comen fro the court of Romē.
Ful loude he soong *Com hider, lovē, to me!*
This Somonour bar to hym a stif burdoun,
Was nevere trompe of half so greet a soun.
This Pardoner hadde heer as yelow as wex 675
But smothe it heeng as dooth a strike of flex ;
By ounces henge hise lokkēs that he hadde,
And therwith he hise shuldres overspradde.
But thynne it lay by colpons oon and oon ;
But hood, for jolitee, ne wered he noon, 680
For it was trussēd up in his walēt.
Hym thoughte he rood al of the newē jet ;
Dischevelee, save his cappe, he rood al bare.

Swiche glarynge eyen hadde he as an hare. 685
 A vernycle hadde he sowed upon his cappe.
 His walet lay biforn hym in his lappe
 Bret-ful of pardon, comen from Rome al hoot.
 A voys he hadde as smal as hath a goot.
 No berd hadde he, ne nevere sholdē have,
 As smothe it was as it were latē shave ; 690
 I trowe he were a geldyng or a mare.
 But of his craft, fro Berwyk unto Ware
 Ne was ther swich another pardoner,
 For in his male he hadde a pilwē-beer,
 Which that, he seydē, was oure lady veyl ; 695
 He seyde he hadde a gobet of the seyl
 That Seint Peter hadde whan that he wente
 Upon the see til Jhesu Crist hym hente.
 He hadde a croys of latoun ful of stones,
 And in a glas he haddē piggēs bones. 700
 But with thisē relikēs, whan that he fond
 A pourē person dwellynge upon lond,
 Upon a day he gat hym moore moneye
 Than that the person gat in monthēs tweye ;
 And thus with feynēd flaterye and japes 705
 He made the person and the peple his apes.
 But, trewēly to tellen attē laste,
 He was in chirche a noble ecclesiaste ;
 Wel koude he rede a lessoun or a storie,
 But alderbest he song an Offertorie ; 710
 For wel he wistē, whan that song was songe,
 He mostē preche and wel affile his tongue
 To wynnē silver, as he ful wel koude ;
 Therefore he song the murierly and loude.

The Poet's Apology for his Plain Speaking, etc.

Now have I toold you shortly in a clause
 The staat, tharray, the nombre, and eek the cause
 Why that assembled was this compaignye
 In Southwerk at this gentil hostelye,
 That highte the Tabard, fastē by the Belle.
 But now is tymē to yow for to telle
 How that we baren us that ilkē nyght,
 Whan we were in that hostelrie alyght ;
 And after wol I telle of our viage
 And al the remenaunt of oure pilgrimage.

715

But first, I pray yow of youre curteisye,
 That ye narette it nat my vileynde,
 Thogh that I pleynly speke in this mateere
 To tellē yow hir wordēs and hir cheere,
 Ne thogh I speke hir wordēs proprely,
 For this ye knownen al-so wel as I,
 Whoso shal telle a tale after a man,
 He moote reherce, as ny as evere he kan,
 Everich a word, if it be in his charge,
 Al speke he never so rudēliche or large,
 Or ellis he moot telle his tale untrewe,
 Or feynē thyng, or fyndē wordēs newe.
 He may nat spare, althogh he were his brother,
 He moot as wel seye o word as another.
 Crist spak hymself ful brode in hooly writ,
 And wel ye woot no vileynde is it.
 Eek Plato seith, whoso that kan hym rede,
 " The wordēs moote be cosyn to the dede."

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Also I prey yow to forgeve it me
 Al have I nat set folk in hir degree
 Heere in this tale, as that they sholdē stonde ;

745

My wit is short, ye may wel understande.

Greet chierē made oure hoost us everichon,
And to the soper sette he us anon,
And servēd us with vitaille at the beste :
Strong was the wyn and wel to drynke us leste.

750

*The Host of the Tabard Inn, and his Story-telling Scheme
for the Entertainment of the Pilgrims on their Way to
Canterbury and back*

A semely man OURE HOOSTE was with-alle
For to han been a marchal in an halle.

A largē man he was, with eyen stepe,
A fairer burgeys was ther noon in Chepe ;
Boold of his speche, and wys and well y-taught
And of manhod hym lakkedē right naught.

Eek therto he was right a myrie man,
And after soper pleyen he bigan,
And spak of myrthe amongēs othere thynges,
Whan that we haddē maad our rekenynges ;

And seydē thus : " Now, lordynges, trewēly,
Ye been to me right welcome, hertēly ;
For by my trouthe, if that I shal nat lye,
I ne saugh this yeer so myrie a compaignye
At onēs in this herberwe as is now ;
Fayn wolde I doon yow myrthē, wiste I how.
And of a myrthe I am right now bythoght,
To doon yow ese, and it shal costē noght.

" Ye goon to Canterbury — God yow speede,
The blisful martir quitē yow youre meede !
And, wel I woot, as ye goon by the weye
Ye shapen yow to talen and to pleye ;

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770

For trewely confort ne myrthe is noon
 To ridē by the weye doumb as a stoon ;
 And therfore wol I maken yow disport,
 As I seyde erst, and doon yow som confort.
 And if you liketh alle, by oon assent,
 Now for to stonden at my juggēment,
 And for to werken as I shal yow seye,
 To-morwē, whan ye riden by the weye,
 Now by my fader soulē that is deed,
 But ye be myrie, smyteth of myn heed !
 Hoold up youre hond withouten moore speche.”

Oure conseil was nat longē for to seche ;
 Us thoughte it was noght worth to make it wys,
 And graunted hym withouten moore avys,
 And bad him seye his verdit, as hym leste.

“ Lordynges,” quod he, “ now herkneth for the beste,
 But taak it nougħt, I prey yow, in desdeyn ;
 This is the poynt, to speken short and pleyn,
 That ech of yow to shortē with your weye,
 In this viage shal tellē talēs tweye, —
 To Caunterburyward, I mean it so,
 And homward he shal tellen othere two, —
 Of aventūres that whilom han bifalle.

And which of yow that bereth hym beste of alle,
 That is to seyn, that telleth in this caas
 Talēs of best sentēnce and moost solaas,
 Shal have a soper at oure aller cost,
 Heere in this placē, sittynge by this post,
 Whan that we come agayn fro Caunterbury.

And, for to makē yow the moorē mury,
 I wol myselven gladly with yow ryde
 Right at myn owene cost, and be youre gyde,
 And whoso wole my juggēment withseye

775

780

785

790

795

800

805

Shal paye al that we spenden by the weye.
 And if ye vouché-sauf that it be so
 Tel me anon, withouten wordès mo,
 And I wol erly shapè me therfore."

This thyng was graunted, and oure othès swore
 With ful glad herte, and preyden hym also
 That he would vouché-sauf for to do so,
 And that he woldè been oure governour,
 And of our talès juge and réportour,
 And sette a soper at a certeyn pris,
 And we wol reulèd been at his devys
 In heigh and lough ; and thus by oon assent
 We been acorded to his juggément.
 And therupon the wyn was fet anon ;
 We dronken and to resté wente echon
 Withouten any lenger tarynge.

Amorwè, whan that day gan for to sprynge,
 Up roos oure Hoost and was oure aller cok,
 And gadrede us togidre alle in a flok,
 And forth we rideñ, a litel moore than paas,
 Unto the wateryng of Seint Thomas ;
 And there oure Hoost bigan his hors areste
 And seydè, " Lordynges, herkneth, if yow leste :
 Ye woot youre foreward and I it yow recorde.
 If even-song and morwè-song accorde,
 Lat se now who shal telle the firstè tale.
 As evere mote I drynkè wyn or ale,
 Whoso be rebel to my juggément
 Shal paye for all that by the wey is spent !
 Now draweth cut, er that we ferrer twynne.
 He which that hath the shorteste shal bigynne.
 Sire Knyght," quod he, " my mayster and my lord,
 Now draweth cut, for that is myn accord.

810

815

820

825

830

835

Cometh neer," quod he, " my lady Prioresse,
And ye sire Clerk, lat be your shamefastnesse,
Ne studieth noght ; ley hond to, every man." 840

Anon to drawen every wight bigan
And, shortly for to tellen as it was,
Were it by áventúre, or sort, or cas,
The sothe is this, the cut fil to the knyght, 845
Of which ful blithe and glad was every wyght :
And telle he moste his tale as was resoun
By foreward and by composicioun,
As ye han herd ; what nedeth wordès mo ?
And whan this goode man saugh that it was so, 850
As he that wys was and obedient
To kepe his foreward by his free assent,
He seydé, " Syn I shal bigynne the game,
What, welcome be the cut a Goddès name !
Now lat us ryde, and herkneth what I seye." 855
And with that word we ryden forth oure weye,
And he bigan with right a myrie cheere
His tale anon, and seyde in this manére.

SELECTIONS FROM THE KNIGHT'S TALE

Palamon and Arcite fall in Love with Emily

Palamon and Arcite, two noble kinsmen, having been taken captive by Theseus, Duke of Athens, after he has won by assault the city of Thebes, are brought back with him to Athens, and imprisoned in a tower overlooking the palace gardens. From their prison window they get sight in the gardens of Emily, the sister of Hippolyta, the Amazonian queen, whom Theseus wedded after having conquered her kingdom. They both fall in love with her at first sight, and their former devoted friendship is severed by mutual jealousy.

This passeth yeer by yeer and day by day,
Till it fil onès, in a morwe of May,
That Emelye, that fairer was to sene
Than is the lylie upon his stalkē grene,
And fressher than the May with flourès newe,—
For with the rosē colour stroof hire hewe,
I noot which was the fyner of hem two,—
Er it were day, as was hir wone to do,
She was arisen and al redy dight :
For May wole have no slogardrie a nyght.
The sesoun priketh every gentil herte
And maketh hym out of his slepe to sterte,
And seith, “ Arys, and do thyn óbservaunce.”
This makēd Emelye have rémembráunce
To doon honóur to May, and for to ryse.

1035

1040

1045

Y-clothēd was she fresshe, for to devyse ;
 Hir yelow heer was broyded in a tresse
 Bihynde hir bak a yerdē long, I gesse ;
 And in the gardyn at the sonne up-riste,
 She walketh up and doun, and as hire liste
 She gadereth flourēs, party white and rede,
 To make a subtil gerland for hire hede,
 And as an aungel hevenysshly she soong. 1050
 And as an aungel hevenysshly she soong. 1055

The gretē tour that was so thikke and stroong,
 Which of the castel was the chief dongeoun
 (Ther as the knyghtēs weren in prisōun,
 Of whiche I toldē yow and tellen shal),
 Was evene joynant to the gardyn wal, 1060
 Ther as this Emelye hadde hir pleyyngē.
 Bright was the sonne, and clear that morwenyngē,
 And Palamon, this woful prisoner,
 As was his wone, bi leve of his gaylēr,
 Was risen, and romēd in a chambre an heigh, 1065
 In which he al the noble citee seigh,
 And eek the gardyn ful of braunches grene,
 Ther as this fresshē Emelye the sheene
 Was in hire walk and romēd up and doun.
 This sorweful prisoner, this Palamoun, 1070
 Goth in the chambrē romyngē to and fro,
 And to hymself compleynyngē of his wo ;
 That he was born, ful ofte he seyde, " allas ! "
 And so bifel, by aventure or cas,
 That thurgh a wyndow, thikke of many a barre 1075
 Of iren, greet and square as any sparre,
 He cast his eyen upon Emelya,
 And therwithal he bleynte and cridē, " A ! "
 As though he stongen were unto the herte.
 And with that cry Arcite anon up sterte, 1080

And seydé, "Cosyn myn, what eyleth thee
 That art so pale and deedly on to see?
 Why cridestow? who hath thee doon offence?
 For Goddés love, taak al in pacience
 Oure prisoun, for it may noon oother be; 1085
 Fortune hath geven us this adversitee.
 Som wikke aspēct or disposicioun
 Of Saturne, by sum constellacioun,
 Hath geven us this; although we hadde it sworn—
 So stood the hevene whan that we were born— 1090
 We moste endure: this is the short and playn."

This Palamon answerde, and seyde agayn,
 "Cosyn, for sothe of this opinioun
 Thow hast a veyn yimaginacioun;
 This prison caused me nat for to crye, 1095
 But I was hurt right now thurghout myn eye
 Into myn herte, that wol my bané be.
 The fairnesse of that lady that I see
 Yond in the gardyn romen to and fro
 Is cause of al my criyng and my wo. 1100
 I noot wher she be womman or goddesse,
 But Venus is it, soothly as I gesse."
 And therwithal on kneës doun he fil,
 And seydé: "Venus, if it be thy wil
 Yow in this gardyn thus to transfigure 1105
 Bifore me, sorweful, wrecchē créature,
 Out of this prisoun helpe that we may scapen.
 And if so be my destynee be shapen,
 By eterné word, to dyen in prisoun,
 Of our lynage have som compassiouin, 1110
 That is so lowe y-brought by tirannyne."

And with that word Arcité gan espye
 Wher as this lady romèd to and fro,

And with that sightē hir beautee hurte hym so,

That if that Palamon was wounded sore,

1115

Arcite is hurt as moche as he, or moore ;

And with a sigh he seydē pitously :

“ The fresshē beautee sleeth me sodeynly

Of hire that rometh in the yonder place,

And but I have hir mercy and hir grace,

1120

That I may seen hire attē leestē weye,

I nam but deed ; ther is namoore to seye.”

Arcite is set at Liberty

A worthy duke, Perotheus, comes to Athens to visit his lifelong friend, Theseus. He intercedes with Theseus for the release of Arcite, whom he long knew and loved at Thebes, and Arcite is accordingly set at liberty, but, if found anywhere within his victor's territories,

‘ it was accorded thus,

That with a swerd he sholde lese his heed.’

By reason of his love for Emily, Arcite laments what would otherwise have been the greatest good fortune.

“ Allas, why pleynen folk so in communē

Of purvieaunce of God, or of Fortūne,

That geveth hem ful ofte in many a gyse

Wel bettre than they kan hem self devyse ?

Som man desireth for to han richésse,

1255

That cause is of his moerdre, or greet siknesse ;

And som man wolde out of his prisoun fayn,

That in his hous is of his meynee slayn.

Infinite harmés been in this mateere,

We witen nat what thing we preyen heere.

1260

We faren as he that dronke is as a mous.

A dronkē man woot wel he hath an hous,

But he noot which the rightē wey is thider,

And to a dronkē man the wey is slider ;
 And certēs in this world so faren we, —
 We seken faste after felicitee,
 But we goon wrong ful often trewely.
 Thus may we seyēn alle, and namely I,
 That wende and hadde a greet opinioun
 That if I myghte escapen from prisoun,
 Thanne hadde I been in joye and perfit heele,
 Ther now I am exilēd fro my wele.
 Syn that I may nat seen you, Emelye,
 I nam but deed, there nys no remedye.”

1265

1270

Arcite goes back to Thebes ; but when he has endured, for a year or two, the pains of absence from his love, he returns in disguise to Athens, and engages himself at the court as a labourer, under the assumed name of Philostrate. ‘ Wel koude he hewen wode and water bere.’ By his faithful services he gets into the good graces of Theseus, who makes him ‘ a squire of his chamber,’ and furnishes him the means ‘ to maintain his degree.’ He is thus enabled often to look upon Emily. In the following passage he goes forth ‘ to doon his observaunce to May.’

Description of a May Morning, and of Arcite’s Visit to a Grove

The bisy larkē, messenger of day,
 Salueth in hir song the morwē gray,
 And firy Phebus riseth up so brighte
 That al the orient laugheth of the lighte,
 And with hisse stremēs dryeth in the greves
 The silver dropēs, hangynge on the leves.
 And Arcita, that is in the court roiál
 With Thesēus, his squier principal,
 Is risen, and looketh on the myrie day ;
 And for to doon his observaunce to May,

1495

1500

Remembryng on the poynt of his desir,
 He on a courser, stertyng as the fir,
 Is ride[n] into the feeldes hym to pleye,
 Out of the court, were it a myle or tweye ;
 And to the grove of which that I yow tolde, 1505
 By aventure, his wey he gan to holde,
 To maken hym a gerland of the greves,
 Were it of wodébynde, or hawethorn leves,
 And loude he song ageyn the sonnè shene :
 "Máy, with alle thy floures and thy grene, 1510
 Wélcóme be thou, fairé, fresshè May,
 I hope that I som grené getè may."

After a seven years' imprisonment, Palamon, by the help of a friend, escapes, and seeks concealment in the grove to which Arcite has repaired, till the night will enable him to take his way toward Thebes. The two lovers encounter each other, and Arcite engages to make all preparations to decide, on the morrow, the right of one or the other to Emily.

Description of the Combat between Palamon and Arcite

O Cupide, out of allè charitee !
 O regne, that wolt no felawe have with thee !
 Ful sooth is seyd that lovè ne lordshipe 1625
 Wol noght, his thankès, have no felaweshipe.
 Wel fynden that Arcite and Palamoun !
 Arcite is ride[n] anon unto the toun,
 And on the morwe, er it were dayès light,
 Ful privèly two harneys hath he dight, 1630
 Bothe suffisaunt and metè to darreyne
 The bataille in the feeld betwix hem tweyne ;
 And on his hors, allone as he was born,
 He carieth al the harneys hym biforn :

And in the grove, at tyme and place y-set,
This Arcite and this Palamon ben met.

1635

To chaungen gan the colour in hir face,
Right as the hunter in the regne of Trace,
That stondeth at the gappē with a spere,
Whan hunted is the leoun or the bere,

1640

And hereth hym come russhyng in the greves,
And breketh bothe bowēs and the leves,
And thynketh, " Heere cometh my mortal enemy,
With-outē faile he moot be deed or I ;
For outher I moot sleen hym at the gappe,
Or he moot sleen me, if that me myshappe : "
So ferdan they in chaungyng of hir hewe,
As fer as everich of hem oother knewe.

1645

Ther nas no " Good day," ne no saluyng,
But streight, withouten word or rehersyng,
Everich of hem heelp for to armen oother,
As frendly as he were his owene brother ;
And after that, with sharpe sperēs stronge,
They foynen ech at oother wonder longe.

1650

Thou myghtest wenē that this Palamoun,
In his fightyng were a wood leoun,
And as a crueel tigre was Arcite :
As wildē borēs gonnē they to smyte,
That frothen whit as foom for irē wood, —
Up to the anclee foghte they in hir blood.

1655

1660

Duke Theseus, who has gone a-hunting, the same morning, with his queen and Emily and attendants, comes upon the lovers while they are engaged in mortal combat, and swears by mighty Mars that he shall be dead who strikes another blow. Palamon tells the whole story,—who he is, who Philostrate really is, who has been the Duke's squire in disguise, and the occasion of their combat. Theseus, in his anger, condemns them both to death; but by the entreaties of the queen and

Emily, and of all the ladies in the company, he is softened, and forgives their offence, and thereupon appoints a tournament, 'this day fifty weeks,' each of the lovers to bring a hundred knights, of which Emily shall be the prize.

Grand preparations for the coming tournament are devised by the Duke, among which is a noble theatre, a mile in circuit, 'walléd of stone and ditchéd all without.' Arcite makes his devotions to Mars, Palamon to Venus, and Emily to Diana.

Description of the Symbolic Images in the Temple of Venus

First, in the temple of Venus maystow se,
 Wroght on the wal, ful pitous to biholde,
 The broken slepès, and the sikés colde, 1920
 The sacred teeris, and the waymentyng,
 The firy strokès, and the desiryng,
 That lovès servauntz in this lyf enduren ;
 The othès that her covenantz assuren.
 Plesaunce and Hope, Desir, Foolhardynesse, 1925
 Beautee and Youthè, Bauderie, Richesse,
 Charmès and Force, Lesyngès, Flaterye,
 Despensé, Bisynesse and Jalouslye,
 That wered of yelewe gooldès a gerland
 And a cokkow sitynge on hir hand ; 1930
 Féstes, instrumentz, carólés, daunces,
 Lust and array, and alle the circumstaunces
 Of love, whiche that I reken, and rekne shal,
 By ordre weren peynted on the wal,
 And mo than I kan make of menciouн ; 1935
 For soothly al the mount of Citheroun,
 Ther Venus hath hir principal dwellynge,
 Was shewéd on the wal in portreyynge,
 With al the gardyn and the lustynesse.
 Nat was forgeten the porter Ydelnesse, 1940

Ne Narcisus the faire of yore agon,
 Ne yet the folye of kyng Salomon,
 Ne yet the gretē strengthe of Ercules,
 Thenchautementz of Medea and Circes,
 Ne of Turnus, with the hardy fiers corage,
 The richē Cresus, kaytyf in servage.

1945

Thus may ye seen that Wysdom ne Richesse
 Beautee ne Sleightē, Strengthē, Hardynesse,
 Ne may with Venus holdē champartie,
 For as hir list the world than may she gye.
 Lo, alle thise folk so caught were in hir las
 Til they for wo ful oftē seyde, "Allas!"
 Suffiseth heere ensamples oon or two,
 And though I koudē rekene a thousand mo.

1950

The statue of Venus, glorious for to se,
 Was naked, fletynge in the largē see,
 And fro the navele doun al covered was
 With wawēs grene, and brighte as any glas.
 A citole in hir right hand haddē she,
 And on hir heed, ful semely for to se,
 A rosē gerland, fressh and wel smellynge,
 Above hir heed hir dowwēs flikerynge.
 Biforn hire stood hir sonē Cupido,
 Upon his shuldrēs wyngēs hadde he two,
 And blind he was, as it is often seene ;
 A bowe he bar and arwēs brighte and kene.

1955

1960

1965

The Paintings on the Wall within the Temple of Mars

Why sholde I noght as wel eek telle yow al
 The portreiture that was upon the wal
 Withinne the temple of myghty Mars the rede?
 Al peynted was the wal, in lengthe and brede,

1970

Lyk to the estrès of the grisly place
 That highte the gretè temple of Mars in Trace,
 In thilkè coldè, frosty regioun
 Ther as Mars hath his sovereyn mansioun.

First, on the wal was peynted a forest, 1975
 In which ther dwelleth neither man nor best,
 With knotty, knarry, bareyne treés olde
 Of stubbès sharpe and hidouse to biholde,
 In which ther ran a rumbel in a swough,
 As though a storm sholde bresten every bough ; 1980
 And dounward from an hille, under a bente,
 Ther stood the temple of Mars armypotente,
 Wroght al of burnèd steel, of which the entree
 Was long and streit, and gastly for to see ;
 And ther out came a rage, and such a veze 1985
 That it made all the gates for to rese.
 The northren lyght in at the dorès shoon, —
 For wyndowe on the wal ne was ther noon
 Thurgh which men myghten any light discerne, —
 The dores were al of adamant eterne, 1990
 Y-clenched overthwart and endèlong
 With iren tough, and for to make it strong,
 Every pylér the temple to sustene
 Was tonnè greet, of iren bright and shene.

Ther saugh I first the derke ymaginyng 1995
 Of felonye, and al the compassyng ;
 The crueel irè, reed as any gleede ;
 The pykèpurs, and eke the palè drede ;
 The smylere, with the knyfe under the cloke ;
 The shepnè, brennynge with the blakè smoke ; 2000
 The tresoun of the mordrynge in the bedde ;
 The open werre, with woundès al bi-bledde ;
 Contek with blody knyf, and sharpe manace

Al ful of chirkyng was that sory place.

The sleere of hym self yet saugh I ther,
His herté blood hath bathéd al his heer ;
The nayl y-dryven in the shode a-nyght ;
The coldé deeth, with mouth gapyng up right.
Amyddés of the temple sat Meschaunce,
With disconfort and sory contenaunce.

2005

Yet saugh I Woodnesse, laughynge in his rage,
Arniéd complaint, out-hees, and fiers outrage,
The careyne, in the busk, with throte y-corve,
A thousand slain and nat of qualm y-storve ;
The tiraunt with the pray by force y-raft ;
The toun destroyéd, ther was no thyng last.

2010

Yet saugh I brent the shippes hoppestéres ;
The hunte strangled with the wildé beres ;
The sowé freten the child right in the cradel ;
The cook y-scalded for al his longe ladel.

2020

Noght was forgeten by the infortune of Marte ;
The cartere over-ryden with his carte,
Under the wheel ful lowe he lay adoun.
Ther were also of Martes divisioun,
The barbour and the bocher, and the smyth
That forgeth sharpé swerdés on his styth ;
And al above, depeynted in a tour,
Saugh I Conquést sittyng in greet honour
With the sharpé swerd over his heed
Hangyngé by a soutil twynés threed.

2025

Depeynted was the slaughter of Julius,
Of grete Nero, and of Antonius, —
Al be that thilké tyme they were unborn,
Yet was hir deth depeynted ther biforn
By manasyngé of Mars, right by figure,
So was it shewéd in that portreiture

2030

2035

As is depeynted in the sterres above
 Who shal be slain or ellēs deed for love ;
 Suffiseth oon ensample in stories olde,
 I may nat rekene hem allē though I wolde.

2040

The statue of Mars upon a cartē stood,
 Armēd, and lookēd grym as he were wood,
 And over his heed ther shynen two figures
 Of sterrēs that been clepēd in scriptures,
 That oon Puella, that oother Rubēus.

2045

This god of armēs was arrayēd thus :
 A wolf ther stood biforn hym at his feet
 With eyen rede, and of a man he eet.
 With soutil pencil depeynted was this storie
 In rédoutyng of Mars and of his glorie.

2050

The Paintings on the Walls of the Temple of Diana

Now to the temple of Dyane the chaste,
 As shortly as I kan, I wol me haste
 To tellē yow al the descripsioun.
 Depeynted been the walles up and doun
 Of huntynge and of shamefast chastitee.

2055

Ther saugh I how woful Calistopee,
 Whan that Diane agrevēd was with here,
 Was turnēd from a womman to a bere,
 And after was she maad the loodē-sterre ;
 Thus was it peynted, I kan sey yow no ferre.

2060

Hir sone is eek a sterre as men may see.

Ther saugh I Dane, y-turned til a tree,—
 I menē nat the goddessē Diane,
 But Penneus doughter which that hightē Dane.
 Ther saugh I Attheon an hert y-maked,
 For vengeance that he saugh Diane al naked ;

2065

I saugh how that hise houndēs have hym caught
And freeten hym, for that they knewe hym naught.

Yet peynted was a litel forther moor
How Athalante hunted the wildē boor,
And Meleagre, and many another mo,
For which Dyanē wroghte hym care and wo.

Ther saugh I many another wonder storie
The whiche me list nat drawen to memórie.

This goddesse on an hert ful hyē seet,
With smalē houndēs al aboute hir feet,
And undernethē hir feet she hadde a moone,
Wexyng it was, and sholdē wanye soone.
In gaudē grene hir statue clothēd was,
With bowe in honde and arwēs in a cas ;
Hir eyen castē she ful lowe adoun
Ther Pluto hath his derkē regioun.

A womman travaillynge was hire biforn,
But, for hir child so longe was unborn,
Ful pitously Lucyna gan she calle
And seydē, " Helpe, for thou mayst best of alle."
Wel koude he peynten lily, that it wroghte ;
With many a floryn he the hewēs boghte.

Description of Lycurgus, the Great King of Thrace, who comes to the Tournament in the Service of Palamon

Ther maistow seen comynge with Palamon
Lygurge hymself, the gretē kyng of Trace ;
Blak was his berd, and manly was his face ;
The cercles of hise eyen in his heed
They glowēden bitwyxen yelow and reed,
And lik a grifphon lookēd he aboute,
With kempē heeris on hise browēs stoutē ;

2075

2080

2085

2130

2134

Hise lymès grete, hise brawnès harde and stronge,
 Hise shuldrès brode, his armès rounde and longe,
 And, as the gysé was in his contree,
 Ful hye upon a chaar of gold stood he
 With fouré whité bolés in the trays.

In stede of cote-armure, over his harnays 2140
 With naylès yelewe, and brighte as any gold,
 He hadde a berès skyn, colblak, for old.
 His longè heer was kembd bihynde his bak ;
 As any ravenes fethere it shoon for blak ;
 A wrethe of gold, arm-greet, of hugè wighte, 2145
 Upon his heed set ful of stonès brighte,
 Of fynè rubyes and of dyamauntz ;
 Aboute his chaar ther wenten white alauntz,
 Twenty and mo, as grete as any steer,
 To hunten at the leoun or the deer ; 2150
 And folwèd hym with mosel faste y-bounde,
 Colered of gold and toulettes fylèd rounde.
 An hundred lordès hadde he in his route,
 Armèd ful wel, with hertès stierne and stoute.

*Description of Emetrius, the Great King of India, who comes
 to the Tournament in the Service of Arcite*

With Arcita, in stories as men fynde, 2155
 The grete Emetréus, the kyng of Inde,
 Upon a steedè bay, trappèd in steel,
 Covered in clooth of gold, dyapred weel,
 Cam ridynge lyk the god of armès, Mars.
 His cote armurè was of clooth of Tars 2160
 Couchèd with perlès, white and rounde and grete ;
 His sadel was of brend gold, newe y-bete ;
 A mantelet up-on his shulder hangynge,

Brat ful of rubyes rede, as fyr sparklynge ;
 His crispē heer, lyk ryngēs was y-ronne, 2165
 And that was yellow, and glytered as the sonne.
 His nose was heigh, his eyen bright citryn ;
 Hise lippēs rounde, his colour was sangwyn ;
 A fewē frakenes in his face y-spreynd,
 Bitwixen yellow and somdel blak y-meynd, 2170
 And as a leoun he his lookyng caste.
 Of fyve and twenty yeer his age I caste ;
 His berd was wel bigonnē for to sprynge ;
 His voys was as a trompē thondrynge ;
 Upon his heed he wered, of laurer grene, 2175
 A gerland, fressh and lusty for to sene.
 Upon his hand he bar for his deduyt
 An egle tame, as any lilye whyt.
 An hundred lordēs hadde he with hym there,
 Al armēd, save hir heddes, in al hir gere, 2180
 Ful richēly in allē maner thynges ;
 For trusteth wel that dukēs, erlēs, kynges,
 Were gadered in this noble compaignye,
 For love and for encrees of chivalrye.
 Aboute this kyng ther ran on every part 2185
 Ful many a tame leoun and leōpard.

*Emily's Prayer and Sacrifice to Diana, and the Response
of the Goddess*

“ O chastē goddesse of the wodēs grene,
 To whom bothe hevene and erthe and see is sene,
 Queene of the regne of Pluto, derk and lowe,
 Goddesse of maydens that myn herte hast knowe 2300
 Ful many a yeer, and woost what I desire,
 As keepe me fro thy vengeaunce and thyn ire

That Attheon aboughtè cruelly ;
 Chastè goddessè, wel wostow that I
 Desire to ben a mayden al my lyf,
 Ne nevere wol I be no love, ne wyf. 2305

I am, thow woost, yet of thy compaignye
 A mayde, and love huntyng and venerye,
 And for to walken in the wodes wilde,
 And noght to ben a wyf and be with childe ; 2310
 Noght wol I knowe the compaignye of man.
 Now helpe me, lady, sith ye may and kan,
 For tho thre formès that thou hast in thee.
 And Palamon, that hath swich love to me,
 And eek Arcite that loveth me so soore, 2315
 This grace I preyè thee withoutè moore ;
 As sendè love and pees bitwixe hem two,
 And fro me turne awey hir hertès so
 That al hire hootè love and hir desir,
 And al hir bisy torment and hir fir, 2320
 Be queynt or turnèd in another place.
 And if so be thou wolt do me no grace,
 Or if my destynée be shapen so
 That I shal nedès have oon of hem two,
 As sende me hym that moost desireth me. 2325
 Bihoold, goddessesse of clenè chastitee,
 The bittrè teeres that on my chekès falle.
 Syn thou art mayde, and kepere of us alle,
 My maydenhede thou kepe and wel conserve
 And whil I lyve a mayde I wol thee serve." 2330

The firès brenne upon the auter cleere
 Whil Emelye was thus in hir preyère ;
 But sodeynly she saugh a sightè queynte,
 For right anon oon of the fyrès queynte
 And quyked agayn, and after that, anon 2335

That oother fyr was queynt and al agon,
 And as it queynte it made a whistelynge,
 As doon thise wetē brondes in hir brennynge ;
 And at the brondēs ende out ran anon
 As it were bldy dropēs many oon ; 2340
 For which so soore agast was Emelye
 That she was wel ny mad, and gan to crye,
 For she ne wistē what it signyfied,
 But oonly for the feere thus hath she cried,
 And weep that it was pitee for to heere ; 2345
 And ther-with-al Dyanē gan appeere,
 With bowe in honde right as an hunteresse,
 And seydē, " Doghter, stynt thyn hevynesse.
 Among the goddēs hye it is affermed,
 And by eternē word writen and confermed, 2350
 Thou shalt ben wedded unto oon of tho
 That han for thee so muchel care and wo,
 But unto which of hem I may nat telle.
 Farwel, for I ne may no lenger dwelle.
 The firēs whiche that on myn auter brenne 2355
 Shulle thee declaren, er that thou go henne,
 'Thyn áventure of love, as in this cas."
 And with that word the arwēs in the caas
 Of the goddessē clateren faste and ryngē,
 And forth she wente and made a vanysshynge, 2360
 For which this Emelye astonēd was,
 And seydē, " What amounteth this, allas !
 I puttē me in thy proteccioun,
 Dyane, and in thy disposicioun."
 And hoom she goth anon the nextē weye. 2365
 This is theeffect, ther is namoore to seye.

The Tournament

Greet was the feeste in Atthenès that day,
 And eek the lusty seson of that May
 Made every wight to been in such plesaunce,
 That al that Monday justen they and daunce, 2485
 And spenten it in Venus heigh servyse ;
 But, by the causé that they sholdé ryse
 Éerly, for to seen the gretè fight,
 Unto hir restè wenten they at nyght. 2490
 And on the morwè, whan that day gan sprynge,
 Of hors and harneys, noyse and claterynge
 Ther was in hostelrys al aboute,
 And to the paleys rood ther many a route
 Of lordés, upon steedés and palfreys. 2495
 Ther maystow seen divisynge of harneys
 So unkouth and so riche, and wroght so weel
 Of goldsmythrye, of browdynge, and of steel,
 The sheeldès brighte, testerès, and trappúres ;
 Gold-hewen helmès, hauberkes, cote armúres ; 2500
 Lordés in paramentz on hir courseres ;
 Knyghtès of retenué, and eek squieres,
 Nailynge the spéres, and helmès bokélynge,
 Giggynge of sheeldès with layneres lacynge ;
 There as nede is, they weren no thyng ydel. 2505
 The fomy steedés on the golden brydel
 Gnawynge, and faste the armurers also,
 With fyle and hamer, prikyng to and fro ;
 Yemen on foote, and communes many oon
 With shortè stavés, thikke as they may goon ; 2510
 Pýpés, trompés, nakers, clariounes,
 That in the bataille blowen blody sounes ;
 The paleys ful of peplés up and doun, —

Heere thre, ther ten, holdyngehir questioun,
 Dyvynyng of thise Thebane knyghtès two. 2515

Somme seyden thus, somme seyde it shal be so,
 Somme helden with hym with the blaké berd,
 Somme with the balled, somme with the thikké herd,
 Some seyde he lookéd grymme and he wolde fighte,
 He hath a sparth of twenty pound of wighte,— 2520

Thus was the hallé ful of divynyng
 Longe after that the sonné gan to spryngue.

The grete Theseus, that of his sleepe awaked
 With mynstralcie and noysé that was maked,
 Heeld yet the chambre of his paleys riche, 2525
 Til that the Thebane knyghtès, bothe y-liche
 Honured, were into the paleys fet.
 Duc Thesëus was at a wyndow set,
 Arrayed right as he were a god in trone.
 The peple preesseth thiderward ful soone 2530
 Hym for to seen, and doon heigh reverence,
 And eek to herkne his heste and his sentence.

An heraud on a scaffold made an “Oo !”
 Til al the noyse of peple was y-do ;
 And whan he saugh the peple of noyse al stille
 Tho shewéd he the myghty dukés wille. 2535

“ The lord hath of his heih discrecioun
 Considered that it were destruccioun
 To gentil blood to fighten in the gyse
 Of mortal bataille now in this emprise, 2540
 Wherfore, to shapen that they shal nat dye,
 He wolde his firsté purpos modisye.

“ No man ther-fore, up peyne of los of lyf,
 No maner shot, ne polax, ne shorte knyf,
 Into the lystès sende, ne thider bryngue ; 2545
 Ne short swerd, for to stoke with poynt bitýnge,

No man ne drawe ne beré by his syde.
 Ne no man shal unto his felawe ryde
 But o cours with a sharpe y-groundé spere ;
 Foyne, if hym list, on foote, hym self to were. 2550

And he that is at meschief shal be take,
 And noght slayn, but be broght unto the stake
 Thát shal ben ordeyned on either syde ;
 But thider he shal by force, and there abyde.

“ And if so be the chiëftayn be take 2555
 On outhier syde, or ellès sleen his make,
 No lenger shal the turneiyngé laste.
 God spedé you ! gooth forth, and ley on faste !
 With long swerd and with maces fighteth youre fille.
 Gooth now youre wey, this is the lordés wille.” 2560

The voys of peple touchédé the hevene,
 So loudé cridé they, with murie stevene,
 “ God savé swich a lord, that is so good,
 He wilneth no destruccion of blood ! ”

Up goon the trompés and the melodye 2565
 And to the lystés rit the compaignye
 By ordinance, thurgh out the citee large,
 Hangéd with clooth of gold, and nat with sarge.

Ful lik a lord this noble duc gan ryde,
 Thise two Thebans upon either side ;
 And after rood the queene and Emelye,
 And after that another compaignye
 Of oon and oother after hir degré ;
 And thus they passen thurgh out the citee,
 And to the lystés comé they by tyme. 2575

It nas not of the day yet fully pryme
 Whan set was Theséus ful riche and hye,
 Ypolita the queene and Emelye,
 And othere ladys in degrees aboute.

Unto the seettés preesseth al the route, 2580
 And westward, thurgh the gatés under Marte,
 Arcite, and eek the hondred of his parte,
 With baner reed is entred right anon.

And in that selvē moment Palamon
 Is under Venus, estward in the place, 2585
 With baner whyt, and hardy chiere and face.
 In al the world to seken up and doun
 So evene, withouten variacioun,
 Ther nerē swichē compaignyēs tweye ;
 For ther was noon so wys that koudē seye 2590
 That any hadde of oother avaantage
 Of worthynesse, ne of estaat, ne age,
 So evene were they chosen, for to gesse ;
 And in two rengés fairē they hem dresse.

Whan that hir namés rad were everichon, 2595
 That in hir nombrē gylē were ther noon,
 Tho were the gatés shet and cried was loude,
 “ Do now youre *devoir*, yongē knyghtēs proude ! ”

The heraudes lefte hir prikyng up and doun ;
 Now ryngen trompēs loude and clarioun ; 2600
 Ther is namoore to seyn, but west and est
 In goon the speres ful sadly in arrest ;
 In gooth the sharpē spore into the syde.
 Ther seen men who kan juste and who kan ryde :
 Ther shyveren shaftēs upon sheeldēs thikke ; 2605
 He feeleth thurgh the hertē-spoon the prikke.
 Up spryngen sperēs twenty foot on highte ;
 Out gooth the swerdēs as the silver brighte ;
 The helmēs they to-hewen and to-shrede,
 Out brest the blood with stiernē stremēs rede ; 2610
 With myghty maces the bonēs they to-breste.
 He, thurgh the thikkeste of the throng gan threste,

Ther, stomblen steedes stronge, and doun gooth al ;
 He, rolleth under foot as dooth a bal ;

He, foyneth on his feet with his tronchoun, 2615

And he hym hurtleth with his hors adoun ;

He, thurgh the body is hurt and sithen y-take,
 Maugree his heed, and broght unto the stake,
 As forward was, right ther he moste abyde.

Another lad is on that oother syde. 2620

And som tyme dooth hem Thesëus to reste,
 Hem to refresshe and drynken, if hem leste.

Ful ofte a-day han thisë Thebanes two,

Togydre y-met and wrought his felawe wo ;

Unhorsëd hath ech oother of hem tweye. 2625

Ther nas no tygre in the vale of Galgophey,
 Whan that hir whelpe is stole whan it is lite,

So crueel on the hunte, as is Arcite

For jelous herte upon this Palamoun ;

Ne in Belmarye ther nys so fel leoun 2630

That hunted is, or for his hunger wood,

Ne of his praye desireth so the blood,

As Palamoun, to sleen his foo Arcite.

The jelous strokës on hir helmes byte ;

Out renneth blood on bothe hir sydës rede. 2635

Som tyme an ende ther is of every dede,

For, er the sonne unto the restë wente,

The strongë kyng Emetrëus gan hente

This Palamon, as he faught with Arcite,

And made his swerd depe in his flessh to byte, 2640

And by the force of twenty is he take

Unyolden, and y-drawe unto the stake.

And in the rescus of this Palamoun

The strongë kyng Lygurge is born adoun,

And kyng Emetrëus, for al his strengthe, 2645

Is born out of his sadel a swerdès lengthe ;
 So hitte him Palamoun, er he were take ;
 But al for noght, he was broght to the stake.
 His hardy herté myghte hym helpé naught,
 He moste abydè, whan that he was caught,
 By force, and eek by composicioun.

2650

Who sorweth now but woful Palamoun,
 That moot namoorè goon agayn to fighte ?
 And whan that Theseus haddé seyn this sighte
 Unto the folk that foghten thus echon
 He crydè, " Hoo ! namoore, for it is doon !
 I wol be trewè juge, and no partie ;
 Arcite of Thebès shall have Emelie
 That by his fortune hath hire faire y-wonne."

2655

Anon ther is a noyse of peple bigonne,
 For joye of this, so loude and heighe with-alle,
 It semèd that the lystès sholde falle.

2660

What kan now fairè Venus doon above ?
 What seith she now, what dooth this queene of love,
 But wepeth so, for wantynge of hir wille,
 Til that hir teerès in the lystès fille ?
 She seyde, " I am ashamed doutélees."
 Saturnus seydè, " Doghter, hoold thy pees,
 Mars hath his wille, his knyght hath all his boone,
 And, by myn heed, thow shalt been eséd soone." 2670

2665

The trompès, with the loudè mynstralcie,
 The heraudes, that ful loudè yolle and crie,
 Been in hire wele, for joye of daun Arcite.
 But herkneth me, and synteth now a lite,
 Which a myrácle ther bifel anon.

2675

This fierse Arcite hath of his helm y-don,
 And on a courser, for to shewe his face,
 He priketh endélong the largè place,

Lokyng upward up-on this Emelye,
 And she agayn hym caste a freendlich eye
 (For wommen, as to speken in comune,
 Thei folwen all the favour of Fortune),
 And was al his, [in] chiere, as in his herte.

2680

Out of the ground a fyr infernal sterte,
 From Pluto sent, at réqueste of Saturne,
 For which his hors for feré gan to turne,
 And leep aside, and foundred as he leep,
 And er that Arcitè may taken keep,
 He pighte hym on the pomel of his heed,
 That in the place he lay as he were deed,
 His brest to-brosten with his sadel-bowe.

2685

As blak he lay as any cole or crowe,
 So was the blood y-ronnen in his face.
 Anon he was y-born out of the place,
 With hertè soor, to Thesëus paleys.
 Tho was he korven out of his harneys,
 And in a bed y-brought ful faire and blyve,
 For he was yet in memorie and alyve,
 And alwey criyng after Emelye.

2690

Duc Thesëus with al his compaignye
 Is comen hoom to Atthenes his citee
 With allé blisse and greet solempnitez ;
 Al be it that this áventure was falle
 He noldé noght disconforten hem alle, —
 Men seyden eek that Arcite shal nat dye,
 He shal been heeléd of his maladye.

2695

And of another thyng they weren as fayn,
 That of hem allé was ther noon y-slayn ;
 Al were they soore y-hurt, and namely oon,
 That with a spere was thirléd his brest boon.
 To otherè woundes and to broken armes

2705

2710

Sômme hadden salvès and somme hadden charmes,
 Fermaciës of herbès, and eek save
 They dronken, for they wolde hir lymès have.
 For which this noble duc, as he wel kan, 2715
 Conforteth and honóureth every man,
 And madè revel al the longè nyght
 Unto the straungè lordés as was right ;
 Ne ther was holden no disconfitynge
 But as a justès, or a tourneiyng ; 2720
 For soothly ther was no disconfiture,
 For fallyng nys nat but an áventure,
 Ne to be lad by force unto the stake
 Unyolden, and with twenty knyghtès take,
 Ó persone allone, withouten mo, 2725
 And haryed forth by armè, foot and too,
 And eke his steedè dryven forth with staves,
 With footmen, bothè yemen and eek knaves, —
 It nas areted hym no vileynye ;
 Ther may no man clepen it cowardye. 2730

For which anon duc Thesëus leet crye,
 To stynten allè rancour and envyé,
 The gree as wel of o syde as of oother,
 And eyther syde ylik as ootheres brother ;
 And gaf hem giftès after hir degree, 2735
 And fully heeld a feesté dayès three,
 And convoyéd the kyngès worthily
 Out of his toun, a journee largèly,
 And hoom wente every man the rightè way ;
 Ther was namoore, but “ Fare wel ! ” “ Have good 2740
 day ! ”

No remedies availing, the wounded Arcite must die. He sends for Emily and Palamon, pours forth his grief that he must leave her, entreats her not to forget Palamon, commends his cousin to her love, and dies.

The Funeral Rites of Arcite

Duc Thesëus, with all his bisy cure,
 Cast busily wher that the sepulture
 Of goode Arcite may best y-makèd be,
 And eek moost honourable in his degree ; 2855
 And at the laste he took conclusiou
 That ther as first Arcite and Palamoun
 Hadden for love the bataille hem bitwene,
 That in that selvè grovè, swoote and grene,
 Ther as he hadde hise amorouse desires,
 His compleynte, and for love hise hootè fires,
 He woldè make a fyr in which the office
 Fúneral he myghte al accomplice ;
 And leet comande anon to hakke and hewe 2865
 The okès olde, and leye hem on a rewe,
 In colpons, wel arrayèd for to brenne.
 Hise officers with swiftè feet they renne,
 And ryden anon at his comandément.
 And after this Thesëus hath y-sent 2870
 After a beere, and it al over spradde
 With clooth of gold, the richestè that he hadde ;
 And of the same suyte he clad Arcite.
 Upon his hondès hadde he glovès white,
 Eek on his heed a coroune of laurer grene, 2875
 And in his hond a swerd ful bright and kene.
 He leyde hym, bare the visage, on the beere.
 Ther-with he weep that pitee was to heere ;
 And, for the peple sholdè seen hym alle,
 Whan it was day he broghte hym to the halle, 2880
 That roreth of the criyng and the soun.
 Tho cam this woful Theban Palamoun,
 With flotery berd and ruggy asshy heeres,

In clothès blake, y-droppèd al with teeres ;
 And passyng eother of wepynge, Emelye,
 The rewefullest of al the compaignye. 2885

In as muche as the servyce sholdé be
 The mooré noble and riche in his degree,
 Duc Thesëus leet forth thre steedès bryngē,
 That trappèd were in steele al gliterynge
 And covered with the armes of daun Arcite. 2890

Upon thise steedes that weren grete and white,
 Ther sitten folk, of whiche oon baar his sheeld,
 Another his spere up in his hondés heeld,
 The thridde baar with hym his bowe Turkeys
 (Of brend gold was the caas, and eek the harneys) ; 2895

And rideñ forth a paas with sorweful cheere,
 Toward the grove, as ye shul after heere.
 The nobleste of the Grekés that ther were
 Upon hir shuldrès caryeden the beere,
 With slaké paas, and eyen rede and wete, 2900

Thurgh-out the citee by the maister strete,
 That sprad was al with blak, and wonder hye
 Right of the same is al the strete y-wrye.

Upon the right hond wente olde Egëus,
 And on that oother syde duc Thesëus,
 With vessels in hir hand of gold ful fyn
 Al ful of hony, milk, and blood, and wyn :
 Eek Palamon with ful greet compaignye, 2910

And after that cam woful Emelye,
 With fyr in honde as was that tyme the gyse
 To do the office of funeral servyse.

Heigh labour, and ful greet apparaillynge,
 Was at the service and the fyr makynge,
 That with his grené tope the heven raughte,
 And twenty fadme of brede the armés straughte, 2915

This is to seyn the bowës weren so brode.
 Of stree first ther was leyd ful many a lode,
 But how the fyr was makëd up on highte,
 And eek the namës that the trees highte, — 2920
 As ook, firre, birch, aspe, alder, holm, popeler,
 Wylugh, elm, plane, assh, box, chasteyn, lynde, laurer,
 Mapul, thorn, bech, hasel, ew, whippeltre, —
 How they weren feld shal nat be toold for me ;
 Ne hou the goddës ronnen up and doun, 2925
 Disherited of hire habitacioun,
 In whiche they wonëden in reste and pees,
 Nymphës, fawnes, and amadriades ;
 Ne hou the beestës and the briddës alle
 Fleëdden for ferë, whan the wode was falle ; 2930
 Ne how the ground agast was of the light,
 That was nat wont to seen the sonnë bright ;
 Ne how the fyr was couchëd first with stree,
 And thanne with dryë stokkës, cloven a thre,
 And thanne with grenë wode and spicerye, 2935
 And thanne with clooth of gold, and with perrye,
 And gerlandes, hangyng with ful many a flour,
 The mirre, thencens, with al so greet odour ;
 Ne how Arcite lay among al this,
 Ne what richesse aboute his body is, 2940
 Ne how that Emelye, as was the gyse,
 Putte in the fyr of funeral servyse,
 Ne how she swownëd whan men made the fyr,
 Ne what she spak, ne what was hir desire,
 Ne what jeweles men in the fyre tho caste 2945
 Whan that the fyr was greet and brentë faste ;
 Ne how somme caste hir sheeld, and somme hir spere,
 And of hire vestimentz, whiche that they were,
 And coppës full of wyn, and milk, and blood,

Into the fyr, that brente as it were wood ;
 Ne how the Grekés, with an huge route,
 Thriës rideñ al the place aboue
 Upon the left hand, with a loud shoutynge,
 And thriës with hir sperés claterynge,
 And thriës how the ladyes gonné crye,
 And how that lad was homward Emelye ;
 Ne how Arcite is brent to ashen colde,
 Ne how that lychéwaké was y-holde
 Al thilké nyght ; ne how the Grekés pleye
 The waké-pleyes ; ne kepe I nat to seye
 Who wrastleth best naked, with oille enoynt,
 Ne who that baar hym best in no disjoyn.

2950

2955

2960

In course of time, there is a parliament at Athens, in regard to certain matters, among which is the question as to a full submission of the Thebans. Theseus sends to Thebes for Palamon, who comes in haste at his command.

Tho sente Thesëus for Emelye.

2980

Whan they were set, and hust was al the place,
 And Thesëus abiden hadde a space
 Er any word cam fram his wisé brest,
 Hise eyen sette he ther as was his lest,
 And with a sad visage he sikéd stille,
 And after that right thus he seyde his wille :

2985

“ The Firsté Moevere of the cause above,
 Whan he first made the faire cheyne of love,
 Greet was the effect and heigh was his entente ;
 Wel wiste he why and what therof he mente,
 For with that faire cheyne of love he bond
 The fyr, the eyr, the water and the lond,
 In certeyn boundës that they may nat flee.
 That same Prince, and that same Moevere,” quod he,

2990

“ Hath stablissed in this wrecchēd world adoun 2995
 Certeynē dayēs and duracioun
 To al that is engendrid in this place,
 Over the whichē day they may nat pace,—
 Al mowe they yet tho dayēs wel abregge,
 Ther nedeth noght noon auctoritee allegge 3000
 For it is preevēd by experience,
 But that me list declarēn my sentence.
 Thanne may men by this ordrē wel discerne
 That thilkē Moevere stable is and eterne.
 Wel may men knowē, but it be a fool, 3005
 That every part dirryveth from his hool ;
 For nature hath nat taken his bigynnnyng
 Of no partie ne cantel of a thyng,
 But of a thyng that parfit is and stable,
 Descendynge so, til it be corrumpable. 3010
 And therfore of his wisē purveiaunce
 He hath so wel biset his ordinaunce,
 That species of thyngēs and progressiouns
 Shullen enduren by successiouns,
 And nat eterne, withouten any lye ; 3015
 This maystow understande, and seen at eye.

“ Loo the ook, that hath so long a norisshynege
 From tymē that it first bigynneth sprynge,
 And hath so long a lif as we may see,
 Yet at the lastē wasted is the tree. 3020

“ Considereth eek how that the hardē stoon
 Under oure feet, on which we trede and goon,
 Yit wasteth it, as it lyth by the weye ;
 The brodē ryver somtyme wexeth dreye ;
 The gretē tourēs se we wane and wende ; 3025
 Thanne may ye se that al this thyng hath ende.

“ Of man and womman seen we wel also,

That nedeth in oon of thisē termēs two,
 This is to seyn, in youthe or ellēs age,
 He moot be deed, the kyng as shal a page ; 3030
 Som in his bed, som in the depē see,
 Som in the largē feeld, as men may se ;
 Ther helpeth noght, al goth that ilkē weye :
 Thanne may I seyn that al this thyng moot deye.

“ What maketh this but Juppiter, the kyng,
 The which is prince, and cause of allē thyng,
 Convertynge al unto his propre welle,
 From which it is dirryvēd, sooth to telle ?
 And here agayns no créature on lyve,
 Of no degree, availleth for to stryve. 3035

“ Thanne is it wysdom, as it thynketh me,
 To maken vertu of necessitee,
 And take it weel that we may not eschue
 And namēly that to us alle is due.

And whoso gruccheth ought, he dooth folye,
 And rebel is to hym that al may gye ;
 And certeinly a man hath moost honour,
 To dyen in his excellencē and flour,
 Whan he is siker of his goodē name. 3045

Thanne hath he doon his freend, ne hym, no shame,
 And gladder oghte his freend been of his deeth,
 Whan with honour up yoldēn is his breeth,
 Than whan his name apallēd is for age,
 For al forgeten is his vassellage.

Thanne is it best, as for a worthy fame,
 To dyen whan that he is best of name. 3055

“ The contrarie of al this is wilfulness.
 Why grucchen we, why have we hevynesse
 That goode Arcite, of chivalriē flour,
 Departed is with duetee and honour 3060

Out of this foulē prisoun of this lyf?
 Why grucchen heere his cosyn and his wyp
 Of his welfare that loved hem so weel?
 Kan he hem thank? — Nay, God woot, never a deel —
 That bothe his soule and eek hem self offendē, 3065
 And yet they mowe hir lustēs nat amende.

“ What may I conclude of this longē serye,
 But after wo, I rede us to be merye,
 And thanken Juppiter of al his grace ?
 And er that we departen from this place 3070
 I redē that we make of sorwēs two
 O parfit joyē, lastynge everemo.
 And looketh now, wher moost sorwe is her-inne,
 Ther wol we first amendē and bigynne.”

“ Suster,” quod he, “ this is my fulle assent, 3075
 With all thavys heere of my parlēment,
 That gentil Palamon, thyn owene knyght,
 That serveth yow with willē, herte, and myght,
 And evere hath doon, syn that ye first hym knewe,
 That ye shul of your grace upon hym rewe, 3080
 And taken hym for housbonde and for lord ;
 Lene me youre hond, for this is oure accord.
 Lat se now of youre wommanly pitee ;
 He is a kyngēs brother sone, *pardée*,
 And though he were a pourē bacheler, 3085
 Syn he hath servēd yow so many a yeer
 And had for yow so greet adversitee,
 It mostē been considered, leeveth me,
 For gentil mercy oghte to passen right.”

Thanne seyde he thus to Palamon ful right : 3090
 “ I trowe ther nedeth litel sermonyng
 To makē yow assentē to this thyng ;
 Com neer, and taak youre lady by the hond.”

Bitwixen hem was maad anon the bond
That highte matrimoigne, or mariage, 3095
By al the conseil and the baronage ;
And thus with allē blisse and melodye
Hath Palamon y-wedded Emelye,
And God, that al this wydē world hath wroght,
Sende hym his love that it hath deere aboght, 3100
For now is Palamon in allē wele,
Lyvynge in blisse, in richesse, and in heele ;
And Emelye hym loveth so tendrely,
And he hire serveth al-so gentilly,
That nevere was ther no word hem bitwene 3105
Of jalousie or any oother tene.
Thus endeth Palamon and Emelye,
And God save al this fairē compaignye. *Amen.*

SELECTIONS FROM THE MILLER'S TALE

Description of the Carpenter's Young Wife

Fair was this yongē wyf, and therwithal,
As any wezele, hir body gent and smal.

3235

A ceynt she werede, y-barrēd al of silk ;
A barmclooth eek, as whit as mornē milk,
Upon hir lendēs, ful of many a goore ;
Whit was hir smok, and broyden al bifoore,
And eek bihyndē, on hir coler aboute,
Of colblak silk withinne and eek withoute.

3240

The tapēs of hir whitē voluper
Were of the samē suyte of hir coler ;
Hir filet brood, of silk, and set ful hye ;
And sikerly she hadde a likerous eye.

Ful smale y-pullēd were hire browēs two,
And tho were bent, and blake as any sloo.

3245

She was ful moorē blisful on to see
Than is the newē pereionettē tree,
And softer than the wolle is of a wether ;
And by hir girdel heeng a purs of lether,
Tasseled with grene and perlēd with latoun.
In al this world, to seken up and doun,
There nas no man so wys that koudē thenche
So gay a popelote, or swich a wenche.

3250

Ful brighter was the shynyng of hir hewe
 Than in the Tour the noble y-forgéd newe.
 But of hir song it was as loude and yerne
 As any swalwè sittyng on a berne.

3255

Therto she koudé skippe and maké game,
 As any kyde, or calf, folwynge his dame.

3260

Hir mouth was sweete as bragot or the meeth,
 Or hoord of apples leyd in hey or heeth.

Wynsynge she was, as is a joly colt ;
 Long as a mast and uprighte as a bolt.

A brooch sche baar upon hir love coler,
 As brood as is the boos of a bokele ;
 Hir shoes were lacéd on hir leggès hye ;
 She was a prymereole, a piggesnye.

3265

Description of a Parish Clerk

Now was ther of that chirche a parish clerk,
 The which that was y-clepèd Absolon ;
 Crul was his heer and as the gold it shoon,
 And strouted as a fanné, large and brode,
 Ful streight and evene lay his joly shode.
 His rode was reed, hise eyen greye as goos ;
 With Powlès wyndow corven on his shoos,
 In hoses rede he wenté fetisly.

3315

Y-clad he was ful smal and proprély,
 Al in a kirtel of a lyght waget,
 Ful faire and thikké been the poyntès set ;
 And therupon he hadde a gay surplys,
 As whit as is the blosme upon the rys.

3320

A myrie child he was, so God me save,
 Wel koude he laten blood and clippe and shave
 And maken a chartre of lond or acquitaunce.

3325

In twenty manere koude he trippe and daunce
(After the scole of Oxenfordē tho),

And with his leggēs casten to and fro,

3330

And pleyen songēs on a small rubible ;

Ther-to he song som tyme a loud quynyble,

And as wel koude he pleye on his giterne.

In al the toun nas brewhous ne taverne

That he ne visited with his solas,

3335

Ther any gaylard tappesterē was.

F

PROLOGUE OF THE REEVE'S TALE

Whan folk hadde laughen at this nycē cas 3855
Of Absolon and hendē Nicholas,
Diversē folk diversēly they seyde,
But for the moorē part they loughe and pleyde ;
Ne at this tale I saugh no man hym greve,
But it were oonly Osēwold the Reve. 3860
By-cause he was of carpenteris craft
A litel ire is in his herte y-laft.
He gan to grucche and blamēd it a lite.
“ So theek,” quod he, “ ful wel koude I the quite,
With bleryng of a proud millérēs eye, — 3865
If that me listē speke of ribaudye, —
But ik am oold, me list not pley for age,
Gras tyme is doon, my fodder is now forage ;
This whitē tope writeth myne oldē yeris ;
Myn herte is also mowlēd as myne heris, 3870
But if I fare as dooth an openers.
That ilkē fruyt is ever lenger the wers
Til it be roten in mullok, or in stree.
“ We oldē men, I drede, so farē we,
Til we be roten kan we nat be rype. 3875
We hoppen ay whil that the world wol pype, . . .
Yet in oure asshen olde is fyr y-reke.
Foure gleedēs han we, whiche I shal devyse,

Avauntyng, liyng, anger, coveitise.
Thise fourē sparkles longen unto eelde. 3885
Oure oldē lemēs mowe wel been unweelde,
But wyl ne shal nat faillen, that is sooth ;
And yet ik have alwey a coltēs tooth,
As many a yeer as it is passēd henne
Syn that my tappe of lif bigan to renne ; 3890
For sikerly whan I was bore anon
Deeth drough the tappe of lyf and leet it gon,
And ever sithe hath so the tappe y-ronne,
Til that almoost al empty is the tonne.
The streem of lyf now droppeth on the chymbe, 3895
The sely tongē may wel rynge and chymbe
Of wrecchednesse that passēd is ful yoore ;
With oldē folk, save dotage, is namoore."

SELECTION FROM THE REEVE'S TALE

Description of a Miller and his Wife

At Trumpyngtoun, nat fer fro Cantébrigge,
Ther gooth a brook, and over that a brigge,
Upon the whichè brook ther stant a melle ;
And this is verray sooth that I yow telle.

A millere was ther dwellynge many a day,
As eny pecok he was proud and gay.

3925

Pipen he koude, and fisshe, and nettès beete,
And turnè coppés, and wel wrastle and sheete ;
And by his belt he baar a long panade,
And of a swerd ful trenchant was the blade.

3930

A joly poppere baar he in his pouche,
Ther was no man, for peril, dorste hym touche ;
A Sheffeld thwitel baar he in his hose.

Round was his face, and camuse was his nose ;
As pilèd as an apè was his skulle ;

3935

He was a market-betere attè fulle ;

Ther dorstè no wight hand upon hym legge,
That he ne swoor he sholde anon abegge.

A theef he was of corn and eek of mele,
And that a sly and usaunt for to stele.

3940

His name was hootè, dëynous Symkyn.

A wfy he hadde, y-comen of noble kyn, —
The person of the toun hir fader was, —

With hire he gaf ful many a panne of bras,
For that Symkyn sholde in his blood allye. 3945
She was y-fostred in a nonnerye,
For Symkyn woldē no wyf, as he sayde,
But she were wel y-norissed and a madye,
To saven his estaat of yomanrye.
And she was proud and peert as is a pye. 3950
A ful fair sighte was it upon hem two
On haly dayes ; biforn hire wolde he go
With his typet y-bounde about his heed ;
And she cam after in a gyte of reed ;
And Symkyn haddē hosen of the same. 3955
Ther dorstē no wight clepen hire but " Dame."

COOK'S TALE (*unfinished*)

Description of a London Apprentice

A prentys whilom dwelled in oure citee, 4365
And of a craft of vitailliers was hee.
Gaillard he was as goldfynch in the shawe ;
Broun as a berye, a propre short felawe,
With lookēs blake, y-kempd ful fetisly.
Dauncen he koude so wel and jolily, 4370
That he was clepéed Perkyn Revelour.
He was as ful of love and paramour
As is the hyvē ful of hony sweete.
Wel was the wenchē with hym myghtē meete.
At every bridale wolde he syngē and hoppe, 4375
He lovēd bet the taverne than the shoppe.

For whan ther any ridyng was in Chepe,
Out of the shoppē thider wolde he lepe ;
Til that he haddē al the sighte y-seyn,
And dauncēd wel, he wolde nat come ageyn ; 4380
And gadered hym a meynée of his sort,
To hoppe and syngē and maken swich disport ;
And ther they setten stevene for to meete,
To pleyen at the dys in swich a streeete ;
For in the toun ne was ther no prentys 4385
That fairer koudē caste a paire of dys
Than Perkyn koude, and therto he was free

Of his dispense, in place of prystee.
 That fond his maister wel in his chaffare,
 For often tyme he foond his box ful bare ; 4390
 For sikerly a prentys revelour,
 That haunteth dys, riot, or paramour,
 His maister shal it in his shoppe abyne,
 Al have he no part of the mynstralcye ;
 For thefte and riot they been convertible,
 Al konne he pleye on gyterne or ribible. 4395
 Revel and trouthe, as in a lowe degree,
 They been ful wrothe al day, as men may see.

This joly prentys with his maister bood,
 Til he were ny out of his prentishood ; 4400
 Al were he snybbēd bothe erly and late,
 And somtyme lad with revel to Newēgate ;
 But attē laste his maister hym bithoghte,
 Upon a day whan he his papir soghte,
 Of a proverbe that seith this samē word,
 " Wel bet is rotē appul out of hoord,
 Than that it rotie al the remēaunt."
 So fareth it by a riotous servaunt,
 It is wel lassē harm to lete hym pace
 Than he shende alle the servauntz in the place. 4410
 Therfore his maister gaf hym acquaintance,
 And bad hym go with sorwe and with meschance ;
 And thus this joly prentys hadde his leve.
 Now lat him riote al the nyght or leve ;
 And for ther is no theef withoute a lowke, 4415
 That helpeth hym to wasten and to sowke,
 Of that he brybē kane or borwe may,
 Anon he sente his bed and his array
 Unto a compier of his owene sort,
 That lovēde dys, and revel and dispert. 4420

REPLY OF THE MAN OF LAW

When called on by the Host to tell a tale. He makes allusion to Chaucer's writings.

“HOSTÉ,” quod he, “*depardieux* ich assente ;
To breké forward is nat myn entente. 40
Bihesté is dette, and I wole holdé fayn
Al my bihesté, I kan no bettré sayn ;
For swich lawe as man geveth another wight
He sholde hym-selven usen it by right ;
Thus wol oure text, but nathélees certeyn,
I kan right now no thrifty talé seyn,
But Chaucer, thogh he kan but lewedly,
On metres and on rymyng craftily,
Hath seyd hem, in swich Englissch as he kan,
Of oldé tyme, as knoweth many a man. 50
And if he have noght seyd hem, levé brother,
In o book, he hath seyd hem in another.
For he hath toold of loveris up and doun
Mo than Ovidé made of mencioune
In hise Epistellés, that been ful olde. 55
What sholde I tellen hem, syn they ben tolde ?

“In youthe he made of Ceys and Alcione,
And sithen hath he spoken of everichone
Thise noble wyvés and thise loveris eke.
Who so that wole his largé volume seke,
Clepéd the Seintés Legende of Cupide, 60

Ther may be seen the largē woundēs wyde
 Of Lucresse and of Babilan Tesbee ;
 The swerd of Dido for the false Enee ;
 The tree of Phillis for hire Demophon ;
 The pleinte of Dianire and of Hermyon ;
 Of Adriane and of Isiphilee ;
 The bareyne ylē stondynge in the see ;
 The dreyntē Leandrē for his Erro ;
 The teeris of Eleyne ; and eek the wo
 Of Brixseyde, and of the, Ladómya !
 The crueltee of the, queene Médea !
 Thy litel children hangyng by the hals,
 For thy Jasón, that was in love so fals !
 O Ypermystra, Penolopee, Alceste,
 Youre wifhede he comendeth with the beste !
 “ But certeinly no word ne writeth he
 Of thilkē wikke ensample of Canacee, . . .
 And therfore he, of ful avysément,
 Nolde nevere write in none of his sermons
 Of swiche unkynde abhomynacions,
 Ne I wol noon reherce, if that I may.
 “ But of my tale how shall I doon this day ?
 Me werē looth be likned, doutēless,
 To Muses that men clepe Pierides, —
Methamorphosios woot what I mene, —
 But nathēlees, I recché noght a bene,
 Though I come after hym with hawebake ;
 I speke in prose, and lat him rymēs make.”

SELECTIONS FROM MAN OF LAW'S TALE

Constance, daughter of an Emperor of Rome, is wedded to a Sultan of Syria, with the condition that he become a Christian. The Sultan's wicked mother, because of the marriage and of her son's forsaking 'the holy laws of the Alcoran,' plots and carries out the assassination of the Sultan and all his Christian guests at a banquet which she gives for the purpose ; but Constance is sent to sea in a rudderless boat, which, after long drifting, comes ashore under a castle upon the banks of the Humber, in Northumberland. The governor of the castle (who kept it under Alla, King of Northumberland), and his wife, Hermengild, have pity on her sore distress, and receive her into the castle, where she gains the love of all who look upon her, and Hermengild, through her influence, becomes a Christian, and restores sight to a blind man, and thus converts her husband. While he is absent from the castle on a visit to his king, a young knight woos Constance with evil intent ; and when he finds all his efforts of no avail, in revenge he cuts the throat of Hermengild while she is asleep in her chamber, and lays the bloody knife by Constance, and goes his way.

Soone after cometh this constable hoom agayn
And eek Alla, that kyng was of that lond.
And saugh his wyf despitously y-slayn,
For which ful ofte he weep and wroong his hond, 605
And in the bed the bldy knyf he fond
By dame Custance ; allas ! what myghte she seye ?
For verray wo, hir wit was al aweye.

To kyng Alla was toold al this meschance
And eek the tyme, and where, and in what wise ; 610

That in a ship was founden this Custance,
 As heer biforn that ye han herd devyse.
 The kynges herte of pitee gan agryse,
 Whan he saugh so benigne a créature
 Falle in disese, and in mysáventure :

615

For as the lomb toward his deeth is broght,
 So stant this innocent bifore the kyng.
 This falsè knyght, that hath this tresoun wroght,
 Berth hire on hond that she hath doon thys thyng ; 620
 But nathélees, thér was greet moornynge
 Among the peple, and seyn they kan nat gesse
 That she had doon so greet a wikkednesse :

For they han seyn hire evere so vertuous,
 And lovyng Hermengyld right as hir lyf. 625
 Of this baar witnesse everich in that hous,
 Save he that Hermengyld slow with his knyf.
 This gentil kyng hath caught a greet motyf
 Of this witnesse, and thoghte he wolde enquere
 Depper in this, a trouthè for to lere. 630

Allas ! Custance, thou hast no champioun,
 Ne fighté kanstow noght, so weylaway !
 But he that starf for our redempcioun,
 And boond Sathan, — and yet lith ther he lay, —
 So be thy stronge champion this day ; 635
 For, but if Crist open myrácle kithe,
 Withouten gilt thou shalt be slain as swithe.

She sit hire doun on knees and thus she sayde
 “ Immortal God that savedst Susanne
 Fro falsè blame, and thou, merciful mayde, 640

Mary I meene, doghter to Seint Anne,
 Bifore whos child angelès syngē Osanne,
 If I be giltyees of this felonye
 My socour be, for ellis shal I dye ! ”

Have ye nat seyn som tyme a palē face
 Among a prees, of hym that hath be lad
 Toward his deeth, wher as hym gat no grace ?
 And swich a colour in his face hath had,
 Men myghtē knowe his face that was bistad,
 Amongēs alle the faces in that route ;
 So stant Custance, and looketh hire aboute.

O queenēs, lyvynge in prosperitee !
 Duchesses, and ye ladyes everichone !
 Haveth som routhe on hire adversitee.
 An emperourēs doghter stant allone ;
 She hath no wight to whom to make hir mone !
 O blood roial, that stondest in this drede,
 Fer been thy freendēs at thy gretē nede !

This Alla, kyng, hath swich compassioun,
 As gentil herte is fulfild of pitee,
 That from hise eyen ran the water doun.
 “ Now hastily do fecche a book,” quod he,
 “ And if this knyght wol sweren how that she
 This womman slow, yet wol we us avyse
 Whom that we wole that shal been our justise.”

A Briton book written with Evaungiles
 Was fet, and on this book he swoor anoon
 She gilty was, and in the meenē whiles
 An hand hym smoot upon the nekkē boon,

645

650

655

660

665

That doun he fil atonès as a stoon ; 670
 And bothe hise eyen broste out of his face
 In sighte of every body in that place !

A voys was herd in general audience
 And seyde, " Thou hast desclaundred, giltēlees,
 The doghter of hooly chirche in heigh presence ; 675
 Thus hastou doon, and yet holde I my pees ! "
 Of this mervaille agast was al the prees ;
 As mazēd folk they stoden everichone,
 For drede of wrechē, save Custance alone.

Greet was the drede, and eek the répentance, 680
 Of hem that hadden wronge suspecioun
 Upon this sely, innocent Custance ;
 And for this mirâcle, in conclusioun,
 And by Custances mediacioun,
 The kyng, and many another in that place, 685
 Converted was, — thankēd be Cristēs grace !

This falsē knyght was slain for his untrouthe
 By juggēment of Alla, hastifly ;
 And yet Custance hadde of his deeth greet routhe ;
 And after this Jhesus, of his mercy, 690
 Made Alla wedden, ful solemnely,
 This hooly mayden, that is so bright and sheene ;
 And thus hath Crist y-maad Custance a queene.

But who was woful — if I shal nat lye —
 Of this weddyng but Donegild and na mo, 695
 The kyngēs mooder, ful of tiranny ?
 Hir thoughte hir cursēd hertē brast atwo, —
 She woldē noght hir sonē had do so.

Hir thoughte a despit that he sholdē take
So strange a creature unto his make.

700

* * * * *

Committing his wife to the care of a bishop, and his constable, the governor of the castle, King Alla goes to Scotland, 'his foemen for to seek.'

The tyme is come a knavē child she beer, —
Mauricius at the fontstoon they hym calle.
This constable dooth forth come a messageer,
And wroot unto his kyng, that cleped was Alle, 725
How that this blisful tidyng is bifalle,
And othere tidynges spedeful for to seye.
He taketh the letter and forth he gooth his weye.

The messenger visits on the way the king's mother, Donegild, who was deadly opposed to her son's marriage, and informs her of the birth of the child. With a wicked intent, she invites him to spend the night at her castle; and, while he is in a drunken sleep, the sealed letter which he bears is stolen, and another letter substituted which informs the king that his wife is a fairy, and the child a 'horrible fiendly creature.' The king writes, in reply, to keep the child, be it foul or fair, and also his wife, until his home-coming.

The messenger, on his way back, again visits the king's mother, who again substitutes for the letter he bears another which gives orders to the constable, on pain of hanging, that he in no wise suffer Constance to abide within his realm three days and a quarter of an hour; that he put her and her son into the same boat in which she came, and set them adrift, and charge her never to return. The constable, though deeply grieved, obeys what he believes to be his king's orders on pain of his own death.

Wepen bothe yonge and olde in al that place, 820
Whan that the kyng this cursed lettē sente,
And Custance, with a deedly pale face,
The ferthē day toward the ship she wente;

But nathéees she taketh in good entente
 The wyl of Crist, and knelynge on the stronde, 825
 She seydè, "Lord, ay welcome be thy sonde ;

He that me kepté fro the falsé blame,
 While I was on the lond amongés yow,
 He kan me kepe from harm, and eek fro shame,
 In salté see, al thogh I see noght how. 830
 As strong as evere he was he is yet now.
 In hym triste I, and in his mooder deere,—
 That is to me my seyl, and eek my steere."

Hir litel child lay wepyng in hir arm,
 And knelynge, pitously to hym she seyde, 835
 "Pees, litel sone, I wol do thee noon harm!"
 With that hir coverchief of hir heed she breyde,
 And over hise litel eyen she it leyde,
 And in hir arm she lulleth it ful faste,
 And into hevene hire eyen up she caste. 840

"Mooder," quod she, "and maydé, bright Marie,
 Sooth is that thurgh wommanés eggément
 Mankynde was lorn, and damnéd ay to dye,
 For which thy child was on a croys y-rent,—
 Thy blisful eyen sawe al his torment,— 845
 Thanne is ther no comparison bitwene
 Thy wo and any wo man may sustene.

Thow sawe thy child y-slayn bifore thyne eyen,
 And yet now lyveth my litel child, *parfay!*
 Now, lady bright, to whom alle woful cryen,— 850
 Thow glorie of wommanhede, thow fairé May,
 Thow haven of refut, brighté sterre of day,—

Rewe on my child, that of thy gentillesse
Ruest on every reweful in distresse.

“ O litel child, allas ! what is thy gilt,
That nevere wroghst synne as yet, *pardee* ?
Why wil thyn hardē fader han thee spilt ?
O mercy, deerē constable,” quod she,
“ As lat my litel child dwelle heer with thee ;
And if thou darst nat saven hym for blame,
Yet kys hym onés in his fadrēs name ! ”

855

Ther with she lookēd bakward to the londe,
And seydē, “ Farewel, housbonde routhèles ! ”
And up she rist, and walketh doun the stronde
Toward the ship, — hir folweth al the prees, —
And evere she preyeth hire child to hold his pees ;
And taketh hir leve, and with an hooly entente,
She blissēd hire and into ship she wente.

865

Vitallēd was the ship, it is no drede,
Habundantly for hire ful longē space ;
And othere necessaries that sholdē nede
She hadde ynogh, heryēd be Goddēs grace !
For wynd and weder, almyghty God purchace !
And brynge hire hoom, I kan no bettrē seye ;
But in the see she dryveth forth hir weye.

870

875

The king returns soon after this, and is informed by his constable of the orders he received, with the penalty of their non-fulfilment attached. The messenger is put to the torture and confesses ‘from night to night in what place he had lain’; ‘the hand is known that the letter wrote,’ and the king dooms his mother to death.

The Roman emperor having learned of the slaughter of the Christian

folk, in Syria, and of the dishonour done to his daughter by the wicked Sultaness, sends his senator, with royal outfit, and other lords, against the Syrians, to take high vengeance; which done, the senator repairs, with victory, to Rome-ward, sailing full royally. On the voyage he meets the drifting ship in which are Constance and her son, who have had for years all sorts of incredible experiences which the poet relates with a lovely faith in his story. They are brought to Rome, where they long dwell with the senator and his wife, Constance being ever engaged in holy works.

And, now, to return to King Alla :

Kyng Alla, which that hadde his mooder slayn,
 Upon a day fil in swich répentance,
 That, if I shortly tellen shal and playn,
 To Rome he comth to receyven his penance,
 And putte hym in the popès ordinance,
 In heigh and logh ; and Jhesu Crist bisoghte
 Forgeve his wikked werkès that he wroghte.

990

The fame anon thurghout the toun is born,
 How Alla, kyng, shal comen on pilgrymage,
 By herbergeours that wenten hym biforn ;
 For which the senatour, as was usage,
 Rood hym agayns, and many of his lynage,
 As wel to shewen his heighe magnificence,
 As to doon any kyng a reverence.

995

1000

Greet cheeré dooth this noble senatour
 To kyng Alla, and he to hym also ;
 Everich of hem dooth oother greet honour ;
 And so bifel that in a day or two
 This senatour is to kyng Alla go
 To feste, and, shortly, if I shal nat lye,
 Custancès sone wente in his compaignye.

1005

Som men wolde seyn at réqueste of Custance
 This senatour hath lad this child to feeste,—
 I may nat tellen every circumstance ;
 Be as be may, ther was he at the leeste ;
 But sooth is this, that at his moodrés heeste
 Biforn Alla, durynge the metés space,
 The child stood, lookynge in the kyngés face. .

1010

1015

This Alla kyng hath of this child greet wonder,
 And to the senatour he seyde anon,
 “Whos is that fairé child, that stondeth yonder?”
 “I noot,” quod he, “by God and by Seint John !
 A mooder he hath, but fader hath he noon,
 That I of woot ;” but shortly, in a stounde
 He tolde Alla how that this child was founde ;

1020

“But God woot,” quod this senatour also,
 “So vertuous a lyvere in my lyf
 Ne saugh I nevere as she, ne herde of mo,
 Of worldly wommen, maydē ne of wyf ;
 I dar wel seyn hir haddē levere a knyf
 Thurgh out hir brest, than ben a womman wikkē ;
 There is no man koude brynge hire to that prikke.”

1025

Now was this child as lyke unto Custance
 As possible is a créature to be.
 This Alla hath the face in remembrance
 Of dame Custance, and theron mused he,
 If that the childés mooder were aught she
 That is his wyf, and pryvēly he sighte,
 And spedde hym fro the table that he myghte.

1030

1035

“*Parfay!*” thoghte he, “fantome is in myn heed !
 I oughte deme of skilful juggèment,

That in the saltē see my wyf is deed ; ”
 And afterward he made his argument,
 “ What woot I, if that Crist have hyder y-sent
 My wyf by see, as wel as he hire sente
 To my contree fro thennēs that she wente ? ”

1040

And after noon, hoom with the senatour
 Goth Alla, for to seen this wonder chaunce.
 This senatour dooth Alla greet honōur,
 And hastifly he sente after Custaunce ;
 But trusteth weel hire listē nat to daunce,
 Whan that she wistē wherfore was that sonde ;
 Unnethē upon hir feet she myghtē stonde.

1045

1050

Whan Alla saugh his wyf, faire he hire grette,
 And weep, that it was routhē for to see ;
 For at the firstē look he on hire sette,
 He knew wel verrailly that it was she,
 And she for sorwe as doumb stant as a tree ;
 So was hir hertē shet in hir distresse
 When she remembred his unkyndēnesse.

1055

Twyēs she swownēd in his owene sighte.
 He weep, and hym excuseth pitously :
 “ Now God,” quod he, “ and alle hise halwēs brighte,
 So wisly on my soul as have mercy,
 That of youre harm as giltēlees am I,
 As is Maurice my sone, so lyk your face ;
 Ellēs the feend me fecche out of this place ! ”

1059

Long was the sobbyng and the bitter peyne,
 Er that hir woful hertēs myghtē cesse ;
 Greet was the pitee for to heere hem pleyne,

1065

Thurgh whichē pleintēs gan hir wo encresse.
 I pray yow all my labour to relesse,
 I may nat tell hir wo until to-morwe,
 I am so wery for to speke of sorwe.

1070

But finally, whan that the sothe is wist,
 That Alla giltēees was of hir wo,
 I trowe an hundred tymēs been they kist ;
 And swich a blisse is ther bitwix hem two,
 That, save the joye that lasteth evermo,
 Ther is noon lyk that any creature
 Hath seyn, or shal, whil that the world may dure.

1075

Tho preydē she hir housbonde, mekēly,
 In rélief of hir longē pitous pyne,
 That he wolde preye hir fader specially,
 That of his magestee he wolde enclyne
 To vouchē-sauf som day with hym to dyne.
 She preyde hym eek he woldē, by no weye,
 Unto hir fader no word of hire seye.

1080

1085

Som men wold seyn how that the child Maurice
 Dooth this message unto the emperour,
 But, as I gesse, Alla was nat so nyce
 To hym, that was of so sovereyn honour
 As he that is of cristen folk the flour,
 Sente any child ; but it is bēt to deeme
 He wente hymself, and so it may well seeme.

1090

This emperour hath graunted gentilly
 To come to dyner, as he hym bisoughte,
 And wel rede I, he lookēd bisily
 Upon this child, and on his doghter thoghte.

1095

Alla goth to his in, and as him oghte,
 Arrayèd for this feste in every wise,
 As ferforth as his konnyng may suffise.

The morwè cam, and Alla gan hym dresse, 1100
 And eek his wyf, this emperour to meete ;
 And forth they ryde in joye and in gladnesse ;
 And whan she saugh hir fader in the strete,
 She lightè doun and falleth hym to feete ;
 “Fader,” quod she, “youre yongè child, Custance, 1105
 Is now ful clene out of youre rémembrance.

I am youre doghter Custancè,” quod she,
 “That whilom ye han sent unto Surrye.
 It am I, fader, that in the saltè see
 Was put allone, and dampnèd for to dye. 1110
 Now, goodè fader, mercy, I yow crye !
 Sende me namoore unto noon hethènesse,
 But thonketh my lord heere of his kyndenesse.”

Who kan the pitous joyè tellen al
 Bitwixe hem thre, syn they been thus y-mette ? 1115
 But of my talè make an ende I shal,—
 The day goth faste, I wol no lenger lette.
 This gladè folk to dyner they hem sette.
 In joye and blisse at mete I lete hem dwelle,
 A thousand foold wel moore than I kan telle. 1120

This child Maurice was sithen emperour
 Maad by the pope and lyvèd cristenly.
 To Cristès chirchè he dide greet honour ;
 But I lete all his storie passen by ;
 Of Custance is my talè specially. 1125

In the oldē Romane Geestēs may men fynde
Mauricēs lyf, I bere it noght in mynde.

This kyng Alla, whan he his tymē say,
With his Custance, his hooly wyf so sweete,
To Engelond been they come the rightē way,
Wher as they lyve in joye and in quiete ;
But litel while it lasteth, I yow heete.
Joye of this world for tyme wol nat abyde,
Fro day to nyght it changeth as the tyde.

1130

Who lyved evere in swich delit o day
That hym ne moevēd outher conscience,
Or ire, or talent, or som kynnes affray,
Envye, or pride, or passion, or offence ?
I ne seye but for this endē this sentence,
That litel while in joye, or in plesance,
Lasteth the blisse of Alla with Custance ;

1135

For Deeth, that taketh of heigh and logh his rente,
Whan passed was a yeer, evene as I gesse,
Out of this world this kyng Alla he hente,
For whom Custance hath ful greet hevynesse.
Now lat us prayen God his soulē blesse !
And dame Custancē, finally to seye,
Toward the toun of Romē goth hir weye.

1140

To Rome is come this hooly créature,
And fyndeth hirē freendēs hoole and sounde.
Now is she scapēd al hire áventure,
And whan that she hir fader hath y-founde,
Doun on hir kneēs falleth she to grounde ;
Wepynge for tendrenesse in hertē blithe,
She heryeth God an hundred thousand sithe.

1150

1155

In vertu and in hooly almus dede
They lyven alle, and nevere asonder wende.
Til deeth departed hem this lyf they lede.
And fareth now weel, my tale is at an ende.
Now Jhesu Crist, that of his myght may sende 1160
Joye after wo, governe us in his grace,
And kepe us allē that been in this place. *Amen.*

HOST AND MONK

The Merry Words of the Host to the Monk

Whan ended was my tale of Melibee,
And of Prudence and hire benignytee, 3080
Oure Hostē seyde, "As I am feithful man,
And by that precious corpus Madrian,
I hadde levere than a barel ale
That goodē lief my wyf, hadde herd this tale !
For she nys no thyng of swich pacience 3085
As was this Melibeus wyf Prudence.
By Goddes bonēs ! whan I bete my knaves,
She bryngeth me forth the gretē clobbēd staves
And crieth, 'Slee the doggēs everichoon,
And brek hem, bothē bak and every boon !' 3090

" And if that any neighēbore of myne
Wol nat in chirchē to my wyf enclyne,
Or be so hardy to hire to trespace,
Whan she comth home she rampeth in my face,
And crieth, ' Falsē coward ! wrek thy wyf ! 3095
By corpus bonēs ! I wol have thy knyf,
And thou shalt have my distaf and go spynne !'
Fro day to nyght, right thus she wol bigynne,—
' Allas ! ' she seith, ' that evere I was shape
To wedden a milksope or a coward ape, 3100
That wol been overlad with every wight !
Thou darst nat stonden by thy wyvēs right !'

“This is my lif, but if that I wol fighte ;
 And out at dore anon I moot me dighte,
 Or elles I am but lost, but if that I
 Be lik a wildē leoun, fool-hardy. 3105
 I woot wel she wol do me slee som day
 Som neighebore, and thannē go my way ;
 For I am perilous with knyf in honde ;
 Al be it that I dar hire nat withstonde,
 For she is byg in armēs, by my feith,
 That shal he fynde that hire mysdooth or seith.
 But lat us passe awey fro this mateere.” 3110

The Monk's Definition of Tragedy

“Tragēdie is to seyn a certeyn storie,
 As oldē bookēs maken us memórie,
 Of hym that stood in greet prosperitee,
 And is y-fallen out of heigh degree 3165
 Into myserie, and endeth wrecchedly ;
 And they ben versifiēd communely
 Of six feet, which men clepen exametron.
 In prose eek been endited many oon,
 And eek in meetre in many a sondry wyse ;
 Lo, this declarlyng oghte ynogh suffise.” 3170

SELECTION FROM THE MONK'S TALE,
DE CASIBUS VIRORUM ILLUSTRIUM

The Fall of Julius Cæsar

By wisedom, manhede, and by greet labour
From humble bed to roial magestee
Up roos he, JULIUS the conquerour,
That wan al thoccident, by land and see,
By strengthe of hand, or elles by tretee,
And unto Romé made hem tributarie ;
And sitthe of Rome the emperour was he
Til that Fortuné weex his adversarie.

3865

O myghty Cesar ! that in Thessalie
Agayn Pompéus, fader thyn in lawe,
That of the orient hadde all the chivalrie
As fer as that the day bigynneth dawe,
Thou thurgh thy knyghthod hast hem take and slawe,
Save fewe folk that with Pompéus fledde,
Thurgh which thou puttest al thorient in awe,—
Thanké Fortuné, that so wel thee spedde !

3870

But now a litel while I wol biwaille
This Pompéus, this noble governour
Of Romé, which that fleigh at this bataille.
I seye, oon of hise men, a fals traitour,
His heed of smoot, to wynnen hym favour
Of Julius, and hym the heed he broghte.
Allas, Pompeye, of thorient conquerour,
That Fortune unto swich a fyn thee broghte !

3875

3880

To Rome agayn repaireth Julius 3885
 With his triúmphè, lauriat ful hye ;
 But on a tyme Brutus Cassius,
 That evere hadde of his hye estaat envye,
 Ful prively hath maad conspiracye
 Agayns this Julius in subtil wise,
 And caste the place in which he sholdē dye 3890
 With boydékyns, as I shal yow devyse.

This Julius to the Capitolie wente
 Upon a day, as he was wont to goon,
 And in the Capitolie anon hym hente 3895
 This falsè Brutus, and hise otherè foon,
 And stikéd hym with boydékyns anoon
 With many a wounde, and thus they lete hym lye ;
 But nevere gronte he at no strook but oon,
 Or elles at two, but if his storie lye. 3900

So manly was this Julius of herte,
 And so wel lovede estaatly honestee,
 That though hise deedly woundès sooré smerte,
 His mantel over his hypès castè he
 For no man sholdē seen his privattee ; 3905
 And as he lay on diyng in a traunce,
 And wistè verrailly that deed was hee,
 Of honestee yet hadde he remembraunce.

Lucan, to thee this storie I recomende,
 And to Swetoun, and to Valerius also, 3910
 That of this storie writen word and ende,
 How that to thise grete conquerourés two
 Fortúnè was first freend and sithè foo.
 No man ne truste upon hire favour longe,
 But have hire in awayt for evere moo ; 3915
 Witnesse on alle thise conquerourés stronge.

NUN'S PRIEST'S TALE

Heere bigynneth The Nonnes Preestes Tale of the Cok and Hen, — Chauntecleer and Pertelote

A poure wydwē, somdel stape in age,
Was whilom dwellyng in a narwe cotage
Beside a grevē, stondynge in a dale.
This wydwe, of which I tellē yow my tale,
Syn thilkē day that she was last a wyf, 4015
In paciēnce ladde a ful symple lyf,
For litel was hir catel and hir rente.
By housbondrie of swich as God hire sente
She foond hirself, and eek hire doghtren two.
Thre largē sowēs hadde she, and namo ; 4020
Three keen and eek a sheep that hightē Malle.
Ful sooty was hir bour, and eek hire halle,
In which she eet ful many a sklendre meel ;
Of poynaunt sauce hir neded never a deel.
No deyntee morsel passēd thurgh hir throte, 4025
Hir diete was accordant to hir côte ;
Repleccioun ne made hir nevere sik,
Attempree diete was al hir phisik,
And exercise, and hertēs suffisaunce.
The goutē lette hire no-thyng for to daunce, 4030
Napoplexiē shentē nat hir heed ;
No wyn ne drank she, neither whit ne reed ;
Hir bord was servēd moost with whit and blak, —

Milk and broun breed,— in which she foond no lak ;
 Seynd bacoun and somtyme an ey or tweye, 4035
 For she was, as it were, a maner deye.

A yeird she hadde, enclosèd al aboute
 With stikkés, and a dryè dych withoute,
 In which she hadde a cok, heet Chauntecleer.
 In al the land of crowyng nas his peer. 4040

His voys was murier than the murie organ
 On messé dayes that in the chirchē gon ;
 Wel sikerer was his crowyng in his logge
 Than is a clokke, or an abbey orlogge.

By nature knew he eche ascenciouн 4045
 Of the equynoxial in thilkē toun ;
 For whan degreés fiftene weren ascended,
 Thanne crew he that it myghte nat been amended.

His coomb was redder than the fyn coral,
 And batailled as it were a castel wal ; 4050
 His byle was blak, and as the jeet it shoon ;
 Lyk asure were hise leggès and his toon ;
 Hise naylès whiter than the llyfe flour,
 And lyk the burnéd gold was his colour.

This gentil cok hadde in his governaunce 4055
 Sevene hennès for to doon al his plesaunce,
 Whiche were hise sustrés and his paramours,
 And wonder lyk to hym, as of colours ;
 Of whiche the faireste hewèd on hir throte
 Was cleped faire damoysèle Pertéloë.

Curteys she was, discreet and debonaire,
 And compaignable, and bar hyrself so faire
 Syn thilkē day that she was seven nyght oold,
 That trewely she hath the herte in hoold
 Of Chauntecleer, loken in every lith ; 4065
 He loved hire so that wel was hym therwith ;

But swiche a joye was it to here hem synge,—
 Whan that the brighte sonne bigan to sprynge,—
 In sweete accord, “ My lief is faren in londe ; ”
 For thilkē tyme, as I have understande,
 Beestēs and briddēs koudē speke and synge.

4070

And so bifel, that in the dawēnyng,
 As Chauntecleer among hise wyvēs alle
 Sat on his perchē, that was in the halle,
 And next hym sat this fairē Pertelote,
 This Chauntecleer gan gronen in his throte,
 As man that in his dreem is drecchēd soore.

4075

And whan that Pertelote thus herde hym roore,
 She was agast, and seyde, “ O hertē deere !
 What eyleth yow, to grone in this manēre ?
 Ye been a verrāy sleper ; fy, for shame ! ”

4080

And he answerde and seydē thus : “ Madame,
 I pray yow that ye take it nat agrief ;
 By God, me mette I was in swich meschief
 Right now, that yet myn herte is soore afright.
 Now God,” quod he, “ my swevene recche aright,
 And kepe my body out of foul prisoun ;
 Me mette how that I romēd up and doun
 Withinne our yeerd, wheer as I saugh a beest
 Was lyk an hound, and wolde han maad areest
 Upon my body, and han had me deed.
 His colour was bitwixē yelow and reed,
 And tippedē was his tayl, and bothe hise eeris,
 With blak, unlyk the remenant of hise heeris ;
 His snowtē smal, with glowynge eyen tweye.
 Yet of his look for feere almoost I deye ;
 This causēd me my gronyng doutēlees.”

4085

4090

“ Avoy ! ” quod she, “ fy on yow, hertēlees !
 Allas ! ” quod she, “ for by that God above !

4095

Now han ye lost myn herte and al my love. 4100
 I kan nat love a coward, by my feith !
 For certès, what so any womman seith,
 We alle desiren, if it myghte bee,
 To han housbondès hardy, wise, and free,
 And secree, and no nygard, ne no fool, 4105
 Ne hym that is agast of every tool,
 Ne noon avauntour, by that God above !
 How dorste ye seyn, for shame, unto youre love
 That any thyng myghte makè yow aferd ?
 Have ye no mannès herte, and han a berd ? 4110

“ Allas ! and konne ye been agast of svevenys ?
 No thyng, God woot, but vanitee in svevene is.
 Svevenes engendren of repleccions,
 And ofte of fume, and of compleccions,
 Whan humours been to habundant in a wight. 4115

“ Certès this dreem, which ye han met to-nyght,
 Cometh of the grete superfluÿtee
 Of yourè redè colera, *pardee*,
 Which causeth folk to dreden in hir dremes
 Of arwès, and of fyre with redè lemes, 4120
 Of redè beestès that they wol hem byte,
 Of contekes and of whelpès, grete and lyte ;
 Right as the humour of malencolie
 Causeth ful many a man in sleepe to crie,
 For feere of blakè beres, or bolès blake, 4125
 Or ellès blakè develes wole hem take.
 Of oþere humours koude I telle also
 That werken many a man in sleepe ful wo ;
 But I wol passe as lightly as I kan.
 Lo, Catoun, which that was so wys a man, 4130
 Seyde he nat thus, ‘ Ne do no fors of dremes ?’
 “ Now, sire,” quod she, “ whan we flee fro the bemes,

For Goddes love, as taak som laxatyf.
Up peril of my soule, and of my lyf,
I conseille yow the beste, I wol nat lye, . . .

4135

“ Madame,” quod he, “ *graunt mercy* of youre loore,
But nathëlees, as touchyng daun Catoun,
That hath of wysdom swich a greet renoun,
Though that he bad no dremës for to drede,
By God, men may in oldë bookës rede

4161

Of many a man, moore of auctorite
Than evere Caton was, so moot I thee !

4165

That al the revers seyn of his sentence,
And han wel founden by experience
That dremës been significaciouns
As wel of joye as tribulaciouns,
That folk enduren in this lif present.

4170

Ther nedeth make of this noon argument,
The *verray preevè* sheweth it in dede.

“ Oon of the gretteste auctours that men rede
Seith thus, that whilom two felawës wente

4175

On pilgrimage in a ful good entente,
And happéd so they coomen in a toun,
Wher as ther was swich congregacioun
Of peple, and eek so streit of herbergage,
That they ne founde as muche as o cotage
In which they bothë myghtë loggëd bee ;
Wherfore they mosten of necessitee,
As for that nyght, departen compaignye ;
And ech of hem gooth to his hostelrye,
And took his loggyng as it woldë falle.

4180

That oon of hem was loggëd in a stalle,
Fer in a yeerd, with oxen of the plough ;
That oother man was loggëd wel ynough,
As was his aventure, or his fortûne,

4185

That us governeth, alle as in commune.

4190

“ And so bifel that longe er it were day,
This man mette in his bed, ther as he lay,
How that his felawe gan upon hym calle,
And seyde, ‘ Allas ! for in an oxes stalle
This nyght I shal be mordred ther I lye ;
Now help me, deerè brother, or I dye ;
In allè hastè com to me ! ’ he sayde.

4195

“ This man out of his sleepe for feere abrayde ;
But whan that he was wakened of his sleepe,
He turnèd hym and took of this no keepe ;
Hym thoughte his dreem nas but a vanitee.
Thus twiès in his slepyng dremed hee,
And attè thriddè tyme yet his felawe
Cam, as hym thoughte, and seide, ‘ I am now slawe !
Bihoold my bloody woundès, depe and wyde ;
Arys up erly in the morwè tyde,
And at the west gate of the toun,’ quod he,
‘ A cartè ful of donge ther shaltow se,
In which my body is hid ful privèly ;
Do thilké carte arresten boldely ;
My gold causèd my mordrè, sooth to sayn.’
And tolde hym every point how he was slayn,
With a ful pitous facè, pale of hewe ;
And trustè wel, his dreem he foond ful trewe ;
For on the morwe, as soone as it was day,
To his felawès in he took the way,
And whan that he cam to this oxes stalle,
After his felawe he bigan to calle.

4215

“ The hostiler answerdè hym anon
And seydè, ‘ Sire, your felawe is agon ;
As soone as day he wente out of the toun.’

4220

“ This man gan fallen in suspecioun,—

Remembrynge on hise dremès, that he mette,—

And forth he gooth, no lenger wolde he lette,

Unto the westgate of the toun, and fond

4225

A dong carte, as it were to dongè lond,

That was arrayèd in that samè wise

As ye han herd the dedè man devyse ;

And with an hardy herte he gan to crye

Vengeance and justice of this felonye.

4230

‘ My felawe mordred is this samè nyght,

And in this carte he lith gapyng upright.

I crye out on the ministres,’ quod he,

‘ That sholden kepe and reulen this citee ;

Harrow ! allas ! heere lith my felawe slayn !

4235

What sholde I moore unto this talè sayn ?

The peple out sterte and caste the cart to grounde,

And in the myddel of the dong they founde

The dedè man, that mordred was al newe. . . .

And right anon, ministres of that toun

Han hent the carter, and so soore hym pyned,

And eek the hostiler so soore engyned,

4250

That they biknewe hire wikkednesse anon,

And were an-hanged by the nekkè bon. . . .

“ Now let us speke of myrthe, and stynte al this ;

Madamè Pertéolute, so have I blis,

Of o thyng God hath sent me largè grace ;

For whan I se the beautee of youre face,

4350

Ye been so scarlet reed aboute youre eyen,

It maketh al my dredè for to dyen ;

For, al-so siker as *In principio,*

Mulier est hominis confusio, —

Madame, the sentence of this Latyn is,

4355

‘ Womman is mannès joye, and al his blis ; ’ . . .

And with that word he fly doun fro the beem,

For it was day, and eke hise hennès alle ;
 And with a chuk he gan hem for to calle,
 For he hadde founde a corn lay in the yerd. . . . 4365
 He looketh as it were a grym leoun,
 And on hise toos he rometh up and doun ; 4370
 Hym deignèd nat to sette his foot to grounde.
 He chukketh whan he hath a corn y-founde,
 And to hym rennen thanne hise wyvès alle.
 Thus roial as a prince is in an halle,
 Leve I this Chauntecleer in his pasture, 4375
 And after wol I telle his aventure.

Whan that the monthe in which the world bigan,
 That hightè March, whan God first makèd man,
 Was compleet, and y-passéd were also,
 Syn March bigan, thritty dayès and two, 4380
 Bifel that Chauntecleer in al his pryd,
 Hise sevène wyvès walkynge by his syde,
 Caste up hise eyen to the brightè sonne
 That in the signe of Taurus hadde y-ronne
 Twenty degrees and oon, and som-what moore, 4385
 And knew by kynde, and by noon oother loore,
 That it was pryme, and crew with blisful stevene.
 "The sonne," he seyde, "is cloben up on hevene
 Fourty degrees and oon, and moore y-wis.
 Madamè Pertèlete, my worldès blis, 4390
 Herkneth thise blisful briddès how they synge,
 And se the fresshè flourès how they spryngē ;
 Ful is myn herte of revel and solas !"
 But sodeynly hym fil a sorweful cas ;
 For evere the latter ende of joy is wo. 4395
 God woot that worldly joye is soone ago ;
 And if a rethor koudè faire endite,
 He in a cronycle saufly myghte it write,

As for a sovereyn notabilitee.

Now every wys man, lat him herknè me ;

4400

This storie is al so trewe, I undertake,

As is the book of Launcelot de Lake,

That wommen holde in ful greet reverence.

Now wol I torne agayn to my sentence.

A colfox, ful of sly iniquitee,

4405

That in the grove hadde wonnèd yerés three,

By heigh yimaginacioun forn-cast,

The samè nyght thurgh-out the heggés brast

Into the yerd, ther Chauntecleer the faire

Was wont, and eek hise wyvès, to repaire ;

4410

And in a bed of wortés stille he lay,

Til it was passèd undren of the day,

Waitynge his tyme on Chauntecleer to falle ;

As gladly doon thise homycidés alle

That in await liggen to mordré men.

4415

O falsè mordrour lurkyng in thy den !

O newè Scariot, newè Genyloun !

Falsè dissymulour, O Greek Synoun,

That broghest Troye al outrély to sorwe !

O Chauntecleer, acursèd be that morwe,

4420

That thou into that yerd flaugh fro the bemes !

Thou were ful wel y-warnèd by thy dremés

That thilkè day was perilous to thee ;

But what that God forwoot moot nedès bee,

After the opinioun of certein clerkis. . . .

4425

I wil nat han to do of swich mateere,

My tale is of a cok, as ye may heere,

That took his conseil of his wyf with sorwe,

To walken in the yerd upon that morwe

That he hadde met that dreem that I yow tolde.

4445

Wommennès conseils been ful ofte colde ;

Wommannès conseil broghte us first to wo
 And made Adam fro Paradys to go,
 Ther as he was ful myrie and wel at ese.
 But for I noot to whom it myght displesse,
 If I conseil of wommen woldē blame,
 Passe over, for I seye it in my game. 4450
 Rede auctours where they trete of swich mateere,
 And what they seyn of wommen ye may heere ;
 Thise been the cokkès wordēs, and nat myne,
 I kan noon harm of no womman divyne ! 4455

Faire in the soond, to bathe hire myrily,
 Lith Pertēlote, and alle hire sustres by,
 Agayn the sonne, and Chauntecleer so free
 Soong murier than the mermayde in the see ;
 For *Phisiologus* seith sikerly, 4460
 How that they syngen wel and myrily.

And so bifel that as he cast his eye
 Among the wortēs, on a boterflye,
 He was war of this fox that lay ful lowe. 4465
 No-thyng ne liste hym thannē for to crowe,
 But cride anon, " Cok, cok ! " and up he sterte,
 As man that was affrayēd in his herte, —
 For natureelly a beest desireth flee
 Fro his contrārie, if he may it see,
 Though he never erst hadde seyn it with his eye. 4470

This Chauntecleer, whan he gan hym espye,
 He wolde han fled, but that the fox anon
 Seyde, " Gentil sire, allas ! wher wol ye gon ?
 Be ye affrayed of me that am youre freend ? 4475
 Now, certēs, I were worse than a feend,
 If I to yow wolde harm or vileyngye.
 I am nat come your conseil for tespye,
 But trewēly the cause of my comynge

Was oonly for to herkne how that ye synge ; 4480
 For trewély, ye have as myrie a stevene
 As any aungel hath that is in hevene.
 Therwith ye han in musyk moore feelynge
 Than hadde Boece, or any that kan synge.
 My lord youre fader,— God his soulè blesse ! 4485
 And eek youre mooder, of hire gentillesse,
 Han in myn hous y-been to my greet ese,
 And certés, sire, ful fayn wolde I yow plese.
 But for men speke of syngynge, I wol seye,—
 So moote I broukè wel myne eyen tweye, — 4490
 Save yow, I herdè nevere man so synge
 As dide youre fader in the morwenynge.
 Certés, it was of herte, al that he song ;
 And for to make his voys the mooré strong, . 4494
 He wolde so peyne hym that with bothe hise eyen
 He mosté wynke, so loude he woldé cryen ;
 And stonden on his tipton therwithal,
 And strecchè forth his nekkè, long and smal ;
 And eek he was of swich discreciooun
 That ther nas no man in no regioun 4500
 That hym in song or wisedom myghtè passe.
 I have wel rad, in 'Daun Burnel the Asse,'
 Among hise vers, how that ther was a cok,
 For that a preestés sone gaf hym a knok
 Upon his leg, whil he was yong and nyce, 4505
 He made hym for to lese his benefice ;
 But certeyn, ther nys no comparisoun
 Bitwixe the wisedom and discreciooun
 Of youré fader and of his subtiltee.
 Now syngeth, sire, for seintè charitee ; 4510
 Lat se, konne ye youre fader countrefete."
 This Chauntecleer hise wyngès gan to bete,

As man that koude his traysoun nat espie,
So was he ravysshed with his flaterie.

Allas, ye lordes, many a fals flatour 4515
Is in youre courtes, and many a losengeour,
That plesen yow wel moore, by my feith,
Than he that soothfastnesse unto yow seith,—
Redeth Ecclesiaste of flaterye,—
Beth war, ye lordes, of hir trecherye. 4520

This Chauntecleer stood hye upon his toos
Strecchynge his nekke, and heeld hise eyen cloos,
And gan to crowe loude for the nones,
And daun Russell, the fox, stirte up atones,
And by the gargat hent Chauntecleer, 4525
And on his bak toward the wode hym beer ;
For yet ne was ther no man that hym sewed.

O destinee, that mayst nat been eschewed !
Allas, that Chauntecleer fleigh fro the bemes !
Allas, his wyf ne roghte nat of dremes ! 4530
And on a Friday fil al this meschaunce. . . .

Certes, swich cry, ne lamentacioun,
Was nevere of ladyes maad whan Ylioun
Was wonne, and Pirrus, with his streite swerd,
Whan he hadde hent kyng Priam by the berd,
And slayn hym,— as seith us *Eneydos*, —
As maden alle the hennes in the clos, 4550
Whan they had seyn of Chauntecleer the sighte.
But sovereynly dame Pertelote shrighte,
Ful louder than dide Hasdrubalés wyf,
Whan that hir housbonde haddé lost his lyf,
And that the Romayns haddé brend Cartage, — 4555
She was so ful of torment and of rage,
That wilfully into the fyr she sterte,
And brende hirselen with a stedefast herte. . . .

This sely wydwe, and eek hir doghtrs two, 4565
 Herden thise hennès crie and maken wo,
 And out at dorès stirten they anon,
 And syen the fox toward the grovè gon,
 And bar upon his bak the cok away,
 And cryden, "Out ! harrow ! and weylaway ! 4570
 Ha ! ha ! the fox !" and after hym they ran,
 And eek with stavès many another man ;
 Ran Colle, oure dogge, and Talbot, and Gerland
 And Malkyn, with a dystaf in hir hand ;
 Ran cow and calf, and eek the verray hogges, 4575
 So were they fered for berkyng of the dogges,
 And shoutyng of the men and wommen eke ;
 They ronnè so hem thoughte hir hertè breke.
 They yolléden, as feendès doon in helle ;
 The dokès cryden, as men wolde hem quelle ; 4580
 The gees, for feeré, floweren over the trees ;
 Out of the hyvè cam the swarm of bees ;
 So hydous was the noys, *a benedicitee* !
 Certès, he Jakke Straw, and his meynée,
 Ne made nevere shoutès half so shrille, 4585
 Whan that they wolden any Flemyngh kille,
 As thilkè day was maad upon the fox.
 Of bras they broghten bemès, and of box,
 Of horn, of boon, in whiche they blewe and powped,
 And therwithal they shrikéd and they howped ; 4590
 It seméd as that hevene sholdé falle.

Now, goodé men, I pray yow herkneth alle ;
 Lo, how Fortuné turneth sodeynly
 The hope and pryd eek of hir enemy !
 This cok, that lay upon the foxes bak, 4595
 In al his dréde unto the fox he spak,
 And seyde, "Sire, if that I were as ye,

Yet wolde I seyn, as wys God helpē me,
 'Turneth agayn, ye proudē cherlēs alle !
 A verray pestilence upon yow falle ;
 Now am I come unto the wodēs syde,
 Maugree youre heed, the cok shal heere abyde ;
 I wol hym ete in feith, and that anon ! ' "

The fox answerde, " In feith it shal be don ; "

And as he spak that word, al sodeynly 4600

This cok brak from his mouth delyverly,
 And heighe upon a tree he fleigh anon ;
 And whan the fox saugh that he was y-gon, —

" Allas ! " quod he, " O Chauntecleer, allas !

I have to yow," quod he, " y-doon trespass, 4605

In as muche as I makēd yow aferd,
 Whan I yow hente and broght out of the yerd ;
 But, sire, I dide it of no wikke entente.

Com doun, and I shal telle yow what I mente ;
 I shal seye sooth to yow, God help me so ! " 4615

" Nay thanne," quod he, " I shrewe us bothē two,
 And first I shrewe myself, bothe blood and bones,
 If thou bigyle me any ofter than ones.

Thou shalt na moorē, thurgh thy flaterye,
 Do me to synge, and wynkē with myn eye, 4620
 For he that wynketh, whan he sholdē see,
 Al wilfully, God lat him nevere thee ! "

" Nay," quod the fox, " but God geve hym mes-
 chaunce,

That is so undiscreet of governaunce
 That jangleth whan he sholdē holde his pees." 4625

Lo, swich it is for to be recchēlees,
 And negligent, and truste on flaterye.
 But ye that holden this tale a folye, —
 As of a fox, or of a cok and hen, —

Táketh the moralité, goodē men ;
For Seint Paul seith that al that writen is,
To oure doctrine it is y-write y-wis ;
Taketh the fruyt and lat the chaf be stille.
Now, goodē God, if that it be thy wille,
As seith my lord, so make us alle goode men,
And brynge us to his heighē blisse ! *Amen.*

4630

4635

SELECTIONS FROM DOCTOR'S TALE

Description of Virginius's Daughter, Virginia

THER was, as telleth Titus Livius,
A knyght that callèd was Virginius,
Fulfil'd of honour and of worthynesse,
And strong of freendès and of greet richesse.

This knyght a doghther haddé by his wyf,—

No children hadde he mo in al his lyf.

Fair was this mayde in excellent beautee

Aboven every wight that man may see ;

For Nature hath with sovereyn diligence

Y-forméd hire in so greet excellencē,

As though she woldē seyn, “ Lo, I, Natūre,

Thus kan I forme, and peynte a créature,

Whan that me list,— who kan me countrefete ?

Pigmalion? Noght, though he ay forge and bete,

Or grave, or peyntē ; for I dar wel seyn

Apellés, Zanzis, sholdē werche in veyn,

Outher to grave, or peynte, or forge, or bete,

If they presumēd me to countrefete.

For He that is the Formere principal

Hath makēd me his vicaire-general

To forme and peynten erthely créaturis

Right as me list, and ech thyng in my cure is

Under the moonē that may wane and waxe ;

And for my werk right no thyng wol I axe ;
 My lord and I been ful of oon accord. 25
 I made hire to the worship of my lord ;
 So do I alle myne othere créatures,
 What colour that they han, or what figures."
 Thus semeth me that Nature woldē seye.

This mayde of agē twelve yeer was and tweye 30
 In which that Nature haddē swich delit ;
 For, right as she kan peynte a lylie whit,
 And reed a rosē, right with swich peynture
 She peynted hath this noble créature,
 Er she were born, upon hir lymēs fre, 35
 Where as by right swiche colours sholdē be ;
 And Phebus dyēd hath hire treses grete
 Lyk to the stremēs of his burnēd heete ;
 And if that excellent was hire beautee,
 A thousand foold moore vertuous was she. 40
 In hire ne lakkēd no condicioun
 That is to preyse, as by discrecioun.
 As wel in goost, as body, chast was she,
 For which she flourēd in virginitee
 With alle humylitee and abstinence, 45
 With alle attemperaunce and pacience,
 With mesure eek of beryng and array.
 Discreet she was in awyng alway,
 Though she were wise as Pallas, dar I seyn ;
 Hir facound eek, ful wommanly and pleyn ; 50
 No countrefeted termēs haddē she
 To semē wys ; but after hir degree
 She spak, and alle hire wordēs, moore and lesse,
 Sownynge in vertu and in gentillesse ;
 Shamefast she was, in maydens shamefastnesse, 55
 Constant in herte, and evere in bisynesse

To dryve hire out of yde sologardye.
 Bacus hadde of hire mouth right no maistrie,
 For wyn and youthē dooth Venus encresse ;
 As man in fyr wol casten oille or greesse. 60

And of hir owene vertu unconstreyned
 She hath ful oftē tymē syk hire feyned,
 For that she woldē fleen the compaignye
 Where likly was to treten of folye,—
 As is at feestēs, revels, and at daunces, 65
 That been occasions of daliaunces.

Swich thyngēs maken children for to be
 To soonē rype and boold, as men may se,
 Which is ful perilous, and hath been yoore,
 For al to soonē may she lernē loore
 Of booldnesse, whan she woxen is a wyf. 70

And ye maistresses, in youre oldē lyf,
 That lordēs doghtrēs han in governaunce,
 Ne taketh of my wordes no displesaunce ;
 Thenketh that ye been set in governynges
 Of lordēs doghtrēs, oonly for two thynges : 75

Outher for ye han kept youre honestee,
 Or ellēs ye han falle in freletee,
 And knownen wel ynough the oldē daunce,
 And han forsaken fully swich meschaunce
 For everemo : therfore for Cristēs sake 80

To teche hem vertu looke that ye ne slake.

A theef of venysoun, that hath forlaft
 His likerousnesse and al his oldē craft,
 Kan kepe a forest best of any man ;
 Now kepeth wel, for if ye wolde ye kan ; 85

Looke wel that ye unto no vice assente,
 Lest ye be dampnēd for youre wikke entente ;
 For who so dooth, a traitour is certeyn ;

And taketh kepe of that that I shal seyn ;
 Of allē tresons, sovereyn pestilence
 Is whan a wight bitrayseth innocence.

90

Ye fadrēs and ye moodrēs eek, also,
 Though ye han children, be it oon or mo,
 Youre is the charge of al hir surveiaunce,
 Whil that they been under youre governaunce ;
 Beth war, if by ensample of youre lyvynge,
 Or by youre negligence in chastisynge,
 That they perissē ; for I dar wel seye,
 If that they doon, ye shul it deere abeye.
 Under a shepherde softe and negligent
 The wolf hath many a sheep and lamb to-rent.
 Suffiseth oon ensample now as heere,
 For I moot turne agayne to my matere.

100

This mayde, of which I wol this tale expresse,
 So kepte hir self hir nedēd no maistresse ;
 For in hir lyvyng maydens myghten rede,
 As in a book, every good word or dede
 That longeth to a mayden vertuous,
 She was so prudent and so bounteuous ;
 For which the fame out sprong on every syde,
 Bothe of hir beautee and hir bountee wyde,
 That thurgh that land they preisēd hire, echone
 That lovēd vertu, save Envye allone,
 That sory is of oother mennēs wele,
 And glad is of his sorwe and his unheele
 (The doctour maketh this descripcion).

105

110

115

The Doctor's Concluding Remarks on the Story of Virginia

Heere men may seen how synne hath his merite !
 Beth war, for no man woot whom God wol smyte,

In no degree ; ne in which manere wyse
The worm of conscience may agryse
Of wikked lyf, though it so pryvee be
That no man woot ther-of but God and he ;
For be he lewed man, or ellis lered,
He noot how soone that he shal been afered.
Therfore, I redē yow, this conseil take,
Forsaketh synne, er synne yow forsake.

PARDONER'S TALE

In Flaundrēs whilom was a compaignye
Of yongē folk, that haunteden folye,
As riot, hasard, stywēs and tavérnes, 465
Where as with harpēs, lutēs and gyternes,
They daunce and pleyen at dees, bothe day and nyght,
And eten also, and drynken over hir myght,
Thurgh which they doon the devel sacrificise
Withinne that develes temple, in cursēd wise, 470
By superfluytee abhomynable. . . .

Thise riotourēs thre, of whiche I telle,
Longe erst er primē rong of any belle,
Were set hem in a tavernē to drynke ;
And as they sat they herde a bellē clynke
Biforn a cors, was caried to his grave. 665
That oon of hem gan callen to his knave :
“ Go bet,” quod he, “ and axē redily
What cors is this that passeth heer forby,
And looke that thou reporte his namē weel.”

“ Sire,” quod this boy, “ it nedeth neveradeel, 670
It was me toold er ye cam heere two houres ;
He was, *pardee*, an old felawe of youres,
And sodeynly he was y-slayn to-nyght,
For-dronke, as he sat on his bench upright ;
Ther cam a privee theef, men clepeth Deeth, 675
That in this contree al the peplē sleeth,
And with his spere he smoot his herte atwo,

And wente his wey withouten wordēs mo.
 He hath a thousand slayn this pestilence,
 And, maister, er ye come in his presence,
 Me thynketh that it werē necessarie
 For to be war of swich an adversarie ;
 Beth redy for to meete hym everemoore ;
 Thus taughtē me my damē ; I sey namoore.”

“ By Seinte Mariē ! ” seyde this taverner, 685
 “ The child seith sooth, for he hath slayn this yeer
 Henne over a mile, withinne a greet village,
 Bothe man and womman, child, and hyne, and page ;
 I trowe his habitacioun be there ;
 To been avysēd greet wysdom it were, 690
 Er that he dide a man a dishonour.”

“ Ye, Goddēs armēs ! ” quod this riotour,
 “ Is it swich peril with hym for to meete ?
 I shal hym seke by wey, and eek by strete ;
 I make avow to Goddēs dignē bones ! 695
 Herkneth, felawēs, we thre been al ones,
 Lat ech of us holde up his hand til oother,
 And ech of us bicomen otheres brother,
 And we wol sleen this falsē traytour, Deeth ;
 He shal be slayn, he that so manye sleeth,
 By Goddēs dignitee, er it be nyght ! ” 700

Togidres han thise thre hir trouthēs plight
 To lyve and dyen ech of hem with oother,
 As though he were his owene y-borē brother ;
 And up they stirte, al dronken in this rage ; 705
 And forth they goon towardēs that village
 Of which the taverner hadde spoke biforn ;
 And many a grisly ooth thanne han they sworn ;
 And Cristēs blessed body they to-rente, —
 Deeth shal be deed, if that they may hym hente. 710

Whan they han goon nat fully half a mile,
 Right as they wolde han troden over a stile,
 An oold man and a poure with hem mette ;
 This oldē man ful mekēly hem grette,
 And seydē thus : " Now, lordēs, God yow see ! "

715

The proudeste of thise riotourēs three
 Answerde agayn, " What, carl with sory grace,
 Why artow al for-wrappēd, save thy face ?
 Why lyvēstow so longe, in so greet age ? "

This oldē man gan looke in his visage,
 And seydē thus : " For I ne kan nat fynde
 A man, though that I walkēd into Ynde,
 Neither in citee, ne in no village,
 That woldē chaunge his youthē for myn age ;
 And therfore moot I han myn agē stille,
 As longē tyme as it is Goddēs wille.

720

Ne Deeth, allas ! ne wol nat han my lyf ;
 Thus walke I, lyk a restēlees kaityf,
 And on the ground, which is my moodrēs gate,
 I knokkē with my staf erly and late,
 And seyē, ' Leevē mooder, leet me in !

725

Lo, how I vanysshe, flesh and blood and skyn ;

Allas ! whan shul my bonēs been at reste ?

Mooder, with yow wolde I chaungē my cheste
 That in my chambrē longē tyme hath be,

730

Ye, for an heyrē-clowt to wrappē me !'

But yet to me she wol nat do that grace,

For which ful pale and welkēd is my face ;

But, sires, to yow it is no curteisye

To speken to an old man vileynye,

740

But he trespasse in word, or elles in dede.

In Hooly Writ ye may your self wel rede,

Agayns an oold man, hoor upon his heed,

Ye sholde arise ; wherfore I geve yow reed,
 Ne dooth unto an oold man noon harm now, 745
 Namooré than ye wolde men did to yow
 In agè, if that ye so longe abyde.
 And God be with yow, where ye go or ryde ;
 I moote go thider as I have to go."

" Nay, oldè cherl, by God, thou shalt nat so !" 750
 Seydè this oother hasardour anon ;
 " Thou partest nat so lightly, by Seint John !
 Thou spak right now of thilkè traytour, Deeth,
 That in this contree alle oure freendès sleeth ;
 Have heer my trouthe, as thou art his espye, 755
 Telle where he is, or thou shalt it abyde,
 By God and by the hooly sacrament !
 For soothly, thou art oon of his assent
 To sleep us yongè folk, thou falsè theef !"

" Now, sires," quod he, " if that ye be so leef 760
 To fyndé Deeth, turne up this crooked wey,
 For in that grove I lafte hym, by my fey,
 Under a tree, and there he wole abyde ;
 Noght for youre boost he wole him no thyng hyde.
 Se ye that ook ? Right there ye shal hym fynde. 765
 God savè yow that boghte agayn mankynde,
 And yow amende !" thus seyde this oldè man.
 And evèrich of these riotourès ran
 Til he cam to that tree, and ther they founde,
 Of floryns fyne, of gold y-coynèd rounde, 770
 Wel ny a seven busshels, as hem thoughte.
 No lenger thanné after Deeth they soughte,
 But ech of hem so glad was of that sighte,
 For that the floryns been so faire and brighte,
 That doun they sette hem by this precious hoord. 775
 The worste of hem he spak the firstè word.

" Bretheren," quod he, " taak kepē what I seye ;
My wit is greet, though that I bourde and pleye.

This tresor hath Fortúnē unto us geven
In myrthe and joliftee oure lyf to lyven, 780

And lightly as it comth so wol we spende.

Ey, Goddēs precious dignitee ! who wende
To-day, that we sholde han so fair a grace ?

But myghte this gold be caried fro this place

Hoom to myn hous, or ellēs unto youres, — 785

For wel ye woot that al this gold is oures, —

Thanne werē we in heigh felicitee.

But trewēly, by daye it may nat bee ;

Men woldē seyn that we were thevēs stronge,
And for oure owenē tresor doon us honge. 790

This tresor moste y-caried be by nyghte

As wisely and as slyly as it myghte.

Wherfore, I rede that cut among us alle

Be drawe, and lat se wher the cut wol falle ;

And he that hath the cut with hertē blithe

Shal rennē to the towne, and that ful swithe,

And brynge us breed and wyn ful privēly,

And two of us shul kepen subtilly

This tresor wel ; and if he wol nat tarie,

Whan it is nyght we wol this tresor carie, 800

By oon assent, where as us thynketh best."

That oon of hem the cut broghte in his fest,

And bad hem drawe and looke where it wol falle ;

And it fil on the yongeste of hem alle,

And forth toward the toun he wente anon ; 805

And al so soonē as that he was gon,

That oon of hem spak thus unto that oother :

" Thow knowest wel thou art my swornē brother ;

Thy profit wol I tellē thee anon ;

Thou woost wel that oure felawe is agon, 810
 And heere is gold, and that ful greet plentee,
 That shal departēd been among us thre ;
 But nathēlees, if I kan shape it so
 That it departed were among us two,
 Hadde I nat doon a freendēs torn to thee?" 815

That oother answerde, "I noot hou that may be ;
 He woot how that the gold is with us tweye ;
 What shal we doon, what shal we to hym seye ?"
 " Shal it be conseil ?" seyde the firstē shrewe,
 " And I shal tellen in a wordēs fewe 820
 What we shal doon, and bryngēn it wel abouthe."
 " I grauntē," quod that oother, " out of doute,
 That by my trouthe I shal thee nat biwreye."
 " Now," quod the firste, " thou woost wel we be
 tweye,
 And two of us shul strenger be than oon. 825
 Looke, whan that he is set, and right anoon
 Arys, as though thou woldest with hym pleye,
 And I shal ryve hym thurgh the sydēs tweye,
 Whil that thou strogelest with hym as in game,
 And with thy daggere looke thou do the same ;
 And thanne shal al this gold departed be, 830
 My deerē freend, bitwixen me and thee.
 Thanne may we bothe oure lustēs all fulfillie,
 And pleye at dees right at oure owene wille."
 And thus accorded been thise shrewēs tweye,
 To sleen the thridde, as ye han herd me seye. 835

This yongeste, which that wente unto the toun,
 Ful ofte in herte he rolleth up and doun
 The beautee of thise floryns newe and brighte ;
 " O Lord," quod he, " if so were that I myghte
 Have al this tresor to my self alone, 840

Ther is no man that lyveth under the trone
 Of God, that sholdē lyve so murye as I ! ”
 And attē laste the feend, oure enemy,
 Putte in his thought that he sholde poyson beye, 845
 With which he myghtē sleen hise felawes tweye ;
 For why? The feend foond hym in swich lyvynge,
 That he hadde levē hym to sorwē bryngē,
 For this was outrēly his fulle entente
 To sleen hem bothe and nevere to repente. 850
 And forth he gooth, no lenger wolde he tarie,
 Into the toun, unto a pothecarie,
 And preydē hym that he hym woldē selle
 Som poysoun, that he myghte his rattēs quelle ;
 And eek ther was a polcat in his hawe, 855
 That, as he seyde, his capouns hadde y-slawe,
 And fayn he woldē wreke hym, if he myghte,
 On vermyn, that destroyēd hym by nyghte.

The pothecarie answerde, “ And thou shalt have
 A thyng that, al so God my soulē save ! 860
 In al this world ther nis no créature,
 That eten or dronken hath of this confiture,
 Noght but the montance of a corn of whete,
 That he ne shal his lif anon forlete ;
 Ye, sterve he shal, and that in lassē while 865
 Than thou wolt goon a-paas nat but a mile,
 This poysoun is so strong and violent.”

This cursēd man hath in his hond y-hent
 This poysoun in a box, and sith he ran
 Into the nextē strete unto a man, 870
 And borwēd [of] hym largē botellēs thre,
 And in the two his poyson pourēd he ;
 The thridde he kepte clene for his owenē drynke,
 For al the nyght he shoop hym for to swynke

In cariynge of the gold out of that place ; 875
 And whan this riotour with sory grace
 Hadde filled with wyn his gretē botels thre,
 To hise felawes agayn repaireth he.

What nedeth it to sermone of it moore ?
 For right as they hadde caste his deeth bifoore, 880
 Right so they han hym slayn, and that anon,
 And whan that this was doon thus spak that oon :
 "Now lat us sitte and drynke, and make us merie,
 And afterward we wol his body berie ;"
 And with that word it happēd hym, *par cas*,
 To take the botel ther the poysoun was,
 And drank and gaf his felawe drynke also,
 For which anon they storven bothē two.

But certēs, I suppose that Avycen
 Wroot nevere in no Canon, ne in no fen, 890
 Mo wonder signēs of empoisonyng
 Than hadde thise wrecches two, er hir endyng.
 Thus ended been thise homycidēs two,
 And eek the false empoysonere also.

* * * * *

SELECTIONS FROM THE WIFE OF BATH'S TALE

Fairies in King Arthur's Days

IN tholdē dayēs of the Kyng Arthur,
Of which that Britons speken greet honour,
All was this land fulfild of faïrye.

The elf queene with hir joly compaignye
Dauncēd ful ofte in many a grenē mede. 860
This was the olde opinion as I rede,—
I speke of manye hundred yeres ago,—
But now kan no man se none elvēs mo,
For now the gretē charitee and prayeres
Of lymytours, and othere hooly freres, 865
That serchen every lond and every streem,
As thikke as motēs in the sonné beem,—
Bléssynge hallēs, chambres, kichenes, boures,
Cītees, burghes, castels, hyē toures,
Thrópēs, bernēs, shipnes, dāyeryes, 870
This maketh that ther been no faïryes ;
For ther as wont to walken was an elf,
Ther walketh now the lymytour hymself,
In undermelēs and in morwenynges,
And seyth his matyns and his hooly thynges 875
As he gooth in his lymytacioun.
Wómmen may go saufly up and doun ;
In every bussh or under every tree,
Ther is noon oother incubus but he,
And he ne wol doon hem but dishonour. 880

The Story of Midas's Ears

In a musical contest between Pan and Apollo, on the flute and lyre, Midas, king of Phrygia, was made judge, and gave his decision in favour of Pan, for which decision Apollo metamorphosed his ears into those of an ass.

Ovyde, amongēs othere thyngēs smale,
 Seyde Myda hadde under his longē heres,
 Growynge upon his heed, two asses eres,
 The whiche vice he hydde as he best myghte, 955
 Ful subtilly, from every mannēs sighte,
 That save his wyf ther wiste of it namo.
 He loved hire moost, and tristē hire also ;
 He preydē hire that to no créature
 She sholdē tellen of his disfigure. 960

She swoor him nay, for al this world to wynne,
 She noldē do that vileynde or synne,
 To make hir housbonde han so foul a name.
 She nolde nat telle it for hir owene shame ;
 But nathēlees hir thoughtē that she dyde, 965
 That she so longē sholde a conseil hyde ;
 Hir thoughtē it swal so soore aboute hir herte,
 That nedēly som word hire moste asterte ;
 And sith she dorstē telle it to no man,
 Doun to a mareys fastē by she ran. 970
 Til she came there her herte was a-fyre,
 And as a bitore bombleth in the myre
 She leyde hir mouth unto the water doun :
 " Biwreye me nat, thou water, with thy soun,"
 Quod she, " to thee I telle it and namo, — 975
 Myn housbonde hath longe asses erys two.
 Now is myn herte all hool, now is it oute,

I myghte no lenger kepe it, out of doute."
 Heere may ye se, thogh we a tyme abyde,
 Yet, out it moot, we kan no conseil hyde.
 The remenant of the tale if ye wol heere,
 Redeth Ovyde, and ther ye may it leere.

980

The True Gentleman

The wife of the knight in the Tale addresses her husband, who thinks her of low origin.

"But for ye speken of swich gentillesse
 As is descended out of old richesse,
 That therfore sholden ye be gentil men,
 Swich arrogance is nat worth an hen.
 Looke who that is moost vertuous alway,
 Pryvee and apert, and moost entendeth ay
 To do the gentil dedés that he kan,
 And taak hym for the grettest gentil man.
 Crist wole, we clayme of hym oure gentillesse,
 Nat of oure eldrés for hire old richesse ;
 For, thogh they geve us al hir heritage, —
 For which we clayme to been of heigh parage, —
 Yet may they nat biquethē for no thyng,
 To noon of us, hir vertuous lyvynge,
 That made hem gentil men y-called be,
 And bad us folwen hem in swich degree.

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"Wel kan the wisē poete of Florence,
 That hightē Dant, speken in this sentence, —
 Lo, in swich maner rym is Dantes tale, —

'Ful selde up riseth by his branches smale
 Prowesse of man, for God of his goodnesse.
 Wole that of hym we clayme oure gentillesse ;
 For of oure eldrés may we no thyng clayme,

1130

But temporel thyng that man may hurte and mayme.'

" Eek every wight woot this as wel as I,
If gentillesse were planted natureelly,
Unto a certeyn lynage doun the lyne,
Pryvee nor apert, thanne wolde they nevere fyne
To doon of gentillesse the faire office ;
They myghte do no vileyntyne or vice.

" Taak fyr and ber it in the derkest hous,
Bitwix this and the mount of Kaukasous,
And lat men shette the dorés and go thenne,
Yet wole the fyr as fairè lye and brenne
As twenty thousand men myghte it biholde ;
His office natureel ay wol it holde,
Up peril of my lyf, til that it dye.

" Heere may ye se wel how that genterye
Is nat annexèd to possessioun,

Sith folk ne doon hir operacioun
Alwey, as dooth the fyr, lo, in his kynde ;
For, God it woot, men may wel often fynde
A lordés sone do shame and vileyntyne ;

And he that wole han pris of his genterye,
For he was bornen of a gentil hous,

And hadde hise eldrés noble and vertuous,
And nyl hymselfen do no gentil dedis,

Ne folwen his gentil auncestré that deed is,
He nys nat gentil, be he duc or erl ;

For vileynts synful dedés make a cherl ;
For gentillessé nys but renomee

Of thyne auncéstrés, for hire heigh bountee,
Which is a strangè thyng to thy persone.

Thy gentillessé cometh fro God allone ;
Thanne comth oure verray gentillesse of grace,
It was no thyng biquethe us with oure place."

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SQUIRE'S TALE

At Sarray, in the land of Tartarye,
Ther dwelte a kyng that werreyèd Russye,
Thurgh which ther dydè many a doughty man. 10
This noble kyng was clepèd Cambynskan,
Which in his tyme was of so greet renoun
That ther was nowher in no regiouн
So excellent a lord in allè thyng. 15
Hym lakkèd noght that longeth to a kyng ;
As of the secte of which that he was born,
He kepte his lay, to which that he was sworn ;
And therto he was hardy, wys, and riche,
Pitous and just, and evermore yliche ; 20
Sooth of his word, benigne and honorable,
Of his corágé as any centre stable ;
Yong, fressh, and strong, in armés desirous
As any bacheler of al his hous.
A fair persone he was, and fortunat, 25
And kepte alwey so wel roial estat
That ther was nowher swich another man.

This noble kyng, this Tartre Cambynskan,
Hadde two sones on Elpheta his wyf,
Of whichè the eldeste hightè Algarsyf ; 30
That oother sone was clepèd Cambalo.
A doghter hadde this worthy kyng also
That yongest was, and hightè Canacee.
But for to tellè yow al hir beautee

It lyth nat in my tonge nyn my konnyng, 35
 I dar nat undertake so heigh a thyng ;
 Myn Engliss h eek is insufficient ;
 It mostē been a rethor excellent,
 That koude hise colours longyng for that art,
 If he sholde hire discryven every part ; 40
 I am noon swich, I moot speke as I kan.

And so bifel that whan this Cambynskan
 Hath twenty wynter born his diademe,
 As he was wont fro yeer to yeer, I deme,
 He leet the feeste of his nativitee 45
 Doon cryen thurghout Sarry his citee,
 The last Idus of March after the yeer.

Phebus, the sonne, ful joly was and cleer,
 For he was neigh his exaltacioun
 In Martēs face, and in his mansioun 50
 In Aries, the colerik hootē signe.
 Ful lusty was the weder and benigne,
 For which the foweles agayn the sonnē sheene,
 What for the sesoun and the yongē grene,
 Ful loudē songen hire affecciouns, 55
 Hem semed han geten hem protecciouns
 Agayn the swerd of wynter, keene and coold.

This Cambynskan — of which I have yow toold —
 In roial vestiment sit on his deys,
 With diademe ful heigne in his paleys, 60
 And halt his feeste so solempne and so ryche,
 That in this world ne was ther noon it lyche ;
 Of which, if I shal tellen al tharray,
 Thanne wolde it occupie a someres day ;
 And eek it nedeth nat for to devyse 65
 At every cours the ordre of hire servyse.
 I wol nat tellen of hir strangē sewes,

Ne of hir swannes, ne of hire heronewes.
 Eek in that lond, as tellen knyghtés olde,
 Ther is som mete that is ful deynté holde
 That in this lond men recche of it but smal ;
 Ther nys no man that may reporten al.

I wol nat taryen yow, for it is pryme,
 And for it is no fruyt, but los of tyme ;
 Unto my purpos I wole have my recours.

And so bifel that after the thridde cours,
 Whil that this kyng sit thus in his nobleye,
 Herknynge his mynstralès hir thyngés pleye
 Biforn hym at the bord deliciously,
 In at the hallé dore, al sodeynly,
 Ther cam a knyght upon a steede of bras,
 And in his hand a brood mirour of glas ;
 Upon his thombe he hadde of gold a ring,
 And by his syde a naked swerd hangyng ;
 And up he rideth to the heighé bord.

In al the halle ne was ther spoken a word,
 For merveille of this knyght ; hym to biholde
 Ful bisily ther wayten yonge and olde.

This strangé knyght that cam thus sodeynly,
 Al arméd, save his heed, ful richély,
 Saleweth kyng and queene, and lordés alle,
 By ordre, as they seten in the halle,
 With so heigh reverence and obeisaunce,
 As wel in spechē as in contenaunce,
 That Gawayn with his oldé curteisye,
 Though he were comen ageyn out of fairye,
 Ne koude hym nat amendé with a word ;
 And after this, biforn the heighé bord,
 He with a manly voys seith his message
 After the forme uséd in his langage,

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Withouten vice of silable, or of lettre ;
 And for his talè sholdē seme the bettre,
 Accordant to hise wordēs was his cheere,
 As techeth art of speche hem that it leere.
 Al be it that I kan nat sowne his stile,
 Ne kan nat clymben over so heigh a style,
 Yet seye I this, as to commune entente,
 Thus muche amounteth al that evere he mente,
 If it so be that I have it in mynde.

He seyde, "The kyng of Arabe and of Inde,
 My ligē lord, on this solempnē day

110

Saleweth yow, as he best kan and may,
 And sendeth yow, in honour of youre feeste,
 By me that am al redy at youre heeste,
 This steede of bras, that esily and weel

115

Kan in the space of o day natureel,—
 This is to seyn, in foure and twenty houres,—
 Wher so yow lyst, in droghte or ellēs shoures,
 Beren youre body into every place

To which youre hertē wilneth for to pace,
 Withouten wem of yow, thurgh foul or fair ;

120

Or, if yow lyst to fleen as hye in the air
 As dooth an egle whan hym list to soore,
 This samē steede shal bere yow evere moore,
 Withouten harm, til ye be ther yow leste ;

125

Though that ye slepen on his bak, or reste ;
 And turne ageyn with writhyng of a pyn.

He that it wroghtē koude ful many a gyn.
 He wayted many a constellacioun

Er he had doon this operacioun,
 And knew ful many a seel, and many a bond.

"This mirrour eek, that I have in myn hond,
 Hath swich a myght that men may in it see

Whan ther shal fallen any adversitee
 Unto youre regne, or to youre self also,
 And openly who is youre freend or foo ;
 And over al this, if any lady bright
 Hath set hire herte on any maner wight,
 If he be fals she shal his tresoun see,
 His newē love, and al his subtiltee,
 So openly that ther shal no thyng hyde.
 Wherfore, ageyn this lusty someres tyde,
 This mirour and this ryng that ye may see
 He hath sent to my lady Canacee,
 Youre excellentē doghter that is heere.

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“ The vertu of the ryng, if ye wol heere,
 Is this, that if hire lust it for to were
 Upon hir thombe, or in hir purs it bere,
 Ther is no fowel that fleeth under the hevene
 That she ne shal wel understande his stevene,
 And knowe his menyng openly and pleyn,
 And answere hym in his langage ageyn ;
 And every gras that groweth upon roote
 She shal eek knowe and whom it wol do boote,
 Al be hise woundēs never so depe and wyde.

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“ This naked swerd that hangeth by my syde
 Swich vertu hath that what man so ye smyte,
 Thurgh out his armure it wole kerve and byte,
 Were it as thikke as is a branched ook ;
 And what man that is wounded with the strook
 Shal never be hool, til that yow list of grace
 To stroke hym with the plat in thilkē place
 Ther he is hurt ; this is as muche to seyn,
 Ye mootē with the plattē swerd ageyn
 Strike hym in the wounde and it wol close.
 This is a verray sooth withouten close,

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It failleth nat whils it is in youre hoold."

And whan this knyght hath thus his talè toold,
He rideth out of halle, and doun he lighte.

His steedē, which that shoon as sonnē brighte; 170
Stant in the court as stille as any stoon.

This knyght is to his chambrē lad anoon
And is unarmed and unto mete y-set.

The presentes been ful roially y-fet,—
This is to seyn, the swerd and the mirour,— 175

And born anon into the heighē tour,
With certeine officers ordeyned therfore;

And unto Canacee this ryng was bore
Solempnēly, ther she sit at the table;

But sikerly, withouten any fable, 180
The hors of bras, that may nat be remewed,

It stant as it were to the ground y-glewed;
Ther may no man out of the place it dryve

For noon engyn of wyndas ne polyve;
And causē why? for they kan nat the craft; 185

And therfore in the place they han it laft,
Til that the knyght hath taught hem the manere

To voyden hym, as ye shal after heere.

Greet was the prees that swarmeth to and fro
To gauren on this hors that stondeth so; 190

For it so heigh was, and so brood and long,
So wel proporcionēd for to been strong,

Right as it were a steede of Lombardye;
Ther-with so horsly, and so quyk of eye,

As it a gentil Poilleys courser were; 195
For certes, fro his tayl unto his ere,

Nature ne art ne koude hym nat amende
In no degree, as al the peple wende.

But everemoore hir moostē wonder was

How that it koudē go, and was of bras !
 It was of fairye, as al the peple semed.
 Diversē folk diversēly they demed;
 As many heddes as manye wittes ther been.
 They murmureden as dooth a swarm of been,
 And maden skiles after hir fantasies,
 Rehersyngē of thise oldē poetries ;
 And seyde that it was lyk the Pegasee,
 The hors that haddē wyngēs for to flee ;
 Or elles it was the Grekēs hors, Synoun,
 That broghtē Troiē to destruccioun,
 As men may in thise oldē geestēs rede.

“ Myn herte,” quod oon, “ is everemoore in drede ;
 I trowe som men of armēs been ther-inne,
 That shapen hem this citee for to wynne ;
 It were right good that al swich thyng were knowe.”

Another rownēd to his felawe lowe,
 And seyde, “ He lyeth ! it is rather lyk
 An apparence, y-maad by som magyk ;
 As jogelours pleyen at thise feestēs grete.”
 Of sondry doutēs thus they jangle and trete,
 As lewēd peple demeth comunly
 Of thyngēs that been maad moore subtilly
 Than they kan in hir lewednesse comprehende,
 They demen gladly to the badder ende.

And somme of hem wondred on the mirour
 That born was up into the hyē tour,
 Hou men myghte in it swichē thyngēs se.

Another answerde and seyde it myghte wel be
 Naturelly by composiciouns
 Of anglis, and of slye reflexiouns ;
 And seyden that in Romē was swich oon.
 They speken of Alocen and Vitulon,

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And Aristotle, that writen in hir lyves
 Of queyntē mirours, and of prospectives,
 As knownen they that han hir bookēs herd. 235

And oother folk han wondred on the swerd
 That woldē percen thurghout every thyng ;
 And fille in speche of Thelophus the kyng,
 And of Achilles with his queyntē spere,
 For he koude with it bothē heele and dere,
 Right in swich wise as men may with the swerd
 Of which right now ye han youre-selven herd.
 They speken of sondry hardyng of metal,
 And speke of medicynēs therwithal,
 And how and whanne it sholde y-harded be,
 Which is unknowe, algatēs unto me. 245

Tho speekē they of Canacēes ryng,
 And seyden alle that swich a wonder thyng
 Of craft of ryngēs herde they nevere noon ;
 Save that he Moyses and kyng Salomon
 Hadden a name of konnyng in swich art ;
 Thus seyn the peple and drawen hem apart. 250

But nathēlees somme seiden that it was
 Wonder to maken of fern-asshen glas,
 And yet nys glas nat lyk asshen of fern ;
 But for they han i-knownen it so fern,
 Therfore cesseth hir janglyng and hir wonder. 255

As soorē wondren somme on cause of thonder,
 On ebbe, on flood, on gossomer, and on myst,
 And on alle thyng til that the cause is wyst.
 Thus jangle they, and demen and devyse,
 Til that the kyng gan fro the bord aryse. 260

Phebus hath laft the angle meridional,
 And yet ascendynge was the beest roial,
 The gentil Leon, with his Aldrian, 265

Whan that this Tartré kyng, this Cambynskan
 Roos fro his bord, ther as he sat ful hye.
 Toforn hym gooth the loudé mynstralcye
 Til he cam to his chambre of parementz ;
 Ther as they sownen diverse instrumentz
 That it is lyk an hevene for to heere.
 Now dauncen lusty Venus children deere,
 For in the Fyssh hir lady sat ful hye,
 And looketh on hem with a freendly eye.

This noble kyng is set up in his trone ;
 This strangé knyght is fet to hym ful soone,
 And on the daunce he gooth with Canacee.
 Heere is the revel and the jolitee
 That is nat able a dul man to devyse ;
 He moste han knownen love and his servyse,
 And been a feestlych man, as fressh as May,
 That holdé yow devySEN swich array.

Who koudé tellé yow the forme of daunces
 So unkouthe, and so fresshé contenaunces,
 Swich subtil lookyng and dissymulynges
 For drede of jalouse mennes aperceyvynges ?
 No man but Launcelet, and he is deed.
 Therfore I passe of al this lustiheed ;
 I sey namoore, but in this jolynesse
 I lete hem til men to the soper dresse.

The styward byt the spices for to hye,
 And eek the wyn, in al this melodye.
 The usshers and the squiers been y-goon,
 The spices and the wyn is come anoon.
 They ete and drynke, and whan this hadde an ende,
 Unto the temple, as reson was, they wende.

The service doon they soupen al by day ;
 What nedeth yow rehercen hire array ?

270

275

280

285

290

295

Ech man woot wel that a kyngès feeste
 Hath plentee to the mooste and to the leeste, 300
 And deyntees mo than been in my knowyng.

At after soper gooth this noble kyng
 To seen this hors of bras, with al the route
 Of lordès and of ladyes hym aboute.

Swich wondryng was ther on this hors of bras 305
 That syn the gretè sege of Troiè was, —
 Ther as men wondreden on an hors also, —
 Ne was ther swich a wondryng as was tho.
 But fynally, the kyng axeth this knyght
 The vertu of this courser and the myght, 310
 And preydè hym to telle his governaunce.

This hors anoon bigan to trippe and daunce
 Whan that this knyght leyde hand upon his reyne,
 And seydè, "Sire, ther is namoore to seyne,
 But whan yow list to ryden anywhere 315
 Ye mooten trille a pyn, stant in his ere,
 Which I shal tellè yow bitwix us two.
 Ye mootè nempne hym to what place also,
 Or to what contree, that yow list to ryde ;
 And whan ye come ther as yow list abyde, 320
 Bidde hym descende, and trille another pyn, —
 For therin lith theffect of al the gyn, —
 And he wol doun descende and doon youre wille,
 And in that placé he wol stondè stille.

Though al the world the contrarie hadde y-swore, 325
 He shal nat thennès been y-drawe ne y-bore ;
 Or, if yow listè bidde hym thennès goon,
 Trillè this pyn, and he wol vanysshe anoon
 Out of the sighte of every maner wight,
 And come agayn, be it by day or nyght, 330
 Whan that yow list to clepen hym ageyn

In swich a gyse as I shal to yow seyn,
 Bitwixē yow and me, and that ful soone.
 Ride whan yow list, ther is namoore to doone."

Enformēd whan the kyng was of that knyght,
 And hath conceyvēd in his wit aright
 The manere and the forme of al this thyng,
 Ful glad and blithe this noble doughty kyng
 Repeireth to his revel as biforn.

The brydel is unto the tour y-born
 And kept among hise jueles leeve and deere,
 The hors vanýsshed, I noot in what manere,
 Out of hir sighte, — ye gete namoore of me ;
 But thus I lete in lust and jolitee
 This Cambynskan hise lordēs festeynge,
 Til wel ny the day bigan to spryne.

335

340

345

Explicit prima pars. Sequitur pars secunda.

The norice of digestioun, the sleepe,
 Gan on hem wynke, and bad hem taken keepe
 That muchel drynke and labour wolde han reste ;
 And with a galpyng mouth hem alle he keste,
 And seydē, it was tyme to lye adoun,
 For blood was in his domynacioun.
 "Cherisseth blood, natürēs freend," quod he.
 They thanken hym galpynge, by two, by thre,
 And every wight gan drawe hym to his reste,
 As sleepe hem bad ; they tooke it for the beste.

350

355

Hire dremēs shul nat been y-toold for me ;
 Ful were hire heddēs of fumositee,
 That causeth dreem, of which ther nys no charge.
 They slepen til that it was prymē large,
 The moostē part, but it were Canacee.

360

She was ful mesurable as wommen be,
 For of hir fader hadde she takē leve
 To goon to reste, soone after it was eve.
 Hir listē nat appallēd for to be,

365

Ne on the morwe unfeestlich for to se,
 And slepte hire firstē sleepe and thanne awook ;
 For swich a joye she in hir hertē took,
 Bothe of hir queyntē ryng and hire mirour,
 That twenty tyme she changēd hir colour,
 And in hire sleepe, right for impressioun
 Of hire mirour, she hadde a visioun.
 Wherfore er that the sonnē gan up glyde
 She clepēd on hir maistresse hire bisyde,
 And seydē that hire listē for to ryse.

370

375

Thise oldē wommen that been gladly wyse,
 As is hire maistresse, answerde hire anon,
 And seydē, " Madame, whider wil ye goon
 Thus erly, for the folk been alle on reste ? "

" I wol," quod she, " arisē, — for me leste
 No lenger for to slepe, — and walke aboute."

380

Hire maistresse clepeth wommen a greet route,
 And up they rysen wel a ten or twelve ;
 Up riseth fresshē Canacee hir-selve,
 As rody and bright as dooth the yongē sonne
 That in the Ram is foure degrees up ronne.

385

Noon hyer was he whan she redy was,
 And forth she walketh esily a pas,
 Arrayed after the lusty sesoun soote,
 Lightly for to pleye, and walke on foote,
 Nat but with fyve or sixe of hir meynée,
 And in a trench forth in the park gooth she.

390

The vapour which that fro the erthē glood
 Madē the sonne to semē rody and brood,

But nathélees it was so fair a sighte
 That it made alle hire hertés for to lighte,—
 What for the sesoun, and the morwényng,
 And for the foweles that she herdé syngé ;
 For right anon she wisté what they mente
 Right by hir song, and knew al hire entente.

395

The knotté why that every tale is toold,
 If it be taried til that lust be coold
 Of hem that han it after herkned yoore,
 The savour passeth ever lenger the moore,
 For fulsomnesse of his prolixitee ;
 And by the samé resoun thynketh me,
 I sholdé to the knotte condescende
 And maken of hir walkyng soone an ende.

Amydde a tree fordryed, as whit as chalk,
 As Canacee was pleyyng in hir walk,

405

Ther sat a faucon over hire heed ful hye,
 That with a pitous voys so gan to crye
 That all the wode resounéd of hire cry.
 Y-beten hath she hir-self so pitously

With bothe hir wyngés til the redé blood
 Ran endélong the tree ther as she stood,
 And evere in oon she cryde alwey and shrighte,
 And with hir beek hir-selven so she prighte,

415

That ther nys tygre, ne noon so crueel beest,
 That dwelleth outhir in wode or in forest,
 That nolde han wept, if that he wepé koude,

420

For sorwe of hire, she shrighte alwey so loude ;
 For ther nas nevere yet no man on lyve,—
 If that I koude a faucon wel discryve,—
 That herde of swich another of fairnesse,

425

As wel of plumage as of gentillesse

Of shape, and al that myghte y-rekened be.
 A faucon peregrynn thanne semēd she
 Of fremdē land, and everemoore as she stood,
 She swowneth now and now for lakke of blood,
 Til wel neigh is she fallen fro the tree.

430

This fairē kyngēs doghter, Canacee,
 That on hir fynger baar the queyntē ryng,
 Thurgh which she understood wel every thyng
 That any fowel may in his ledene seyn,
 And koude answeren hym in his ledene ageyn,
 Hath understandē what this faucon seyde,
 And wel neigh for the routhe almoost she deyde ;
 And to the tree she gooth ful hastily,
 And on this faukon looketh pitously,
 And heeld hir lappe abrood, for wel she wiste
 The faukon mostē fallen fro the twiste,
 Whan that swownēd next, for lakke of blood.
 A longē while to wayten hire she stood,
 Til attē laste she spak in this manere
 Unto the hauk, as ye shal after heere :

435

“ What is the cause, if it be for to telle,
 That ye be in this furial pyne of helle ? ”
 Quod Canacee unto the hauk above.

“ Is this for sorwe of deeth, or los of love ? ”

445

For, as I trowē, thise been causes two

That causen moost a gentil hertē wo.

Of oother harm it nedeth nat to speke,

For ye youre-self upon your-self yow wreke,

Which proveth wel that outhere love or drede

450

Moot been enchesoun of youre cruel dede,

Syn that I see noon oother wight yow chace.

For love of God, as dooth youre-selven grace,

Or what may been youre helpe ; for West nor Est

455

Ne saugh I nevere, er now, no bryd ne beest
That ferdē with hymself so pitously.

460

Ye sle me with youre sorwē verrailly ;
I have of yow so greet compassioun.
For Goddes love com fro the tree adoun,
And as I am a kyngēs doghter trewe,
If that I verrailly the causē knewe
Of youre disese, if it lay in my myght,
I wolde amendē it er it were nyght,
As wisly helpe me gretē God of kynde !
And herbēs shal I right ynowe y-fynde
To heelē with youre hurtēs hastily.”

465

470

Tho shrighte this faucon yet moore pitously
Than ever she dide, and fil to grounde anon,
And lith aswownē, deed, and lyk a stoon,
Til Canacee hath in hire lappe hire take
Unto the tyme she gan of swough awake ;
And after that she of hir swough gan breyde
Right in hir haukēs ledene thus she seyde :
“ That pitee renneth soone in gentil herte,
Feelynge his similitude in peynēs smerte,
Is prevēd al day, as men may it see,

475

As wel by werk as by auctoritee ;
For gentil hertē kitheth gentillesse.

I se wel that ye han of my distresse
Compassioun, my fairē Canacee,
Of verray wommanly benignytee

480

That nature in youre principles hath set ;
But for noon hopē for to fare the bet,
But for to obeye unto youre hertē free,
And for to maken othere be war by me,
As by the whelpe chasted is the leoun ;
Right for that cause and that conclusioun,

485

490

Whil that I have a leyser and a space,
 Myn harm I wol confessen er I pace."
 And evere whil that oon hir sorwe tolde
 That oother weep as she to water wolde,
 Til that the faucon bad hire to be stille,
 And with a syk right thus she seyde hir wille.

“ Ther I was bred, allas ! that hardē day,—

And fostred in a roche of marbul gray 495

So tendrēly that no thyng eylēd me ;—

I nystē nat what was aduersitee

Til I koude flee ful hye under the sky —

Tho dwelte a tercēlet me fastē by,

That semēd welle of allē gentillesse ; 505

Al were he ful of tresoun and falsnesse,

It was so wrappēd under humble cheere,

And under hewe of trouthe in swich manere,

Under plesance, and under bisy peyne,

That I ne koude han wend he koudē feyne, 510

So depe in greyn he dyēd his coloures.

Right as a serpent hit hym under floures

Til he may seen his tymē for to byte,

Right so this god of love, this ypcryte,

Dooth so hise cerymonyes and obeisaunces, 515

And kepeth in semblant alle hise observaunces

That sowneth into gentillesse of love.

As in a toumbe is al the faire above,

And under is the corps, swich as ye woot,

Swich was the ypcrite, bothe coold and hoot, 520

And in this wise he servēd his entente,

That save the feend, noon wistē what he mente

Til he so longe hadde wopen and compleyned,

And many a yeer his service to me feyned,

Til that myn herte, to pitous and to nyce, 525

Al innocent of his corouned malice,
 For-ferèd of his deeth, as thoughtè me,
 Upon his othès and his seurètee,
 Graunted hym love upon this condicioun,
 That everemoore myn honour and renoun
 Were savèd, bothè privee and apert ; 530
 This is to seyn, that after his desert,
 I gaf hym al myn hertè and my thoght,—
 God woot, and he, that otherwisè noght,—
 And took his herte in chaunge for myn for ay ; 535
 But sooth is seyd, goon sithen many a day,
 'A trewe wight and a theef thenken nat oon ;'
 And whan he saugh the thyng so fer y-goon
 That I hadde graunted hym fully my love,
 In swich a gyse as I have seyd above, 540
 And geven hym my trewè herte as fre
 As he swoor that he gaf his herte to me ;
 Anon this tigre ful of doublenesse
 Fil on hise knees with so devout humblesse,
 With so heigh reverence, and, as by his cheere, 545
 So lyk a gentil lovere of manere,
 So ravysshed, as it semèd, for the joye,
 That nevere Jason, ne Parys of Troye,—
 Jason? Cértès, ne noon oother man
 Syn Lameth was, that alderfirst bigan
 To loven two, as writen folk biforn ; 550
 Ne nevere, syn the firstè man was born,
 Ne koudè man, by twenty thousand part,
 Cowntrefete the sophymes of his art,
 Ne weré worthy unbokelen his galochè
 Ther doublenesse or feynyng sholde approche, 555
 Ne so koude thanke a wight as he dide me !
 His manere was an hevene for to see

Til any womman, were she never so wys,
 So peynted he, and kembde at point-devys, 560
 As wel hise wordēs as his contenaunce;
 And I so loved hym for his obeisaunce,
 And for the trouthe I demēd in his herte,
 That if so were that any thyng hym smerte,
 Al were it never so lite, and I it wiste, 565
 Me thoughte I felte deeth myn hertē twiste ;
 And shortly, so ferforth this thyng is went,
 That my wyl was his willēs instrument,—
 This is to seyn, my wyl obeyed his wyl
 In allē thyng, as fer as resoun fil, 570
 Kepynge the boundēs of my worshipe evere ;
 Ne nevere hadde I thyng so lief ne levere
 As hym, God woot ! ne nevere shal namo.
 This lasteth lenger than a yeer or two
 That I supposēd of hym noght but good ; 575
 But finally thus attē laste it stood
 That Fortune woldē that he mostē twynne
 Out of that placē which that I was inne.
 Wher me was wo, that is no questioun ;
 I kan nat make of it discripsioun, 580
 For o thyng dare I tellen boldēly,
 I knowe what is the peyne of deeth ther-by ;
 Swich harme I felte for he ne myghte bileyve !
 So on a day of me he took his leve,
 So sorwefully eek that I wende verrailly 585
 That he had felt as muchē harm as I,
 Whan that I herde hym speke and saugh his hewe ;
 But nathēlees I thoughte he was so trewe,
 And eek that he repairē sholde ageyn
 Withinne a litel whilē, sooth to seyn, 590
 And resoun wolde eek that he mostē go

For his honóur, as ofte it happeth so,
 That I made vertu of necessitee,
 And took it wel, syn that it mosté be.

As I best myghte I hidde fro hym my sorwe 595
 And took hym by the hond, Seint John to borwe,
 And seyde hym thus : 'Lo, I am yourés al ;
 Beth swich as I to yow have been and shal.'

What he answerde it nedeth noght reherce ;
 Who kan sey bet than he, who kan do wersē ? 600
 Whan he hath al i-seyd, thanne hath he doon.

'Therfore bihoveth hire a ful long spoon
 That shal ete with a feend,' thus herde I seye ;
 So attē laste he mosté forth his weye,
 And forth he fleeth til he cam ther hym leste. 605

Whan it cam hym to purpos for to reste,
 I trowe he haddé thilkē text in mynde,
 That 'Allē thyng repeirynge to his kynde
 Gladeth hymself,' — thus seyn men, as I gesse.

Men loven of propre kynde newefangelnesse, 610
 As briddés doon that men in cages fede ;
 For though thou nyght and day take of hem hede,
 And strawe hir cagē faire, and softe as silk,
 And geve hem sugre, hony, breed and milk,
 Yet right anon as that his dore is uppe, 615

He with his feet wol spurne adoun his cuppe,
 And to the wode he wole, and wormēs ete ;
 So newēfangel been they of hire mete
 And loven novelrie of propre kynde ;
 No gentillesse of blood ne may hem bynde. 620

"So ferde this tercélet, alas, the day !
 Though he were gentil born, and fressh and gay,
 And goodlich for to seen, humble and free.
 He saugh upon a tyme a kytē flee,

And sodeynly he loved this kytē so 625
 That al his love is clene fro me ago,
 And hath his trouthē falsēd in this wyse.
 Thus hath the kyte my love in hire servyse,
 And I am lorn withouten remedie."
 And with that word this faucon gan to crie, 630
 And swownēd eft in Canacees barm.

Greet was the sorwe for the haukēs harm
 That Canacee and alle hir wommen made ;
 They nystē hou they myghte the faucon glade. 635
 But Canacee hom bereth hire in hir lappe,
 And softēly in plastres gan hire wrappe,
 Ther as she with hire beek hadde hurt hirselfe.
 Now kan nat Canacee but herbēs delve
 Out of the ground and makē salvēs newe
 Of herbēs preciouse, and fyne of hewe, 640
 To heelen with this hauk ; fro day to nyght
 She dooth hire bisynesse and hire fulle myght,
 And by hire beddēs heed she made a mewe,
 And covered it with veluettēs blewe,
 In signe of trouthe that is in wommen sene, 645
 And al withoute the mewe is peynted grene,
 In which were peynted alle thise falsē fowles,
 As beth thise tidyves, tercélettes and owles ;
 And pyēs, on hem for to crie and chyde,
 Right for despit, were peynted hem bisyde. 650

Thus lete I Canacee hir hauk kepyng ;
 I wol namoore as now speke of hir ryng
 Til it come eft to purpos for to seyn
 How that this faucon gat hire love ageyn,
 Repentant, as the storie telleth us, 655
 By mediacioun of Cambalus,
 The kyngēs sone, of whichē I yow tolde ;

But hennès-forth I wol my proces holde
 To speken of áventures and of batailles,
 That nevere yet was herd so greet mervailles.

660

First wol I tellè yow of Cambynskan,
 That in his tymé many a citee wan ;
 And after wol I speke of Algarsif,
 How that he wan Theodera to his wif,
 For whom ful ofte in greet peril he was,
 Ne hadde he ben holpè by the steede of bras ;
 And after wol I speke of Cambalo,
 That faught in lystès with the bretheren two
 For Canacee, er that he myghte hire wynne ;
 And ther I lefte I wol ageyn bigynne.

665

670

Explicit secunda pars. Incipit pars tercia.

Appollo whirleth up his chaar so hye
 Til that the god Mercurius hous, the slye —

CANON'S YEOMAN'S PROLOGUE

WHAN toold was al the lyf of Seinte Cecile,

Er we hadde rideñ fully fyvē mile,

555

At Boghton-under-Blee, us gan atake

A man that clothēd was in clothēs blake,

And undernethē he had a white surplys ;

His hackeney, which that was al pomely grys,

So swattē that it wonder was to see ;

560

It semed as he had prikēd milēs three.

The hors eek that his Yeman rood upon

So swattē that unnethē myghte it gon ;

Aboute the peytrel stood the foom ful hye,

He was of foom al flekkēd as a pye.

565

A male tweyfoold upon his croper lay,

It semēd that he caried lite array.

Al light for somer rood this worthy man,

And in myn hertē wondren I bigan

What that he was, til that I understood

570

How that his cloke was sowēd to his hood ;

For which, whan I hadde long avysēd me,

I demēd hym som Chanoun for to be.

His hat heeng at his bak doun by a laas,

For he hadde rideñ moore than trot or paas ;

575

He hadde ay prikēd lik as he were wood.

A clotē-leef he hadde under his hood

For swoot, and for to kepe his heed from heete ;

But it was joyē for to seen hym swete !

His forheed dropped as a stillatorie 580
 Were ful of plantayne and of paritorie ;
 And whan that he was come he gan to crye,
 "God save," quod he, "this joly compaignye !
 Faste have I prikèd," quod he, "for youre sake,
 By-causè that I woldè yow atake 585
 To riden in this myrie compaignye."
 His Yeman eek was ful of curteisye,
 And seydè, "Sires, now in the morwè tyde,
 Out of youre hostelrie I saugh you ryde,
 And warnèd heer my lord, and my soverayn, 590
 Which that to ryden with yow is ful fayn ;
 For his despert he loveth daliaunce."
 "Freend, for thy warnyng God geve thee good
 chaunce !"
 Thanne seyde oure Hoost, "for certès it wolde seme
 Thy lord were wys, and so I may wel deme ; 595
 He is ful jocunde also, dar I leye !
 Can he oght telle a myrie tale or tweye,
 With which he gladè may this compaignye ?"
 "Who, sire ? my lord ? ye, ye, withouten lye !
 He kan of murthe, and eek of jolitee 600
 Nat but ynough, also, sire, trusteth me ;
 And ye hym knewè as wel as do I,
 Ye woldè wondre how wèl and craftily
 He koudè werke, and that in sondry wise.
 He hath take on hym many a greet emprise, 605
 Which were ful hard for any that is heere
 To bryngé about, but they of hym it leere.
 As hoomely as he rit amongès yow,
 If ye hym knewe it wolde be for youre prow ;
 Ye woldè nat forgoon his áqueyntaunce 610
 For muchel good ; I dar leye in balaunce

Al that I have in my possessioun.
He is a man of heigh discreciooun ;
I warne yow wel, he is a passyng man."

"Wel," quod oure Hoost, "I pray thee tel me than
Is he a clerk or noon? Telle what he is." 616

"Nay, he is gretter than a clerk, y-wis,"
Seydè this Yeman, "and in wordés fewe,
Hoost, of his craft somwhat I wol yow shewe.

"I seye, my lord kan swich subtilitee, — 620
But al his craft ye may nat wite at me,
And somwhat helpe I yet to his wirkynge, —
That al this ground on which we been ridyng,
Til that we come to Caunterbury toun,
He koude al clenè turne it up-so-doun, 625
And pave it al of silver and of gold."

And whan this Yeman hadde this tale y-told
Unto oure Hoost, he seydè, "*Benedicitee!*"
This thyng is wonder merveillous to me,
Syn that thy lord is of so heigh prudence, 630
By cause of which men sholde hym reverence,
That of his worshipe rekketh he so lite.
His overslopè nys nat worth a myte,
As in effect to hym, so moot I go !
It is al baudy and to-tore also. 635
Why is thy lord so sluttissh, I the preye,
And is of power bettré clooth to beye, —
If that his dede accordè with thy speche?
Tellè me that, and that I thee biseche."

"Why?" quod this Yeman, "wherto axe ye me? 640
God help me so, for he shal nevere thee ! —
But I wol nat avowè that I seye,
And therfore keepe it secree, I yow preye, —
He is to wys, in feith, as I bileeve ;

That that is overdoon it wol nat preeve 645

Aright ; as clerkès seyn, it is a vice ;

Wherfore in that I holde hym lewed and nyce ;

For whan a man hath over greet a wit,

Ful oft hym happeth to mysusen it.

So dooth my lord, and that me greveth soore. 650

God it amende ! I kan sey yow namoore."

" Ther-of no fors, good Yeman," quod oure Hoost,

" Syn of the konnyng of thy lord thow woost,

Telle how he dooth, I pray thee hertely,

Syn that he is so crafty and so sly ; 655

Where dwellè ye, if it to tellè be ? "

" In the suburbès of a toun," quod he,

" Lurkyng in hernès, and in lanès blynde,

Where as thise robbours and thise theves by kynde,

Holden hir pryvee fereful residence, 660

As they that dar nat shewen hir presence ;

So faren we, if I shal seye the sothe."

" Now," quod oure Hoost, " yet lat me talke to the ;
Why artow so discoloured of thy face ? "

" Peter !" quod he, " God geve it hardè grace, 665

I am so usèd in the fyr to blowe,

That it hath chaungèd my colóur, I trowe.

I am nat wont in no mirour to prie,

But swynkè soore, and lernè multiplie ;

We blondren evere, and pouren in the fir, 670

And for al that we faille of our desir,

For evere we lakken oure conclusioun.

To muchel folk we doon illusioun,

And borwè gold, be it a pound or two,

Or ten, or twelve, or manye sommès mo, 675

And make hem wenèn, at the leestè weye,

That of a pound we koudè makè tweye ;

Yet is it fals ; but ay we han good hope
 It for to doon and after it we grope ;
 But that sciénce is so fer us biforn 680
 We mowen nat, al though we hadde it sworn,
 It over-take, it slit awey so faste.
 It wole us maken beggers attē laste."

Whil this Yeman was thus in his talkyng
 This Chanoun drough hym neer, and herde al thyng 685
 Which this Yeman spak, for suspecioun
 Of mennēs speche evere haddē this Chanoun ;
 For Catoun seith that he that gilty is
 Demeth alle thyng be spoke of hym, y-wis.
 That was the cause he gan so ny hym drawe 690
 To his Yeman, to herknen al his sawe,
 And thus he seyde unto his Yeman tho :
 " Hoold thou thy pees, and spek no wordēs mo !
 For if thou do, thou shalt it deere abyte !
 Thou sclaudrest me, heere in this compaignye, 695
 And eek discoverest that thou sholdest hyde."

" Ye ?" quod our Hoost, " telle on what so bityde ;
 Of al his thretyng rekkē nat a myte !"
 " In feith," quod he, " namoore I do but lyte."
 And whan this Chanoun saugh it wolde nat be, 700
 But his Yeman wolde telle his pryvētee,
 He fledde awey for verray sorwe and shame.

" A !" quod the Yeman, " heere shal arise a game,
 Al that I kan anon now wol I telle,
 Syn he is goon, — the foulē feend hym quelle ! 705
 For nevere heer-after wol I with hym meete,
 For peny ne for pound, I yow biheete !
 He that me broghtē first unto that game,
 Er that he dye, sorwe have he and shame ;

For it is ernest to me, by my feith !
That feele I wel, what so any man seith.
And yet for al my smert, and al my grief,
For al my sorwē, labour, and meschief,
I koudē nevere leve it in no wise.
Now woldē God, my wittē myghte suffise
To tellen al that longeth to that art ;
And nathēlees yow wol I tellen part ;
Syn that my lord is goon I wol nat spare ;
Swich thyng as that I knowe I wol declare."

710

715

CANON'S YEOMAN'S TALE

[PART I]

With this Chanoun I dwelt have seven yeer, 720
And of his science am I never the neer ;
Al that I hadde I havè lost ther-by,
And, God woot, so hath many mo than I.
Ther I was wont to be right fressh and gay
Of clothynge and of oother good array, 725
Now may I were an hose upon myn heed ;
And wher my colour was bothe fressh and reed,
Now is it wan and of a leden hewe, —
Who so it useth, soorè shal he rewe, —
And of my swynk yet blerèd is myn eye ; 730
Lo, which avantage is to multiplie !
That slidynge science hath me maad so bare,
That I have no good wher that evere I fare ;
And yet I am endettet so ther-by,
Of gold that I have borwèd, trewely, 735
That whil I lyve I shal it quitè nevere, —
Lat every man be war by me for evere.
What maner man that casteth hym ther-to,
If he continue, I holde his thrift y-do ;
For, so helpe me God, ther-by shal he nat wynne, 740
But empte his purs, and make hise wittès thynne ;
And whan he thurgh his madnesse and folye
Hath lost his owene good thurgh jupartye,

Thanne he exciteth oother folk ther-to,
 To lesen hir good, as he hymself hath do ;
 For unto shrewés joye it is and ese,
 To have hir felawes in peyne and disese,—
 Thus was I onés lernéd of a clerk.
 Of that no charge, I wol speke of oure werk.

Whan we been there as we shul excercise
 Oure elvysshe craft, we semen wonder wise,
 Oure termés been so clergial and so queynte ;
 I blowe the fir til that myn herté feynte.

What sholde I tellen eche proporcional
 Of thyngés whichè that we werche upon ;
 As on fyve or sixe ounces, may wel be
 Of silver, or som oother quantitee ;
 And bisye me to tellé yow the names
 Of orpymēt, brent bonés, iren squames,
 That into poudré grounden been ful smal ?

And in an erthen pot how put is al,
 And salt y-put in and also papeer
 Biforn thise poudrés that I speke of heer,
 And wel y-covered with a lampe of glas ;
 And muchel oother thyng which that ther was,

And of the pot and glasses enlutyng,
 That of the eyr myghté passe out no thyng,
 And of the esy fir, and smart also,
 Which that was maad, and of the care and wo
 That we hadden in oure matires sublymyng,

And in amalgamyng and calcenyng
 Of quyk-silver, y-clept mercurie crude ;
 For alle our sleightés we kan nat conclude.
 Oure orpymēt and sublymēd mercurie,
 Oure grounden litarge eek on the porfurie,
 Of ech of thise of ounces a certeyn,

745

750

755

760

765

770

775

Noght helpeth us, oure labour is in veyn;
 Ne eek oure spiritēs ascencioun,
 Ne oure matires that lyen al fix adoun,
 Mowe in oure werkyng no thyng us availle ;
 For lost is al oure labour and travaille,
 And al the cost, a twenty devel way,
 Is lost also, which we upon it lay.

Ther is also ful many another thyng
 That is unto oure craft apertenynge,
 Though I by ordre hem nat rehercē kan,
 By-causē that I am a lewēd man ;
 Yet wol I telle hem as they come to mynde,
 Thogh I ne kan nat sette hem in hir kynde,—

As boole armonyak, vertgrees, boras,
 And sondry vessels maad of erthe and glas ;
 Oure urynals, and our descensories,
 Violes, crosletz, and sublymatories,
 Curcurbitēs, and alambikēs eek,
 And othere swichē, deere ynough a leek ;

Nat nedeth it for to reherce hem alle,—
 Wātres rubifyng, and bolēs galle,
 Arsenyk, sal armonyak, and brymstoon ;

And herbēs koude I telle eek many oon,
 As egremoyne, valerian, and lunārie,
 And othere swiche, if that me listē tarie ;

Oure lampēs brennyng bothē nyght and day,
 To brynge aboute oure purpos if we may ;
 Oure fourneys eek of calcinacioun,
 And of watrēs albificacioun,

Unslekkēd lym, chalk, and gleyre of an ey,
 Poudrés diverse, asshes, donge, pisse, and cley,
 Cered pokettes, sal-peter and vitriole,
 And diverse firēs maad of wode and cole ;

780

785

790

795

800

805

Sal-tartre, alkaly and sal-preparat ;
 And combust matires, and coagulat ;
 Cley maad with hors and mannès heer, and oille
 Of tartre, alum, glas, berme, wort and argoille,
 Resalgar, and oure matires enbibyng,
 And eek of oure matires encorporyng,
 And of oure silver citrinacioun,
 Oure cémentyng and fermentacioun,
 Oure yngottés, testés, and many mo.

I wol yow telle as was me taught also
 The fouré spirites and the bodies sevene,
 By ordre, as ofte I herde my lord hem nevene.

The firsté spirit quyk-silver called is,
 The seconde orpymment, the thridde, y-wis,
 Sal-armonyak, and the ferthe brymstoon.
 The bodyes sevene eek, lo, hem heere anoon !

Sol gold is, and Luna silver we threpe,
 Mars iren, Mercurie quyk-silver we clepe,
 Saturnus leed, and Juppiter is tyn,
 And Venus coper, by my fader kyn.

This cursèd craft who so wol excercise
 He shal no good han that hym may suffise ;
 For al the good he spendeth ther-aboute
 He lesé shal, ther-of have I no doute.

Whoso that listeth outen his folie,
 Lat hym come forth and lerné multiplie ;
 And every man that oght hath in his cofre,
 Lat hym appiere and wexe a philosophre.

Ascauncé that crafte is so light to leere ?
 Nay, nay, God woot, al be he monk or frere,
 Preest or chanoun, or any oother wyght,
 Though he sitte at his book bothe day and night
 In lernyng of this elvysshe nycé loore,

810

815

820

825

830

835

840

Al is in veyn, and, *parde*, muchel moore !
 To lerne a lewèd man this subtiltee,—
 Fy ! spek nat ther-of, for it wol nat bee ;
 And konne he letterure, or konne he noon,
 As in effect he shal fynde it al oon ;
 For bothè two, by my salvacioun,
 Concluden in multiplicacioun
 Ylikè wel, whan they han al y-do,—
 This is to seyn, they faillen bothè two.

845

850

Yet forgat I to maken rehersaille
 Of watrès corosif, and of lymaille,
 And of bodies mollificacioun,
 And also of hire induracioun,
 Oillés, ablucions, and metal fusible,—
 To tellen al wolde passen any bible
 That owher is ; wherfore, as for the beste,
 Of alle thise namès now wol I me reste,
 For as I trowe I have yow toold ynowe
 To reyse a feend, al looke he never so rowe.

855

860

A ! nay ! lat be ; the philosophres stoon,
 Elixer clept, we sechen faste echoon,
 For hadde we hym, thanne were we siker ynow ;
 But, unto God of hevene I make avow,
 For al oure craft, whan we han al y-do,
 With al oure sleighe, he wol nat come us to.
 He hath y-made us spenden muchel good,
 For sorwe of which almoost we wexen wood,
 But that good hopè crepeth in oure herte,
 Supposyng ever, though we sorè smerte,

865

870

To be releeved by hym afterward.
 Swich supposyng and hope is sharpe and hard ;
 I warne yow wel it is to seken evere ;
 That *futur temps* hath maad men dissevere,

875

In trust ther-of, from al that evere they hadde.
 Yet of that art they kan nat wexen sadde,
 For unto hem it is a bitter-sweete,—
 So semeth it,— for nadde they but a sheete,
 Which that they myghtē wrappe hem inne at nyght,
 And a brat to walken inne by day-lyght, 881
 They wolde hem selle, and spenden on the craft ;
 They kan nat styntē til no thyng be laft ;
 And everemoorē, where that evere they goon,
 Men may hem knowē by smel of brymstoon. 885
 For al the world they stynken as a goot ;
 Hir savour is so rammyssh and so hoot
 That though a man a milē from hem be
 The savour wole infecte hym, trustē me.
 Lo thus by smellyng, and threedbare array, 890
 If that men liste, this folk they knowē may ;
 And if a man wole aske hem prvyēly.
 Why they been clothēd so unthriftily,
 They right anon wol rownen in his ere
 And seyn, that if that they espiēd were,
 Men wolde hem slee by-cause of hir science. 895
 Lo, thus this folk bitrayen innocence !
 Passe over this, I go my tale unto.
 Er that the pot be on the fire y-do,
 Of metals with a certeyn quantitee
 My lord hem tempreth, and no man but he,—
 Now he is goon I dare seyn boldēly,— 900
 For as men seyn he kan doon craftily,
 Algate I woot wel he hath swich a name,
 And yet ful oft he renneth in a blame ;
 And wite ye how? Ful oft it happeth so
 The pot to-breketh, and farewel, al is go. 905
 Thise metals been of so greet violence

Oure wallès mowe nat make hem resistence,
 But if they weren wrought of lym and stoon,
 They percen so, and thurgh the wal they goon,
 And somme of hem synken into the ground,—
 Thus han we lost by tymès many a pound,—
 And somme are scatered al the floor aboute,
 Somme lepe into the roof, withouten doute. 915

Thogh that the feend noght in oure sighte hym shewe,
 I trowe he with us be, that ilkè shrewe !
 In hellè, where that he is lord and sire,
 Nis ther moore wo, ne moore rancour, ne ire ;
 Whan that oure pot is broke, as I have sayd, 920
 Every man chit and halt hym yvele apayd.

Somme seyde it was along on the fir makynge,
 Somme seydè nay, it was on the blowyng,—
 Thanne was I fered, for that was myn office.

“Straw !” quod the thridde, “ye been lewed and
 nyce, 925
 It was nat temprèd as it oughte be.”
 “Nay,” quod the fourthè, “stynt and herknè me ;
 By-cause our fir ne was nat maad of beech,
 That is the cause, and oother noon, so theech.”
 I kan nat telle wheron it was along, 930
 But wel I woot greet strif us is among.

“What !” quod my lord, “ther is namoore to doone ;
 Of thise perils I wol be war eft-soone.
 I am right siker that the pot was crased ;
 Be as be may, be ye no thyng amased. 935
 As usage is, lat swepe the floor as swithe,
 Plukke up your hertès and beeth glad and blithe !”

The mullok on an heepé swepéd was,
 And on the floor y-cast a canévas,
 And al this mullok in a syve y-throwe, 940

And sifted and y-pikéd many a throwe.

“*Pardee!*” quod oon, “somwhat of oure metal
Yet is ther heere, though that we han nat al
Al though this thyng myshappéd have as now,
Another tyme it may be wel ynow.

Us mostè putte oure good in áventure ;
A marchant, *pardee!* may nat ay endure,
Trusteth me wel, in his prosperitee.

Somtyme his good is drenchéd in the see,
And somtyme comth it sauf unto the londe.”

“Pees !” quod my lord, “the nexte tyme I shal
fonde

To bryngen oure craft al in another plite ;
And but I do, sires, lat me han the wite ;
Ther was defaute in somwhat, wel I woot.”

Another seyde the fir was over hoot ;
But, be it hoot or coold, I dar seye this,
That we concluden everemoore amys.
We faille of that which that we wolden have,
And in oure madnesse everemoore we rave ;
And whan we been togidrés everichoon

Every man semeth a Salomon ;
But al thyng which that shyneth as the gold,
Nis nat gold, as that I have herd it told ;
Ne every appul that is fair at eye
Ne is nat good, what so men clappe or crye.

Right so, lo, fareth it amongés us :
Hé that semeth the wiseste, by Jhesus,
Is moost fool, whan it cometh to the preef ;
And he that senieth trewest is a theef.
That shul ye knowe er that I fro yow wende,
By that I of my tale have maad an ende.

945

950

955

960

965

970

[PART II]

Ther is a Chanoun of Religioun
 Amongēs us wolde infecte al a toun.
 Thogh it as greet were as was Nynyvee,
 Rome, Alisaundre, Troye, and othere three. 975
 His sleightēs and his infinit falsnesse
 Ther koudē no man writen, as I gesse,
 Though that he lyvē myghte a thousand yeer.
 In al this world of falshede nis his peer,
 For in hise termēs so he wolde hym wynde, 980
 And speke his wordēs in so sly a kynde,
 Whanne he communē shal with any wight,
 That he wol make hym doten anon right,
 But it a feend be, as hymselven is.
 Ful many a man hath he bigiled er this, 985
 And wole, if that he lyvē may a while ;
 And yet men ride and goon ful many a mile
 Hym for to seke and have his aqueyntaunce,
 Nogt knowyngē of his falsē governaunce ;
 And if yow list to geve me audience, 990
 I wol it tellē heere in youre presence.
 But, worshipful chanouns religious,
 Ne demeth nat that I desclaundre youre hous,
 Although my talē of a chanoun bee ;
 Of every ordrē som shrewe is, *pardee*, 995
 And God forbede that al a compaignye
 Sholde rewe o singuleer mannēs folye.
 To sclaundre yow is no thyng myn entente,
 But to correcten that is mys, I mente.
 This talē was nat oonly toold for yow, 1000
 But eek for othere mo ; ye woot wel how
 Thāt among Cristēs apostles twelve

Ther nas no traytour but Judas hymselfe.
 Thanne why sholde al the remenant have a blame,
 That giltees were? By yow I seye the same, 1005
 Save oonly this, if ye wol herkne me,—
 If any Judas in youre covent be,
 Remoeveth hym bitymés, I yow rede,
 If shame, or los, may causen any drede ;
 And beeth no thyng displeséd, I yow preye, 1010
 But in this cas herketh what I shal seye.

In Londoun was a preest, an annuëleer,
 That ther-inne dweléd haddé many a yeer,
 Which was so plesaunt and so servysable
 Unto the wyf, where as he was at table, 1015
 That she wolde suffre hym no thyng for to paye
 For bord ne clothyng, wente he never so gaye ;
 And spendyng-silver hadde he right ynow.
 Ther-of no fors, I wol procede as now,
 And tellé forth my tale of the chanoun 1020
 That broghté this preest to confusiouin.

This falsé chanoun cam upon a day
 Unto this preestès chambre wher he lay,
 Bisechynge hym to lene hym a certeyn
 Of gold, and he wolde quite it hym ageyn. 1025
 “ Leene me a marc,” quod he, “ but dayés three,
 And at my day I wol it quiten thee ;
 And if so be that thow me fyndé fals
 Another day, do hange me by the hals.”

This preest hym took a marc, and that as swithe,
 And this chanoun hym thankéd ofté sithe, 1031
 And took his leve, and wenté forthe his weye,
 And at the thridde day broghte his moneye,
 And to the preest he took his gold agayn,

Wher-of this preest was wonder glad and fayn.

1035

“Certés,” quod he, “no thyng anoyeth me
To lene a man a noble, or two, or thre,
Or what thyng were in my possessioun,
Whan he so trewe is of condicioun
That in no wise he breké wole his day ;
To swich a man I kan never seye nay.”

1040

“What !” quod this chanoun, “sholde I be untrewe ?
Nay, that were thyng y-fallen al of newe.
Trouthe is a thyng that I wol evere kepe,
Unto that day in which that I shal crepe
Into my grave, or ellis, God forbede !

1045

Bileveth this, as siker as the Crede.
God thanke I, and in good tymé be it sayd,
That ther was nevere man yet yvele apayd
For gold ne silver that he to me lente ;
Ne nevere falshede in myn herte I mente ;
And, sire,” quod he, “now of my pryzvete, —
Syn ye so goodlich han been unto me,
And kithéd to me so greet gentillesse, —
Somwhat to quyté with youre kyndénesse

1055

I wol yow shewe, and, if yow list to leere,
I wol yow teché pleynly the manere
How I kan werken in philosophie ;
Taketh good heede ye shul wel seen at eye
That I wol doon a maistrie er I go.”

1060

“Ye,” quod the preest, “ye, sire, and wol ye so ?
Marie ! ther-of I pray yow hertely.”

“At youre comandément, sire, trewely,”
Quod the chanoun, “and ellis God forbede.”

Loo, how this theef koude his servicé beede !

1065

Ful sooth it is that swiche profréd servyse
Stynketh, as witnessen thise oldé wyse ;

And that ful soone I wol it verifie
 In this chanoun, roote of alle trecherie,
 That evere moore delit hath and gladnesse,—
 Swiche feendly thoughtēs in his herte impresse,—
 How Cristēs peple he may to meschief brynge.
 God kepe us from his false dissymulyngē !

Noght wistē this preest with whom that he delt,
 Ne of his harm comynge he no thyng felte.

1070

O sely preest, O sely innocent !

1075

With coveitise anon thou shalt be blent.

O gracēlees, ful blynd is thy conceite,

No thyng ne artow war of the deceite

Which that this fox y-shapen hath for thee ;

1080

Hise wily wrenchēs thou ne mayst nat flee ;

Wherfore, to go to the conclusioun

That refereth to thy confusioun,

Unhappy man, anon I wol me hye

To tellen thyn unwit and thy folye,

1085

And eek the falsnesse of that oother wrecche,

As ferforth as my konnyngē may strecche.

This chanoun was my lord, ye wolden weene—

Sire Hoost, in feith, and by the hevenes queene,

It was another chanoun and nat hee,

1090

That kan an hundred foold moore subtiltee.

He hath bitrayēd folkēs many tyme ;

Of his falshede it dulleth me to ryme.

Évere whan I speke of his falshede,

For shame of hym my chekēs wexen rede,—

1095

Algatēs they bigynnen for to glowe,—

For reednesse have I noon, right wel I knowe,

In my visagē, for fumēs diverse

Of metals, whiche ye han herd me reherce,

Consumed and wasted han my reedēnesse.

1100

Now taak heede of this chanons cursednesse.

“Sire,” quod he to the preest, “lat youre man gon
For quyk-silver, that we hadde it anon,
And lat hym bryngen ounces two or three,
And whan he comth, as fastē shal ye see 1105
A wonder thyng which ye saugh nevere er this.”

“Sire,” quod the preest, “it shal be doon y-wis.”
He bad his servant fecchen hym this thyng,
And he al redy was at his biddyng,
And wente hym forth, and cam anon agayn 1110
With this quyk-silver, soothly for to sayn ;
And toke thise ounces thre to the chanoun,
And he hem leydē faire and wel adoun,
And bad the servant colēs for to brynge,
That he anon myghte go to his werkynge. 1115

The colēs right anon weren y-fet,
And this chanoun took out a crosselet
Of his bosom, and shewed it to the preest.
“This instrument,” quod he, “which that thou seest,
Taake in thyn hand and put thy self therinne 1120
Of this quyk-silver an ounce, and heer bigynne,
In the name of Crist, to wexe a philosofre.
Ther been ful fewe to whiche I woldē profre
To shewen hem thus muche of my science :

For ye shul seen heer by experience, 1125
That this quyk-silver wol I mortifye,
Right in youre sighte anon, I wol nat lye,
And make it as good silver and as fyn,
As ther is any in youre purse or myn,
Or ellēswhere, and make it malliable ; 1130
And ellēs holdeth me fals and unable
Amongēs folk for evere to appeere.
I have a poudre heer, that coste me deere,

Shal make al good, for it is cause of al
 My konnyng, which that I yow shewen shal. 1135
 Voydith youre man and lat hym be ther-oute,
 And shette the doré whils we been aboute
 Oure pryyete, that no man us espie,
 Whiles we werke in this philosophie."

Al as he bad fulfilléd was in dede ;
 This ilké servant anonright out yede,
 And his maister shetté the dore anon,
 And to hire labour spedily they gon.

This preest at this curséd chanouns biddyng
 Upon the fir anon sette this thyng,
 And blew the fir and bisyed hym ful faste ;
 And this chanoun into the crosselet caste
 A poudre, — noot I wher-of that it was
 Y-maad, outhier of chalk, outhier of glas,
 Or somwhat ellés, was nat worth a flye, —
 To blynde with the preest, and bad hym hye
 The colés for to couchen al above
 The crosselet ; " For in tokenyng I thee love,"
 Quod this chanoun, " thyne owene handés two
 Shul werche al thyng which shal heer be do." 1150

" *Graunt mercy!* " quod the preest, and was ful glad,
 And couchéd colés as that chanoun bad ;
 And while he bisy was, this feendly wrecche,
 This false chanoun, — the foulé feend hym fecche ! —
 Out of his bosom took a bechen cole, 1160
 In which ful subtilly was maad an hole,
 And therinne put was of silver lemaille
 An ounce, and stoppéd was withouten faille
 The hole with wex, to kepe the lemaille in ;
 And understandeth, that this falsé gyn 1165
 Was nat maad ther, but it was maad bifore ;

And othere thyngés I shal tellen moore
 Herafterward, whiche that he with hym broghte,
 Er he cam there hym to bigile he thoghte ;
 And so he dide, er that they wente atwynne ;
 Til he had tervéd hym, he koude nat blynne.
 It dulleth me, whan that I of hym speke ;
 On his falshedé fayn wolde I me wreke,
 If I wiste how, but he is heere and there,
 He is so variaunt, he abit nowhere.

1170

1175

But taketh heede now, sires, for Goddes love !
 He took this cole of which I spak above,
 And in his hand he baar it prývely,
 And whylés the preest couchéd bisily
 The colés, as I toldé yow er this,
 This chanoun seydé, " Freend, ye doon amys,
 This is nat couchéd as it oughte be ;
 But soone I shal amenden it," quod he.

1180

" Now lat me medle ther-with but a while,
 For of yow have I pitee, by Seint Gile !
 Ye been right hoot, I se wel how ye swete ;
 Have heer a clooth, and wipe awey the wete."
 And whylés that the preest wipéd his face,
 This chanoun took his cole with hardé grace,
 And leyde it above upon the myddéward
 Of the crosselet, and blew wel afterward,
 Til that the colés gonné fasté brenne.

1185

1190

" Now geve us drynké," quod the chanoun thenne,
 " As swithe al shal be wel, I undertake.
 Sitté we doun, and lat us myrie make ;"
 And whan that this chanonés bechen cole
 Was brent, al the lemaille out of the hole
 Into the crosselet fil anon adoun,
 And so it mosté nedés, by resoun,

1195

Syn it so evene aboven couchēd was ; 1200
 But ther-of wiste the preest no thyng, alas !
 He demēd alle the coles ylichē good,
 For of that sleighe he no thyng understood ;
 And whan this alkamystre saugh his tyme, —
 “Ris up,” quod he, “sire preest, and stondē by me,
 And for I woot wel ingot have ye noon, 1206
 Gooth, walketh forth, and brynge us a chalk stoon,
 For I wol make it of the samē shape
 That is an ingot, if I may han hape ;
 And bryngeth eek with yow a bolle or a panne 1210
 Ful of water, and ye shul se wel thanne
 How that oure bisynesse shal thryve and preeve ;
 And yet, for ye shul han no mysbileeve,
 Ne wrong conciete of me in youre absence,
 I ne wol nat been out of youre presence, 1215
 But go with yow, and come with yow ageyn.”
 The chambré dorē, shortly for to seyn,
 They openēd and shette, and went hir weye,
 And forth with hem they carieden the keye,
 And coome agayn withouten any delay. 1220
 What sholde I tarien al the longē day?
 He took the chalk and shoope it in the wise
 Of an ingot, as I shal yow devyse.
 I seye, he took out of his owene sleeve
 A teyne of silver — yvele moot he cheeve ! — 1225
 Which that ne was nat but an ounce of weighte ;
 And taketh heede now of his cursed sleighe.
 He shoope his ingot in lengthe and eek in breedē
 Of this teyne, withouten any drede,
 So slyly that the preest it nat espide ; 1230
 And in his sleeve agayn he gan it hide,
 And fro the fir he took up his mateere

And in thyngot putte it with myrie cheere,
 And in the water vessel he it caste,
 Whan that hym luste, and bad the preest as faste, 1235
 "Look what ther is, put in thin hand and grope,
 Thow syndé shalt ther silver, as I hope."
 What, devel of hellé ! sholde it ellis be ?
 Shavyng of silver silver is, *parde* !
 He putte his hand in, and took up a teyne 1240
 Of silver fyn, and glad in every veyne
 Was this preest, whan he saugh that it was so.
 "Goddés blesyng, and his moodres also,
 And allé halwés, have ye, sire chanoun !"
 Seydé this preest, " and I hir malisoun ! 1245
 But, and ye vouchésauf to techen me
 This noble craft and this subtilitee,
 I wol be youre in al that evere I may."
 Quod the chanoun, " Yet wol I make assay
 The seconde tyme, that ye may taken heede 1250
 And been expert of this, and in youre neede
 Another daye assaye in myn absence
 This disciplyne, and this crafty science.
 Lat take another ouncé," quod he tho,
 " Of quyk-silver, withouten wordés mo, 1255
 And do therwith as ye han doon er this
 With that oother, which that now silver is."
 This preest hym bisieth in al that he kan
 To doon as this chanoun, this curséd man,
 Comanded hym, and faste he blew the fir, 1260
 For to come to theffect of his desir ;
 And this chanoun, right in the meené while,
 Al redy was the preest eft to bigile,
 And for a contenaunce in his hand he bar
 An holwé stikké, — taak kepe and be war, — 1265

In the ende of which an ouncé and namoore
 Of silver lemaille put was (as bifore
 Was in his cole) and stoppèd with wex weel,
 For to kepe in his lemaille every deel.

And whil this preest was in his bisynesse, 1270
 This chanoun with his stikké gan hym dresse
 To hym anon, and his poudré caste in
 As he did er,— the devel out of his skyn
 Hym terve, I pray to God, for his falshede !
 For he was evere fals in thoght and dede,— 1275
 And with this stikke above the crosselet,
 That was ordeynéd with that falsé get,
 He stired the colés, til relenté gan
 The wex agayn the fir, as every man,
 But it a fool be, woot wel it moot nede ; 1280
 And al that in the stikké was out yede,
 And in the crosselet hastily it fel.

Nów, good sires, what wol ye bet than wel ?
 Whan that this preest thus was bigiled ageyn,
 Supposynge noght but treuthé, sooth to seyn, 1285
 He was so glad that I kan nat expresse
 In no manere his myrthe and his gladnesse,
 And to the chanoun he profred eftsoone
 Body and good. “Ye,” quod the chanoun soone,
 “Though poure I be, crafty thou shalt me fynde ; 1290
 I warné thee yet is ther moore bihynde.
 Is ther any coper her-inné ?” seyde he.

“Ye,” quod the preest, “sire, I trowe wel ther be.”
 “Ellès go bye us som, and that as swithe.
 Now, goodé sire, go forth thy wey and hy the.” 1295
 He wente his wey, and with the coper cam,
 And this chanoun it in hise handés nam,
 And of that coper weyed out but an ounce.

Al to symple is my tongē to pronounce,
 As ministre of my wit, the doublenesse
 Of this chanoun, roote of alle cursednesse.

1300

He semed freendly to hem that knewe hym noght,
 But he was feendly bothe in werk and thoght.

It weierieth me to telle of his falsnesse,
 And nathēlees yet wol I it expresse
 To that entent men may be war therby,
 And for noon oother causē, trewēly.

1305

He puttē the ounce of coper in the crosselet,
 And on the fir as swithe he hath it set,
 And caste in poudre, and made the preest to blowe,
 And in his werkynge for to stoupē lowe,

1311

As he dide er, and al nas but a jape.

Right as hym liste the preest he made his ape ;
 And afterward in the ingot he it caste,

1315

And in the pannē putte it at the laste,
 Of water. In he putte his owene hand ;

And in his sleve, as ye biforen-hand

Herdē me telle, he hadde a silver teyne ;

He slyly tooke it out, — this cursēd heyne, —

Unwityng this preest of his falsē craft,

1320

And in the pannēs botme he hath it laft,

And in the water rombled to and fro,

And wonder pryvēly took up also

The coper teyne, noght knowyngē this preest,

And hidde it, and hym hentē by the breest,

1325

And to hym spak and thus seyde in his game,

“ Stoupeth adoun, by God, ye be to blame,

Helpeth me now, as I dide yow whil-eer,

Putte in youre hand, and looketh what is theer.”

This preest took up this silver teyne anon,

1330

And thannē seyde the chanoun, “ Lat us gon

With thise thre teynēs whiche that we han wrought
To som goldsmyth, and wite if they been ought ;
For, by my feith, I noldē for myn hood,
But if they werē silver fyn and good,
And that as swithē preevēd it shal bee.”

1335

Unto the goldsmyth with thise teynès three
They wente, and putte thise teynès in assay
To fir and hamer; myghte no man seye nay,
But that they weren as hem oughte be.

1340

This sottēd preest, who was gladder than he?
Was nevere brid gladder agayn the day,
Ne nyghtyngale in the sesoun of May.
Nas nevere man that lustē bet to synge,
Ne ladye lustier in carolyng,
Or, for to speke of love and wommanhede,
Ne knyght in armes to doon an hardy dede
To stonden in gracē of his lady deere,
Than hadde this preest this sorry craft to leere ;
And to the chanoun thus he spak and seyde :
“ For love of God, that for us allē deyde,
And as I may deserve it unto yow,
What shal this receite costē, telleth now ? ”

1345

“By oure lady,” quod this chanoun, “it is deere,
I warne yow wel, for save I and a frere
In Engeland ther kan no man it make.”

1355

"No fors," quod he, "now, sire, for Goddes sake,
What shal I paye? Telleth me, I preye."

"Y-wis," quod he, "it is ful deere, I seye.
Sire, at o word, if that thee list it have,
Ye shul paye fourty pound, so God me save;
And nere the frendshippe that ye dide er this
To me ye sholdē payē moore y-wis."

This preest the somme of fourty pound anon

Of noblēs fette, and took hem everichon
To this chanoun, for this ilkē receit. 1365

Al his werkynge nas but fraude and deceit.

“Sire preest,” he seyde, “I kepē han no loos
Of my craft, for I wolde it kept were cloos,
And, as ye love me, kepeth it secree ;
For, and men knewen al my soutilee,
By God, they wolden han so greet envyne
To me, by cause of my philosophye,
I sholde be deed ; ther were noon oother weye.”

“God it forbeedē,” quod the preest ; “what sey
ye ?” 1375

Yet hadde I leve spenden al the good
Which that I have, — and ellēs wexe I wood ! —
Than that ye sholden falle in swiche mescheef.”

“For youre good wyl, sire, have ye right good preef,”
Quod the chanoun, “and farwel, *grant mercy !*” 1380
He wente his wey and never the preest hym sy
After that day ; and whan that this preest sholde
Maken assay at swich tyme as he wolde
Of this receit, farwel, it wolde nat be !
Lo, thus byjapēd and bigiled was he. 1385
Thus maketh he his introduccioun,
To bryngē folk to hir destruccioun.

Considereth sires, how that in ech estaat,
Bitwixē men and gold ther is debaat
So ferforth, that unnethē is ther noon. 1390
This multiplying blent so many oon,
That, in good feith, I trowē that it bee
The causē grettest of swich scarsee.
Philosophres speken so mystily
In this craft, that men kan nat come therby, 1395

For any wit that men han now-a-dayes.
 They mowe wel chiteren as doon these jayes,
 And in hir termès sette hir lust and peyne,
 But to hir purpos shul they nevere atteyne.
 A man may lightly lerne, if he have aught,
 To multiplie, and bryngē his good to naught.

1400

Lo, swich a lucre is in this lusty game
 A mannēs myrthe it wol turne unto grame,
 And empten also grete and hevye purses,
 And maken folk for to purchacen curses
 Of hem that han hir good therto y-lent.
 O fy, for shamē ! they that han been brent,
 Allas ! kan they nat flee the firēs heete ?
 Ye that it use I redē ye it leete,
 Lest ye lese al, for " bet than nevere is late " ;
 Nevere to thryvē were to long a date.

1405

Though ye prolle ay, ye shul it nevere fynde.
 Ye been as boold as is Bayard the blynde,
 That blondreth forth and peril casteth noon.
 He is as boold to renne agayn a stoon,

1410

As for to goon bisidēs in the weye.

So faren ye that multiplie, I seye ;
 If that youre eyen kan nat seen aright,
 Looke that youre myndē lakkē noght his sight,
 For though ye looken never so brode, and stare,
 Ye shul nat wynne a myte on that chaffare,
 But wasten al that ye may rape and renne.

1415

Withdraweth the fir, lest it to fastē brenne, —
 Medleth namoorē with that art, I mene,
 For if ye doon youre thrift is goon ful clene,
 And right as swithe. I wol yow tellen heere,
 What philosophres seyn in this mateere.

1420

Lo, thus seith Arnold of the Newē Toun,

1425

As his *Rosarie* maketh mencioune ;
 He seith right thus, withouten any lye, 1430
 'Ther may no man mercurie mortifie,
 But it be with his brother knowlechyng.

Lo, how that he which that first seyde this thyng
 Of philosophres fader was, Hermes.

He seith how that the dragon, doutèlees, 1435

Ne dyeth nat, but if that he be slain .

With his brother ; and that is for to sayn,
 By the dragon, Mercurie, and noon oother,
 He understood, and brymstoon by his brother,

That out of Sol and Luna were y-drawe ; 1440

And therfore, seyde he, 'taak heede to my sawe ;

Lat no man bisye hym this arte for to seche,

But if that he thentencioun and speche

Of philosophres understandē kan ;

And, if he do, he is a lewed man, 1445

For this science and this konnyng, quod he,

'Is of the secree of secrees, *pardee*.'

Also ther was a disciple of Plato

That on a tymē seyde his maister to,

As his book *Senior* wol bere witnesse, 1450

And this was his demande, in soothfastnesse,

"Telle me the namē of the privee stoon."

And Plato answerde unto hym anoon,

"Takē the stoon that *Titanos* men name"—

"Which is that?" quod he. " *Magnasia* is the
 same," 1455

Seydē Plato. "Ye, sire, and is it thus?

This is *ignotum per ignocius*.

What is Magnasia, good sire, I yow preye?"

"It is a water that is maad, I seye,

Of elementēs fourē," quod Plato. 1460

“ Telle me the rootē, good sire,” quod he tho,
“ Of that water, if it be yourē wille.”

“ Nay, nay,” quod Plato, “ certein that I nylle ;
The philosophres sworn were everychoon
That they sholden discovere it unto noon, 1465
Ne in no book it write in no manere,
For unto Crist it is so lief and deere,
That he wol nat that it discovered bee,
But where it liketh to his deitee
Man for tensprie, and eek for to deffende 1470
Whom that hym liketh ; lo, this is the ende.”

Thanne conclude I thus, sith that God of hevene
Ne wil nat that the philosophres nevene
How that a man shal come unto this stoon,
I rede as for the bestē lete it goon ; 1475
For who so maketh God his adversarie,
As for to werken anythyng in contrarie
Of his wil, certēs never shal he thryve,
Thogh that he multiplie terme of his lyve ;
And there a poynt ; for ended is my tale. 1480
God sende every trewe man boote of his bale.

Amen.

ABBREVIATIONS USED IN NOTES AND GLOSSARY

adj., adjective; *adv.*, adverb; *n.*, noun; *gen.*, genitive; *dat.*, dative; *s.*, singular; *pl.*, plural; *pr. s.*, present tense, singular; *pr. pl.*, present tense, plural; *pt. s.*, past tense, singular; *pt. pl.*, past tense, plural. When the person of a verb is indicated, the number 1, 2, or 3 is placed before *s.* or *pl.*; *subj. pr. s.*, subjunctive present singular; *subj. pr. pl.*, subjunctive present plural; *subj. pt. s.*, subjunctive past singular; *subj. pt. pl.*, subjunctive past plural; *subj. opt.*, optative subjunctive; *imp. s.*, imperative singular; *imp. pl.*, imperative plural; *pp.*, past participle. The meaning of other contractions will be readily seen. Where the form of the defining word, or words, indicates the grammatical category, the latter is not otherwise indicated. In the Chaucer Society's Six-text Print, the Canterbury Tales are divided into nine groups, named A, B, C, D, E, F, G, H, I, each group having a separate verse-numbering. Of these groups, six are represented in this book, namely, A, B, C, D, F, G, and the verse-numbering is given, in all cases, of the Six-text Print. The letters prefixed to the numbers, in the Glossary, indicate the groups to which the numbers belong. The Chaucer Society's six texts, known as the Ellesmere, the Hengwrt, the Cambridge, the Corpus, the Petworth, the Lansdowne, are referred to as *Mss. E.*, *Hn.*, *Cm.*, *Cp.*, *Pt.*, *Ln.*, respectively. The Harleian *Ms. 7334* is referred to as *Ms. Hl.*

NOTES

NOTES TO GROUP A

1. *et seq.*: 'There is a pervading wholesomeness in the writings of this man, — a vernal property that soothes and refreshes in a way of which no other has ever found the secret. I repeat to myself a thousand times, —

Whan that Aprille with hisse shoures soote, etc.,

and still at the thousandth time a breath of uncontaminate spring-tide seems to lift the hair upon my forehead. If here be not the *largior æther*, the serene and motionless atmosphere of classical antiquity, we find at least the *seclusum nemus*, the *domos placidas*, and the *oubliance*, as Froissart so sweetly calls it, that persuade us we are in an Elysium none the less sweet that it appeals to our more purely human, one might almost say domestic, sympathies. We may say of Chaucer's muse, as Overbury of his milkmaid, "her breath is her own, which scents all the year long of *June* like a new-made haycock." . . . It is good to retreat now and then beyond earshot of the introspective confidences of modern literature, and to lose ourselves in the gracious worldliness of Chaucer.' — *James Russell Lowell*.

'The genius of the poet shares the character of his position; he was made for an early poet, and the metaphors of dawn and spring doubly become him. A morning star, a lark's exultation, cannot usher in a glory better. The "cheerful morning face," "the breezy call of incense-breathing morn," you recognise in his countenance and voice — it is a voice full of promise and prophecy. He is the good omen of our poetry, the "good bird," according to the Romans, "the best good angel of the spring," the nightingale, according to his own creed, of good luck heard before the cuckoo.

"Up rose the sunne, and uprose Emilie,"

and uprose her poet, the first of a line of kings, conscious of futurity in his smile. He is a king, and inherits the earth, and expands his great soul smilingly to embrace his great heritage. Nothing is too high for him to touch with a thought, nothing too low to dower with an affection. As a complete creature cognate of life and death, he cries upon God, — as a sympathetic creature he singles out a daisy from the universe (" si douce est la marguerite "), to lie down by half a summer's day and bless it for fellowship. His senses are open and delicate, like a young child's — his sensibilities capacious of supersensual relations, like an experienced thinker's. Child-like, too, his tears and smiles lie at the edge of his eyes, and he is one proof more among the many, that the deepest pathos and the quickest gaieties hide together in the same nature. He is too wakeful and curious to lose the stirring of a leaf, yet not too wide awake to see visions of green and white ladies between the branches; and a fair House of Fame and a noble Court of Love are built and holden in the winking of his eyelash. And because his imagination is neither too " high fantastical " to refuse proudly the gravitation of the earth, nor too " light of love " to lose it carelessly, he can create as well as dream, and work with clay as well as cloud; and when his men and women stand by the actual ones, your stop-watch shall reckon no difference in the beating of their hearts. He knew the secret of nature and art, — that truth is beauty, — and saying "I will make a Wife of Bath as well as Emilie, and you shall remember her as long," we do remember her as long. And he sent us a train of pilgrims, each with a distinct individuality apart from the pilgrimage, all the way from Southwark, and the Tabard Inn, to Canterbury and Becket's shrine: and their laughter comes never to an end, and their talk goes on with the stars, and all the railroads which may intersect the spoilt earth forever, cannot hush the "tramp, tramp" of their horses' feet.' — *Mrs. Browning's The Book of the Poets.*

'Of all the kings and queens, nobles and statesmen, warriors and churchmen of that stirring age, how few are to us anything but the merest shadow of a name; while those thirty pilgrims who met by chance at the Tabard, and journeyed together from Southwark to Canterbury, have become, to use the phrase of a great modern poet, "pilgrims of eternity!"' — *John O'Hagan, Esq., Dublin Afternoon Lectures on Literature and Art. Second Series.*

'What is the first broad general impression produced upon your mind by Chaucer? To this question, put suddenly to a reader of culture and sensibility recently introduced to the poet of the *Canterbury Tales*, the answer was — "An impression of lightsomeness." To the question which was immediately added, "and what is your second impression?"

the answer, — not less promptly given, and with the colloquial freedom which takes little effective liberties with language, — was, “his Englishness.” It is not often that so much good criticism may be packed in so small a compass. Whether the Englishness (to retain the colloquialism) or the lightsomeness ought to rank first in a just analysis of the elements of Chaucer’s writings might be disputed; but inevitably the lightsomeness is first to strike the mind, because it is of the very essence of his manner. His verse is full of buoyancy; its very art is easy, the wind is not freer, it is a south-west air with a rhythm in it, and a masterly skill in the pauses. Flippancy, or even happy smartness, is easy to manage, and implies none of the highest qualities in a writer of verse; but lightsomeness or buoyancy chiefly impresses the mind when the flights taken are long enough to give the idea of strength as well as that of elasticity.’ — *Matthew Browne’s Chaucer’s England*, Vol. I. p. 41.

‘To Chaucer belongs in a high measure what marks Shakespeare supremely — a certain indefinable grace and brightness of style, an incomparable archness and vivacity, an incessant elasticity and freshness, an indescribable ease, a never-faltering variety, an incapability of dulness. These men “toil not, neither do they spin,” at least so far as one can see. . . . They wear their art “lightly like a flower.” They never pant or stoop with efforts and strainings. . . . They never cease to scatter their jewels for fear of poverty; the treasury is always overflowing because all things bring them tribute.’ — *John W. Hales’s Essays and Notes on Shakespeare*.

8. ‘The sun in April runs a half-course in the Ram and a half-course in the Bull. “The former of these was completed,” says the poet; which is as much as to say, that *it was past the eleventh of April*; for, in Chaucer’s time, the sun entered Aries on March 12, and left that sign on April 11. . . . The sun had, in fact, only just completed his course through the first of the twelve signs, as the said course was supposed to begin at the vernal equinox. This is why it is called “the yonge sonne,” an expression which Chaucer repeats under similar circumstances in the *Squyeres Tale*, F 385.’ — *Skeat*.

14. *ferne halwes*: distant saints, *halwes* being used, by metonymy, for shrines.

17. *martir*: Thomas à Becket, Archbishop of Canterbury, who was assassinated at the altar, in the cathedral, Dec. 29, 1170, by four knights, servants of Henry II, for his defiance of the royal authority; canonized in 1173.

20. *the Tabard*: the inn in Southwark, with the sign of the tabard. See *Glossary*, s.v. ‘At the Dissolution of the Monasteries “a

hostelry called the Tabard" was mentioned in the surrender of the Southwark property of the Abbot of Hyde; in the time of Speght (1602) the inn was managed by a Master J. Preston, who had then newly refitted it for the convenience of travellers, and Stow mentions it in his *Survey of London* (1598) as the most ancient of the many fair inns in Southwark. I do not think that the Chaucer Society will have quite fulfilled its mission if it dissolves without pronouncing definitely if we may take these, or any other references that can be found, as proving that the Tabard was really a noted inn in the poet's time. For whether or no there was a Tabard Inn before the *Canterbury Tales* were written, it is impossible to believe that the spirit of advertisement is so entirely a thing of to-day, that one would not have sprung up as soon as the Tales became famous. And the question is of more than antiquarian interest, for a real Tabard Inn must of necessity carry with it a real Harry Bailey, and in that case what would Mrs. Harry Bailey have said to Chaucer's insinuation that she incited her husband to beat his rascals and generally to break the King's peace? [See the passage referred to, in this book, *The murye wordes of the Hoost to the Monk*, Group B, vv. 3079-3113.] But even if Tabard Inn and its portly Host should be proved imaginary, it is impossible, to me, to doubt that Chaucer himself went a-pilgriming either in 1385 or 1386. The notes of places and times in the talk of his pilgrims are good evidence that he himself had travelled along the road. In February, 1385, he had been set free from the drudgery of his official work at the Customs by permission to appoint a deputy, and nothing seems more natural than that he should have used his new-found freedom to take a holiday jaunt, and that the talk and stories of his fellow-pilgrims gave him the idea of using a Canterbury Pilgrimage as a frame-work in which to set the various independent stories he had already written and the new ones which were seething in his brain.'—Alfred W. Pollard, *Introd. to his ed. of the C. T.*

A Knyght ther was : ther, in the introduction of the several characters in the Prologue, is not the inceptive expletive, *there*, but always refers to the Tabard Inn. Webster's Dictionary gives this line as an example of the expletive *there*.

43-78. 'The romantic figure, whose large white plume we descry in the dim distance, as it crosses the field of mediæval story, is much more than a soldier — he is a warrior; not only a man who fights, but a man who makes war. And he is still more than a warrior, for he is a warrior with a purpose; a man who makes war for an idea. Nor is this all, he is more even than a warrior with a conscience; for he has knelt at the altar and sworn to a faith, so that he carries a consecrated sword.

Once again, as our eye falls upon the scarf which he wears upon his arm, we note that this warrior, besides his will, his purpose, and his faith, has a sentiment, if not a passion too, and pricks over the plain before us, a soldier, a warrior, a believer, and a lover. The energy which comes with a purpose has given him dignity; the Church has taught him gentleness, and added her chrism; but woman has taken his troth and given him her badge, and immediately he is beautiful. . . . The Knight painted by Chaucer is a thoroughly characteristic figure. He had ridden far, a chivalric adventurer, defending truth and the ladies, and fighting in his lord's wars — no man farther — both in Christendom and in the Holy Land. He had often been served first at the board [rather, been placed at the head of the state table, on the dais], because of his nobleness, and his ransom, when he fell into captivity, was high. He was wise (or humble and discreet), and, though brave as a lion, as gentle as a woman. Nor did he make any display in his person or dress. He rode a good horse, but was himself not "gay" to look at. His cassock of fustian was marked by his hauberk, but he had not changed his clothes on returning late from his travels: such was his devotion that he had gone straight on pilgrimage.' — *Matthew Browne's Chaucer's England*, Vol. I. pp. 110-112.

51. *Alisaundre*: Alexandria, in Egypt, won in 1365, by Pierre de Lusignan, King of Cyprus.

53. *Pruce*: Prussia.

54. *Lettow*: Lithuania. *Ruce*, Russia.

56. *Gernade*: Granada.

57. *Algezir*: Algeciras, in Spain, taken from the Moors in 1344. *Belmarye*, Benamarin, or Benmarin, a Moorish kingdom in Africa.

58. *Lyey*: Layas, now Ayas, in Armenia, taken from the Turks by Pierre de Lusignan, ab. 1367. *Satalye*: Attalia, now Adalia, on the south coast of Asia Minor, taken from the Turks by Pierre de Lusignan, ab. 1352.

59. *the Grete See*: the Mediterranean.

60. *aryve*: MSS. E., Hn., armee; Cm. aryue; Cp., Ln. arme; Pt. armeye; Hl. ariue. Pollard follows the E. reading, *armee*, which he explains, 'an expedition, especially one by sea,' on what ground does not appear. Of *armee*, Skeat remarks that it 'gives no good sense, and probably arose from misreading the spelling *arieue* as *arme*.'

62. *Tramyssene*: Tremezen, a Moorish kingdom in Africa.

65. *Palatye*: Palathia, 'one of the lordships held by Christian knights after the Turkish conquest.' — *Tyrwhitt*.

70, 71. *He nevere yet*: 'In days when double negatives added force to the expression, Chaucer found it necessary to crowd four of them

into two lines to indicate in the strongest possible way the charm of manner which was the chief characteristic of the knightly character, the chivalric courtesy which, while guarding the man's own dignity, respected fully the rights and feelings of the lowest with whom he was brought into personal contact.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 480.

79-100. 'Accompanying the Knight, and standing next to him in order of courtesy, stood the Squire, his son. (By the laws of heraldry the eldest sons of knights, and their eldest sons in perpetual succession, are esquires.) He has been a good while "in chivacie;" that is, out of his apprenticeship as a knightly man, expecting sometime to be himself invested. Being strong and brave, he will soon win his spurs; but at present his prize is "his lady's grace." He is courteous, and, according to the chivalric code, full of ready serviceableness. That he carves the meat for his father is a matter of course; it was the duty of an esquire. He curls his hair egregiously. He is exquisitely got up, — "as fresh as the month of May" to look at; and has so many flowers about him, that he is positively embroidered with white and red roses, — the flowers of love and knighthood. He is strictly in the fashion of the day, with the short tunic that the clergy so hotly denounced as indelicate. He can joust, of course, and dance well, — which latter the Clerk cannot do, — and he has the Clerk's accomplishment besides; for he can write and draw an illuminated letter. He is so eager a votarist of the faith of chivalry, too, that he scarcely sleeps at all; he was up all night (as the nightingale was *supposed* to be) composing or singing love-songs. This young Squire appears to have a lady of his own, whose favour he hopes to win; but "so hot he loved" need not, by itself, imply that; for a young man might, by the laws of chivalry, love vaguely: not only a lady whom he had never seen, which was a common thing; but he might simply love . . . the universal essence of female beauty and goodness, if he could, as the metaphysicians say, posit it, so as to bring it within the range of an emotion.' — *Matthew Browne's Chaucer's England*, Vol. I. pp. 113, 114.

83. *Of his stature he was of evene lengthe*: as to his stature he was of medium height.

86. *Flaundres*: Flanders. *Artoys*, Artois. *Picardye*, Picardy.

101. I understand, with Tyrwhitt, that 'the pronoun *he* relates to the *Knight*.' Skeat makes it relate to the *Squire*.

103. *in cote and hood of grene*: Idleness, in The Romaunt of the Rose, 'hadde on a cote of grene of cloth of Gauret,' v. 573.

107. The sense is — 'His arrows did not present a draggled appear-

ance owing to the feathers being crushed'; i.e. the feathers stood out erect and regularly, as necessary to secure for them a good flight.—*Skeat*.

115. *Cristopher*: St. Christopher; the figure of St. Christopher was looked upon with particular reverence among the middle and lower classes, and was supposed to possess the power of shielding the person who looked on it, from hidden dangers.—*Thomas Wright's ed. of Hl. text of C. T.*

120. *Seint Loy*: St. Eligius, commonly known as the patron of 'goldsmiths, blacksmiths, and all workers in metals, also of farriers and horses' (Mrs. Jameson's *Sacred and Legendary Art*). 'It is natural enough then, that the carter in "The Friar's Tale" should invoke God and St. Loy when his horse is struggling to pull his cart out of the slough. But what is his saintship to the Prioress, or she to his saintship? . . .

'I believe the reference is to the fact that on a certain famous occasion, St. Eloy refused to take an oath — firmly declined to swear. And thus we arrive at what . . . appears to be the real sense of the words, viz., the Prioress never swore at all.'—*From Prof. Hales's letter to the Athenaeum, for Jan. 10, 1891, p. 54.*

123. *Entuned in hir nose*: intoned in her nose. Nasality has long been associated with sanctity.

'The old black-letter editions read *voice* (wrongly).—*Skeat*. 'Some of the commentators object to the singing through the *nose*, and want to make *voice* of it; but it is a touch we can by no means part with.'—*Matthew Browne's Chaucer's England*.

124. *And Frenssh she spak*: There is certainly no reflection meant to be cast upon the French of the school of Stratford-at-Bow. It is even possible that that French was considered superior to the French of Paris.

'The poet represents her as having been educated at the school of Stratford-at-Bow near London; which Mr. Warton supposes to have been a fashionable seminary for nuns. This is very probable. Stratford-at-Bow, a Benedictine nunnery, was famous even then for its antiquity.'—*Todd's Illustrations of Chaucer*, p. 233.

130. *And wel kepe*: and well take care that no drop fell upon her breast. There should not be a comma after *kepe*; but all editions have it.

142. *But for to spoken of*: But in respect to.

149. *Or if men smoot it*: Or if anyone struck it smartly with a stick; *men* is a weakened form of the indefinite A.S. *man*, one (Ger. *man*, Fr. *on*).

152. *trety*: shapely; of Dame Fraunchyse, in The Romaunt of the Rose, it is said, vv. 1215, 1216,

'Hir nose was wrought at poyn特 devys,
For it was gentil and trety.'

156. *For, hardily, she was nat undergrouwe*: For, to speak boldly, she was not undergrown; *hardily* is used absolutely here, that is, it is interposed without qualifying any word in the sentence.

157. *as I was war*: Chaucer intimates that he had an eye for the make of a lady's dress.

165. *A monk ther was*: 'a more luxurious fellow could scarcely have been drawn; . . . a pampered ecclesiastic, in whom the tyrant is only laid to sleep under heavy folds of sensual content.' — *Matthew Browne*. *for the maistrie*: 'is equivalent to the French phrase *pour la maistrie*, which in old medical books is "applied to such medicines as we usually call sovereign, excellent above all others"; *Tyrwhitt*. We may explain it by "as regards superiority," or "to show his excellence." — *Skeat*. *a fair for the maistrie* may mean one well qualified for ecclesiastical preferment.

166. *outridere*: 'formerly the name of an officer of a monastery or abbey, whose duty was to look after the manors belonging to it; or, as Chaucer himself explains it, in B 1255 —

"an officere out for to ryde
To seen his graunges and his bernes wyde." — *Skeat*.

173. *seint Maure*: the rule of St. Maur and that of St. Benet or Benedict were the oldest forms of monastic discipline in the Catholic church. St. Maur, who was a disciple of Benedict, established the Benedictine order in France; died ab. 542.

179. *recchelees*: this is the reading of all the MSS. of the 'Six-text print,' other spellings being *rekeles* and *recheles*. The Ms. Hl. has *cloysterles*. Skeat's note is: 'recchelees (in Ms. E.) means careless, regardless of rule; but "a careless monk" is not necessarily "a monk out of his cloister." But the reading *cloisterless* (in Ms. Hl.) solves the difficulty; being a coined word, Chaucer goes on to explain it in l. 181.' But though a coined word, it certainly never could have needed explanation. The last word is yet to be said of this passage.

180, 181. *Sicut pisces sine aqua caret vita, ita sine monasterio, monachus*, attributed, says *Tyrwhitt*, to a pope Eugenius.

183. *And I seyde*: Skeat remarks: 'This is a very realistic touch; as if Chaucer had been talking to the monk, obtaining his opinions, and professing to agree with them.' But is not *seyde* a pt. subj. (A.S. *sæde*), meaning 'should say'? *I* is emphatic.

184. *What sholde he studie*: Why should he study, etc.; humorous irony.

186. *swynken*: construe with *what sholde*.

187. *As Austyn bit*: Skeat quotes from Wyclif's Works, ed. Matthew, p. 51: 'Seynt Austyn techith munkis to labore with here hondis, and so doth saint Benet and seynt Bernard.'

188. Let Augustine have his drudgery reserved to himself.

189. A very humorous 'therefore.' There was no good reason why he should make himself mad by ever poring upon a book in cloister, or drudging with his hands; *therefore* he rode with whip and spur, after the hares.

197. *A love knotte*: 'an intricate knot, typical of an indissoluble union.'

199. *And eek his face*: and his face also shone as if it had been anointed.

200. *in good poynt*: Fr. *embonpoint*, O. Fr. *en bon point*, in good condition, corpulent.

202. *That stemed*: that shone as a fire of a cauldron.

203. 'This is part of the description of a smart abbot, by an anonymous writer of the XIII century: *Ocreas habebat in cruribus, quasi innatae essent, sine plica porrectas.*' — *Tyrwhitt*.

210. *the ordres foure*: Dominicans, Franciscans, Carmelites, and Augustinians.

212. *He hadde maad*: not out of generosity, it must be supposed, but to rid himself of them.

219. *moore*: he had power of hearing confessions greater than a curate.

224. *wiste to have*: knew he should have.

230. *He may nat wepe*: He cannot weep although it pain him sorely.

251. *virtuous*: '(probably) energetic, efficient; cf. *virtu* in l. 4.' — *Skeat*. Professor Lounsbury, in his comments on the punctuation of Chaucer's text, cites vv. 249 to 255, with the usual period after *virtuous*, and remarks: 'It is in the third line that the misleading character of the punctuation manifests itself. Virtue, in its ordinary modern sense, is not the quality for which Chaucer represents the friar as pre-eminently distinguished. In fact, it is the one for which he is not distinguished. "Virtuous," in this passage, is the tribute paid to his efficiency in collecting contributions. It describes the skill he displayed in begging, and the success that attended his efforts. The poet goes on to celebrate the ability exhibited by the friar in this direction. . . . But the closing of the third line of the extract with a period conveys the impression to one not carefully heeding the context, that the person characterized was virtuous as the word is now generally understood. The punctuation is, therefore, calculated to lead to misappre-

hension. The early editors, following their usual custom, had no point whatever at the end of this line. A comma appeared in that of 1602. This continued to be employed in all subsequent editions until that of Morell, in 1737. For it he substituted a semicolon. It was Tyrwhitt who first introduced the full stop, and this practice has been followed in all editions since his time. No one can read the passage carefully without coming to the conclusion that Morell's pointing is the most proper one, if not the only proper one.'—*Studies in Chaucer*, Vol. I. p. 344.

254. *In principio*: the opening words of John's Gospel: *In principio erat Verbum*, etc. Skeat gives a quotation from Tyndal, 'Such is the limiter's saying of *In principio erat verbum*, from house to house.' The first chapter of John to the fourteenth verse, inclusive, is given at the end of the mass.

256. *His purchas*: *Fals-Semblant*, in *The Romaunt of the Rose*, v. 6838, says,

‘To winne is alwey myn entent;
My purchas is better than my rent.’

257. *And rage he koude*: The sense is—‘and he could romp about, exactly as if he were a puppy-dog.’—*Skeat*.

259. *For there*: for at that time, or occasion.

268. *doon*: Carpenter, in his *English of the Fourteenth Century*, says, ‘This use of *do* is common, but improper.’ But *doon* is not an auxiliary here, as he takes it to be, but a pro-verb, and stands for *twinkle*. There is no ellipsis.

271. *and hye on horse*: he sat erect upon his horse.

272. *Flaundryssh*: Flemish.

276. *were kept for any thing*: should be taken care of, guarded (against pirates), for (against, in opposition to) any and every thing, at any cost. The phrase is still common, in the negative expression, I wouldn't do it for any thing, i.e. against, or in return for, any thing.

277. *Middelburgh*: ‘still a well-known port of the island of Walcheren, in the Netherlands, almost immediately opposite Harwich, beside which are the estuaries of the rivers Stoure and Orwell. This spot was formerly known as the port of Orwell or Orewell; in effect it was the port of the wealthy and thriving town of Ipswich, situated but a short distance up the last-named river. . . . Near its mouth, a most important naval engagement took place between King Alfred and the Danes in 880.’—*Saunders*.

285-308. ‘I cannot easily bring myself to believe that he [Chaucer] is not giving some touches of his own character in that of the Clerk of

Oxford. . . . That, himself as plump as Horace, he should have described the Clerk as being lean, will be no objection to those who remember how carefully Chaucer effaces his own personality in his great poem.'—*James Russell Lowell*.

288. *I undertake*: I venture to say.

292. Nor was he so worldly as to hold office of any kind.

297. *al be that*: albeit that, although; but although he was a philosopher (the word being used with a subaudition of alchemist), yet had he but little gold in coffer. A fling at the pretensions of alchemy. Leigh Hunt quotes Plutarch: *povera e nuda vai, Filosofia*, poor and naked goest thou, Philosophy.

301. *gan preye*: prayed; and earnestly prayed for the souls of those who gave him the wherewith to go to school.

320. *His purchasyng*: his conveyancing; 'the learned Sergeant was clever enough to untie any entail, and pass the property as estate in fee simple.' W. H. H. Kelke, in N. and Q. 5 S. vi. 487, quoted by Skeat.

321. *Nowher so bisy*: 'One is never tired of repeating this exquisite couplet. So Lawyer Dowling, in *Tom Jones*, wishes he could cut himself into I forget how many pieces, in order that he might see to all the affairs which he had to settle.'—*Leigh Hunt*. 'Among the exquisite touches of satirical description with which the C. T. abound, there is none happier than that which paints one of the little affectations of the eminent lawyer.'—*Saunders*.

323. *In termes hadde he*: Skeat explains: 'he had in terms, knew how to express in proper terms, was well acquainted with.' May not the meaning rather be, In court terms (at the sessions of the court) he had at his command all cases and decisions that had occurred from the time of William the Conqueror. /

324. *Kyng William*: William the Conqueror.

325. *make a thing*: compose, draw up, a document.

340. 'Seint Julian was eminent for providing his votaries with good lodgings and accommodations of all sorts. In the title of his Legende, he is called "St. Julian, the gode herberjour" (harbourer).'—*Tyrwhitt*.

341. *after oon*: according to one and the same high standard of excellence.

347. *After the sondry sesons*: according to the several seasons of the year.

361. *Haberdashere*: 'Haberdashers were of two kinds: haberdashers of small wares—sellers of needles, tapes, buttons, etc.; and haberdashers of hats.'—*Skeat*.

388. *A Shipman*: 'Chaucer had ample opportunity for studying the

manners and customs of the sailors of his day: he made several voyages to France and elsewhere, and doubtless took mental notes of all he saw; and in fulfilling the duties of his office as Comptroller of the Customs of the Port of London, he had the best possible chances of seeing Jack ashore. Beside the finished portrait given us in the Prologue, there are other passages in his various tales which seem to indicate that the poet somewhat affected nautical matters: in fact, it would appear as though he had seen a good deal of ships and sailors, and as if mariners were a class of men for whom he had a great liking.'—*P. Q. Karkeek's Chaucer's Shipman* (*Essays on Chaucer*, XV., published by the C. Soc.).

389. *Dertemouthe*: Dartmouth, one of the chief maritime places of England, in Chaucer's time. 'It was, no doubt, looked on through the country as peculiarly the seaman's home.'—*Saunders*.

390. *as he kouthe*: that is to say, as well as he knew how, being a sailor. 'Chaucer was not the first, nor has he been the last, to make fun of a sailor's horsemanship; that has long been a well-worn joke. The Italians of the middle ages were wont to tell comical stories about Venetians on horseback, and this probably as much on account of the nautical lives of the inhabitants, as because of the uselessness of horses in their city. . . . The word "rouncy," from the Mediæval Latin *Runcinus*, implies a heavy, powerful animal, either a pack-horse, or such as is used for rough agricultural purposes; in neither case was it suited for the saddle nor intended for such work. . . . It is easy then to picture, first, the trouble he would have to keep up with the steeds of the Knight and the Squire, or the palfreys of the Ladies and the Monks; and next the utterly uncomfortable pace and seat of the animal; in addition to the rider's unskilfulness:—in fact, but for the name of the thing, walking would have been far preferable.'—*P. Q. Karkeek's Chaucer's Shipman*.

397. *Burdeuxward*: Bordeaux-ward.

399. *the hyer hand*: the upper hand.

400. *By water*: 'He sent them home to wherever they came from by water,' i.e. he made them "walk the plank," as it used to be called; or, in plain English, threw them overboard, to sink or swim.'—*Skeat*.

404. *Hulle*: Hull; *Cartage*: Carthage.

406. *With many a tempest*: a fine touch, ennobling the rough shipman.

408. *Gootlond*: Gotland, an island in the Baltic Sea; *Fynystere*: Cape Finisterre, the most western headland of Spain.

409. *Britaigne*: Brittany.

410. *Maudelayne*: 'We find actual mention of a vessel called the

Maudelayne belonging to the port of Dartmouth, in the years 1379 and 1386; see Essays on Chaucer (C. Soc.), p. 484. See also N. and Q. 6 S. xii. 47.' — *Skeat*.

413. *To speke of*: in respect to.
 429. *Esculapius*: Aesculapius, god of medicine.
 430. *Dëyscorides*: Dioscorides Pedanius, a Greek botanist, born at Anazarba, in Cilicia, lived between 50 and 200 A.D. *Rufus*: a Greek physician of Ephesus, of the age of Trajan; he wrote on anatomy.
 431. *Ypocras*: Hippocrates, the celebrated Greek physician, born in Cos, 460 B.C. *Haly* (or *Hali*): an Arabian astronomer, a commentator on Galen, 11th century. *Galyen*: Galen (Claudius Galienus), the celebrated Greek physician, born at Pergamus, 130 A.D.

432. *Serapion*: John Serapion, an Arabian physician, 11th century; *Razis*: a Spanish Arab physician of the 10th century. *Avycen*: Avicenna (Latin form of Ibn-Sinâ), the most eminent of Arab physicians, 980-1037 A.D.

433. *Averrois* (or *Averrhoes*): an Arabian philosopher and physician, 1126-1198 A.D.; translated, and wrote a commentary on, Aristotle. *Damascien*: Johannes Damascenus, an Arabian physician and theologian of the 9th century. *Constantyn*: Constantinus Afer, a native of Carthage, a monk of Monte Cassino, and one of the founders of the school of Salerno (11th century).

434. *Bernard*: Bernardus Gordonius, professor of medicine at Montpellier, 14th century. *Gatesden*: John Gatesden, a distinguished physician of Oxford, in the first half of the 14th century; author of a medical treatise called *Rosa Anglica*. *Gilbertyn*: Gilbertus Anglicus, an English physician of the 13th century, author of *Practica et Compendium Medicinae*.

441. *esy of dispence*: moderate in his expenditures.
 444. *Therfore*: another humorous *therefore*. See v. 189.
 445. *A good wif*: *good* is here a noun, *good wif* meaning a woman of property, a compound in imitation of *goodman*.

446. *and that was scathe*: and that was a pity; there is implied in *scathe* that she lost by her deafness a great deal of gossip and scandal.

448. Ypres, in West Flanders, and Gaunt (Ghent), in East Flanders, were noted for their cloth-making.

461. *Withouten*: outside of, besides, unless the word have its usual sense, and be used ironically.

462. *as nowthe*: just now. See Glossary for other examples of this use of *as*.

465. *Boloinge*: Boulogne, where was an image of the Virgin, much visited by pilgrims.

466. *In Galice at Seint Jame*: i.e. at the shrine of St. James of Compostella in Galicia in Spain. *Cologne*: at the shrine of the Three Kings of the East at Cologne.

468. *Gat-tothed was she*: 'gate-toothed, i.e. with teeth wide apart; according to a piece of folklore quoted by Prof. Skeat, "a sign she should be lucky and travel." But in the *Wife's Prologue* she says (D 603):

"Gat-tothed I was, and that bicam me weel;
I hadde the prente of sëynt Venus seel,"

which points rather to the derivation "Goat-toothed," i.e. lascivious.' — *A. W. Pollard*.

There seems to be no question as to the meaning of *gat-tothed* in the *Wife's Prologue*; and it is not likely the poet would have used it in an entirely different sense in the *General Prologue*.

472. *A foot mantel*: 'according to the illustration in the Ellesmere Ms. this took the form of leggings stretching from the hips down over the boots. The spurs were fastened over it.' — *A. W. Pollard*.

473. *a paire of spores sharpe*: In the illustration in the Ellesmere Ms. she rides astride.

476. *the olde daunce*: the old game or custom. 'For she knew al the olde daunce,' *The Romaunt of the Rose*, v. 4300.

477-528. *A good man*: 'It is this [intellectual clearness], and not religious sympathy, that led him to draw his famous portrait of the Parson of the town in the *Prologue to the Canterbury Tales*. That the picture stood for the great Reformer [Wycliffe] there was never the slightest ground for asserting, though perhaps nothing in connection with it has been more frequently asserted. That the poet, no matter what his belief, should have the fullest intellectual perception of the moral beauty and grandeur of such a character can easily be assumed. It is one of a kind to which even the rankest infidelity has always paid either willing or grudging homage. That Chaucer also may have had with it a spiritual sympathy is, of course, not impossible. It was doubtless intentional on his part that the man whose character he drew should belong to the secular clergy as opposed to the regular, and that his life of self-denial should be put in marked contrast with theirs of self-indulgence. But this is something quite distinct from selecting as the one who sat for the portrait his great contemporary. Men of holy life, of fervent faith, of lofty ideals have not been so rare, it is to be hoped, in any period since the founding of the Christian church, that the picture of a typical representative of the class must be assumed to be that of one particular man. . . . There is, indeed, nothing which

would lead us to believe that the portrait of the village Parson represents any one but him whom it purports to represent. The man whom Chaucer had in mind was one of the class of humbler curates who are content to lead lives of obscurity and find their chief happiness in doing good.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 482.

485. *Swich*: such, referring to the characterization of him in the two preceding lines.

511. *withholde*: kept away from his parochial duties, taking his ease with some brotherhood.

519. *To drawen folk to hevene*: so Goldsmith's village preacher
'Allured to brighter worlds, and led the way.'

In Dryden's expanded and rhetorical transcript, vv. 519, 520 undergo the following metamorphosis :

... 'letting down the golden chain on high,
He drew his audience upward to the sky;'

the following being gratuitously thrown in for good measure :

'And oft with holy hymns he charmed their ears,
(A music more melodious than the spheres).
For David left him, when he went to rest,
His lyre; and after him, he sung the best.'

'Who can help smiling,' says John Saunders, 'at the picture of the poor Parson letting down the golden chain; or at the very mysterious character of that lyre, which David, it seems, bequeathed to him, when he went to rest, and on which the Parson performed such musical wonders?'

Wide, indeed, is the gulf between mere rhetoric and the unaffected expression of true genius!

526. *him*: for himself; *a spiced conscience*: a conscience scrupulous and exact about non-essentials, while easy 'about the weightier matters of the law'; such a conscience as the Scribes and Pharisees are represented to have had (Matt. xxiii. 23).

527. *Apostles*: gen. pl., but Christ's doctrine and that of his Apostles, he taught, first following it himself.

529. *was his brother*: the subject relative omitted.

541. *he rood upon a mere*: it was not considered dignified to ride upon a mare.

545-566. 'The Miller is a figure which would scarcely turn up at all in the picture, if a modern Chaucer were to paint English life in the nineteenth century. . . . But, in the old-fashioned song and ballad verse of England and Germany — still more in Germany than in Eng-

land — the miller is perpetually coming upon the scene, his prominence evidently belonging to a time when the relations of the man who grew the corn, the man who ground it, and the people who ate the bread, were much more direct than they are now; and, in fact, in Chaucer's time, the miller was the immediate servant of the lord of the manor, to whom belonged the exclusive right of grinding the corn grown upon his estate. One almost always likes to read of him, too, because he can scarcely be mentioned himself without recalling the picture of the mill itself: ever, to my thinking, one of the prettiest and most fascinating objects in a landscape.' — *Matthew Browne's Chaucer's England*, Vol. I. pp. 92, 93.

See the description of the Miller and his wife, in this volume, A 3921-3956, and the pretty picture of 'a mill upon the river's brim,' in '*The man born to be King*', in '*The Earthly Paradise*', by William Morris.

547. That was well found to be the case, for everywhere where (wherever) he came, etc.

548. *the ram*: the usual prize at wrestling-matches. Of Sir Thopas it is said, B 1930, 1931:

'Of wrastling was ther noon his peer,
Ther any ram shal stonde.'

563. *And yet he hadde a thombe of gold*: If the allusion be, as is most probable, to the old proverb, *Every honest Miller has a thumb of gold*, this passage may mean, that our Miller, notwithstanding his thefts, was *an honest miller*, i.e. as honest as his brethren. — *Tyrwhitti*.

572. *he was ay biforn and in good staat*: he was always ahead (of others in the market) and in good state (of pocket).

586. *sette hir aller cappe*: metaphorically set the cap of them all awry, made fools of them all.

594. 'There was no auditor could gain the victory in case of disputed accounts; no auditor could find an error in his accounts.'

602. *brynge hym in arrerage*: 'show him to be a defaulter.'

612. *of his owene good*: 'his,' no doubt, stands for the reeve's lord, not the reeve; the meaning being that the reeve could well please his lord in a crafty way, by giving him of his (the lord's) own property which he (the reeve) had appropriated.

616. *Scot*: 'to this day there is scarcely a farm in Norfolk or Suffolk in which one of the horses is not called Scot.' — *Bell's Chaucer*.

617. *upon he hade*: he had on, wore.

620. *Baldeswelle*: Bawdeswell, in Norfolk.

623. *Somonour*: apparitor, or summoner to ecclesiastical courts.

647. *a gentil harlot and a kynde*: an easy-going scapegrace.

652. *a fynch eek koude he pulle*: a finch eke could he pluck; equivalent to the phrase, pluck a pigeon, i.e. swindle a greenhorn.

663. *In daunger*: within his authority, jurisdiction, or control. Portia says to Antonio, in the Merchant of Venice, IV. i. 180, 'You stand within his danger, do you not?' i.e. his legal power; *at his owene gise*: 'after his own fashion.'

664. *The yonge girles*: young people of either sex.

665. *and was al hir reed*: and was altogether their counsel, or adviser.

670. *Of Rounçivale*: The reference is clearly to the hospital of the Blessed Mary of Rounçyvalle, in the parish of St. Martin in the Fields, at Charing (London), mentioned in Dugdale's *Monasticon*, ii. 443. . . . It was a 'cell' to the Priory of Roncevaux in Navarre. — *Skeat's note, based on Todd's*.

672. *Com hider*: 'This, I suppose, was the beginning or the burthen of some known song.' — *Tyrwhitt*.

692. *fro Berwyk unto Ware*: equivalent to saying, from the northern to the southern extremity of England; Berwyk is Berwick-on-Tweed.

702. *upon lond*: in a remote country district.

703. *Upon a day*: in one day. 'The Pardoner-nuisance is well dealt with in Jusserand's *English Wayfaring Life*, pp. 312-325 and Appendix.' — *Pollard*.

'This is merely the sketch of the Pardoner given in the Prologue. . . .

When we come to the Prologue he himself delivers to the story he tells, we have a much more drawn-out likeness. . . . If it be as true as [that of] the Wife of Bath — as it assuredly is — who can wonder that Wickliffe arose in England, and that the echo of his footsteps did not die out till Luther arose in Germany?' — *Matthew Browne's Chaucer's England*, Vol. II. p. 195.

721. *How that*: 'How we conducted ourselves that same night.'

726. *That ye narette*: 'That ye ascribe it not to my ill breeding.'

729. *properly*: in keeping with each speaker. Lat. *proprie*.

731. *shal telle*: has to tell; *after a man*: according to the character of any particular man.

741. *Eek Plato seith*: the quotation is from Boethius, *De Consolatione Philosophie*, bk. iii. prose 12, which Chaucer translates: 'Thou has lerned by the sentence of Plato, that nedes the wordes moten be cosines to the thinges of which they speken.'

750. *and wel to drynke us leste*: and it pleased us well to drink.

753. *with eyen stepe*: with bright eyes.

o

754. *Chepe* : Cheapside, in London.

760. *maad our rekenynges* : settled our accounts.

772. *Ye shapen yow to talen* : ye prepare yourselves to tell stories and to be amused.

777. *And if you liketh alle* : and if it pleaseth you all.

785. *Us thoughte* : it seemed to us not worth while to make it a matter of deliberation.

791. *to shorte with your weye* : whereby to shorten your way.

798. *Tales of best sentence* : tales of best matter and greatest amusement.

799. *at oure aller cost* : at cost of us all. A.S. *üre eastr*.

815. *at a certeyn pris* : at a fixed price; there seems to be implied in this that their *rekenynges* (v. 760) were bigger than they had expected.

817. *In heigh and lough* : in every respect.

823. *was oure aller cok* : was cock of us all, aroused us all;

'The cock, that is the trumpet to the morn.' — *Hamlet*, I. i. 150.

The metaphor is continued in the next line: 'And gathered us together all in a flock.'

826. *the wateryng of Seint Thomas* : 'a place for watering horses, at a brook beside the second mile-stone on the road to St. Thomas's shrine, i.e. to Canterbury.'

827. *bigan his hors arreste* : stopped his horse; *bigan* (more frequently *gan*) is used as a past tense auxiliary.

829. *woot* is a preteritive pr. s., but it is here used with *Ye*; the pl. is *witen* or *wite*; and *I it yow recorde* : and I remind you of it.

830. *If even-song* : i.e. if you adhere this morning to your agreement of last evening. It may have been a proverbial expression.

847. *And telle he moste* : and tell he had to.

. 854. *What* : used as an exclamation; *why* is similarly used, but is less strong; *a Goddes name* : in God's name; *a* is a relic of A.S. *on*.

1034. *Till it fil ones* : till it happened on a time.

1048. *for to devyse* : to describe her.

1051. *at the sonne up-riste* : at the sun's uprising.

1090. *So stood the hevene* : such was our horoscope.

1101. *wher* : whether she be woman or goddess.

1113. *Wher as* : Where that.

1122. *I nam but deed* : I am not but, am only, no better than, dead. I nam but = *Fr. Je ne suis que*.

1257. *wolde out* : would fain out of his prison (go), the verb being implied in the adv. *out*.

1274. *I nam but deed* : I am only, no better than, dead. See A 1122.

1491. *The bisy larke*: 'We hardly like to say it—but our readers can judge for themselves as to the truth of the statement—that if there be one passage more than ordinarily beautiful among the countless beautiful passages of Chaucer, then is Dryden sure to be more than ordinarily careful to show his want of appreciation of it by his destructive alterations. Thus is it with the exquisite lines by Chaucer—

The bisy larke, messenger of day, etc.

... Here at least the *translator* needed not to alter a letter even for his own purpose. Yet we have from Dryden—

The morning lark, the messenger of day,
Saluted in her song the morning gray;
And soon the sun arose with beams so bright,
That all the horizon laugh'd to see the joyous sight;
He, with his tepid rays, the rose renews,
And licks the dropping leaves, and dries the dews.

Here is addition, it must be owned. We have not only gained the "morning lark," but the "morning gray," etc., and what have we lost? Oh, merely the expression so delightful to old-fashioned poetical ears, the "morrow gray" and the image of the "busy lark," now darting hither and thither, now with its wings beating upon the air, ascending into the blue depth above till she seems but a dark speck, and at last disappears, and you think she is quite gone; but no, the sunshine flashes upon her breast, and you are again following with renewed interest the movements of the "busy lark."—*Saunders*.

The line Dryden substitutes for

'And firy Phebus riseth up so brighte,'

is dull and prosy:

'And soon the sun arose with beams so bright';

and for the grand line,

'That al the Orient laugheth of the lighte,'

he substitutes the tripping alexandrine, so flippant and so remote from the *tone* of the original:

'That all the horizon laughed to see the joyous sight.'

For the last two lines of Chaucer, the substitution is still more lamentable:

'He with his tepid rays the rose renews,
And licks the dropping leaves, and dries the dews.'

The *tone* of the original is all gone; and the sun's licking the dropping leaves is, to say the least, a vulgar image. 'Glorious John' was a vain-glorious vulgarizer of great poetry; *exemplorum gratiā*, Shakespeare's *Tempest* and *Antony and Cleopatra*, and Milton's *Paradise Lost*.

1494. *of the lighte*: because of, in consequence of, the light.

1503. *hym to pleye*: to amuse himself.

1504. *were it a myle or tweye*: it might be a mile or two.

1512. *I hope that I som grene gete may*: I hope that *I* some green may get, i.e. may have some success in love.

1626. *his thankes*: of his free will, willingly.

Carpenter quotes a curious example from Gower's *Conf. Am.* ii. 211:

‘For haveles
His thankes is no man alive,’

i.e. no man alive is willingly poor.

1638. *Trace*: Thrace.

1658. *gonne they to smyte*: they smote.

1921. *sacred teiris*: devoted tears; i.e. tears devoted to some one loved and lost. The Cambridge Ms. reads *secret*, which Pollard calls 'an attractive reading.'

1935. *make of menciouen*: make mention of.

1936. *the mount of Citheroun*: Cithaeron; 'Chaucer seems to confuse the island of *Cythera*, the home of Venus, with *Mt. Cithaeron*, on the borders of Attica, sacred to Bacchus and the Muses.' — Pollard.

1941. *Narcisus*: Narcissus.

1942. *Salamon*: Solomon.

1943. *Ercules*: Hercules.

1944. *Medea*: the sorceress, wife of Jason; *Circes*: Circe, the sorceress.

1945. *Turnus*: king of the Rutuli, the rival of *Æneas*, by whom he was slain. (Virgil's *Æneid*, vii.-xii.)

1946. *Cresus*: Croesus, king of Lydia, proverbial for his riches.

1972. *Trace*: Thrace.

1979. *rumbel*: the Hl. Ms. reads *swymbul*. 'The *swymbul*, or sighing, heard through the general *swough*, or commotion, is finely imagined.' — Bell's *Chaucer*.

1985. *veze*: rush of wind. 'The "impetus amens" of Statius refers rather to headlong hardihood than to physical forces.' — Pollard.

1999. *The smylere*: 'The treacherous smile, a mask for secret hate.' — Cowper.

'When Chaucer condenses, it is because his conception is vivid. He does not need to personify Revenge, for personification is but the sub-

terfuge of unimaginative and professional poets; but he embodies the very passion itself in a verse that makes us glance over our shoulders as if we heard a stealthy tread behind us:—

“The smyler, with the knyfe under the cloke.”

And yet how unlike is the operation of the imaginative faculty in him and Shakespeare! When the latter describes, his epithets imply always an impression on the moral sense (so to speak) of the person who hears or sees. The sun “flatters the mountain-tops with sovereign eye”; the bending “weeds lacquey the dull stream”; the shadow of the falcon “coucheth the fowl below”; the smoke is “helpless”; when Tarquin enters the chamber of Lucrece “the threshhold grates the door to have him heard.” His outward sense is merely a window through which the metaphysical eye looks forth, and his mind passes over at once from the simple sensation to the complex *meaning* of it — feels *with* the object instead of merely feeling it. His imagination is forever dramatizing. Chaucer gives only the direct impression made on the eye or ear.’— *James Russell Lowell*.

2008. stretched out at full length, with gaping mouth.

2017. *shippes hoppesteres*: dancing ships. ‘Chaucer is translating *Teseide*, vii. 37, “Vedevi ancor le navi bellatrici,” and probably read the last word “ballatrici” in error. “Neither Boccaccio, nor yet his prototype Statius, speaks of any ships as burnt but merely as trophies” (Six-text note).’— *Pollard*.

2018. *with* : by. See Glossary for other examples.

2021. Naught was forgotten (omitted to be represented) respecting the malign influence of Mars (the planet). ‘Tyrwhitt thinks that Chaucer might intend to be satirical in these lines; but the introduction of such apparently undignified incidents arose from the confusion already mentioned of the god of war with the planet to which his name was given, and the influence of which was supposed to produce all the disasters here mentioned.’— *Thomas Wright*.

2030. *Hangynge by a soutil twynes threed*: hanging by a finely spun thread of twine. The allusion is to the story of Damocles.

2031. Depicted was the slaughter of Julius Cæsar, of great Nero, and of Marc Antony.

2034. *ther biforn* : therebefore, before that (time).

2035. *By manasyng* : by threatening, i.e. by the aspect of Mars in their horologe; *by figure* : by astrological prefiguration.

2045. *That oon—that oother* : the one, the other; *Puella and Rubēus* : ‘the names of two figures in geomancy.’— *Speght*.

2051. *Dyane* : Diana, goddess of chastity, hunting, etc.

2056. *Calistopee*: Callisto, a daughter of Lycaon, king of Arcadia, and companion of Diana in the chase. 'The nymph Callisto was changed into *Arctos* or the Great Bear; hence "Vrsa Maior" is written in the margin of E. Hn. Cp. Ln. This was sometimes confused with the other *Arctos* or Lesser Bear, in which was situate the *lodestar* or Polestar. Chaucer has followed this error.' — *Skeat*.

2060. *I kan sey yow no ferre*: I can tell you no further.

2062. *Dane*: Daphne.

2064. *Penneus*, gen. of *Peneus*.

2065. *Attheon*: Actæon.

2070. *Atthalante*: Atalanta.

2071. *Meleagre*: Meleager, the Calydonian hunter.

2085. *Lucyna*: Lucina, the name of Diana as helper of women in labour.

2086. *mayst*: canst, art able.

2129. *Lygurge*: Ligurgus, or Licurgus.

2152. *Colered*: having collars. Cp. Ms. *coleres*, Pt. and Ln. *colers*. Skeat adopts *colers*, but says in his note, 'I now believe *colerd* to be right. *Collared* was an heraldic term, used of greyhounds, etc.'

2160. *Tars*: Tartary.

2169. A few freckles sprinkled in his face.

2302. *As keepe me*: 'pray keep me; as before an imperative imparts the idea of entreaty to the verb. See Glossary.

2303. *Attheon*: Actæon.

2313. *For tho thre formes*: Diana is called *Diva Triformis*; in heaven, Luna; on earth, Diana and Lucina; and in hell, Proserpina. See Horace, Odes, bk. iii. 22, *In Dianam*.

2348. *stynt*: cease thy sorrow.

2365. *the nexte weye*: the nearest way.

2483. *Athenes*: Athens.

2596. *were ther noon*: there might be none.

2606. *He*: used indefinitely, and so in the verses following; one — another.

2626. *Galgopheye*: the word is *Galgopleye*, in Ms. Pt., and *golgophe* in Ln. The vale referred to is uncertain, but, as Skeat supposes, it may be the Vale of Gargaphie, where Actæon was turned into a stag. He quotes Ovid, Met. iii. 155, 156:

'Vallis erat, piceis et acuta densa cupressu,
Nomine Gargaphie, succinctæ sacra Dianæ,'

i.e. a vale there was, with pine trees and the sharp-pointed cypress, thick set, by name Gargaphie, sacred to tucked-up Diana.

2630. *Belmarye*: Benamarin. See A 57.
 2657. *no partie*: no party to one side or the other.
 2675. *Which a*: what a.
 2676. *of his helm y-don*: done off, doffed, his helm.
 2683. *And was al his [in] chiere, as in his herte*: what is evidently the true meaning of the line, is brought out by transposing *in his* (so Tyrwhitt gives the line): She was all his in cheer (countenance) as she was all his in heart. Her countenance was a true index of her love.
 2713. *Save*: the herb, sage. Lat. *salvia*.

‘Cur moriatur homo cui salvia crescit in horto?
 Contra vim mortis, non est medicamen in hortis.
 Salvia confortat nervos, manuumque tremorem
 Tollit, et ejus ope febris acuta fugit.’

Regimen Sanitatis Salernitanum, LX.

‘Why should he die, whose garden groweth sage?
 No other plant with death such strife can wage.
 Sage soothes the nerves, and stills a trembling hand,
 And sharpest fevers fly at its command.’

Translation by Dr. John Ordronaux.

Dr. Ordronaux changes *est*, in the second verse, to *talis*, but unnecessarily.

2722. *nys nat but an aventure*: is only an accident; *ne*—*but* = only.
 2895. *Turkeys*: Turkish.
 2916. *twenty fadme*: ‘fadme’ is here a gen. pl. (A.S. *fæðma*), after the numeral *twenty*; *fistig fæðma* on *bræde*, Gen. vi. 15.
 2924. *for me*: so far as I am concerned.
 2934. *a thre*: in three
 2948. *were*: wore.
 2962. *in no disjoyn*: with no disadvantage.
 3016. *seen at eye*: see at a glance.
 3028. *That nedeth*: that it is necessary, in one of these two periods, in youth or else age.
 3031. *som — som*: one — another.
 3032. *large feeld*: open field.
 3033. In that nought avails.
 3037. *Convertynge*: turning back everything unto its own source from which it is derived.
 3039. *here agayns*: against this; *on lyve*: alive.
 3042. *To maken vertu of necessity*: this phrase originated with

St. Jerome, in his treatise against Jovinian, with which work Professor Lounsbury has shown Chaucer to have been very familiar. Jovinian was a monk who died early in the fifth century.

3043. *And take it weel*: and take that well which we cannot avoid.

3044. *namely that*: especially what.

3046. *may gye*: can guide.

3059. *of chivalrie flour*: flower of chivalry.

3067. What conclusion can I come to, in this long argument, but that after woe, I advise us to be merry.

3071. *I rede*: I advise that we make of two sorrows one perfect joy, lasting evermore.

3241. *voluper*: lit. 'enveloper' or 'wrapper'; hence, kerchief, or cap.—*Skeat*.

3245. *smale y-pulled*: i.e. partly plucked out, to make them narrow, even, and well-marked.—*Skeat*.

3247. *on to see*: to look upon.

3248. *pereionette*: Skeat explains 'early-ripe pear'; he has a long note on the word, and admits, at the end, that 'this explanation is somewhat of a guess.'

3254. *popelete*: darling, poppet. Not connected with *papillon*, but with F. *poupée* and E. *puppet*. Halliwell gives: 'Poplet, a term of endearment, generally applied to a young girl: *puppet* is still in common use.' Cotgrave has: '*Popelin*, masc. a little finical darling.' Godefroy gives: '*poupelet*, m. petit poupon.'—*Skeat's note*.

3256. *the Tour*: the Tower of London, where the mint was; *the noble*: a gold coin (6s. 8d.), first minted by Edward III, ab. 1339.

3258. *sittyng*: Cp. Ms. chitering, Ln. chiterynge.

3318. *Powles wyndow*: only Ms. Pt. has the pl. *wyndowes*; so 'the allusion may be specific to shoes with the pattern of the great Rose window at Old St. Paul's cut in them.'—*Pollard*.

3321. *waget*: See Spenser's *Faerie Queene*, Bk. III. c. iv. st. 40; IV. xi. 27; *An Elegie*, etc., v. 3, 'The skie, like glasse of watchet hue,' . . .

3322. The Hl. Ms. reads, Schapen with goores in the newe get.

3324. *As whit*: 'as whyt as lilie or rose in rys,' *The Romaunt of the Rose*, v. 1015.

3336. *gaylard tappestere*: merry barmaid.

3864. *So theek*: i.e. so thee ik, so thrive I.

3867. *for age*: by reason of age.

3872. *ever lenger the wers*: ever the worse the longer it exists.

3882. *Yet in oure ashen olde is fyr y-reke*: yet in our ashes old is fire gathered up. This verse suggests Gray's: 'Even in our ashes live

their wonted fires.' But Gray quotes Petrarch, Sonnet 169 (170), as his original:

‘Ch’ i veggio nel pensier, dolce mio fuoco,
Fredda una lingua e due begli occhi chiusi,
Rimaner doppo noi pien di faville,’

which Dr. Nott translates:

‘These, my sweet fair, so warns prophetic thought,
(Closed thy bright eye, and mute thy poet’s tongue)
E’en after death shall still with sparks be fraught.’

‘These’ means his love songs; ‘my sweet fair,’ lit. my sweet flame. The last two lines of Gray’s Latin translation of this sonnet read:

‘Infelix musa æternos spirabit amores,
Ardebitque urnâ multa favilla meâ.’

3895. *the chymbe*: ‘the prominence of the staves beyond the head of the barrel. The imagery is very exact and beautiful.’—*Tyrwhitt*.

3921. *Trumptyngtoun*: Trumpington, near Cambridge.

3927. *Pipen he koude*: he could play the bag-pipe, and fish, and mend nets, and turn cups (with a lathe), and wrestle well, and shoot.

3933. *A Sheffeld thwitel*: he wore a Sheffield whittle (knife) in his hose. This is interesting testimony to the early reputation of Sheffield for cutlery.

3936. *market-betere*: ‘a frequenter of markets, who swaggered about, and was apt to be quarrelsome and in the way of others.’—*Skeat*.

3941. *deynous*: Ms. Pt. has *deynezouse*.

3943. *person*: parson.

3953. *typef*: ‘not hère a cape, but the long pendant from the hood at one time fashionable, which Simkin wound round his head, in order to get it out of the way.’—*Skeat*.

4369. *y-kempd ful fetisly*: very neatly combed.

4377. *Chepe*: Cheapside, in London.

4381. *a meynee of his sort*: a set of fellows of his own kind.

4383. *setten stevene for to meeete*: made appointment to meet.

4384. *in swich a streete*: in such a street, i.e. in a certain, not specified, street.

4394. *Al have he*: although he (the master) have no part of the minstrelsy, he has to pay for the music, metaphorically speaking.

4402. *lad with revel to Newegate*: ‘When disorderly persons were carried to prison, they were preceded by minstrelsy, in order to call public attention to their disgrace.’—*Skeat*.

4404. *whan he his papir soghte*: when he (the master) looked into

his accounts ? but Pollard understands, and perhaps correctly, when he (the apprentice) sought (asked for) his acquittance.

4413, '14. This jolly apprentice had his leave (to pack and be off). Now let him riot all the night or stop doing so, just as he like. These lines express the feeling of the master about him.

4415. *for* : the intoned causal *for*, because. See Glossary.

4416. *sowke* : to suck; in the sense of the colloquial use of *to bleed*, to get money out of any one by unfair means.

4417. *brybe* : A New English Dictionary (ed. Dr. Murray) defines this obsolete use of *bribe*, 'to take dishonestly, to purloin; to steal, rob; to obtain by abuse of trust, or by extortion; to extort.'

NOTES TO GROUP B

47. *kan* : knows.

54. *made of menciouen* : made mention of.

57. *Ceyx and Alcione* : Ceyx and Alcyone, from Ovid, *Metam.* bk. xi.; contained in vv. 62-220 of *The Boke of the Duchesse*, written in 1368, when Chaucer was about thirty.

61. *the Seintes Legende of Cupide* : the Legends of Good Women. The women, whose virtues and wifely devotion are commemorated, are, Cleopatra, Thisbe, Dido, Hypsipyle, Medea, Lucretia, Ariadne, Philomela, Phyllis, and Hypermnestra—ten in all, though the number of Legends is nine, Hypsipyle and Medea being included in one. The Man of Law omits two of these names, Cleopatra and Philomela, and adds those of Deianira, Hermione, Hero, Helen, Briseis, Laodamia, Penelope, and Alcestis, of whom there are no legends. 'The only plausible explanation,' says Prof. Lounsbury, 'that presents itself of a discrepancy that is never likely to be satisfactorily explained, is that Chaucer, when he wrote the prologue to the Man of Law's Tale, was still engaged upon the composition of the "Legend of Good Women"; and that he included in his list those of whom he had it in mind to write, as well as those of whom he had actually written.'—*Studies in Chaucer*, Vol. I. pp. 417, 418.

63. *Lucresse* : Lucretia; *Babilan Tesbee* : Thisbe of Babylon.

64. *The swerd of Dido* : by metonymy for death caused by the sword. In the Legend of Dido, *Legends of Good Women*, it is said, vv. 1349-1351 :

'And, whan she mighthe her tyme espye,
Up-on the fyr of sacrificys she sterte,
And with his [Æneas's] swerd she rof her to the herte.'

Ms. Hl. reads *sorwe*; for the fals *Enee*: by reason of the false *Æneas*.

65. *The tree of Phillis*: as the sword of Dido, in the preceding verse, is used, by metonymy, for her death by the sword, so here, the metamorphosis of Phyllis into a tree is used, by the same figure, for all of which it was the result. *Demophon*: Demophoön.

66. *The pleinte of Dianire*: 'the complaint of Deianira, referring to Ovid's letter, "Deianira Herculi"; so also that of *Hermione* refers to the letter entitled "Hermione Orestæ"; that of *Adriane*, to the "Ariadne Theseo"; and that of *Isiphilee*, to the "Hypsipyle Iasoni."

— Skeat.

68. *The bareyne yle*: supposed to be the Isle of Naxos.

69. *Leandre*: Leander drowned for his Hero.

70. *Eleyne*: Helen.

71. *Brixseyde*: Briseis, who fell into the hands of Achilles, but was seized by Agamemnon. Hence arose the feud between the two heroes; *Ladomya*: Laodamia, wife of Protesilaus. See Wordsworth's poem, *Laodamia*.

72. *Medea*: the sorceress, wife of Jason.

74. *For thy Jason*: by reason of thy Jason's having deserted thee.

75. *Ypermystra*: Hypermnestra, one of the fifty daughters of Danaus, the only one who preserved her husband's life. *Penolopee*: Penelope, wife of Ulysses; *Alceste*: Alcestis, wife of Admetus.

78. *Canacee*: Ovid's *Epistolaæ Heroidum*, xi.

88. *unkynde abhomynacions*: unnatural abominations.

89. *if that I may*: if I can help it.

91. *Me were looth*: I should hate to pass for a poet.

92. *Pierides*: the daughters of Pierus that contended with the Muses and were changed into magpies. Ovid's *Metam.* v.

93. *Methamorphosios*: see Glossary.

94. *I recche noght a bene*: I don't care a bean. A similar expression is, I don't care a fig.

639. *Susanne*: Susanna, of the apocryphal book, *History of Susanna*.

641. *Seint Anne*: St. Anna, the mother of the Virgin.

647. *wher as hym gat no grace*: where that he got for himself no favour.

649. *his face that was bistad*: the face of him that was bestead.

660. *As gentil herte is fulsild of pitee*: a sentiment frequently expressed by Chaucer.

666. A British (or Welsh) book written with Gospels.

851. *May*: maiden.

1036. *that*: as, as well as; and hastened from the table as fast as he could.

1038. I ought to suppose out of reasonable judgment.

1072. When the truth is known.

1091. *Sente any child*: that he would send any child; but it is better to suppose, etc.

1109. *It am I*: it is I; A.S. *ic hyt em*, I it am.

3082. *precious corpus Madrian*: the body of St. Mathurin is supposed to be meant; 'in his story in the Golden Legende, edit. 1527, the expressions "the precious body" and the "holy body" occur, and the story explains that his body would not stay in the earth till it was carried back to France, where he had given directions that it should be buried.' — *From Skeat's note*.

3096. *By corpus bones*: 'a confusion of the two oaths, "by corpus Domini" and "by Christes bones," and *corpus* is evidently regarded as a genitive case.' — *Skeat*.

3107. *she wol do*: she will cause me to slay some day.

3112. *mysdooth or seith*: the prefix *mys-* must be understood with *seith*. *Skeat's note* is, 'Observe the curious use of *seith* for *misith*.'

3113. *But lat us passe awey fro this mateere*: It is not a pleasant subject to the poor man. There is implied in this verse the 'animus meminisse horret, luctuque refugit' of Virgil's *Æneas*. The account he gives of his domestic troubles explains his readiness to accompany the pilgrims to Canterbury.

3862. *humble bed*: Ms. Cp. has *humbleheed*, Pt. and Ln. *humble-hede*.

3870. *fader thyn in lawe*: the reverse was the fact: Pompey was Cæsar's son-in-law, he having married Cæsar's daughter Julia.

3881. *of smoot*: smote off.

3884. *swich a fyn*: such an end.

3887. Brutus and Cassius are made one person.

3899. *no strook but oon*: that given by Brutus.

3906. *on diyng*: a-dying; Ms. E. of *diyng*; Hn. *dyyng*; Cm. *on deyinge*; Cp. *as deyinge*; Pt. *on dyeinge*; Ln. *in deyngē*.

3907. *deed*: used proleptically.

3909. Lucan, author of the *Pharsalia*, an epic poem, treating of the civil war between Cæsar and Pompey.

3910. *Swetoun*: C. Suetonius Tranquillus, author of *Vitæ duodecim Cæsarum*, of whom the first is C. Julius Cæsar, and the last, Domitian. *Valerius*: Valerius Maximus, author of *De Factis, Dictisque Memorableibus Libri IX.*

3911. *word*: a corruption of *ord*, in the phrase *ord and ende*, beginning and end, whence the modern *odds and ends*.

4042. *gon*: a pr. pl. implying that *orgon* is pl. Lat. *organa*.
 4050. Tennyson uses *battled* for *embattled*, in his *Dream of Fair Women*, v. 220:

‘The valleys of grape-loaded vines that glow
 Beneath the battled tower.’

4058. *as of colours*: with respect to colours.
 4065. *loken in every lith*: locked in every limb.
 4086. *my swene recche aright*: ‘interpret my dream favourably.’
 4090. *was lyk an hound*: the subject relative omitted.
 4098. *Avoy!* Ms. Hl. Away.
 4128. *werken . . . ful wo*: In the *Rime of the Ancient Mariner*, Coleridge uses the expressions ‘And it would work ‘em woe’ and ‘Hither to work us weal.’

4130. *Lo, Catoun*: ‘In the famous discussion on the value of dreams which in the tale of the Nun’s Priest is carried on between Chanticleer the cock and Partlet the hen, the latter sets out to strengthen the contemptuous estimate of them she expresses by citing the testimony of “Daun Catoun,” “which that,” she adds, “was so wise a man.” The cock does not have the lofty opinion of this writer entertained by his wife. He is not in the least staggered by his authority, though he concedes that he has great renown for wisdom. Still, there were others of far greater weight and of far wider reputation than Cato who took ground upon the subject of dreams entirely opposite. In this discussion is the fullest mention made by Chaucer of an author who goes under the name of Cato, or, as he is called in one manuscript, Dionysius Cato. But he is scarcely more than a name. The work was written by nobody knows who, and the writer of it flourished nobody knows when. It bears the title of *De Moribus*, and consists of a series of one hundred and forty-five distichs divided into four books. In it is embodied no small share of the proverbial philosophy of the ancient world. It was first quoted in the latter part of the fourth century. The attention paid to it steadily increased with the progress of time. It came to be held in a respect that fairly bordered upon reverence. In the twelfth century, Walter Mapes, speaking of its reputed author, called Cato the wisest of men since Solomon. [“Viro-rum post Salomonen sapientissimus . . . Cato.”] Its fame, indeed, extended down to the end of the fifteenth century, and perhaps still later. Caxton published in 1483 a version of it, taken from the French translation. He did it for the avowed reason that, “in my judgment,” to use his own words, “it is the best book to be taught to young children in school, and also to the people of every age it is full con-

venient if it be well understanden." As a manual of education it had, in the Middle Ages, a thoroughly established reputation. John of Salisbury . . . tells us that it was a work in which little children were regularly instructed in the precepts of virtue. To its use as a school-book Chaucer himself bears witness in his *Manciple's Tale*. In inculcating the wisdom of silence he remarks:

"The firste virtue, son, if thou wilt lere,
Is to restrain and keepe well thy tongue;
Thus learne children when that they be young."

A statement to the same effect, and partly in the same words, is made in "*Troilus and Cressida*." In neither case is the name of any author or book given; but in both cases the sentiment is taken directly from the first line of the third distich of the first book of the *De Moribus*. This reads as follows:

"Virtutem primam esse puta compescere linguan."

With a work so common as this, and extending to less than three hundred lines, Chaucer was likely to have been thoroughly familiar from his earliest youth.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. PP. 358, 359.

4174. *Oon of the gretteste auctours* : Cicero, *De Divinatione*, i. 27.

4232. *he lith* : he lieth stretched out, with open mouth.

4353. *For, al-so siker* : For all so sure as gospel, woman is man's confusion; which the cock most gallantly translates, 'woman is man's joy, and all his bliss.'

Dame Prudence, in *The Tale of Melibeus*, after citing instances of good counselling on the part of women, adds: 'And moreover, whan our lord hadde creat Adam our forme-fader, he seyde in this wyse: "it is nat good to been a man allone; make me to him an help semblable to himself." Here may ye se that, if that wommen were nat goode, and hir conseils goode and profitable, our lord god of hevene wolde never han wroght hem, ne called him help of man, but rather *confusioune of man*.'

4365. *lay in the yerd* : the subject relative omitted.

4398. Opposite this line in MSS. E. and Hn. is written 'Petrus Comestor.' 'He was a native of Troyes, in Champagne, and occupied a high position among the learned men of the twelfth century. The name of Comestor, or "the eater," was given him, not because he consumed more food than other people, but because he devoured more books. His great work, the *Historia Scholastica*, was held for a long

time in the highest repute in the department of religious literature.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 373.

.4402. *Launcelot de Lake*: Lancelot of the Lake, the most famous knight of King Arthur's Round Table, the lover of Queen Guinevere.

.4417. *O newe Scariot*: Gano or Genilon, 'who imposed upon the credulity of his sovereign [Charlemagne], and betrayed the Christian army to the heathen in the pass of Roncesvalles where all the paladins fell fighting. He had accordingly been elevated to a place beside Judas Iscariot in the legendary story of the Middle Ages. He naturally served Chaucer, as he did every one else, as a specially striking example of treachery.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 304.

.4418. *O Greek Synoun*: Sinon, the treacherous Greek who induced the Trojans to receive the wooden horse into their city.

.4461. *Physiologus*: 'He alludes, I suppose, to a book in Latin metre, entitled *Physiologus de naturis xii. animalium*, by one Theobaldus, whose age is not known. There is a copy of this work in Ms. Harl., 3903, in which the IXth section, *De Sirenis*, begins thus:

"Sirenæ sunt monstra maris resonantia magnis
Vocibus et modulis cantus formantia multis,
Ad quas incaute veniunt sæpiissime nautæ,
Quæ faciunt sompnum nimia dulcedine vocum."—*Tyrwhitt*.

.4484. *Boece*: Boethius, author of *De Consolatione Philosophiae*. The allusion here is to his treatise *De Musica*.

.4490. *So moote I*: so may I brook (enjoy, have the use of) my two eyes.

.4493. *it was of herte*: it was out of the heart, all that he sang.

.4502. *Daun Burnel the Asse*: 'This is a reference to what has justly been styled "the great mediæval satire," *Speculum Stultorum*, or the "Mirror of Fools." It was the work of Nigel, usually called Nigellus Wereker, who was precentor in the Church of Canterbury during the latter part of the twelfth century. It is an attack upon the follies and faults then prevalent in all classes, but is directed more especially against the regular clergy. The hero of the poem—if it be right to speak of him as a hero—is an ass called Burnellus. He is dissatisfied with the length of his tail, and is anxious by some means to secure a new one of ampler dimensions. In pursuit of this object he visits the medical school at Salerno. Afterwards he studies for a time at the University of Paris. Both going and coming he has a series of adventures it is not necessary to speak of here; but on the way from Salerno to Paris he falls in with a companion named Arnold, who tells him the

story to which Chaucer refers. It is given as an illustration of the fact that there is no one in so abject a position in life that he will not be able, if he wishes it, to return injury for injury. The tale in an abridged form runs somewhat as follows:

'The holder of a certain benefice had a son named Gundulf, who in his earlier years exercised a general oversight over the property. He was in the habit of carrying in his hand a rod. One day, in driving away a hen and her brood from the granary, he struck one of the chickens with this weapon. The leg was broken in consequence of the blow. The young cock suffered a long while in body from the injury, but far more in mind from the insult. The former healed in time, but there was no peace to the latter till full atonement had been made for the wrong which had been inflicted. The cock never forgot or forgave the act. He quietly waited, however, his hour for revenge. It came at last. He had reached his sixth year and was occupying his parent's place as chief of the feathered household. As herald of the dawn he regularly announced to the family the coming of day. Gundulf, too, had grown up. To him, after much negotiation, had been promised his father's benefice and the day of consecration, on which he was to receive it, had been fixed. A great feast was held by the happy family the night before the morning on which he was to set out to the city to be installed. As the way was long, it was arranged that he should be waked at early dawn. The cock heard the arrangement that was made, and exulted. The long-wished-for day of vengeance had come at last. When the hour for crowing arrived he accordingly uttered no sound. His wife, who was perched by his side, remonstrated. He rebuked her in genuine marital style as a fool, and she with genuine feminine spite tried to make up for his neglect by crowing herself. It was in vain. Day broke, and the youth had been allowed to sleep over by the attendants, who had full confidence in the accuracy of the cock's knowledge of the hours, and had been deceived by his silence. Gundulf hurried to the city, but it was too late. He had lost his benefice; his parents died of grief, and he himself was turned away from his old home a beggar.'

'This work furnishes us a vivid conception of ideas and beliefs and practices prevalent in the Middle Ages. Its exact purport might, in some instances, have escaped observation, or, at least, have been hard to ascertain with certainty. But its author was considerate enough to prefix to the poem a prose preface in which he explained the meaning of his allegory, and made known the object of his attack—a proceeding which might often have been followed with advantage by many writers of satire since his day, and by most writers of allegory. The

ass, for illustration, is, according to his account, that member of the regular clergy who is dissatisfied with his duty in carrying the burden which the Lord has imposed upon him, and, therefore, instead of being contented in the cloister, seeks for ampler and more agreeable fields of activity.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. pp. 338–341.

4516. *many a losengeour* : of Richesse it is said, in *The Romaunt of the Rose*, 1050, 'Hir court hath many a losengere'; and Venus, addressing the god of love, in the *Legends of Good Women*, in behalf of Chaucer, says, v. 352,

‘This man to you may falsely been accused,
Ther as by right him ogte been excused,
For in your court is many a losengeour,’ etc.

4519. *Ecclesiaste*, *Ecclesiasticus* xii. 10, 11, 16.

4546. *Ylioun* : Ilium, the citadel of Troy, where was the temple of Apollo and the palace of Priam.

4547. *Pirrus* : Pyrrhus, son of Achilles, called also Neoptolemus, was one of the heroes concealed in the wooden horse.

4549. *Eneydos* : Virgil's *Aeneid*, lib. ii. 550–553.

4553. *Hasdrubales wyf* : Hasdrubal was king of Carthage, when it was burnt by the Romans. The story of his wife is taken from the 43d chapter of St. Jerome's treatise against Jovinian.

4584. *Jakke Straw* : an insurgent in Wat Tyler's insurrection. 'The noise made by the followers of this rebel, to which our author alludes, he had probably heard himself. It is called by Walsingham, p. 251, *clamor horrendissimus*. . . . Many Flemings (*Flandrenses*) were beheaded by the rebels *cum clamore consueto*.' — *Tyrwhitt*.

4586. *Flemyng* : 'to whose competition the English craftsmen objected.' — *Pollard*.

4635. *my lord* : explained in a marginal note in *Mss. E. and Hn.*, dominus Archiepiscopus Cantuariensis; 'doubtless,' says Skeat, 'William Courtenay, archbishop from 1381 to 1396.'

NOTES TO GROUP C

Titus Livius : 'the tale of Virginia, as told by the physician, is evidence, so far as it is evidence at all, that the poet knew nothing of Livy. . . . The story of Virginia . . . is simply an expansion of the same story as found in the *Roman de la Rose*. From it is taken even its first line, which contains the mention of *Titus Livius*.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 281.

14. *Pigmalion*: Pygmalion; the allusion is to the beautiful ivory image of a maiden which he wrought with wonderful art, and to which, at his petition, Venus gave life. See Ovid's *Met.* x. 243 *et seq.*

16. *Apelles, Zanzis*: Apelles and Zeuxis, celebrated Greek painters. MSS. E. and Hn. Apelles Zanzis; MSS. Cm., Cp., Ln., Apollus ȝephe-rus; Pt. Apollus Zephyrus; Hl. appollus ȝepherus. MSS. E., Hn., have the marginal note, 'Apelles fecit mirabile opus in tumulo Darii; vide in Alexandri libro .1.º [Hn. has .6.º]; de Zanzi in libro Tullii.'

20. *vicaire-general*: in *The Parlement of Foules*, v. 379, Nature is similarly characterized as 'the vicaire of the almyghty lorde.'

28. *What colour that*: whatever colour.

37. *Phebus*: Phœbus, the sun.

41. *no condicoun that is to preyse*: no laudable quality.

49. *Pallas*: a surname of Athena (Minerva).

57. *To dryve hire out of*: to drive out of her.

70. *she*: MSS. E. and Hn. have *they*.

85. 'An old poacher makes a good gamekeeper.' — *Skeat*.

103. *as heere*: just here.

106. *hir neded no maistresse*: no mistress was needed for her.

117. *The doctour*: glossed 'Augustinus,' in MSS. E. and Hn. *Skeat* refers to the *Persones Tale*, *de Invidia*: 'After Pryde wol I speken of the foule sinne of Envy, which is, as by the word of the philosophre, sorwe of other mannes prosperitee; and after the word of seint Augustin, it is sorwe of other mannes wele, and Ioye of other mennes harm.'

'Quid is invidia nisi odium felicitatis alienæ?' are St. Augustine's words in *Sermon cccliii*.

468. *over hir myght*: to excess.

665. *was caried*: subject relative omitted.

666. *That*: the article. See *Glossary*.

667. *Go bet*: hurry.

734. *cheste*: clothes chest; he would exchange his whole wardrobe for a hair-cloth to wrap his corpse in.

743. *Agayns an oold man*: MSS. E., Hn., Pt., have the marginal note, 'coram canuto capite consurge,' which is from the Latin Vulgate, Leviticus xix. 32; i.e. rise up before the hoary head; the sentence following in the Vulgate is, *et honora personam senis*, and honour the person of the aged man.

748. *where*: whether ye walk or ride.

766. *that boghte agayn*: that bought back, redeemed.

786. *For wel ye woot*: Ms. Cp. thanne mighte we seye þat it were al oures; Pt. ffor wel I woot; Ln. þan myht we seie þat it were al oures; Hl. For wel I wot þis gold is nouȝt oures.

*secret*819. *Shal it be conseil?* equivalent to, Is it a bargain?866. *goon a-paas nat but a mile*: go in a walk only a mile.

889. *Avyken*: Avicenna, 'flourished in the early part of the eleventh century, and received the surname of Prince of Physicians. His fame in Western Europe was based almost entirely upon his great work, the "Canon of Medicine." Chaucer shows his lack of intimate acquaintance with this production by the manner in which he refers to it. The "Canon" was divided into books and sections, and the sections were in the Latin version denoted by *fen*, from the Arabic *fanu*, "a part of any science." The poet seems to regard the *fen* as a work independent of the "Canon" to the subdivisions of which it gave the name.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 394.

891. *empoisonyng*: 'Lib. IV. Fen 1 of Avicenna's Canon treats *De Venenis*.' — *Skeat*.

NOTES TO GROUP D

857-881. James Russell Lowell, in his *Essay on Chaucer*, remarks: 'Let us put a bit of Langland's satire beside one of Chaucer's. Some people in search of Truth meet a pilgrim and ask him whence he comes. He gives a long list of holy places, appealing for proof to the relics on his hat:

"I have walked full wide in wet and in dry
And sought saints for my soul's health."
"Know'st thou ever a relic that is called Truth?
Couldst thou show us the way where that wight dwelleth?"
"Nay, so God help me," said the man then,
"I saw never palmer with staff nor with scrip
Ask after him ever till now in this place."

This is a good hit, and the poet is satisfied; but, in what I am going to quote from Chaucer, everything becomes picture, over which lies broad and warm the sunshine of humorous fancy.'

He then quotes vv. 857 to 881, and continues:

'How cunningly the contrast is suggested here between the Elf-queen's jolly company and the unsocial limiters, thick as motes in the sunbeam, yet each walking by himself! And with what an air of innocent unconsciousness is the deadly thrust of the last verse given, with its contemptuous emphasis on the *he* that seems so well-meaning! Even Shakespeare, who seems to come in after everybody has done his best, with a "Let me take hold a minute and show you how to do it," could not have bettered this.'

881. *but dishonour*: the Cambridge, only, of the six texts, reads *non*. Skeat says, 'to say that the Friar was an incubus, and yet did women no dishonour, is contradictory,' and Prof. Lounsbury says that 'the conclusion is made tame and utterly pointless' (by the use of *non*). But this reading is neither contradictory nor pointless, if it is understood as humorous irony. The authorities, however, are against it. Prof. Lounsbury says, 'The sting of this covert attack upon the friars lies in the last line. It is eminently characteristic of the poet's manner, and is in thorough keeping with the feelings and opinions of the speaker to whom it is attributed. The *ne . . . but* has the force of "only." The dishonour of a woman is, in the eyes of the Wife of Bath, to be reckoned, not as a crime, but as a peccadillo; and she was merely giving utterance to an almost universal sentiment of the time when she represented the friars as specially addicted to licentiousness.' — *Studies in Chaucer*, Vol. I. p. 257.

This interpretation is supported by the authority of the MSS.; and yet the reading of Cambridge Ms., if understood as humorous irony, is equally, if not more, effective. And the ictus falling upon 'he' enforces the irony.

952. *Ovyde*: See Ovid's *Metamorphoses*, lib. xi. vv. 1-193.

965. *dyde*: subj. pt. s. would die.

968. *That nedely*: that of necessity some word had to escape her.

982. *Redeth Ovyde*: In Ovid it is the servant (famulus) of Midas, who cannot keep the secret, having discovered his master's deformity while cutting his hair:

'Ille [Midas] quidem celat, turpique onerata pudore
 Tempora purpureis temptat velare tiaris.
 Sed solitus longos ferro resecare capillos
 Viderat hoc famulus. Qui, cum nec prodere visum
 Dedecus auderet, cupiens efferre sub auras,
 Nec posset reticere tamen, secedit, humumque
 Effodit, et, domini quales aspexerit aures,
 Voce refert parva, terreaque inmurmurat haustæ:
 Indiciumque suæ vocis tellure regesta
 Obruit, et scrobibus tacitus discedit opertis.
 Creber arundinibus tremulis ibi surgere lucus
 Coepit, et, ut primum pleno maturint anno,
 Prodidit agricolam. Leni nam motus ab austro
 Obruta verba refert, dominique coarguit aures.'

xi. 180-193.

Tennyson makes the revealer of the secret, a woman (*The Princess*, ii. 98) :

‘Then Florian, but no livelier than the dame
That whispered “Asses’ ears” among the sedge,’ etc.

III2. *worth an hen* : Fals-Semblant, in *The Romaunt of the Rose*, v. 6856, says :

‘I rekke nat of pore men,
Hir astate is not worth an hen.’

III4. *pryvee and apert* : secretly and openly.

1128. *Ful seldē* : Longfellow translates the passage referred to (*Purgatorio*, vii. 121-123) : ‘Not oftentimes upriseth through the branches the probity of man; and this He wills who gives it, so that we may ask of him.’

1140. *Kaukasous* : Caucasus.

1153. *for he was boren* : because he was born.

1159. *nys but* : is only.

1161. *a strange thing* : a foreign, external thing.

NOTES TO GROUP F

9. *Sarray* : Sarai. ‘This place has been identified, past all doubt, by Colonel Yule, in his edition of Marco Polo’s Travels, Vol. I. p. 5, and Vol. II. p. 424. The modern name is Tzared, near Sarepta.’ — *Skeat*.

10. *Russye* : Russia.

12. *Cambynskan* : so printed in Ms. E. six-text print, but with the marginal note, ‘*Ms. more like Cambyuskan all through*’.

47. *The last Idus* : March 15.

50. *Martes* : Mars’s; *his*, i.e. of Mars.

95. *Gawayn* : Sir Gawain, the knight of courtesy of Arthur’s Round Table.

110. *Arabe* : Arabia; *Inde* : India.

193. *Lumbardye* : Lombardy, noted for its horses.

195. *a gentil Poilleys courser* : a high-bred Apulian courser. Apulia, in old French, is *Poille*.

207. *Pegasée*, Pegasus.

209. *the Grekes hors, Synoun* : the hors of the Greek Sinon; a not uncommon construction in Early English. Ms. Hl. reads *the grek-issch hors Synon*; i.e. the Grecian horse, Sinon, making Sinon the name of the horse.

210. *Troie* : Troy.

227. *swiche thynges*: here *swiche* is used emphatically, without the correlative, as its modern representative *such* still is; so *swiche thynges* has the force of *such wondrous things*.

232. *Alocen and Vitulon*: Alhazen, an Arabian astronomer and optician of the 11th century; Vitellio, a Polish mathematician of the 13th. 'Alhazeni et Vitellonis Opticæ' are extant, printed at Basil, 1572.' — *Tyrwhitt*.

233. *writen* (*pt. pl.*): that wrote, in their lives, of strange mirrors.

238. *Thelophus*: Telephus, king of Mysia, wounded by the spear of Achilles, and healed by the rust of the same.

263. *the angle meridional*: an astrological term not fully understood. The Chaucer reader who cares to turn aside to look into the explanations given, should consult Brae's ed. of Chaucer's *Astrolabe*, pp. 77, 86, Skeat's ed. (Early English Text Soc.), p. lvi, and The Complete Works of Chaucer, ed. by Skeat, Vol. 5, pp. 379, 380. Skeat concludes his note, in the latter place, with the remark: 'On the whole, we fairly suppose Chaucer's meaning to be, that before the feast concluded, it was not only *past noon*, but nearly *two hours past noon*.'

265. *Aldrian*: Aldiran (i.e. 'the two fore-paws'), 'the star marking the Lion's fore-paws.'

272. *lusty Venus children deere*: 'the knights and ladies at the feast, whose thoughts then turned upon love, because the season was astrologically favourable for it; . . . "hir lady," i.e. *their* lady or goddess, as represented by the planet Venus, was then situate in the sign Pisces. This sign, in astrology, is called the "exaltation" of Venus, or the sign in which she exerts most power.' — *Skeat*.

287. *Launcelet*: Lancelot; see note, B 4402.

316. *stant*: (that) standeth; the subject relative omitted.

376, 377. *Thise olde wommen*: a mixed construction, according to which *wommen* is the subject of *answerde*, but according to the meaning, *maistresse* should be: her mistress gladly wise, as these old women are, answered her anon.

383. *wel a ten*: full ten or twelve.

387. *Noon hyer*: 'the sun had risen but four degrees above the horizon'; i.e. it was not yet a quarter past six. — *Skeat*.

391. *Nat but with*: With only.

396. *to lighte*: to lighten, to become light, cheerful, happy. So in the Franklin's Tale, F 913:

'The odour of floures and the fresshe sighte
Wolde han maad any herte for to lighte
That ever was born, but if to gret siknesse,
Or to gret sorwe helde it in distresse.'

397. *What for* : somewhat (partly) for the season, and (partly for) the morning.

401. *The knotte* : there is no verb for *knotte*; but the meaning is plain: If the knot (*denouement*), for which every tale is told, be delayed till that the interest cool of those that have long listened to it, the savour, etc.

409. *fordreyed* : MSS. Hn., Cp., Pt. for *drye*; Ms. Cm. *fordreyed*.

428. *A faucon peregryn* : Tyrwhitt quotes from the *Tresor de Brunet Latin* [i.e. Brunetto Latini, 13th cent.] a description of this kind of falcon, called *pelerius*, the pilgrim, *par ce que nus ne trove son ni*, because no one finds its nest.

430. *now and now* : now and again.

458. *as dooth* : pray do; see *as* in Glossary, before imperatives.

471. *To heele* : to heal your hurts with; a common construction; in reading, the pause should come after *with*.

491. *As by the whelpe* : Skeat found the proverb which explains this passage, in George Herbert's *Facula Prudentum* (Herbert's Works, ed. Willmott, 1859, p. 328) in the form 'Beat the dog before the lion,' i.e. in sight of the lion. He quotes also Cotgrave, who, in his French Dictionary, *s.v.* *Batre*, has the proverb — 'Batre le chien devant le Lion, to punish a mean person in the presence, and to the terror, of a great one'; and Shakespeare, *Othello*, ii. 3. 272: 'What, man! there are ways to recover the general again: you are but now cast in his mood, *a punishment more in policy than in malice*; even so as one would beat his offenceless dog to affright an imperious lion.'

Dr. Furness, in his Var. Ed. of *Othello*, gives the following note on *affright*, in this passage: 'As Purnell says, this does not suit the comparison. Staunton suggests *appease*, which certainly accords better with the sense.'

The word *appeased* explains *chasted* well.

512. *hit hym* : hideth himself. Skeat quotes Virgil, *Bucol.* iii. 92: 'Qui legitis flores . . . fugite hinc, latet anguis in herba.'

548. *Jason* : the leader of the Argonauts, who deserted Medea, by whose assistance he had obtained the golden fleece, in order to marry Glauce or Creusa, daughter of Creon, the King of Corinth. *Parys of Troye* : Paris of Troy. Ms. E. has *Troilus*, Cm. *Troylis*.

550. *Lamefh* : Lamech; see *Genesis* iv.

559. *Til* : to, unto.

567. *went* : pp. of *wenden*; *is went*, is gone, has proceeded.

579. *Wher* : whether to me was woe.

583. Ms. F. has *I*, the rest *he*.

593. A very old expression, and still in use. See Bartlett's *Familiar Quotations*, 8th ed. App. p. 649.

594. *moste be* : had to be.

596. *Scint John to borwe* : St. John for pledge, or security.

601. *i-seyd* : should be emphasized with an upward wave of voice, implying that it was all *say* with him, and nothing more.

602. *a ful long spoon* : an old proverb; see Bartlett's *Familiar Quotations*, 8th ed. p. 642.

604. *moste forth* : had to go forth; the verb implied in the adv.

608. *Alle thyng repeirynge* : Boethius, *De Consol. Phil.* lib. iii. met. 2, which Chaucer translates: 'Alle þinges seken æsein in to hir propre cours. and alle þinges reioisen hem of hir retournynge æsein to hir nature,' etc. Chaucer's Translation, ed. Morris (E. E. T. S.), p. 69.

610. *Men loven of propre kynde* : out of, or from, their own nature, naturally.

626. *clene fro me ago* : wholly from me gone.

638. *Now kan nat Canacee but* : now can C. only.

641. *To heelen with this hauk* : to heal this hawk with.

649, 650. These lines are reversed in the six MSS.; the Cm., Cp., Pt., and Ln. omit the initial *And*.

652. *as now* : just now.

656. *Cambalus* : the Cambalo of v. 31, the brother of Canace; in v. 667, Cambalo is the lover of Canace, who is to fight in the lists against her two brothers, Cambalo and Algarsif.

666. *Ne hadde he ben holpe* : had he not been helped.

672. Here endeth the 'half-told story of Cambuscan bold.' The student should read Canto III. of Book IV. of Spenser's *Faerie Queene*, in which is described

'The Battell twixt three Brethren with
Cambell for Canacee;
Cambina with true friendships bond
Doth their long strife agree.'

NOTES TO GROUP G

556. *Boghton-under-Blee* : Boughton-under-Blean.

558. Ms. E. And under-nethe he wered a surplys; the rest, with some variation of spelling, And under that he hadde a whit surplys.

578. *For swoot* : against sweat.

581. *Were* : might be; subject relative omitted.

593. *God geve thee good chaunce* : God give thee good luck.
 596. *dar I leye* : I dare lay a wager.
 601. *Nat but ynough* : only enough, i.e. a great deal.
 602. If ye knew him as well as I do.
 607. *but they* : unless they learn it of him.
 611. I dare lay in the scales against it.
 621. *at me* : of me.
 632. *That of his worshippe* : to be construed with *wonder merveilous*, third verse back; that of his dignity careth he so little (in the way of dress).
 645. *That that is overdoon* : glossed in Ms. E. *Omne quod est nimium & cetera*; what is overdone will not prove itself aright, will not bear testing; too much of a good thing, etc.; an idea variously expressed in many languages.
 652. *Ther-of no fors* : no matter about that.
 659. *thise theves by kynde* : these born thieves.
 665. *Peter!* by St. Peter; *God geve it harde grace* : curse on it!
 688. *Catoun* : Dionysius Cato, author of *Disticha de moribus ad filium* (4th cent.). Tyrwhitt quotes Chaucer's original, lib. i. dist. 17:

‘Ne cures si quis tacito sermone loquatur;
 Conscius ipse sibi de se putat omnia dici.’

710. For it is a serious matter to me.
 721. *never the neer* : never the nearer.
 726. *hose* : the close-fitting drawers or breeches are meant.
 731. *which* : what, what sort of; Lat. *qualis*.
 739. *holde* : regard, consider; *y-do* : done for.
 746. Misery likes company.
 ‘Men seyn, “to wrecche is consolacioun
 To have an-other felawe in his peyne.”’
 — *Troilus and Criseyde*, bk. i. 708, 709.

749. *no charge* : no matter.
 752. *oure termes* : our technical terms are so learned and so strange.
 762. *papeer* : pepper; Skeat, in the Glossarial Index to the *C. T.* Complete Works, Vol. VI., defines the word *paper*; in his ed. of the *Man of Lawes Tale*, etc., *pepper*. The other MSS. have *papire*, *papeere*, *papere*. The word certainly means *pepper*.
 768. *esy fir* : quiet fire and brisk also.
 838. *Ascaunce* : ‘possibly, perhaps; lit. “just as if.”’ — *Skeat*.
 839. *al*, whether.
 846. And know he book-learning or know he none, he shall, in fact,

find it all one. MSS. E. and Cm. And; rest, Al, which Skeat adopts, and explains 'whether.'

857. *To tellen al*: to tell all would be beyond the capacity of any book.

861. *al looke he*: although he look never so fiercely (lit. roughly).

874. *it is to seken evere*: it is ever to seek (it being never found).

913. *by tymes*: at times.

921. *chit, chideth; halt, holdeth*.

922. *along on the fir makyng*: owing to the way the fire was made.

929. *so theech*: so thrive I.

944. *as now*: just now.

953. *lat me han the wite*: let me have the blame.

971. *By that*: by the time that.

973. *wolde infecte*: subject relative omitted.

975. *Alisaundre*: Alexandria.

1018. *spendyng-silver*: pocket-money, for chance expenses.

1024. *a certeyn*: a certain amount.

1056. *and if*: Ms. E. if that; the rest, and if.

1059. *ye shul wel seen at eye*: ye shall well see at eye, have ocular proof.

1096. *Algates*: at all events, at least.

1103. *hadde*: subj. pt. pl. might have; tense sequence requires have; let your man go for quicksilver, that we have it at once.

1110. *cam anon agayn*: came back immediately.

1112. *And toke*: and delivered.

1134. *Shal make*: the subject relative omitted.

1150. *was not*: the subject relative omitted.

1151. *To blynde*: to blind the priest with.

1171. *terved*: MSS. Hn., Cp. torned, Ms. Cm. ternede, Pt. turned, Ln. tornyd. In the text of Skeat's ed. of The Complete Works, Vol. IV. p. 545, *torned*, but in the Notes, Vol. 5, p. 430, he says, 'for *tornid*, read *terved*, i.e. flayed, skinned; Ms. E. has *terued* (so it may be read).' In the Six-text, it is *terned*, the *u*, as Skeat supposes, being taken for an *n*. See his letter in the *Athenaeum*, March 24, 1894.

1174. *heere and there*: in one place and another; there's no telling where he is.

1175. *he abit nowhere*: has no fixed abode.

1185. *by Seint Gile*: by St. Giles, i.e. *Ægidius*.

1199. *moste nedes*: had necessarily to do.

1221. *What*: why.

1225. *yvele moot he cheeve!* bad luck to him!

1231. *gan it hide*: hid it.

1236. *groepe*: feel about.

1244. *hawkes*: gen. pl. to be construed with *Goddes* and *moodres*; *have*: optative subj. pr. pl.

1245. and I their curse, unless, if ye vouchsafe to teach me, I will be yours in all that ever I can.

1261. *to theffect*: to the realization of his desire.

1264. *for a contenaunce*: for appearance sake.

1271. *gan hym dresse*: addressed himself.

1274. *terve*: subj. pr. s., flay him for his falsehood. *Mss. Hn., Cp., Ln., Hl. torne*; *Mss. Cm., Pt. turne*. See note 1171.

1277. *That was ordeyned*: that was prepared with that false contrivance.

1278. *relente gan*: melted.

1281. *out yede*: out went, ran out.

1295. *hy the*: hie thee, hasten.

1319. *heyne*: see Glossary.

1320. *Unwityng*: an absolute construction; this priest not knowing of his false craft.

1324. *noght knowyng*: an absolute construction; this priest knowing naught of the thing.

1329. *whil-er*: erewhile, a little while ago.

1340. *as hem oughte be*: as it behooved them to be.

1357. *No fors*: no matter.

1362. *nere*: subj. pt. s. were not.

1365. *and took*: and delivered them every one to this canon, for this same recipe.

1368. *I kepe han no loos*: I care to have no praise.

1371. *and men knewen*: if men should know.

1374. *ther were*: there would be no two ways about it.

1377. *elles wexe I wood*: may I otherwise lose my wits!

1390. *So ferforth*: to such an extent.

1391. *This multiplying*: meant for a satirical paradox.

1395. *that men*: that one cannot come thereby (acquire it) for any wit that men have nowadays.

1398. *in hir termes*: in their trumpery of learned words.

1402. *lusty game*: pleasant game; used ironically.

1408. *kan they nat*: an interrogative meant to be strongly assertive; certainly they can.

1411. *Never to thrive were too long a date*.

1413. *Bayard the blynde*: the phrase means any old blind horse; *bayard* meant, originally, a *bay* horse.

1414. That goes blindly about and takes no account of danger.

1415. He is as bold to run against a stone as to go around it in the way.

1422. *rape and renne*: Skeat defines, 'seize and clutch,' and adds: 'the phrase as it stands is meaningless; *rapen* is to hurry, and *rennen* is to run, both verbs being intransitive. But it took the place of the older phrase *repen and rinen*, from A.S. *hrepian* and *hrinan*, to handle and touch. . . . Briefly, *rape*, properly to hurry (Icel. *hrapa*), is a false substitute for A.S. *hrepian*, allied to G. *raffen*; whilst *renne*, to run, is a false substitute for A.S. *hrinan*, to touch, lay hold of.'

1426. The usual punctuation of this passage is a semicolon or period after *clene*, and a comma after *swithe*. It seems better to connect *And right as swithe* with what precedes than with what follows: For if you do, your thirst is gone full clean, and right quickly.

1428. *Arnold of the Neue Toun*: Arnaldus Villanova, author of the *Rosarium Philosophorum*, a treatise on alchemy; born ab. 1235, died 1313, or '14, 'described by the bibliographer Fabricius (Johann Albrecht) as a poet, physician, and philosopher, skilled in chemistry, suspected of magic, hostile to the friars, and on that account more than suspected of heresy.'—*Lounsbury*. He was also in the diplomatic service of the kings of Sicily and Naples. His death took place when he was on his way to Avignon to visit, as a physician, Clement V. This pope died in 1314.

1431. 'The word mortification seems to have been loosely used to denote any change due to chemical action.'—*Skeat*.

1434. *Hermes*: Hermes Trismegistus, i.e. 'thrice great Hermes.' 'To this fabled prophet, priest, and king of early Egypt, who was invented by the first opponents of Christianity as the father of all human knowledge, were attributed numerous works composed at various times. Some of these, which, though produced during the Middle Ages, bore his name, treated of the philosopher's stone and of the making of gold. They fully justified their claim to inspiration and antiquity so far as it rests upon incomprehensibility.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 392.

Bacon, in his Advancement of Learning, addressed to King James I, says: 'there is met in your Majesty a rare conjunction, as well of divine and sacred literature, as of profane and human; so as your Majesty standeth invested of that *triplicity*, which in great veneration was ascribed to the ancient Hermes; the power and fortune of a king, the knowledge and illumination of a priest, and the learning and universality of a philosopher.'

Students of Chaucer should not trouble themselves about the *meaning* of the quotation from Hermes, as it is entirely unintelligible, and this fact is a part of Chaucer's satire.

1447. *secree of secrees*: *Secreta Secretorum*, ascribed to Aristotle, a very popular work during the Middle Ages. 'He who wishes to have a general idea of its character and contents will gain it most easily from reading the seventh book of Gower's "Confessio Amantis." An attentive perusal of that will obviate the necessity of reading the original, and will usually deprive one of the desire.' — *Lounsbury's Studies in Chaucer*, Vol. II. p. 392.

1450. *Senior*: 'The story told of Plato and his disciple in this same tale of the Canon's Yeoman is taken, as Chaucer himself says, from a book called "Senior," though he has substituted the Greek philosopher for the Solomon of the original. The treatise is extant.' — *Lounsbury's Studies in Chaucer*, Vol. II. p. 392. On this Prof. Lounsbury has the following note: 'Fabricius gives the title *Senioris Zadith filii Hamuelis Tabula Chymica*. It was perhaps a translation from the Arabic, and was first printed at Frankfort in 1608.'

1461. *the roote*: 'represents the Latin *radix*. In the Theat. Chem., ii. 463, we read that the philosopher's stone "est radix, de quo omnes sapientes tractauerunt." — *Skeat*.

1469. *But where*: except where it is pleasing.

1470. *and eek*: and also to forbid whomsoever it pleaseth him.

1475. *I rede*: I advise as the best thing to do, to let it go.

1479. *terme of his lyve*: all his life.

1481. *God sende*: God send every true man remedy of whatever evil beset him.

GLOSSARY

a, one; upon a day, in one day, A 703.

a, ah, B 4583.

a, in, A 854, G 782. A.S. on.

abegge, to aby, suffer for, pay for, A 3938.

abeye, to aby, pay for, C 100.

abhomynacions, abominations, B 88.

abit, abideth, G 1175.

aboght, pp. paid for, A 3100.

aboughte, pt. s. atoned for, A 2303.

aboute, about, here and there, A 488.

abrayde, pt. s. started up, B 4198.

abregge, to abridge, shorten, A 2999.

abyde, to submit, A 2650.

abyde, subj. pr. pl. wait; though we a time abyde, though we wait awhile, D 979.

abye, to buy off, atone for, pay for, A 4393, C 756, G 694.

achaat, buying, A 571.

achatours, buyers, A 568.

acorded not, was not fitting, A 244; pp. accorded, agreed, A 818.

adoun, down, downwards, A 393; below, A 2995.

adrad, pp. adread, in dread, afraid, A 605.

aferd, pp. afeared, afraid, A 628, B 4109.

afered, pp. afeared, afraid, C 284.

affile, give an edge to, sharpen, make smooth, A 712. Fr. affiler.

affray, n. fray, quarrel, B 1137.

affrayed, pp. afraid, much scared, terrified, B 4468.

afright, pp. affrighted, B 4085.

after, prep. according to, A 125, 341, 347, 731, 3329, F 389.

again, in return, in reply, A 1092.

agayn, again, back, adv. and prep. A 801, B 4599, C 716; against, towards, A 2680, B 3870, 4459, F 53, 57, G 1279, 1342, 1415.

agayns, against, towards; 'rood hym agayns,' rode to meet him, B 999; before, in presence of, C 743.

agast, aghast, A 2341.

ageyn, against, towards, A 1509, F 142; back; come ageyn, return, A 4380.

ago, pp. gone, B 4396, F 626.

agreved, pp. aggrieved, angry, A 2057.

agrief, in grief, in ill part, B 4083.

agrise, to shudder, feel terror, be terrified, C 280.

agryse, to shudder, B 614.

al, although, though, whether, A 734, 744, 2709, 4394, 4396, F 506, G 839, 861.

al, all; al a shire, a whole county, A 584.

al, adv. altogether, wholly, F 597.

alambikes, alembics, G 794.

alauntz, mastiffs, or wolf hounds, A 2148.

albe, albeit, A 297, 2033.

albificacioun, albefaction, G 805.

al day, constantly, F 481.

alderbest, best of all, A 710. A.S. eal, gen. pl. ealra; later forms, alra, alre, aller, alder, the *d* being excrescent.

alderfirst, first of all, F 550.

ale-stake, an alehouse sign, A 667.

algate, always, A 571; anyhow, at any rate, G 904.

algates, in every way, at any rate, at all events, F 246, G 1096.

alight, pp. alighted, A 722, 2189.

alkamystre, alchemist, G 1204.

alle and some, all and some, one and all, A 2187.

allegge, to allege, cite, produce, A 3000.

aller, gen. pl. of all, A 586, 799, 823.

almus dede, almsdeed, B 1156.

al ones, all at one, C 695.

along on, along of, owing to, because of, G 922, 930. A.S. gelang.

al redy, already, A 1041.

als, as, A 170.

amadirades, hamadryads, A 2928.

amalgamyng, amalgamating, forming an amalgam (in a chemical sense), G 771.

amblere, ambler, a horse that ambles, A 469.

amonges, amongst, A 759.

amor vincit omnia, love conquers all things, A 162.

amorwe, amorrow, in the morning, A 822.

amounteth, signifieth, A 2362.

amyddes, amidst, A 2009.

anclee, ancle, A 1660.

and, if, G 601, 1246, 1371.

anglis, angles, F 230.

an-hanged, pp. hanged, B 4252.

anlaas, a short two-edged knife or dagger, A 357.

annueleer, 'a priest employed to say annals, or anniversary masses, for the dead,' G 1012.

anon, at once, straightway, A 2865, 2869.

a-nyght, at night, A 2007.

apalled, pp. become pale, weakened, enfeebled, A 3053.

apayd, pp. pleased; yvele apayd, displeased, dissatisfied, G 921, 1049.

ape, dupe, gull, fool, G 1313; pl. apes, A 706.

aperceyvynges, perceivings, perceptions, observations, F 286.

apert, open, in public, D 1114.

apertenynge, appertaining, G 785.

apiked, pp. trimmed, adorned, A 365.

appalled, pp. made pale, F 365.

apparaillynge, preparation, A 2913.

areest, arrest, seizure, B 4090.

arreste, to stop; 'bigan his hors arreste,' stopped his horse: A 827; 'bigan' is used here as

'gan,' more frequently, is used, as a tense auxiliary.

aretted, pp. accounted, A 2729.

argoille, 'crude cream of tartar, deposited as a hard crust on wine casks.'—*Skeat*. G 813.

aright, exactly, A 267; favourably, B 4086.

arm-greet, arm-great, as great as one's arm, A 2145.

armurers, armourers, A 2507.

armypotente, powerful in arms, A 1982.

array, dress, C 47; equipage, display, A 1932

arrayed, pp. arranged, A 2867.

arrage, arrearage, arrears, A 602.

arrest, arrest, 'a support for the spear when couched for the attack,' A 2602.

arresten, to arrest, stop, B 4210.

arrogance, haughtiness, pretension, D 1112.

artow, art thou, C 718, G 664, 1079.

arwes, arrows, A 104, 2080, 2358, B 4120.

arys, imp. s. arise, C 827.

aryve, arrival; landing, disembarkation of troops, A 60.

as, used before an imperative, it imparts an entreaty to the idea of the verb, A 2302, 2317, 2325, B 859, 1061, 4133, F 458, 652.

as, used before adverbs, and adverbial phrases, of time; as for that night, B 4183.

as of, in respect to; as of colours, B 4058

as, where; thider as, thither where, C 749.

ascaunce, 'possibly, perhaps,' G 838.

ascendent, ascendant, horoscope, A 417.

as heere, just here, C 103.

ashamed, pp. put to shame, A 2667.

as now, just now, F 652, G 944, 1019.

as nowthe, as now, just now, A 462.

aspect, aspect (of a planet), A 1087.

asshen, ashes, A 2957, F 255.

assise, assize, session, A 314.

assolyllyng, absolution, A 661.

as swithe, quickly, G 1030.

asterte, to escape; that nedely som word hire moste asterte, that of necessity some word would have to escape her, D 968.

astoned, pp. astonished, astonished, A 2361.

a-store, stored, supplied with stores, A 609.

astronomye, astronomy (astrology), A 414.

aswowne, in a swoon, F 474.

at, from, of, G 621.

atake, to overtake; gan atake, overtook, G 556, 585.

a thre, in three, A 2934.

atones, at once, immediately, B 670, 4524.

atte, at the, B 4203.

atte fulle, at the full, entirely, A 651, 3936.

atte laste, at the last, finally, A 707, 4403, C 844, F 576.

atte leeste weye, at the least way, at least, A 1121.

attemperaunce, temperance, attemperament, C 46.

attempree, temperate, moderate, B 4028.

atwo, in two, B 697.

atwynne, apart, G 1170.

auditour, auditor of accounts, A 594.

aught, adv. by any chance, in any way, B 1034.

aught, n. anything, G 1400.

auncestres, ancestors, D 1160.

aungel, angel, A 1055.

auter, altar, A 2331, 2355.

avaunce, to advance, be to one's advantage, A 246.

avaunt, n. boast, A 227.

avauntour, boaster, B 4107.

avauntyng, boasting, A 3884.

aventure, adventure, accident, chance, hap, fortune, A 25, 844, 1074, 1506, 2357, 2703, 2722, B 4189; risk, G 946; pl. adventures, A 795.

avowe, to avow, declare openly, G 642.

avoy! fie! B 4098. O. Fr. *avoi!*

avys, advice, consideration, A 786.

avyse, to advise, consider; yet wol we us avyse, yet will we consider with ourselves, B 664.

avysed, pp. advised, put on one's guard, C 690; avysed me, considered with myself, G 572.

avysement, advisement, deliberation, B 86.

awayt, n. watch; have her in awayt, have her in watch, watch her, B 3915.

axe, pr. 1 s. ask, C 24; pr. pl. G 640; imp. s. C 667.

axeth, asketh, F 309.

ay, ever, always, A 63, 233, 572, 646, 3876, B 833, 826, C 14, D 1114, 1144, G 947, 1412.

baar, pt. s. bore, A 108, 111, 237, B 626.

Bacus, Bacchus, i.e. wine, C 58.

badder, worse, F 224.

bake, pp. baken, baked, A 343.

balaunce, balance, scale; 'I dar leye in balaunce,' i.e. I dare pledge, G 611.

bale, harm of any kind, misfortune, sorrow, G 1481.

balled, bald, A 198, 2518.

barbour, barber, barber-surgeon, A 2025.

baren, pt. pl. bore, carried; 'how that we baren us,' how we conducted ourselves, A 721.

bareyne, barren, A 1977.

bar hysrfel so faire, bore, or conducted, herself so fairly, B 4062.

barm, bosom or lap, F 631.

barmclooth, lap cloth, apron, A 3236.

baronage, assembly of barons, A 3096.

barres, ornaments, A 329.

batailled, battled, embattled, B 4050.

bauderie, bawdry, A 1926; Skeat defines the word in this place, gaiety, mirth.

baudy, dirty, soiled, G 635.

bayard, originally a bay horse, then, any horse, G 1413.

beautee, beauty, A 1114.

be, pp. been, A 60.

bechen cole, beechen coal, G 460.

bedes, beads, A 159.

beggestere, beggarwoman, A 242.

be war, to be ware, wary, F 490.

beech, beech-wood, G 928.
beede, to offer, proffer, G 1065.
 A.S. *béodan*.
beek, beak (of a bird), F 418.
beem, beam (of light), D 868.
been, bees, F 204.
been, to be, A 140; pr. pl. are, G 623.
beer, pt. s. bore, B 722, 4526.
beere, bier, A 2871, 2877, 2900.
beestes, beasts, animals, A 2929.
beete, to mend, repair, A 3927.
beeth, imp. pl. be, G 937.
Belle, the, an inn with the sign of the bell, near the Tabard, in Southwark, A 719.
bemes, trumpets, horns, B 4588.
bene, bean, B 94.
benedicite! bless you! or, bless us! B 4583, G 628.
benigne, genial, F 52.
bent, arched, A 3246.
bente, declivity, slope, A 1981.
ber, imp. s. bear, carry, D 1139.
berd, beard, A 270, 332, 406, 552, 588, 627, 689, B 4110, 4548.
bere, to bear, carry, F 148.
bere, a bear, A 1640; gen. s. beres, A 2142.
bereth hym beste, acquitteth him best, A 796.
berkyng, barking, B 4576.
berme, barm, yeast, G 813.
berne, barn, A 3258; pl. bernes, D 871.
berth, beareth; berth hire on hond, bears her in hand, witnesses falsely against her, B 620.
berye, berry, A 207.
beryng, bearing, behaviour, carriage, C 47.
bet, adv. better, A 241, 4376, B 1091, G 1344.
bete, to beat, flap, B 4512; pr. 1 s. B 3087.
beth, pr. pl. are, A 178, F 648; imp. pl. be, B 4520, C 97, 278, F 598.
betwixe, bewixt, A 277.
beye, to buy, C 845, G 637.
bible, book, in a general sense, G 857.
bi·bledde, pp. be-bled, stained with blood, A 2002.
bifalle, pp. *befallen*, happened, A 795.
bifil, pt. s. *befell*, happened, A 19.
biforen-hand, beforehand, G 1317.
biforn, before, in front, A 590; beforehand, ahead, first in the market, A 572.
bigile, to beguile, G 1263.
bigiled, pp. beguiled, G 1385.
biginne, to begin, A 853.
bigyle, to beguile, deceive, B 4618.
biheete, pr. 1 s. promise, G 707.
biheste, n. promise, B 41.
biknewe, pt. pl. acknowledged, confessed, B 4251.
bileve, to remain, stay, for he ne mighthe b., because he could not stay, F 583.
biquethe, to bequeath, D 1121; pp. D 1164.
bisette, pt. s. beset, occupied, used, employed, A 279.
biside, near to, in the neighbourhood of, A 445, 620.
bisides, adv. aside, G 1416.
bisily, attentively, in an absorbed way, B 1095.
bismotered, pp. besmotted, A 76.
bisoghte, pp. besought.

bisoughte, pt. s. besought, en-treated, B 1094.

bistad, pp. bestead, beset, B 649.

bisy, busy, attentive, A 1491, F 509.

bisy hym, lat no man, let no man busy (trouble) himself, G 1442.

bisyed hym, pt. s. busied himself, G 1146.

bisynesse, the state of being busy or occupied; care, diligence, C 56; anxiety, care, A 1928.

bitone, bittern, the bird so-called; called also bumble, from the sound it makes, D 972.

bitrayerseth, betrayeth, C 92.

bityde, to betide, happen, G 697.

bitymes, betimes, soon, G 1008.

bit, biddeth, A 187.

biwaille, to bewail, B 3877.

biwreye, to betray, C 823; imp. s. D 974.

blankmanger, a fricassee of capon, etc., A 387.

blent, pr. s. blinds, deceives, G 1391; pp. G 1077.

blered, bleared, dimmed, deceived, G 730.

blerying, blearing, dimming, blurring (the sight); bleryng of a proud milleres eye, deceiving, imposing upon, a proud miller, A 3865.

blew, blue, A 564.

blewe, blue, F 644.

bleynte, pt. s. blenched, started back, A 1078.

blissed hire, crossed herself, B 868.

blondren, pr. pl. blunder, G 670.

blondreth, goes blindly about, G 1414.

blynde, to blind, deceive, G 1151..

blynne, to cease, G 1171.

blyve, quickly, A 2697.

bocher, butcher, A 2025.

boghte, pt. s. bought, A 2088;

boghte agayn, bought back, redeemed, C 766.

boille, to boil, A 380.

bokeleer, buckler, A 668.

bokeeler, buckler, A 471, 558, 3266.

bokeleynge, buckling, A 2503.

bolle, bowl, G 1210.

boles, bulls, A 2139, B 4125.

boles galle, bull's gall, G 797.

bombleth, hums, as the bumble-bee and the bittern, which is called also bumble, D 972.

bond, band, F 131.

bood, pt. s. bided, stayed, A 4399.

boold, bold, A 458.

boole armonyak, Armenian clay, G 790.

boone, boon, prayer, petition, 2669.

boond, pt. s. bound, B 634.

boos, boss (of a shield), A 3266.

boost, boast, boasting, bravado, C 764.

boote, remedy, A 424, F 154, G 1481.

boras, borax, A 630.

bord, table, A 52.

bore, pp. born, A 3891.

boren, pp. born, D 1153.

borwe, n. pledge, F 596.

borwe, to borrow, A 4417.

borwed, pt. s. borrowed, C 871.

botelles, bottles, C 871.

botels, bottles, C 877.

botme, bottom, G 1321.

bountee, goodness, kindness, general worth, C 112, D 1160.

bountevous, bounteous, bountiful, C 110.
bour, inner room, B 4022.
bourde, pr. i s. jest, C 778.
bowes, boughs, A 642, 2917.
box, boxwood, B 4588.
boydekyns, bodkins, daggers, B 3892, 3897.
bracer, a bowman's arm-guard, A III.
bragot, 'a liquor made of ale and honey fermented, with spices,' A 3261.
bras, brass, B 4588.
brast, pt. s. burst, B 697, 4408.
brat (Ms. E. only; the others, bak), a coarse garment, cloak, G 881; the other word, *bak*, means a covering for the back.
brat ful, brim full, chock full, choke full, A 2164.
brawnes, muscles, A 2135.
brede, breadth, A 1970, 2916.
breed, bread, A 341.
breem, bream, a kind of fish, A 350.
brek, imp. s. break, B 3090.
breke, to break, A 551; subj. pt. s. B 4578.
brend, pp. burnished, A 2162, 2896; burned, B 4555.
brende, pt. s. burned, B 4558.
brenne, to burn, A 2867, D 1142, G 1192; pr. pl. A 2331, 2355; subj. pr. s. G 1423.
brennyng, burning, G 802; brennyng, A 2000, 2338.
brent, pp. burnt, A 2957, G 759.
brente, pt. s. burned, A 2946, 2950.
brest, pr. s. bursts, A 2610.
brest, breast, B 1028.
bresten, to burst, A 1980.
bret-ful, brim-full, A 687.
bretherherd, a religious brotherhood, A 510.
breyde, to start up, awake, F 477.
breyde, pt. s. drew, B 837.
briddes, birds, A 2929.
brighte, brightly, A 1493.
bringeth, imp. pl. bring, G 1210.
brode, adj. broad, A 2917.
brode, adv. broadly, openly, plainly, A 739, G 1420.
brondes, brands, A 2338.
brood, broad, A 471, 549, 553, 3243.
broste, pt. pl. burst, B 671.
brother, gen. s. brother's, A 3084, G 1432.
brouke, to brook, enjoy the use of, B 4490.
browdyng, embroidery, A 2498.
browes, eyebrows, A 3245.
broyded, pp. braided, A 1049.
broyden, pp. broidered, embroidered, A 3238.
brustles, bristles, A 556.
brybe, to rob or steal, A 4417.
brymstoon, brimstone, A 629.
brynge, imp. pl. bring, G 1207.
burdoun, bass; stif b., strong bass, A 673.
burgeys, burgess, citizen, A 369, 754.
burned, pp. burnished, A 1983, B 4054.
busk, bush, A 2013.
but, unless, A 782, 1120, 3005, 3948, C 741, F 361, G 607, 953, 984, 1432; and yet, A 701.
but that, except that, A 3002.
but if, unless, A 351, 582, 656, 3871, B 636, 3103, 3105, 3900, G 910, 1443.

by, according to; 'by foreward and by composicioun,' according to compact and agreement, A 848; 'by his free assent,' A 852; respecting, concerning, A 2021, G 1005.

by that, by the time that, G 971.

byjaped, pp. tricked, G 1385.

byle, bill (of a fowl or bird), B 4051.

bynne, bin, chest, A 593.

by time, betimes, in due season, A 2575.

by tymes, at times, G 913.

by weste, to the west, westward, A 388.

byt, biddeth, F 291.

by thoght, pp. minded, A 767.

byynge, buying, A 569.

caas, law cases, A 323.

caas, case (for arrows), quiver, A 2358, 2896.

calcenyng, calcining, G 771.

cam, pt. s. came, A 2882.

camuse, flat, low and concave, A 3934.

cantel, portion, A 3008.

capouns, capons, C 856.

care, sorrow, A 2072.

careyne, carriion, carcase, corpse, A 2013.

carf, pt. s. carved, A 100.

carieden, pt. pl. carried, G 1219.

carl, churl, A 545.

caroles, carols, songs accompanied with dancing, A 1931.

carpe, to talk, chatter, A 474.

carte, chariot, car, A 2041.

caryeden, pt. pl. carried, A 2900.

cas, accident, chance, A 844.

cas, case, arrow-case, quiver, A 2080.

cast, considereth, A 2854; pp. determined upon, planned, C 880.

caste, pr. i s. judge, suppose, A 2172; pp. determined upon, B 3891; pt. s. cast (about), A 2171.

casteth, takes account of; and peril casteth noon, G 1414.

casteth him, devotes himself, G 738.

catel, property, means, A 373, 540, B 4017.

ceint, cincture, girdle, A 329.

celle, religious house, A 172.

cered, pp. waxed, G 808.

certes, certainly, surely, A 1265, G 594.

certeyn, certain, sure, fixed, A 815, 2993; pl. certeyne, A 2996.

certeyn, adv. certainly, A 375, 451.

ceruce, ceruse, white lead, A 630.

cesse, to cease, B 1066.

ceynt, cincture, girdle, A 3235.

chaar, car, chariot, A 2138, 2148, F 671.

chaffare, business, traffic, A 4389; line of business, G 1421.

champartie, partnership in power, A 1949.

champioun, champion, combatant, wrestler, A 239.

chanones, canon's, G 1196.

chanoun, canon, G 573.

chaped, capped, A 366; chape, the metal plate or tip which protects the end of a sheath or scabbard, belt, etc.

chapeleyne, chaplain, A 164.

chapman, merchant or supercargo, A 397.

charge, care, undertaking, A 733; weight, import, F 359; no charge, no matter, G 749.

charitable, loving, kind, A 143.

chasted, pp. chastened, subdued, 491.

chasteyn, chestnut, A 2922.

chaunce, happening, B 1045; luck; God geve thee good chaunce, G 593.

chaunge, to exchange, C 734.

chaunging, changing, A 1647.

chaunterie for soules, 'an endowment or foundation for the chanting of masses and offering of prayers, commonly for the founder,' A 510.

cheere, face, countenance, expression of countenance, A 857, 2897, G 1233, F 103, 545; behaviour, manner, A 139; appearance, A 728; expression of friendliness, B 1002.

cheeve, to succeed; yvele moot he cheeve, bad luck to him, G 1225.

cheikes, cheeks, A 633.

cherisseth, imp. pl. cherish, F 353.

cherl, churl, a base, low fellow, D 1158; pl. cherles, B 4599.

cherubynnes, cherub's, A 624.

cheste, clothes-chest, C 734.

chevyssaunce, borrowing transactions, A 282.

cheyne, chain, A 2988.

chiere, cheer, countenance, A 2586; welcome, entertainment, A 747.

chiknes, chickens, A 380.

chirche, church, A 3312.

chirkynge, a jumble of harsh, shrill cries, A 2004.

chit, chideth, G 921.

chiteren, to chatter, G 1397.

chitteryng, chirping, A 3258.

chivalrie, cavalry, troops of horse, B 3871.

chymbe, chimb (also chime, and chine), the edge or rim of a cask, formed by the projecting ends of the staves, A 3895.

chymbe, to chime (as a bell), A 3896.

chyvachie, a cavalry expedition, A 85.

citee, city, A 1066.

citone, a stringed musical instrument, A 1959.

citrinacioun, citronising, G 816.

citryn, citrine, pale greenish-yellow, A 2167.

clad, pp. clothed, bound, A 294.

clappe, to talk noisily, babble, G 965.

clateren, pr. pl. clatter, A 2359.

claterynge, clattering, A 2954.

clayme, subj. pr. pl. claim.

clear, clear, A 1062.

cleere, clearly, A 170, 2331.

clene, adv. clean, wholly, entirely, F 626, G 625, 1425.

clennesse, cleanness (of life), A 506.

clense, to cleanse, A 631.

cleped, pt. s. called, F 374; pp. A 121, 269, 2044, B 61, 725, F 11, 31.

clepen, pr. pl. call, A 620.

clepeth, pr. s. calls, F 382.

clergial, clerky, learned, G 752.

clerk, scholar, A 285, 480; pl. clerkes, scholars, writers, G 646.
clerkis, pl. scholars, learned men, B 4425.

clippe, to cut hair, A 3326.

clobbed, adj. clubbed, B 3088.

cloke, cloak, A 157.

cloos, close, secret, G 1369.

clos, n. close, enclosure, yard, B 4550.

clote-leef, burdock leaf, G 577.

cloysterer, an inmate of a cloister, a monk, A 259.

coagulat, pp. coagulated, clotted, G 811.

cofre, coffer, money box, A 298.

cokkow, cuckoo, A 1930.

colblak, coal black, A 2142, 3240.

colde, cold, sad, A 1919; 'baneful, fatal,' B 4446.

cole, coal, A 2692, G 809.

coler, collar, A 3239, 3242.

colered, pp. collared, with collars, A 2152.

colerik, choleric, bilious, irascible, A 587; causing cholera or anger, F 51.

col fox, coal-fox, black fox, B 4405.
 'The old explanation of *col-fox* as meaning "deceitful fox" is difficult to establish, and is now unnecessary.' — *Skeat*.

colpons, shreds, A 679.

colpons, logs, billets, A 2867.

combust, pp. burnt, G 811.

cometh, imp. pl. come, A 839.

commune, to converse, G 982.

commune, common; in commune, in common, generally, A 1251.

communes, commoners, A 2509.

compaignable, companionable, sociable, B 4062.

compassyng, circumventing, scheming, contriving, plotting, A 1996.

compeer, crony, A 670.

compier, compeer, fellow rascal, A 4419.

complecioouns, physical temperaments, B 4114.

complaint, complaint, A 2012.

composicioun, agreement, A 848, 2651.

comth, cometh, C 781.

conclude, to succeed, G 773.

concluden, to succeed, G 849.

condescende, to come down to, F 407.

condicoun, condition, disposition, character, quality, A 38, C 41, G 1039.

confiture, a make-up, mixture, C 862

confort, comfort, A 773, 776.

conforteth, comforteth, A 2716.

conscience, sensitiveness, sympathy, pity, A 142, 150.

conseil, a secret, C 819.

conserve, subj. pr. s. preserve, A 2329.

constellacioun, constellation, 'a conjunction of stars as affecting the destinies of men,' A 1088; so the word here has the force of fortune, fate, destiny.

contek, contest, contention, strife, A 2003; pl. contekes, B 4122.

contenaunce, countenance, A 2010; appearance sake, G 1264; pl. contenaunces, countenances, looks, F 284.

contree, country, part of the country, A 340, 2137.

convoyed, pt. s. accompanied on the way, A 2737.

coome, pt. pl. came, G 1220.

cope, cop, top, A 554.

cope, a semicircular, ecclesiastical cloak, A 260.

coppe, cup, A 134; pl. coppers, A 2948, 3928.

corage, heart, A 22; courage, heart, spirit, A 1945; pl. corages, hearts, A 11.

coroune, crown, A 2875.

corouned, pp. crowned, supreme, F 526.

corpus bones, B 3096. See note.

corrumpable, corruptible, A 3010.

cors, corpse, C 665, 668.

cosyn, adj. cousin, allied to, in keeping with, A 742.

cote, coat, A 328, 564.

cote-armure, coat-armour, A 2140, 2160; pl. cote armures, A 2500.

couched, pt. s. laid, G 1157, 1179; pp. laid, A 2933, G 1182, 1200; inlaid, A 2161.

couchen, to lay, G 1152.

coude, pt. s. knew, A 327.

countour, auditor of accounts, A 359.

countrefete, to counterfeit, in a good sense, imitate, A 139.

courseres, coursers, steeds, A 2501.

courtepy, short cloak (or cape, perhaps) of coarse cloth, A 290.

coveitise, covetousness, G 1077.

covent, convent, G 1007.

coverchief, kerchief, B 837; pl. coverchiefs, A 453.

covered, pp. spread with food and drink of various kinds, A 354.

covyne, deceit, trickery, artifice; lit. 'a deceitful agreement between two parties to prejudice a third.' — *Skeat*. A 604.

cowardye, cowardice, A 2730.

craft, skill, way of doing a thing, F 185; trickery, fraud, imposture, A 692.

craft of rynges, ring-craft, F 249.

crafty, skilful, clever, G 1290.

craftily, skilfully, B 48.

crased, pp. cracked, G 934.

cridestow, criedst thou, A 1083.

crispe, crisp, curly, A 2165.

christen, Christian, A 55.

croper, crupper, G 566.

croppes, crops, tops, shoots, buds, A 8.

crosets, crucibles, G 793.

crosselet, crucible, G 1117, 1147, 1153.

croys, n. cross, A 699, B 844.

crul, curly, A 3314.

crulle, pl. curly, A 81.

cryke, creek, inlet, harbour, A 409.

cucurbites, flasks for distilling, G 794.

cure, care, A 303, 2853, C 22.

curious, skilful, A 577.

cursen, to curse, A 486.

cut, lot, A 835, C 793, 794, 795.

daliaunce, gossip, A 211; entertaining discourse, G 592; pl. daliaunces, dallyings, fondlings, C 66.

dampned, pp. condemned, B 1110, C 88.

dar, pr. i s. dare, G 596.

darreyn, to fight out, contest, decide by combat, A 1631.

darst, darest, B 3102.

daun, dan, a common M.E. title of respect, derived remotely from Lat. dominus, A 2673, 2891, B 4161, 4502, 4524.

daunce, the olde, the old game, the old way of love, C 79.

daunger, jurisdiction, control, A 663.

daungerous, imperious, domineering, forbidding, A 517.

dawe, to dawn, B 3872.

dawenyng, dawning, daybreak, B 4072.

dayerye, dairy, A 597; pl. dayer-yes, D 871.

dayesye, daisy, A 332.

debaat, strife, G 1389.

debonaire, Fr. of good air, kind, gracious, courteous, affable, B 4061.

dede, deed, A 742.

deduyt, pleasure, A 2177.

deed, dead, A 145, 148, 1122, 1644, D 1156.

deedly, deadly, A 1082.

deef, deaf, A 446.

deel, deal, part, bit, B 4024.

deelen with, to have to do with, A 247.

deeme, to judge, suppose, B 1091.

deere, dearly, A 3100, C 100, G 694.

dees, dice, C 467, 834.

deeth, death, A 3892; the deeth, pestilence, plague, A 605; but perhaps it means simply death; 'they were afraid as death of him.'

defaute, default, omission of something which ought to have been done, G 954.

defende, to forbid, G 1470.

degree, rank, A 2735.

degrees, steps or rising seats, A 2579.

deigned, pt. s. used impersonally; hym deigned nat, B 4371.

delt, pt. s. dealt, G 1074.

delve, to dig, A 536.

delyvere, active, nimble, A 84.

delyverly, adroitly, quickly, B 4606.

deme, to judge, suppose, B 1038, G 595.

demed, pt. s. judged, supposed, F 563, G 573, 1202; pt. pl. F 202.

demen, pr. pl. judge, F 224.

deméth, pr. s. supposeth, G 689; imp. pl. suppose, think, G 993.

depardieu (de part Dieu), on the part of God, in God's name; certainly, B 39.

departed, pp. divided, C 812, 814, 831.

departen, to part, separate, B 4183.

depeynted, pp. depicted, painted, A 2027, 2031, 2034, 2037, 2049, 2054.

depper, adv. deeper, more deeply, B 630.

dere, to injure, wound, F 240.

derke, dark, A 1995.

derkest, darkest, D 1139.

descensors, 'vessels used in chemistry for extracting oils, per descensum.'—*Tyrwhitt*. G 792.

desclaundre, pr. i s. slander, G 993.

desclaundred, pp. slandered, B 674.

desdeyn, disdain, A 789.

desirous, eager, ardent, zealous, F 23.

despit, despite, dishonour, B 699.

despitous, arbitrarily severe, pitiless, uncompassionate, A 516.

desport, disport, playfulness, gaiety, A 137; sport, amusement, G 592.

dette, debt, B 41, 42.

dettelees, debtless, free from debt, A 582.

devys, decision, direction, A 816.

devyse, speak of, tell, A 34; describe, A 1048; to devise, conceive, A 1254; describe, relate, A 3883, B 613, 3892, 4228, F 65, 279, G 1223.

deyde, pt. s. died, F 438.

deye, dairywoman, B 4036.

deye, to die, A 3034; pr. i s. B 4096.

deynous, haughty, disdainful, A 3941.

deynté, adj. dainty, F 70.

deyntee, adj. dainty, B 4025; valuable, of a fine breed, A 168.

deyntees, dainties, delicacies, A 346.

deys, dais, A 370, F 59.

dight, pp. dressed, A 1041; prepared, A 1630.

dighte, to dight, prepare; I moot me dighte, I must prepare myself to go, B 3104.

digne, worthy, A 141; honoured, C 695; haughty, repellent, A 517.

dirryved, pp. derived, A 3038.

dirryveth, deriveth, is derived, A 3006.

dischevelee, dishevelled, A 683.

disconfiture, defeat, A 2721.

discomfort, discomfort, misery, A 2010.

disconforthen, to discomfort, distress, A 2704.

disconfitynge, discomfiture, A 2719.

discovere, to reveal, G 1465.

discovered, pp. revealed, G 1468.

discoverest, uncoverest, revealest, G 696.

discryve, to describe, F 424.

discryven, to describe, F 40.

disese = dis-ease, malease, discomfort, trouble, distress, F 467, B 616, G 747.

disfigure, disfigurement, deformity, D 960.

disherited, pp. disinherited, dispossessed, A 2926.

disjoynt, disadvantage, A 2962.

dispence, expense, 'expenditure, A 441.

dispense, expense, expenditure, A 1928, 4388.

disport, sport, amusement, diversion, A 775.

disposicioun, position, in an astronomical sense, A 1087.

disposicioun, disposal, ordering, management, A 2364.

dissevere, to separate, part, G 875.

dissymulynges, dissimulations, F 285.

divisioun, discord, variance, A 2024.

divisynge, arranging, fixing, adjusting, A 2496.

divynynge, divining, predicting, surmising, A 2521.

do, to cause; wol do me slee, will cause me to slay, B 3107; thou shalt na moore do me to syng, B 4610.

do, imp. s.; do hange me by the hals, cause to hang, have me hanged by the neck, G 1029; do fecche, cause to fetch, B 662;

| | |
|---|--|
| do thilke carte arresten, cause to stop that same cart, B 4210; pp. done; B 698. | drawe, pp. drawn, A 396. |
| doctrine, teaching, instruction, B 4632. | draweth, imp. pl. draw, A 835, 838. |
| dogges, dogs, B 3089. | drecched, pp. vexed, troubled, B 4077. |
| doghren, daughters, B 4019. | dredre, n. dread, A 1998; doubt, B 869, G 1229. |
| doked, pp. docked, cut short, A 590. | dreden, to be afraid, B 4119. |
| dokes, ducks, B 4580. | dresse, gan hym, prepared himself, B 1100; addressed himself, G 1271; pr. pl. address themselves, turn to go, F 290. |
| dong, dung, A 530. | drenched, pp. drowned, lost, G 949. |
| dongeoun, donjon, the chief tower of a castle, the keep, A 1057. | dreye, dry, A 3024. |
| doomes, judgments, decisions, A 323. | dreynte, pp. drenched, drowned, B 69. |
| doon, pr. pl. do, A 268. | drogte, drought, A 595. |
| doon, to cause; men wolde . . . doon us honge, men would cause us to hang, C 790; doon cryen, to have, or to be, cried, or announced, F 46. | droghte, drought, F 118. |
| doone, to, dat. inf. to do, be done, G 932. | dronke, pp. drunken, A 1261, 1262, 1264. |
| dooth, causeth; dooth hem to reste, A 2621; dooth forth come, causeth forth to come, B 724; wyn and youthe dooth Venus encresse, C 59. | dronken, pt. pl. drank, A 820. |
| dorste, pt. s. durst, A 227, 454, D 969; pt. pl. B 4108. | drough, pt. s. drew, G 685. |
| doten, to dote, be foolish, act foolishly, G 983. | drouped, pt. pl. drooped, A 107. |
| doublenesse, duplicity, F 543, 556, G 1300. | duetee, duty, A 3060. |
| doughty, valiant, F 11, 338. | dulleth, makes dull, (perhaps) saddens, G 1172. |
| doumb, dumb, silent, A 774, B 1055. | dure, to last, B 1078. |
| doute, out of, without doubt, certainly, indeed, A 487, D 978. | duszeyne, dozen, A 578. |
| doutelees, without doubt, certainly, A 2667, B 91, G 1435. | dwelle, to remain, stay, A 2354. |
| dowves, doves, A 1962. | dyamauntz, diamonds, A 2147. |
| | dyapred, pp. ornamented with figures of various devices, A 2158. |
| | dyde, pt. s. died, F 11; subj. pt. s. would die, D 965. |
| | dye, subj. pr. s. die, D 1145. |
| | dyere, dyer, A 362. |
| | dyke, to ditch, A 536. |
| | dyner, dinner, B 1094, 1118. |
| | dys, dice, A 4384. |
| | dyvyne, adj. divine, A 122. |
| | dyvynynge, predicting, surmising, A 2515. |

ecclesiaste, ecclesiastic, A 708.
echon, each one, A 820.
eek, eke, also, moreover, besides, A 5, 41, 171, 199, 217, 489.
elde, eld, old age, A 3885.
eet, pt. s. ate, A 2048, B 4023.
eft, again, F 631, G 1263.
eft-soone, soon after; hereafter, G 993.
eggement, incitement, B 832.
egremoyne, agrimony, G 800.
elles, else, A 375, 735, B 1064, G 1377.
elvysshe, elfish, strange, mysterious, in an ironic sense, G 751, 842.
embrouded, pp. embroidered, A 89.
empoisonlyng, n. poisoning, C 891.
empoysone, poisoner, C 894.
emprise, enterprise, undertaking, A 2540, G 605.
empte, to empty, G 741.
empten, to empty, G 1404.
enbibyng, imbibing, absorption, G 814.
enchesoun, occasion, F 456.
enclyne, to incline, be disposed, B 1082; to bow, B 3092.
encombred, pp. encumbered, A 508.
encorporyng, incorporation, G 815.
encrees, n. increase, A 2184.
encresse, to increase, B 1068, C 59.
endelong, from end to end, A 2678; all along, F 416.
endetted, pp. indebted, in debt, G 734.
endite, to write, dictate, A 325; indite, compose, B 4397.
endure, to continue, remain, G 947.
enformed, pp. informed, F 335.
engendrid, pp. engendered, begotten, produced, A 2997.
engendren, pr. pl. engender, B 4113.
engyned, pp. racked, tortured, B 4250.
enluting, coating with clay, G 766.
enoyst, pp. anointed, A 199, 2961.
enquere, to inquire, search into, B 629.
ensample, example, A 496, 505, 520, 2039; pl. ensamples, A 1953.
entendeth, intends, purposes, D 1114.
entente, intent, purpose, B 40, 824, 867, 4613, C 88, 849, F 400, G 998, 1306.
entree, entrance, 1983.
entuned, pp. intoned, A 123.
envyned, pp. supplied with wine, A 342.
er, ere, A 36, 835.
ercedekenes, archdeacon's, A 655.
ere, ear, F 316; pl. eres, D 954.
erles, earls, A 2182.
erly, early, A 809.
erys, ears, A 556, 589.
eschaunge, exchange, A 278.
eschue, to eschew, avoid, A 3043.
ese, ease, entertainment, amusement, A 768; delight, B 4487, G 746.
esed, pp. entertained, accommodated, A 29; set at ease, relieved, A 2670.
esily, easily, comfortably, A 469.
espye, to espy; gan espye, espied, A 1112.
espye, n. spy, C 755.

estaat, state, condition; in greet
estaat, in fine condition (well
 fed and well groomed), A 203.

estaatly, stately, dignified, B
 3902. Skeat defines the word
 here, 'suitable to one's estate.'

estat, estate, state, condition, A
 522.

estatlich, stately, dignified, A
 140.

estatty, stately, dignified, A 281.

estres, 'the inner parts of a
 building,' A 1971.

esy, easy; **esy fir**, and smart also,
 quiet fire, and a brisk also, G
 768; **esy of dispence**, moderate
 in expenditure, A 441.

eterne, eternal, A 1109.

evaungiles, gospels, B 666.

evene, moderate, average; **evene**
 lengthe, medium height, A 83;
 even, without variation, A 2588.

evene, evenly, A 2593; closely, A
 1060.

evere in oon, constantly in the
 same way, F 417.

everich, every, A 241, 371; each,
 B 1004.

everich a, every one, A 733.

everichon, every one, A 747, G
 1365.

everichoone, every one, B 3089, G
 960.

every deel, every deal or part, A
 368.

everychōn, every one, A 31.

everychoon, every one, G 1464.

ew, yew, A 2923.

exametron, hexameter, B 3169.

ey, egg, B 4035, G 806.

eyen, pl. eyes, A 201, 625, 753, B
 661, 4095.

eyleth, aileth, A 1081.

eyr, air, A 2992.

facound, speech, C 50.

facultee, faculty; 'as by his fac-
 ultee,' according to his own
 estimate of his importance in
 the world, A 244.

fader, gen. father's, A 781, G 829.

fadme, gen. pl. of fathoms, A
 2916.

fadres, father's, B 861.

failleth, fails, F 167.

fair langage, elegant small talk,
 A 211.

faire, adv. fairly, A 124, 273, 539,
 606, 2659, 2697, B 4397, D 1142.

fairer, more respectable, A 754.

fairye, inhabitants of fairyland, D
 859; fairyland, F 96; used as a
 collective noun, bands of fairies,
 D 859; a product of magic, F
 201.

fairness, fairness (of life), A 519.

faldyng, coarse serge cloth, A 391.

falle, to happen, B 4185; pp.
 fallen, A 2930; happened, A
 324, 2703, B 4185.

falsed, pp. falsified, F 627.

famulier, familiar, as one of the
 family, A 215.

fanne, fan, A 3315.

fantome, phantom, fantasy, illu-
 sion, B 1037.

fareth weel, imp. pl. farewell, B
 1159.

farsed, pp. crammed, stuffed, A
 233.

faste by, close by, A 719, D 970.

faucon, falcon, F 411.

faught, pt. s. fought, A 399.

fayn, adj. fain, glad, A 2707.

fayn, adv. fain, gladly, A 1257, B 41, C 857, B 4488.

fecche, to fetch, B 662; subj. s. opt. B 1064, G 1159.

fee symple, 'the most absolute form of possession of an estate,' A 319. 'The meaning here may be either (literally) that the Sergeant could overcome all restrictions on ownership, or (metaphorically) that he could carry all before him.' — *Pollard*.

feend, fiend, B 1064, 4476.

feendly, fiendlike, devilish, G 1303.

feere, fear, A 2344.

feeste, n. feast, A 2483, B 1010.

feestlych, festive, F 281.

felawe, fellow, associate, A 395, 653, 1624.

felaweshipe, fellowship, company, A 474.

feld, pp. felled, cut down, A 2924.

fen, 'the Arabic name of a part or section of Avicenna's Book of the Canon of medicine,' C 890.

fer, far, A 388, 3921, B 658, 3872, 4187.

ferde, pt. s. fared, F 461.

ferden, pt. pl. fared, behaved, A 1647.

fered, pp. feared, frightened, B 4576, G 924.

fereful, used subjectively, full of fear, G 660.

ferforth, farforth; as ferforth as, as far as, B 1099; to such an extent, to that degree, G 1390.

fermacies, pharmacies, A 2713.

fern, long ago; so fern, F 256.

fern-asshen, fern-ashes, F 254.

ferne = ferrene, distant; ferne halwes, distant saints, i.e. shrines, A 14.

ferre, farrer, farther, A 2060.

ferrer, farrer, farther, A 835.

ferreste, the farthest off, A 494.

ferthe, fourth, B 823.

ferthing, farthing, fourth part; any small quantity, morsel, A 134; some trifle or other, A 255.

fest, fist, C 802.

feste, n. feast, B 1007; pl. festes, A 1931.

festeiynge, feasting, F 345.

festne, to fasten, A 195.

fet, pp. fetched, brought, A 819, 2527, B 667, F 276.

festisly, elegantly, A 124, 273; neatly, trimly, A 3319.

fette, pt. s. fetched, G 1365.

fetys, neatly made, A 157.

feyne, to feign, A 736, F 510; pt. s. feyned, C 62, F 524; pp. A 705.

feynte, subj. pr. s. faint, sink, G 753.

fiers, fierce, A 1945, 2012.

fighteth, imp. pl. fight, A 2559.

figure, astrological prefiguration, A 2035.

fil, pt. s. fell, A 845, B 670, 989, F 473, 570; happened, A 1033, B 4394, 4531; pt. pl. fille, A 2666, F 238; subj. pt. s. A 131.

filet, fillet, head-band, A 3243.

fir, fire, A 1502, G 1339.

firy, fiery, A 1493, 1922.

fithele, fiddle, A 296.

fix, pp. fixed, set, solidified, G 779.

flatour, flatterer, B 4515.

flaugh, pt. s. flew, B 4421.

fledden, pt. pl. fled, A 2930.

fleen, to flee, C 63.
 fleigh, pt. s. fled, B 3879; flew, B 4529, 4607.
 flekked, pp. flecked, spotted, G 565.
 fletynge, floating, A 1956.
 flex, flax, A 676.
 flikerynge, fluttering, A 1962.
 flok, flock, A 824.
 floryn, florin, a silver coin, A 2088.
 flotery, wavy, flowing, A 2883.
 flour, flower, B 1090.
 flour-de-lys, Fr. *fleur-de-lis*, lily-flower, A 238.
 floweren, pt. pl. flew, B 4581.
 floytynge, fluting, A 91.
 fly, pt. s. flew, B 4362.
 folwed, pt. s. followed, A 528.
 folwen, to follow, imitate, D 1156.
 fond, pt. s. found, A 701, 4389.
 fonde, to try, G 951.
 fontstoon, baptismal font, B 723.
 foo, foe, B 3913.
 foom, foam, A 1659, G 564, 565.
 foon, foes, B 3896.
 foond, pt. s. found, A 653, 4390, C 847; supported, B 4019.
 foot mantel, A 472. See note.
 for, the intoned causal, in the sense of because (the modern causal, *for*, is always proclitic), A 443, 4415, C 77, 721, D 1109, 1153, F 73, 74, 256, 583, G 641.
 for, in order that, A 2879, B 3905, F 102.
 for, against, in spite of; 'for al his strengthe,' A 2645; against (in the sense of protecting or shielding), G 578; 'for any thing,' against, in opposition to, anything, A 276.

forbeede, subj. pr. s. opt. forbid; God it forbeede, G 1375.
 for black, by reason of blackness, A 2144; for age, A 3053, 3867; colblak, for old, i.e. coal black by reason of age, A 2142; *for* is generally understood here as an intensive, *for-old* meaning very old.
 for me, so far as I am concerned, A 2924, F 357.
 for that, because, A 2068, B 4504.
 force, by, perforce, A 2554.
 for-dronke, pp. very drunk, C 674.
 fordried, very dry, dried up, F 409.
 forward, compact, agreement, A 829, 848, 852.
 for-fered, pp. much alarmed, F 527.
 forleto, to give up, forego, lose, C 864.
 forn-cast, pp. premeditated, B 4407.
 forneys, furnace, A 202, 559.
 forpyned, tormented; the prefix *for* is intensive; 'a forpyned goost,' is one that has had an excessive dose of purgatory, A 205.
 fors, force; no fors, no matter, B 4131, G 652, 1019, 1357.
 forster, forester, A 117.
 forsaketh, imp. pl. forsake, C 286.
 for sothe, forsooth, A 283.
 fortunen, to presage, A 417.
 forward, agreement, A 33, 2619, B 40.
 forwoot, foreknows, B 4424.
 for-wrapped, pp. wrapped up, C 718.
 fother, cart-load, A 530.

foundred, pt. s. stumbled, A 2687.
fowel, fowl, bird, A 190; pl.
 foweles, A 9, F 398.
foyne, to thrust, A 2550.
foynen, pr. pl. thrust, A 1654.
foyneth, thrusteth, A 2615.
frakenes, freckles, A 2169.
frankeleyn, franklin, freeholder,
 country gentleman, A 331; pl.
 frankeleys, A 216.
fredom, freedom, liberality, A 46.
freend, friend, A 670.
freendlich, friendly, A 2680.
freeten, pp. devoured, A 2068.
freletee, frailty, C 78.
fremde, foreign, F 429.
frere, friar, A 621.
freten, to devour, A 2019.
fro, from, A 397, 692, 801.
fruit, consequence, result, F 74.
fulfild, pp. filled full, B 660, C 3,
 D 859.
fulfille, to fill full; lustes all ful-
 fille, gratify desires to the full,
 C 833.
fulsomnesse, overfullness, excess,
 F 405.
fume, vapour from an overloaded
 stomach, B 4114.
fumositee, fumosity, the fumes of
 wine drinking, F 358.
funeral, funereal, A 2864.
furiel pyne, raging pain, F 445.
fy, interj. fie! B 4098.
fyled, pp. filed, made smooth,
 A 2152.
fyn, end, B. 3884.
fynch, finch, a kind of bird, A 652.
fynde, to find, invent, A 736;
 pr. pl. **fynden**, find, discover,
 A 1627.
fyne, to cease, D 1136.
fyne of ground, fine in texture,
 A 453.
fyr-reed, fire-red, A 624.
Fyssh, Fish, the constellation, F
 273.
gadered, pp. gathered, A 2183.
gadereth, gathereth, A 1053.
gadrede, pt. s. gathered, A 824.
gaf, pt. s. gave, A 424, 496, 600.
gaillard, gay, sprightly, A 4367.
galle, gall, G 797.
galoché, shoe, patten, F 555.
galpyng, gaping, F 350; pl. gal-
 pyng, F 354.
galyngale, sweet cyperus root,
 A 381.
game, n. sport, A 3259, B 4452,
 G 703.
gamed, it pleased, A 534.
gan appeere, appeared, A 2346.
gan callen, called, C 666.
gan looke, looked, C 720.
gan to holde, held, A 1506.
gappe, gap, opening, A 1639,
 1645.
gapyng, gaping; gapyng upright,
 lying flat on the back, with the
 mouth open, B 4232.
gargat, throat, B 4525.
garleek, garlic, A 634.
gastly, ghastly, A 1984.
gat, got, A 703, 704.
gat-tothed, Skeat explains, 'hav-
 ing the teeth far apart'; but
 this explanation admits of ques-
 tion, A 468. See note.
gaude grene, light green, A 2079.
gauded, having green gaudies, the
 large beads in the rosary repre-
 senting pater nosters, A 159.
gauren, to gaze, F 190.

gaylard, gay, merry; **gaylard** tappestere, merry barmaid, A 3336.

gayler, jailer, A 1064.

geere, clothing, general outfit, A 365.

geestes, stories, F 211.

geldehalle, guildhall, A 370.

geldyng, gelding, eunuch, A 691.

gent, slim and graceful, A 3234.

gentil, well-born and well-bred, A 72; **genteel**, A 718; of a good stock, well-sired, F 195.

gentillesse, gentility, D 1109, 1117, 1130, 1159; gentleness, kindness, condescension, B 853.

genterye, gentility, true gentleness, D 1146.

gentilly, courteously, graciously, B 1093.

gentrye, rank by birth, D 1152.

gere, gear, trapping apparatus of every kind, A 352, 2180.

gerland, garland, A 666, 1054, 1507; pl. **gerlandes**, A 2937.

gerner, garner, granary, A 593.

gesse, to guess, suppose, imagine, B 622; pr. 1 s. B 1088.

get, contrivance, G 1277.

geve, to give, A 232, 505, 611; sub. pr. s. B 4623, G 593.

geven, to give, A 487.

geweth, giveth, A 1253.

giggyng of **sheeldes**, strapping of shields, A 2504.

giltelees, guiltless, B 674, 1062.

gipser, pouch, A 357.

girdel, girdle, A 358.

girles, young people of either sex, A 664.

gise, fashion, way, A 663.

giterne, **gittern**, a sort of guitar, A 3333.

glade, to make glad, cheer, entertain, F 634, G 598.

gladeth, gladdens, cheers, F 609.

glarynge, staring, A 684.

gleede, live coal, A 1997; pl. **gleedes**, A 3883.

gleyre of an ey, white of an egg, G 806.

glood, pt. s. glided, F 393.

glose, gloze, flattery, excessive praise, F 165.

glowyng, bright, shining, B 4095.

go, pr. pl. **go**, walk, C. 748; pp. gone, B 1006, G 907.

gobet, a small piece, bit, fragment, A 696.

Goddes, God's, A 1084; pl. **goddes**, A 2925.

gold-hewen, hewn or made out of gold, A 2500.

goldsmythrye, goldsmithing, A 2498.

goliardeys, a glutton of words, a tonguester and teller of low stories, a buffoon, A 560.

gon, pr. pl. **go**, G 1143.

gonne, pt. pl. **gan**, A 1658, 2955, G 1192.

good, n. property, possession, A 581, 611, G 745, 946, 949, 1289, 1376, 1401, 1406.

goodlich, goodly, F 623; kind, G 1053.

gooldes, marigolds, A 1929.

goon, to go, A 377, 450; pr. pl. A 1267, 3022.

goore, gore, gusset, A 3237.

goost, spirit, C 43.

goot, goat, A 688.

gooth, imp. pl. **go**, A 2560, G 1207.

governaunce, management of his business, A 281; his g., the management, or control, of him, F 311.

governyng, control, A 599.

grace, favour, A 88, 2316, 2322, G 1348.

grame, grief, G 1403.

grant mercy! great thanks, G 1380.

graunt mercy, great thanks, B 4160, G 1156.

gree, step, rank, superiority, A 2733.

greesse, grease, C 60.

greet, great, A 364, 667, 2483, 1256.

grene, n. green; used metaphorically for success in love, A 1512.

Grete See, Great Sea, the Mediterranean, especially that part which washes the coast of Palestine, A 59.

grette, pt. s. greeted, B 1051, C 714.

greve, grove, B 4013; pl. greves, A 1495; branches, A 1507.

greyn, dyed in, of a fast colour, F 511.

greyn, grain, corn, A 596.

grifphon, griffin, A 2133.

grisly, horrible, dreadful, A 1971, C 708.

gronen, to groan; gan gronen, groaned, B 4076.

gronte, pt. s. groaned, B 3899.

grope, to test, probe, A 644; pr. pl. try, test, G 679; imp. s. feel about, G 1236.

grucche, same as grudge, to grumble, murmur, A 3863.

grucchen, pr. pl. murmur, complain, A 3058, 3062.

gruccheth, murmurs, complains, A 3045.

grymme, grim, fierce, A 2519.

grys, grey fur, A 194.

grys, grey, G 559.

gyde, n. guide, A 804.

gye, to guide, A 1950; govern, A 3046.

gyle, guile, deceit, A 2596.

gyn, contrivance, F 128, 322, G 1165.

gynglen, to jingle, A 170.

gypon, gipoun, a short cassock, A 75.

gyse, guise, way, manner, custom, fashion, A 1253, 2137, 2539, 2911, 2941, F 332, 540.

gyte, a woman's gown, or outer dress of some kind, A 3954.

gyterne, gittern, a kind of guitar, A 4396; pl. gyternes, C 466.

haberdasshere, a seller of hats, A 361.

habergeon, a small hauberk, coat of mail, A 76.

habundant, abundant, B 4115.

habundantly, abundantly, B 870.

hadde, subj. pt. pl. might have, G 1103.

hakke, to hack, A 2865.

hals, neck, B 73, G 1029.

halt, holdeth, F 61; regards, considers, G 921.

halwes, saints, B 1060, G 1244; by meton. for shrines, A 14.

haly dayes, holy days, A 3952.

hamer, hammer, G 1339.

han, to have, A 795, 1255, B 857, 4091; pr. pl. B 4487, F 186.

hape, luck, G 1209.

harde grace, hard grace, displeasure, G 665.

hardily, boldly; used absolutely, to speak boldly, A 156.

hardy, bold, daring, A 405, 1945, 2586, 2649, B 3093, 4104, 4229, F 19, G 1347.

hardynesse, boldness, daring, A 1948.

hardyng, hardening, tempering, F 243.

harlot, 'fellow, usually one of low conduct; but originally merely a young person, without implication of reproach.' — *Skeat*.

harnays, harness, armour, A 2140.

harneised, pp. harnessed, equipt, A 114.

harneys, harness, armour, A 1630, 2496, 2696.

harre, hinge, A 550.

harrow! interj. help! B 4235, 4570.

haryed, pp. roughly dragged, A 2726.

hasardour, gamester, C 751.

haste, to hasten, A 2052.

hastifly, hastily, B 688, 1047.

hastou, hast thou, B 676.

hauberkes, hauberks, coats of mail, A 2500.

haunt, practice, experience, skill, A 447.

haunteden, pt. pl. followed after, practised, C 464.

haunteth, practises, devotes one's self to, A 4392.

havenes, havens, A 407.

haveth, imp. pl. have, B 654.

hawe, hedge, C 855.

hawebake, baked haw, used for plain, rough food, any poor dish, B 95.

heddes, heads, F 203, 358.

hede, head, A 1054.

heed, head, A 293, 470, 551, 666, B 837.

heeld, pt. s. held, A 2736, 2894.

heeple, to heal, F 240, 471.

heeple, n. health, A 1271, 3102.

heeled, pp. healed, A 2706.

heelpe, pt. s. helped, A 1651.

heeng, pt. s. hung, A 358, 676, 3250, G 574.

heepe, heap, A 575.

heere, here, A 1260.

heer, hair, A 589, 675, 1049, 3314; pl. heeres, A 2883.

heer biforn, herebefore, heretofore, B 613.

heeste, hest, behest, command, B 1013, F 113.

heet, hight, pt. s. was named, B 4039.

heete, pr. i s. promise, vow, B 1132.

heeth, heath, A 6, 606, 3262.

hegges, hedges, B 4408.

heigh, high, A 316, 522, 1065; applied to the nose, aquiline, perhaps, A 2167; in heigh and logh, in high and low, wholly, entirely, B 993; the heighe bord, the high board, or table, F 85, 98.

heighe, adv. high, B 4607.

heih, high, A 2537.

helmes, helms, helmets, A 2500, 2609.

helpe, subj. pr. opt. help, F 469.

hem, them, A 31, 379.

hem semed, it seemed to them, F 56.

hem thoughte, it seemed to them, B 4578, C 771.

hende, literally, handy, dexterous; gentle, civil, A 3856.

heng, pt. s. hung, A 160; pt. pl. henge, A 677.

henne, hence, A 2356, 3889, C 687.

hent, pp. seized, B 4249, 4548.

hente, to seize, lay hold of, A 229, 2638, C 710; pt. s. A 698, B 3895, 4525, 4612, G 1325; took away, B 1144.

heraud, herald, A 2533; pl. heraudes, A 2599.

herbergage, harbourage, lodging, B 4179.

herbergeours, harbingers, B 997.

herberwe, harbour, A 403; lodging, inn, A 765.

herd, haired; thikke h., A 2518.

herd, pp. heard, F 242.

here agayns, against this, A 3039.

heres, hairs, D 953.

heris, hairs, A 3870.

herketh, imp. pl. hark, G 1011.

herkne, to hearken, hear, A 2532, 4400.

herkne, imp. s. hearken, listen to, G 927.

herkned, pp. listened, F 403.

herkneth, imp. pl. hearken, listen, give ear to, A 788, 828, 855, 2674, B 4391.

hernes, corners, G 658.

heronsewes, hernshaws, young herons, F 68.

hert, hart, A 2065.

herte, heart, A 533, B 4493; gen. s. herte blood, heart's blood, A 2006; pl. hertes, B 1066.

hertelees, heartless, without courage, B 4098.

hertely, heartily, A 762.

herte-spoon, A 2606. 'The provincial *heart-spoon* signifies the navel.' Tyrwhitt explains it as 'the concave part of the breast, where the lower ribs unite with the *cartilago ensiformis*.'

heryed, pp. praised, B 872.

heryeth, praiseth, B 1155.

herys, hairs, A 555.

heste, command, A 2532.

hethenesse, heathendom, heathen land, A 49, B 1112.

heve, to heave, A 550.

hevene, heaven, A 2561.

hevenysshly, heavenly, heavenly, A 1055.

hevynesse, sorrow, A 2348, 3058, B 1145.

hewe, to hew, A 2865.

hewe, hue, colour, complexion, A 394, 458, 1038, 1647; pl. hewes, hues, colours (of a painting), A 2088.

hey, hay, A 3262.

heyne, wretch, villain; distinct, according to Skeat, from *hyne*, a peasant, or hind, G 1319.

heyre-clownt, hair-cloth, C 736.

hider, hither, A 672.

hierde, herd, herdsman, A 603.

highte, was called, named, A 616, 719, 1972, B 4021, D 1126, F 30, 33; is called, B 4378; were called, A 2920.

him, dat. for himself, A 526, 703.

hipes, hips, A 472.

hir thoughte, it seemed to her, B 697, 699, D 965, 967.

hir liste, it pleased her, F 365.

hit, pr. 3 s. hideth, F 512.

holde, to hold, maintain, preserve, D 1144; pr. 1 s. regard, G 739;

pp. held, regarded, esteemed, A 70.
holden, pp. held, regarded, A 141, 2719.
holdeth, imp. pl. hold, regard, G 1131.
holm, evergreen oak, A 2921.
holpe, pp. helped, F 666.
holpen, pp. helped, A 18.
holt, wood, grove, A 6.
hom, home, F 635.
honeste, becoming, right, fit, A 246.
honestee, honourableness, honour, dignity, B 3902, 3908; womanly virtue, C 77.
hoo! interj. hold! stop! A 1706, 2656.
hoole, n. whole, A 3006.
hoold, n. hold, possession, B 4064.
hoole, whole, A 533.
hoolly, wholly, A 599.
hoom, home, A 400, 2365, B 1044.
hoomly, adv. homely, A 328.
hoomely, adv. plainly, simply, unpretendingly, G 608.
hoord, n. hoard, A 3262, C 775.
hoot, hot, A 626, 687, G 1186; def. hoote, A 394.
hoote, hotly, A 97.
hoote, pp. called, A 3941.
hoppe, to hop, dance, A 4375.
hoppen, pr. pl. hop, dance, A 3876.
hoppesteres, female dancers, A 2017; 'shippes hoppesteres' is generally understood to mean, ships dancing on the waves.
hors, pl. horses, A 74, 598.
horsly, horselike, 194.
hosen, hose, stockings, A 3955.
hoses, stockings, A 3319.
hostelrie, hostelry, inn, A 722.

hostelrye, hostelry, inn, A 718, B 4184.
hostiler, innkeeper, A 241, B 4219, 4250.
hou, how, A 2925, 2929.
houndes (used generically), dogs, A 146.
houres, (astrological) hours, A 416.
housbondrie, husbandry, economy, thrift, B 4018.
howped, pt. pl. whooped, B 4590.
humblesse, humility, F 544.
hunte, hunter, A 2018, 2628.
hurtleth, dasheth, A 2616.
hust, pp. hushed, A 2981.
hy, imp. s. hasten; by the, G 1295.
hyder, hither, B 1041.
hye, adv. high, A 271, 2075, 2138, 3267.
hye, to hasten, F 291, G 1084, 1151.
hyer, higher, F 387; hyer hond, upper hand, advantage, A 399.
hym-selven, himself, A 184.
hym thoughte, it seemed to him, A 682, B 4201, 4204.
hyndreste, accumulative form, involving a comparative and a superlative ending, hindmost, A 622.
hyne, hind, farm-servant, A 603, C 688.

ignotum per ignocius (ignotius), the unknown through, or by, the more unknown, G 1457.
ik, I, A 3867, 3888.
ilke, same, A 64, 175, 721, G 1366.
impresse, pr. pl. impress (themselves), G 1071.
in, n. inn, lodging, B 1097, 4216.
induracioun, induration, hardening, G 855.

infect, pp. infected, rendered invalid, A 320.

infortune, misfortune, ill fortune, malign influence, A 2021.

inne, adv. in, A 41, F 578, G 880, 881.

In principio, the initial words of the fourth gospel, In the beginning, A 254.

iren, iron; used as adj., iren squames, iron scales, G 759.

janglere, prater, babbler, tonguester, gabbler, A 560.

jape, a trick, G 1312; pl. japes, A 705.

jayes, jays (birds), G 1397.

jeet, n. jet, B 4051.

jet, fashion, A 682.

jogelours, jugglers, F 219.

joliftee, jollity, C 780.

joly, fine, handsome, A 3931; delightful, F 48.

jolynesse, festivity, F 289.

journee, a day's march, A 2738.

joynant, joining, adjoining, A 1060.

juggement, judgment, A 778, 805, B 1038.

jupartye, jeopardy, hazard, chance, G 743.

juste, to joust, tilt, A 96, 2604.

justen, pr. pl. joust, tilt, A 2486.

justes, the jousts, tilting match, A 2720.

justise, justice, judge, B 665.

kan, knows, A 210, 371, B 47, 49, F 112, G 600, 620; pr. pl. F 185.

kanstow, canst thou, B 632.

kaytyf, caitiff, wretch, A 1946.

keen, kine, cows, B 4021.

keepe, n. care, A 398, 503, 2688, B 4200, C 90, F 348.

kembd, pp. combed, A 2143.

kembde, pt. s. combed, arranged, smoothed, F 560.

kempe, shaggy, A 2134.

kene, keen, A 2876.

kepe, to care, take care of, keep account of, A 130, 593, 2960, G 1368; pr. subj. A 2329.

kepen, to take care of, C 798.

kepeth, imp. pl. keep, G 1370, C 86.

kept, pp. taken care of, guarded, A 276.

kepte, pt. s. took care of, watched, A 415, C 106.

keste, pt. s. kissed, F 350.

kist, pp. kissed, B 1074.

kithe, pr. subj. s. make known, show, B 636.

kithed, pp. shown, G 1054.

kitheth, maketh known, manifesteth, F 483.

knarre, tough, thick-set man, A 549.

knarry, gnarled, A 1977.

knave, boy, servant, C 666; pl. knaves, servants, A 2728, B 3087.

knave child, boy child, B 722.

knobbes, large pimples, A 633.

knotte, knot, denouement, F 401, 407.

knowlechyng, knowing, knowledge, G 1432.

knyghthod, generalship, military skill, B 3873.

konne, subj. pr. s. know, A 4396; konne he letterure, or konne he noon, know he book-learning, or know he none, G 846.

konning, cunning, knowledge, power, skill, F 35.

konnynge, knowing, ability, B 1099,
 F 35, 251, G 653, 1135, 1446.
korven, pp. carved, cut, A 2695.
koude, pt. s. could, knew, A 110,
 382, 383, 467, F 39, 128.
kouthe, pt. s. knew ; as he kouthe,
 as he knew, i.e. as well as he
 knew how, A 390.
kowthe, pp. known, famous, A 14.
kyde, kid, A 3260.
kynde, kind, nature, B 4386,
 D 1149, F 469, G 659.
kynnes, gen. s., som k., of some
 kind, B 1137.

laas, lace, cord, A 392 ; band,
 G 574.
lacynge, lacing, fastening, A 2504.
lad, pp. led, A 2620, 4402.
ladde, pt. s. led, B 4016.
lady, gen. lady's, A 88, 695.
laft, pp. left, G 1321.
latfe, pt. s. left, failed, A 492.
lakkede, pt. s. lacked, was want-
 ing, A 756.
lampe, thin plate, G 764.
large, adv. largely, broadly,
 coarsely, A 734 ; fully, A 2738.
las, a lace, snare, trap, A 1951.
lasse, less, A 4409, C 865.
lat, imp. s. let, cause, A 840, B 859,
 G 936, 1254.
late, lately, A 690.
laten blood, to let blood, bleed,
 A 3326.
latoun, latten, 'a compound
 metal, like pinchbeck, contain-
 ing chiefly copper and zinc.'
Skeat. A 699.
laurer, laurel, A 2175, 2875, 2922.
lauriat, laureate, crowned with
 laurel, B 3886.

lay, law (of his religion), F 18.
lay, pt. s. put up, lodged, G 1023.
layneres, thongs, straps, A 2504.
lazar, leper, A 242.
leden, language, speech, voice,
 cry, dat. s. ledene, F 435, 436, 478.
leed, a caldron, copper, A 202.
leef, desirous, C 760.
leene, lean, A 287.
leene, imp. s. lend, G 1026.
leep, pt. s. leaped, A 2687.
leere, to learn, D 982, G 1349 ;
 subj. pr. pl. F 104, G 607.
leeste, at the, at least, B 1012.
leet, pt. s. let, A 175, 507 ; caused,
 A 2731, 2865, 2890, F 45.
leete, to forsake, abandon, give up,
 G 1409.
leeve, dear, C 731, F 341.
leeveth, imp. pl. believe, A 3088.
legge, to lay, A 3937.
lekes, leeks, A 634.
lemaile, filings, G 1164, 1267,
 1269.
lemes, limbs, A 3886.
lemes, gleams, B 4120.
lendes, loins, A 3237.
lene, to lend, give, A 611, G 1024,
 1037 ; imp. s. give, A 3082.
lenger, longer, A 330, 821, 2557,
 D 978, F 404.
lengthe, height, A 83.
lente, pt. s. loaned, G 1050.
leoun, lion, A 1640, 1656, 2630.
lepe, to leap, A 4378.
lere, to learn, B 630.
lered, pp. learned, C 283.
lerne, to learn, A 308, C 70, G 1400 ;
 to teach, G 844.
lerned, pp. taught, G 748.
lese, to lose, B 4506, G 833 ; subj.
 pr. pl. lose, G 1410.

lesen, to lose, G 745.
leste, pleasure, A 132.
leste, it pleased, A 750, 787; subj. pr. s. A 828, F 125.
lesynges, leasings, lies, falsehoods, A 1927.
lette, to delay, stay, tarry, B 1117, 4224; pp. hindered, B 4030.
letterure, literature, book-learning, G 846.
letuaries, electuaries, A 426.
leve, leave, permission, A 1064, C 848; leave (of departure), A 4413.
leve, to leave off, forsake, A 4414.
leve, n. leave, departure, B 867.
leve, dear, B 51.
levere, liefer, rather, A 293, B 1027, 3083, G 1376.
leves, leaves, A 1496.
lewed, lewd, ignorant, unlearned, A 502, 574, C 283, F 221, G 647, 844, 925.
lewedly, ignorantly, unskilfully, B 47.
lewednesse, ignorance, F 223.
ley, imp. s. lay, A 841.
leyd, pp. laid, A 3262.
leyde, pt. s. laid, A 2877, B 838, D 973.
leye, to lay, A 2866, G 596, 611.
leyser, leisure, F 493.
licenciat, one licensed to hear confessions and give absolution independently of the parish priests, A 220.
licour, liquor, sap, A 3.
lief, dear, B 3084, 4069, G 1467.
lifly, adv. to the life, A 2087.
liggen, pr. pl. lie, B 4415.
light, easy; light to leere, easy to learn, G 838.

lighte, to lighten, to be light, cheerful, F 396.
lighte, pt. s. lighted, alighted, dismounted, B 1104, F 169.
lightly, easily, C 752, 781, G 1400.
likerous, lecherous, wanton, A 3244.
likerousnesse, appetite, passion for game, C 84.
liketh, pr. s. pleaseth, is pleasing, A 777, G 1469.
limaille, filings, G 1197.
linage, lineage, kindred, B 999.
lipsed, pt. s. lisped, A 264.
list, it pleaseth, A 583, 1950, 2074, 3002, G 1056, 1360.
liste, pt. s. it pleased, A 102, 1052, B 1048, 4466, G 1313.
litarge, litharge, G 775.
lite, little, A 494, 2627, 2674, 3863, F 565, G 567.
lith, pr. s. lieth, B 634, 4232, 4235, 4458, F 474.
lith, limb, B 4065.
lode, load, A 2918.
lodemenage, pilotage, A 403.
logge, n. lodge, B 4043.
logged, pp. lodged, B 4181, 4186, 4188.
loggyng, n. lodging, B 4185.
logh, low, B 993, 1142.
logyk, logic, A 286.
loken, pp. locked, enclosed, B 4065.
lokkes, locks (of hair), A 677.
lomb, lamb, B 617.
lond, land, A 194; upon lond, in the country, A 702.
longen, pr. pl. belong, A 3885.
longeth, belongeth, pertaineth, C 109, F 16.

longynge, longing, belonging, suitable, F 39.

loode-sterre, loadstar, A 2059.

looke, subj. pr. s. G 861.

looketh, imp. pl. look, A 3073.

loore, lore, learning, instruction, teaching, A 527, B 4160, 4386, C 70, G 842.

loos, praise, G 1368.

looth, loath, undisposed, A 486; me were looth, it would be far from me, B 91.

lordynges, dear sirs, my masters, A 761, 788, 828.

lore, teaching, A 527.

lorn, pp. lost, B 843; undone, forsaken, F 629.

los, loss, A 2543, G 1009.

losengeour, flatterer, deceiver, cozener, B 4516.

loude, adv. loudly, A 171, 1509, 2562, 2597, 2600.

lough estat, low, humble estate, or condition, A 522; in heigh and lough, in all things, in all respects, A 817.

loughe, pt. pl. laughed, A 3858.

love dayes, 'days for settling disputes, when the friar would act as judge, and favour whom he pleased,' A 258.

lowke, 'an accomplice who entices the dupe into the thief's company, a decoy of victims.' — *Skeat*. A 4415.

luce, a full-grown pike, A 350.

lulleth, soothes, B 839.

lunarie, moon-wort, G 800.

lust, pleasure, A 192, 1932; desire, interest, F 402.

lust, pr. s. it pleases, F 147.

luste, pt. s. it pleased, G 1235.

luste, pt. s. enjoyed, G 1344.

lustes, desires, A 3066, 6833.

lustier, gladder, G 1345.

lustiheed, pleasure, enjoyment, F 288.

lusty, pleasant, A 2176, 2484, F 52, 389, G 1402 (ironic).

lustynesse, pleasantness, A 1939.

lyche, adj. like, F 62.

lychewake, lichwake, the wake or watch held over a corpse, A 2958.

lye, n. lie; withouten any lye, truly, A 3015, G 599, 1430.

lyk, like, A 261.

lylie, lily, A 1036.

lym, lime, G 910.

lymaille, filings of metals, G 853.

lymes, limbs, A 2714.

lymytacioun, limitation, the limited district of a friar, D 877.

lymytour, limiter; one licensed to beg within, or whose duties were confined to, prescribed limits, A 209, D 874; pl. lymytours, D 866.

lynage, lineage, A 1110, D 1135.

lynde, lime-tree, A 2922.

lyned, pp. lined, A 440.

lytarge, litharge, A 629.

lyth, lieth, A 3023, F 35.

lyvere, liver; so vertuous a lyvere, one of so virtuous a life, B 1024.

lyveree, livery, A 363.

lyvestow, livest thou, C 719.

maad, pp. made, A 212.

maces, clubs, A 2559, 2611.

made, pt. s. caused, A 427; wrote, B 57.

magnasia, magnesia, G 1455.

**maister, master, C 680; pl. mai-
tres, A 576.**

**maister strete, main street, A
2902.**

maistow, mayst thou, A 2128.

maistresse, mistress, C 106.

**maistrie, mastery, A 165; con-
trol, C 58; a masterly piece of
work, G 1060.**

**make, mate, companion, A 2556,
B 700.**

**make a thing, draw up a docu-
ment, A 325.**

maketh, doeth, A 3035.

**male, mail, leather bag, wallet, A
694; m. tweyfoold, a twofold,
or double, budget or leather bag,
G 566.**

malisoun, curse, G 1245.

malliable, malleable, G 1130.

manace, menace, threat, A 2003.

**manasynge, menacing, threaten-
ing, A 2035.**

**maner, manner, kind, sort; a
maner deye, a sort of dairy-
woman, B 4036; what maner
man, whatever manner of man, G
738; maner rym, sort of verse, D
1127; maner wight, sort of per-
son, A 71, F 138.**

**manhede, manhead, manhood,
courage, bravery, B 3861.**

**mansioun, mansion (an astrologi-
cal term), F 50.**

mantelet, small mantle, A 2163.

many oon, many a one, A 317.

**marc, a coin equal to 13s. 4d., G
1026.**

mareys, morass, marsh, D 970.

**Marie! marry! originally an
oath by the Virgin Mary, G
1062.**

**market-betere, 'swaggerer in a
market.' — *Skeat*. A 3936.**

martir, martyr, A 770.

marybones, marrow-bones, A 380.

matere, subject-matter, C 104.

**matires, gen. pl. oure matires
sublymyng, sublimation of our
materials, G 770.**

matrimoigne, matrimony, A 3095.

**maugree, in spite of, A 2618,
4602.**

**maunciple, a purveyor or pur-
chaser of provisions for an inn
of court, A 544, 569.**

may, maiden, B 851.

**may, can, A 2510, 3003, 3005, B
1011, 1070, F 181, 183, G 621.**

mayde, maid, B 831.

**mayme, to maim, injure, cripple,
D 1132.**

**maystow, mayst thou, i.e. canst
thou, A 1918, 2496, 3016.**

mazed, pp. bewildered, B 678.

mede, mead, meadow, D 860.

medle, to meddle, G 1184.

**medlee cote, a coat of mixed stuff,
A 328.**

**medleth, imper. pl. meddle, G
1424.**

meede, mead, meadow, A 89.

meede, reward, A 770.

meal, a meal, B 4023.

**meeth, mead, a fermented drink
made of honey, etc., A 3261.**

meetre, metre, B 3171.

mele, meal (flour), A 3939.

me list, it pleaseth me, A 3867.

melle, mill, A 3923.

**men, a weakened form of the A.S.
indefinite *man* (Ger. man, F.
on), one, A 149, 346, 3032,
F 481.**

mente, pt. s. meant, A 2990, B 4614, G 999.

mere, mare, A 541.

merite, deserving (good or bad), C 276; here *desert* in a bad sense.

mervaille, marvel, B 677.

merye, pleasant, A 208.

meschance, mischance, mishap, misfortune, A 4412, B 610.

meschaunce, mischance, misfortune, A 2008, B 4531, 4623.

mescheef, misfortune, G 713, 1378.

meschief, mischief, trouble, A 493, 2551.

messageer, messenger, B 724.

messager, messenger, A 1491.

messe dayes, mass days, B 4042.

mesurable, moderate, A 435, F 362.

measure, measure, moderation, C 47.

met, pp. dreamed, B 4116, 4445.

mete, meet, fit, A 1631.

mete, meat, food, in a general sense, A 127, 136, 345, F 618; unto *mete* y-set, assigned a place at table, F 173.

Methamorphosios, Metamorphoses, gen. s., Liber being understood, B 93. In the title of Ovid's poem the word is in the gen. pl., *Metamorphoseon Libri XV.*

mette, pt. s. impers. it dreamed; me *mette*, it dreamed to me, I dreamed, B 4084, 4088; (personal), B 4192, 4223. A.S. *métan.*

mewe, a mew, coop, cage, F 643, 646.

meynee, household, attendants, retinue, train, A 1258, 4381, B 4584, F 391.

mirre, myrrh, A 2938.

mo, more, A 576, 849, 1935, B 54, C 891.

moche, adv. much, A 1116.

moerdre, murder, A 1256.

moeved, pt. s. moved, B 1136.

moevere, mover, A 2987.

mollificacioun, mollification, softening; bodies m., softening of bodies, G 854.

mone, n. moan, B 656.

moneye, money, A 703.

montance, amount, C 863.

mooder, mother, B 832, 841, 988, C 731; gen. s. *moodres*, B 1013, C 729.

moone, moon, A 403.

moore, adv. more, A 3247, F 472.

moore, adj. greater, A 219; for the *moore* part, A 3858.

mooste, greatest; *hir mooste* wonder, F 199; the *mooste* part, F 361.

moot, must, A 735, 738, 1644, 1645, 1646, 3030, B 3104, 4424, C 104, D 980, F 41; pl. *moote*, A 232, 732, 742; *mooten*, F 316; subj. pr. 1 p. B 4490.

moralite, moral significance, B 4630.

mordred, pp. murdered, B 4195.

mordrour, murderer, B 4416.

mordrynge, murdering, A 2001.

mormal, gangrene, A 386.

morne, morning, A 358, 3236.

mortifie, to make (quicksilver, i.e. live silver) dead; in a general sense, to transmute, G 1431; *mortifye*, G 1126.

mortreux, kind of stew or pot-tage, A 384.

morwe, morrow, morning, A 334, 1034, 1492, G 588.

morwenyng, morning, A 1062, F 397; pl. morwenynges, D 875.

mosel, muzzle, A 2151.

moste, pt. s. had to, A 712, 847, 2619, 2650, B 4496, F 577, 591, 594, G 1199; subj. pt. moste, would have to, D 968, F 38, 280; pt. pl. mosten, B 4182; us moste, it ought to be for us, we ought, G 946.

motteleye, motley, A 271.

motyf, motive, incitement, B 628.

mowe, pr. pl. may, can, are able, A 2999, 3886, G 780, 909, 1397.

mowen, pr. pl. may, can, G 681.

mowled, pp. grown mouldy, decayed, A 3870.

moyste, soft, A 457.

muche and lite, great and small, high and low, A 494.

muchel, adv. much, A 132, 258.

muchel, a great deal, A 467.

mullok, rubbish, refuse, débris, A 3873, G 938.

multiplicacioun, multiplication (of gold or silver), G 849.

multiplie, technical term of alchemy, to transmute base metals into gold or silver, G 669, 731, 835, 1401; pr. pl. G 1417.

multiplying, transmuting metals into gold or silver, G 1391.

murie, merry, A 2562, B 4041.

murier, adj. merrier, B 4041; adv. more merrily, B 4460.

murierly, more merrily, A 714.

murthe, mirth, G 600.

mury, merry, A 802.

murye, merry, pleasant, A 235.

murye, adv. merrily, C 843.

muwe, mew, coop, A 349.

myght, n. power, A 538.

myrie, merry, pleasant, A 757, 764, 782, 857, 1499, 3325, G 597.

myrily, merrily, pleasantly, B 4457, 4462.

mys, amiss, G 999.

mysaventure, ill fortune, misfortune, B 616.

mysdooth, misdoes, illtreats, B 3112.

myshappe, to mishap, A 1646.

myshapped, pp. happened ill, turned out badly, G 944.

mysseith, missays, speaks evil of, B 3112.

myster, trade, handicraft, A 613.

nadde = ne hadde, subj. pt. pl. 'nadde they but a sheete,' had they only a sheet, G 879.

nakers, a kind of drums, A 2511.

nam, pt. s. took, G 1297.

nam = ne am, am not, A 1122.

namely, especially, A 1268, 2709, 3044.

na mo, no more, no other, B 695, 4020, D 975.

namoore, no more, A 1122, 2366, G 1424.

napoplexie = ne apoplexie, nor apoplexy, B 4031.

narette = ne arette, subj. pr. pl. account, impute, ascribe not, A 726.

narwe, narrow, small, A 625, B 4012.

nas = ne was, was not, A 251, 404, 603.
nas but, was only, G 1367.
nat, not, A 246, 726.
nat but, only, A 2722, C 866, F 391, 638, G 601.
nathelees, nathless, nevertheless, A 35, B 4161, C 813, D 965.
nayles, claws, A 2141.
ne, adv. and adverbial conj. not, nor; ne—but, only, B 1139, D 881.
nede, n. need, B 658.
nede, adv. necessarily, F 1280.
nede, to be necessary, B 871.
neded, pt. s. was necessary, B 4024, C 106.
nedely, necessarily, D 968.
nedes, adv. needs, of necessity, necessarily, B 4424, G 1199.
nedeth, is necessary, A 3028, C 670.
neer, comp. nearer, A 839, G 721.
neet, neat, cattle, A 597.
nempne, to name, F 318.
nere = ne were, subj. pt. s. were it not, G 1362; subj. pt. pl. A 2589.
nevene, to name, G 821; subj. pr. pl. G 1473.
neveradeel, not a bit, not at all, C 670.
newe, newly, A 428, 2162, 3256, B 4239; al of newe, all of late, G 1043.
newefangel, fond of novelty, F 618.
newefangelnesse, fondness for novelty, F 610.
nexte weye, nearest way, A 2365.
nis = ne is, is not, G 919.
noble, a gold coin (6s. 8d.), A 3256.

nobleye, nobleness, dignity, state, F 77.
noght, not, A 253.
nolde = ne wolde, would not, A 550, 2704, B 87, D 962, F 421, G 1334.
nones, for the, for the nonce, for the occasion, A 379, 545, B 4523.
nonnerye, nunnery, A 3946.
nonys, for the, for the nonce, A 523.
noot = ne woot, 1 s. know not, A 284, 1039, 1101, B 1019, 4450, C 816; 3 s. knows not, A 1263, C 284.
norice, n. nurse, F 347.
norissyng, nourishing, nutritiousness, A 437.
nosethirles, nostrils, A 557.
not-heed, closely shaved head, A 109. A.S. hnot.
no thyng, used adverbially, not at all, in no wise, A 2505, B 4030, 4466, G 935, 1036, 1079.
novelrie, novelty, F 619.
now, very lately, a little while ago, G 588.
now and now, now and again, F 430.
nowthe, now; as n., just now, at present, A 462. A.S. nu þá.
ny, nigh, near, close, A 588, 732, 2342, F 346.
nyce, foolish, A 3855, B 1088, 4505, G 647, 842, 925; fastidious, scrupulous, A 398.
nyghtertale, night-time, A 97.
nyl = ne wyl, pr. 3 s. will not, D 1155.
nylle = ne wylle, pr. 1 s. will not, G 1463.

nyn = ne yn, nor in, F 35.
nys = ne ys, is not, D 1157.
nys nat but, is only, A 2722.
nyste, pt. s. knew not, F 502.
o, one, A 304, 363, 2549, 2725, 3072, B 52, 4180, F 581, G 997, 1360.
observaunce, observance, respect, A 1045, 1500.
of, out of, from, A 2523, B 614, 853, 4199, 4486, 4613, F 162, 476, 477.
of, used as the French *de*, *du*, and *des*, in the sense of some; 'of smale houndes hadde she,' etc., some small dogs had she, *des petits chiens*, A 146.
of, as exponent of the source of an act = by, enformed whan the kyng was of that knyght, F 335.
of, as to, with regard to, B 90.
of, used enclitically with a pronoun; I pray you of, I pray of you, A 725.
of, off, A 550, B 837, 3881; hath of his helm y-don, hath done off (doffed) his helm, A 2676.
offertorie, offertory, an anthem chanted during the collection of offerings, A 710.
office, secular position, A 292.
offryng, voluntary contribution made to a priest personally, A 489.
offrynge, offering (at the altar), A 450.
ofte sithes, oftentimes, A 485.
ofter, oftener, B 4618.
ought, adv. ought, in any way, at all, G 597.

oghte, pt. s. ought, A 660, B 1038, 1097, G 1340.
oille, oil, A 630, 2961.
olde daunce, old dance, old game, A 476.
ones, once, A 765, B 861, 4618, G 748; at one (in purpose), C 696.
on lyve, alive, A 3039, F 423.
oo! interj. ho! a call to command attention, A 2533.
oon, one (and the same), F 537; evere in oon, constantly, in the same way, F 417; al oon, all one (and the same), G 847; oon and oon, one by one, A 679; many oon, many a one, B 3170.
openers, fruit of the medlar tree, A 3871.
ordeyned, pp. appointed, F 177; prepared, G 1277.
ordinance, disposal, B 992; arrangement, A 2567; orderly constitution of things, A 3012.
ordres four, four orders, i.e. Dominicans, Carmelites, Franciscans, and Augustinians, A 210.
Orient, the East, B 3871.
orlogge, horologe, a timepiece of any kind, clock, or sundial, B 4044.
orpymment, orpiment, 'trisulphide of arsenic,' G 759, 774, 823.
Osanne, Hosannah, B 642.
ought, in any way, A 3045.
ought, anything, G 1333.
ounces, small portions, A 677.
uten, to out, show forth, exhibit, G 834.
out of, without, A 1623.
out-hees, outcry, hue and cry, A 2012.

outher, either, A 1645, 2556, B 1136, C 17. 77, F 420, 455.
outher — **outher**, either — or, G 1149.
outrage, excess, A 2012.
outrely, utterly, A 237, B 4419, C 849.
outridere, outrider, A 166. See note.
over al, everywhere (Fr. *surtout*, Ger. *überall*), A 216, 249, 547.
over al this, over and above all this, F 137.
overeste, uppermost, A 290.
overlad, pp. overborne, bullied over, B 3101.
overslope, overslop, upper garment, G 633.
owher, anywhere, A 653, G 858.
oynement, ointment, A 631.
ynrons, onions, A 634.

paas, pace, walking-pace, A 825, 2897, G 575.
pace, subj. I s. go on, A 36.
pace, to pass, A 175, 574, 2998, 4409; subj. pr. s. F 494.
pacient, n. patient, A 415.
pacient, adj., patient, enduring, A 484.
paleys, palace, A 2513.
panade, 'a two-edged cutlass.' — *Skeat*. A 3929.
panne, pan, A 3944, G 1210; gen. s. *pannes*, G 1321.
papeer, pepper, G 762. *Skeat* defines the word, paper.
papir, paper, A 4404. See note.
parage, kindred, family, birth, D 1120.
paramentz, rich robes, A 2501.

paramour, gallantry; 'love-making.' — *Skeat*. A 4372, 4392.
par cas, by chance, C 885.
pardee (Fr. *pardi*, an obscuration of *par Dieu*, and used as an interjection, without a sense, perhaps, of its original meaning), indeed, verily, to be sure; the English interjection, egad, is, in like manner, an obscuration of 'by God,' A 563, B 856, 4118, C 672, G 942, 995, 1447.
pardoner, a licensed seller of pardons and indulgences, A 543, 669.
parementz, adornments; chambre of *parementz*, presence-chamber, F 269.
parfay, interj. by my faith, verily, B 849, 1037.
parfit, perfect, A 72, 338, 532, 3009, 3072.
parishens, parishioners, A 488.
paritorie, pellitory, a medicinal plant, G 581.
partie, partisan, a party to one side or the other, A 2657.
partrich, partridge, A 349.
party, partly, A 1053.
parvys, church-porch, supposed to be that of St. Paul's, A 310.
pas, a pace, a foot pace, F 388.
passed, pt. s. surpassed, A 448.
passen, to surpass, be beyond the capacity of, C 857.
passyng, surpassing, extraordinary, G 614.
passyng, surpassing, A 2885.
patente, letter patent, A 315.
pecok, peacock, A 3926.
peert, pert, A 3950.
pees, peace, B 676.

peire, pair, A 159.

peuples, peoples, groups of people, A 2513.

peregrynn (faucon), the pilgrim falcon, F 428. See note.

pereionette tree, the newe; Skeat explains, but not with certainty, 'the new (i.e. fresh-leaved) early-ripe pear-tree.' A 3248.

perfitt, perfect, A 1271.

perisse, subj. pr. pl. perish, C 99.

perled, pp. pearléd, adorned; perled with latoun, A 3251.

perrye, precious stones, A 2936.

pers, 'stuff of a sky-blue colour.' — *Skeat*. A 439, 617.

person, parson, A 702, 706, 3943.

persoun, parson; persoun of a town, parish priest, A 478.

Peter! by St. Peter! G 665.

peyne, pain, B 1065, F 509, pl.

peynes, pains, troubles, F 480.

peyne, to try hard; he wolde so peyne hym, he would try so hard, B 4495.

peyned hire, pained herself, took pains, A 139.

peynte, to paint, C 17, 32; subj. pr. s. C 15.

peynted, pp. painted, A 1970, 2060, 2069, C 34.

peynten, to paint, A 2087.

peynture, painture, the art of painting, C 33.

peytrel, poitrel, breast-piece, G 564.

philosophre, philosopher (with a subaudition of alchemic practices, as the following line shows: 'yet hadde he but litel gold in cofre'), A 297.

pigges bones, pigs' bones (which

were shown as those of some saint), A 700.

piggesnye, pig's eye, a term of endearment, A 3268. '*An ye* became *a ny*; hence the pl. *nyes*, and even *nynon* (= eyne), as in Halliwell.' — *Skeat*.

pighte, pt. s. pitched, A 2689.

piled, pilléd (i.e. peeled), bald, or scant of hair, A 627, 3935.

pilwe-beer, pillow-case, A 694.

pipen, to play the bag-pipe, A 3927.

pitaunce, portion of food, A 224.

pitous, piteous, compassionate, tender-hearted, A 143, F 20.

plantayne, plantain, G 581.

plat, the flat (or broadside of a sword), F 162; dat. *platte*, F 164.

playn, plainly, B 990.

pleintes, n. plaints, expressions of sorrow, B 1068.

plenteuous, plenteous, A 344.

pleasance, pleasing address, F 509.

pleaunce, pleasure, A 2485.

plesen, to please, A 610.

pleye, to play, make sport, A 772; hym to *pleye*, to take his pleasure, A 1503; pt. pl. *pleyde*, A 3858.

pleyen, to make sport, A 758.

pleyn, full, A 315, 337.

pleyn, adv. fully, A 327.

pleyne, to plain, lament, B 1067.

pleynen, pr. pl. plain, complain, A 1251.

pleynly, plainly, fully, openly, without reserve, A 727.

pleyyng, playing, diversion, amusement, A 1061.

plight, pr. plighted, C 702.

plite, plight, condition, G 952.
 plukke up, imp. pl. pluck up, G 937.
 pocok, peacock, A 104.
 point-devys, at, to a nicety, exactly, F 560.
 pokettes, pockets, little bags, G 808.
 polax, poleaxe, a sort of battle axe, A 2544.
 polcat, polecat, C 855.
 polyve, pulley, F 184.
 pomel, crown (of the head), A 2689.
 pomely, dappled, A 616; pomely grys, dapple-grey, G 559.
 popeler, poplar, A 2921.
 popelote, poppet, or puppet, A 3254. See note.
 poppere, dagger, A 3931.
 poraille, poor folk, A 247.
 porfurie, porphyry-slab on which substances are ground, G 775.
 portreiture, portraiture, A 2036.
 portreyyng, portraiture, painting, A 1938.
 post, pillar, A 214.
 pothecarie, apothecary, C 852, 859.
 poudre-marchant, sharp flavouring powder, A 381.
 poure, poor, A 225, 477, 488, 537, 702.
 poure, to pore, A 185.
 povre, poor, A 260.
 powped, pt. pl. pooped, B 4589.
 poynaunt, piquant, high-seasoned, pungent, A 352, B 4024.
 poyst, in good, Fr. embonpoint, in good condition, corpulent, A 200.
 poyst of his desir, object, or aim, of his desire, A 1501.

poyntes, tagged laces, A 3322.
 praktisour, practitioner, A 422.
 pray, n. prey, A 2015.
 praye, n. prey, A 2632.
 preche, to preach, A 712.
 preef, proof, G 968, 1379.
 prees, press, crowd, throng, B 646, 677, 865, F 189.
 preeve, proof, B 4173.
 preeve, to prove, prove itself, G 645, 1212.
 preeved, pp. proved, tested, A 3001, G 1336.
 prentys, apprentice, A 4365.
 preved, pp. proved, F 481.
 preyden, pt. pl. prayed, entreated, A 811.
 preyen, pr. pl. pray, pray for, A 1260.
 preyere, prayer, A 2332.
 preyse, to praise, C 42.
 prie, to pry, peer, look, G 668.
 prighte, pt. s. pricked, F 418.
 prikasour, hard rider, A 189.
 priked, pp. spurred, ridden hard, G 561, 576, 584.
 priking, hard riding, A 191, 2599.
 prikke, prick, point; to that prikke, to that point, B 1029.
 prikyng, spurring, fast riding, A 2508.
 pris, prize, A 237; credit, reputation, D 1152.
 privee, privy, private, secret, G 1452; p. and apert, private and public, F 531.
 profre, to proffer, G 1123.
 profred, pp. proffered, G 1066.
 prolle, pr. pl. prowl, go about in search of, G 1412.
 propre, proper, own, peculiar, A 540, 3037; his propre good,

his own property, A 581; proper
kynde, peculiar nature, F 610,
619.

properly, according to the peculi-
ar character of each, A 729;

y-clad properly, in a way befit-
ting a parish clerk, A 3320.

prospectives, perspective glasses,
lenses, F 234.

proteccioun, protection, A 2363.

prow, profit, gain, advantage, G
609.

pryme, prime (of the day), 9 A.M.,
F 73; p. large, full prime, F
360.

prymerole, primrose, A 3268.

prys, price, estimation, worth, A
67.

pryvee and apert, secretly and
openly, in private and public,
D 1114, 1136.

pryvely, privily, secretly, A 609.

pryvetee, privity, privacy, A 4388.

pulle, to pluck; p. a fynch, equiva-
lent to 'pluck a pigeon,' swin-
dle a greenhorn, A 652.

pulled, pp. plucked, A 177.

pultrye, poultry, A 598.

purchace, subj. pr. s. provide, B
873.

purchacen, to purchase, procure,
get, G 1405.

purchas, acquisition (by begging
or other means), A 256.

purchasour, conveyancer, A 318.

purchasyng, conveyancing, A 320.

purtreye, to portray, draw, A
96.

purveiaunce, foresight, provi-
dence, A 1252, 3011.

putte, pt. i s. put, A 2363.

pye, pie, A 384.

pye, magpie, A 3950, G 565; pl.
pyes, F 649.

pykepurs, pickpurse, A 1998.

pyler, pillar, A 1193.

pyn, pin, F 316.

pynched, pp. 'closely pleated.'—
Skeat. A 151.

pynchen at, cavil at, find fault
with, A 326.

pyne, suffering, pain, B 1080, F
445.

pyned, pt. pl. tortured, B 4249.

pynnes, pins, A 234.

pypes, musical pipes, A 2511.

qualm, sickness, disease, A 2014.

quelle, to kill, B 4580, C 854;
subj. pr. s. opt. G 705.

Questio quid juris, the question
is, what of the law, A 646.

questioun, discussion, A 2514.

queynt, pp. quenched, A 2336.

queynte, pt. s. quenched, went out,
A 2334, 2337.

queynte, quaint, strange, curious,
A 2333, F 369, G 752; curiously
made, F 234; applied to the
spear of Achilles, which could
both wound and heal, F 239.

quite, to requite, pay, pay back,
A 3864, G 736, 1025; subj. pr. s.
A 770.

quiten, to pay, repay, G 1027.

quod, quoth, A 788, 839, B 858,
G 1456.

quyked, pt. s. revived, A 2335.

quynble, a very high voice,
A 3332; 'the *quinble* was an
octave higher than the *treble*;
the *quatreble* was an octave
higher than the *mean*. The
mean was intermediate between

the *plain-song* or *tenor* and the
treble.' — *Skeat*.

quyte, to requite, G 1055.

rad, pp. read, A 2595, B 4502.

rage, great rush of wind, A 1985.

rage, 'to romp, toy wantonly,'
A 257.

rammysh, rammish, ramlike, rank,
G 887.

rampeth, springs, flies; she ramp-
eth in my face, B 3094.

rape, G 1422. See note.

raughte, pt. s. reached, A 136, 2915.

recche, pr. 1 s. reck, care, B 94; pr.
pl. F 71.

recche, subj. pr. s. explain, inter-
pret, B 4086.

recchelees, reckless, A 179, B 4626.

receit, recipe, G 1353, 1366, 1384.

record, pr. 1 s. remind, A 829.

rede, red, A 1969, G 1095.

rede colera, 'red cholera caused
by too much bile and *blood*
(sometimes called *red humour*).'
— *Skeat*. B 4118.

rede, pr. 1 s. counsel, advise, A
3068, 3071, C 285, 793, G 1008,
1409, 1475.

redeth, imp. pl. read, D 982.

redoutyng, reverence, honour, A
2050.

redy, ready, A 354.

reed, red, A 458, 552, 556, 1997,
3317.

reed, counsel, advice, A 665, C 744.

refereth, hath reference to, G 1083.

refut, refuge, B 852.

regne, reign, realm, kingdom, A
1624, 1638, 2299, F 135.

reherce, to rehearse, A 732, B 89.

rehersaille, rehearsal, G 852.

rehersyng, rehearsing, A 1650.

rekene, to reckon, A 401, 1954.

rekenyng, reckoning, A 600; pl.
rekenynges, reckonings, ac-
counts, bills, A 760.

rekke, imp. s. reck, care, G 698.

relente, to melt, G 1278.

relesse, to release, B 1069.

reliques, reliques, A 701.

remembryng on, thinking, medi-
tating on, A 1501.

remenaunt, remnant, remainder,
A 724.

remewed, pp. removed, F 181.

renge, ranks, A 2594.

renne, to clutch, G 1422. See note.

renne, to run, A 3890, G 1415; pr.
pl. A 2868.

renneth, runneth, F 479.

rennyng, running, A 551.

renomée, renown, D 1159.

renoun, renown, reputation, A 316.

rente, income, revenue, A 256, 373,
B 4017.

repaire, to repair, return, F 589.

repeireth, repaireth, F 339.

repeirynge, repairing, returning,
F 608.

repleccioun, repletion, over-eating,
B 4027; pl. repleccions, B 4113.

resalgar, realgar, a chemical com-
pound, G 814.

rescus, rescue, A 2643.

rese, to shake, A 1986.

resons, reasons, opinions, A 274.

retenuen, knyghtes of, retainers, A
2502.

rethor, rhetorician, B 4397, F 38.

reule, n. rule, A 173.

reuled, pp. ruled, A 816.

reve, reeve, steward, bailiff, A 542,
587; gen. s. *reves*, A 579.

revel, minstrelsy, A 4402.
revelour, reveller, A 4371, 4391.
rewē, on a, in a row, A 2866.
rewē, to rue, regret, G 729; to suffer for, G 997; have pity, A 3080; imp. s. have pity, B 853.
reweful, sorrowful, sad, B 854.
rewefulleste, ruefulest, A 2886.
reyn, rain, A 492, 595.
reyne, rein, F 313.
reyse, to raise, G 861.
reysed, pp. done military service, A 54.
ribaudye, ribaldry, A 3866.
ribible, rebeck, a kind of lute, A 4396.
riche, richly, A 609.
richesse, riches, A 1255.
riden, pt. pl. rode, A 825, 2897.
ridyng, tourney, joust, or procession, A 4377.
right, adv. just, A 661, 1096; entirely, A 804.
righte, adj. right, direct; the r. way, A 2739, B 1130.
ris, imp. s. rise, G 1205.
rist, riseth, B 864.
rit, rideth, A 2566, G 608.
roche, rock, F 500.
rode, complexion, A 3317.
rody, ruddy, F 385, 394.
roghte, pt. s. recked, cared for, B 4530.
roiāliche, royally, in grand style, A 378.
rombled, pt. s. felt about, G 1322.
romed, pt. s. roamed, walked about, A 1065; strolled, A 1069.
romen, to roam, stroll, A 1099.
romyngē, roaming, walking, A 1071.
ronne, pt. pl. ran, B 4578.
ronnen, pt. pl. ran, A 2925.
rood, pt. s. rode, A 328, 390, 622, 682, B 999.
roore, to roar, moan, groan, B 4078.
roos, pt. s. rose, A 823, F 267.
rooste, to roast, A 383.
roreth of, resoundeth with, A 2881.
rose, gen. s. rose's, A 1038.
rote, a stringed instrument of some kind, A 236.
rotie, subj. pr. s. rot, A 4407.
rouncy, a common hackney horse, a nag, A 390.
route, company, A 622, 2153, 2494, 2580, 2951, B 650.
routhē, ruth, pity, B 654, 1052, F 438.
routhelēes, pitiless, B 863.
rowe, adv. roughly, sternly, fiercely, G 861.
rowned, pt. s. whispered, F 216.
rownen, to round, whisper, G 894.
rubible, ribible (dimin. of ribibe), rebec, a kind of violin, A 3331. Skeat says, 'A two-stringed musical instrument, played with a bow, of Moorish origin; Arab. *rabāb*.'

rubifyng, reddening, G 797.
rudeliche, rudely, A 734.
ruest, hast pity, B 854.
ruggy, rough, uncombed, A 2883.
rumbel, n. rumble, A 1979.
ryde, pr. pl. ride, B 1102.
ryden, pr. pl. ride, A 2869.
ryden, pt. pl. rode, A 856.
rym, verse, D 1127.
rys, branch, twig, A 3324. A.S. *hris*.
rysen, pr. pl. rise, F 383.
ryve, to rive, pierce, stab, C 828.

sacred, devoted, A 1921.

sadde, adj. pl. sad, sated, weary, tired, G 877.

sadel-bowe, saddle-bow, A 2691.

sadly, firmly, A 2602.

sal armonyak, sal ammoniac, G 824.

saleweth, saluteth, F 91.

sal-preparat, prepared salt, G 810.

salueth, saluteth, A 1492.

saluyng, saluting, A 1649

sangwyn, red, A 439.

ARGE, serge, a coarse stuff, A 2568.

saufly, safely, B 4398, D 878.

saugh, pt. s. saw, A 144, 850, 1995, 2017, B 1103, 4608.

sautrie, psaltery, a kind of harp, A 296.

save, the herb sage, A 2713.

sawce fleem, having a red pimpled face, A 625.

sawe, a saying, G 691, 1441.

say, pt. s. saw, B 1128.

scaled, scabby, scurvy, A 627. See Leviticus xiii. 30-37.

scapen, to escape, A 1107.

scaped, pp. escaped, B 1151.

scarsetee, scarcity, G 1393.

scarsly, sparingly, frugally, A 583.

scathe, misfortune, a pity, A 446.

science, legal knowledge, A 316.

sclaundre, slander, G 998.

sclaundrest, slanderest, G 695.

scendre, slender, A 587.

scole, school, style, manner, pronunciation, A 125.

scoler, scholar, A 260.

scoleye, to go to school, A 302.

scriptures, writings, A 2044.

se, to see, A 1918, 3025, F 366; imp. s. B 4392.

seche, to seek, A 784, G 1442.

sechen, pr. pl. seek, G 863.

secree, adj. secret, B 4105, G 1370.

secree of secrees, secret of secrets, G 1447.

see, on to, to look on (A.S. on-séon), A 1082; subj. pr. s., see to, have in sight, guard, protect; God yow see, C 715.

see, sea, A 698, B 68, 1042.

sege, siege, A 56.

seeke, pl. sick, A 18.

seel, seal, F 131.

seen, to see, A 1121, 2128; pr. pl. A 3027.

seet, pt. s. sat, A 2075.

settees, seats, A 2580.

seigh, pt. s. saw, A 193, 1066.

seken, to seek, A 510; dat. inf. 'it is to seken evere,' it is ever an object of search, and never found, G 874; pr. pl. A 1266.

selve, same, A 2860.

selvy, silly, simple, inoffensive, A 3896, B 682.

semed, it seemed, F 56.

semely, adv. seemly, properly, becomingly, A 123, 136.

semely, adj. seemly, comely, agreeable, A 751.

semycope, short, ecclesiastical, semicircular cloak, A 262.

semly, seemly, becomingly, A 151.

sendal, a kind of light, fine silk stuff, A 440.

sene, dat. inf. to see, A 1035; pp. A 134.

sentence, thought, meaning, subject-matter, A 306, 798, B 4404; opinion, A 3002.

serchen, pr. pl. search, explore, D 867.

sermone, to preach, speak, C 879.
sermons, pl. writings, B 87. Lat. *sermones*.
servage, bondage, A 1946.
serye, series, succession, argument, A 3067.
sesons, seasons, A 347.
sessiouns, sessions of the peace, A 355.
seten, pt. pl. sat, F 92.
sethe, to seethe, A 383.
sette, to set; 'sette a soper,' prepare a supper, A 815.
seuretee, surety, assurance, F 528.
sewed, pt. s. pursued, followed, B 4527.
sewes, rich and delicate and rare dishes of various kinds, F 67. A.S. *seaw*, juice.
sey, pr. pl. say, G 1375.
seyde, subj. pt. I s. would say, A 183.
seye, pr. I s. say, B 3880.
seyen, to say, A 1268.
seyl, sail (of a boat), A 696, B 833.
seyn, pp. seen, B 624, 1078.
seynd, pp. singed, broiled, B 4035.
shadwed, pp. shaded, A 607.
shake, pp. shaken, A 406.
shal, pr. s. has to, A 731, 831; I s. must, have to, A 853.
shaltow, shalt thou, B 4208.
shamefast, fast, fixed, established in shame, modest, A 2055, C 55.
shamefastnesse (corrupted in mod. Eng. into shamefacedness), modesty, A 840, C 55.
shape, pr. I s. prepare, A 809; pp. made, born, B 3099.
shapen, to plan, arrange, A 2541; pr. pl. shape, prepare; 'ye s. yow to talen,' you are preparing yourselves to tell stories, A 772; pp. shapen, shaped, determined, A 1108.
shaply, fit, suitable, A 372.
sharply, severely, A 523.
shave, pp. shaven, A 588, 690.
shawe, grove, A 4367.
sheeldes, French crowns, écus, bearing the figure of a shield, A 278.
sheene, bright, beautiful, A 116, 160, 1068, B 692, F 53.
sheep, sheep, a pastor's flock, A 496.
sheete, to shoot, A 3928.
shende, to harm, injure, spoil, A 4410.
shene, bright, A 1509, 1994.
shente, pt. s. injured, hurt, B 4031.
shepne, shippen, stable, cowhouse, A 2000.
shet, pp. shut, A 2597, B 1056.
shette, to shut, D 1141; pt. s. G 1142; pt. pl. G 1218; imp. pl. G 1137.
shipnes, shippens, stables, cowhouses, D 871.
shirreve, shire-reeve, sheriff, A 359.
sho, shoe, A 253.
shode, parting of the hair; here, rather, the parted hair itself, A 3316; the temple (space back of the eye and forehead, the dividing place between the upper and lower head; A.S. *scéadan*, to divide), A 2007.
sholde, pt. s. should, ought to, had a right to, A 450.
shoon, pt. s. shone, A 198.

shoope, pt. s. shaped, planned, C 874; pt. pl. G 1222, 1228.

short-sholdred, 'short in the upper arm.' — *Skeat*. A 549.

shorte with, whereby to shorten, A 791.

shortly, briefly, B 990; used absolutely, in brief, A 30; in A 843, the ellipsis is supplied: 'shortly for to tellen'; B 1007, 1021, F 567.

shot, arrow or crossbow bolt, A 2544.

shrewe, pr. i s. curse, beshrew, B 4616, 4617.

shrewe, adj. evil, wicked, G 995.

shrewe, bad fellow, scoundrel, C 819; wicked, accursed one, G 917; pl. shrewes, rascals, scoundrels, C 835, G 746.

shrighte, pt. s. shrieked, B 4552, F 417, 422, 472.

shul, pr. pl. shall, A 3080, G 1155, 1412.

shulder, shoulder, A 2163; pl. shuldres, A 678.

shulle, pr. pl. shall, A 2356.

shullen, pr. pl. shall, must, have to, A 3014.

shyne, dat. s. shin, A 386.

shymen, pt. pl. shone, A 2043.

shyveren, pr. pl. shiver, break in pieces, A 2605.

sighte, pt. s. sighed, B 1035.

Significavit, a writ of excommunication, so called from its initial word, A 662.

sike, adj. def. sick, A 424.

siker, sure, certain, A 3049, B 4353, G 864, 934.

sikerer, surer, more certain, more reliable, B 4043.

sikerly, surely, certainly, A 137, 154, 3244, 3891, B 4461, F 180.

sikes, sighs, A 1920.

silable, syllable, F 101.

singuleer, single; o singuleer mannes folye, one particular man's folly, G 997.

sit, pr. s. sitteth, F 59, 179.

sith, since, seeing that, D 969, 1148, G 1472; afterward, C 869.

sithe, times, B 1155, G 1031.

sithen, afterwards, A 2617, B 1121; since, B 58.

sithes, times, A 485.

sitte, subj. pr. s. sit, G 841; subj. pr. pl. G 1195.

sittie, after that, afterwards, B 3867, 3913.

skiles, reasons, reasonings, arguments, comments, F 205.

skilful, discerning, reasonable, B 1038.

sklendre, slender, slight, spare, B 4023.

skriked, pt. pl. shrieked, B 4590.

slake, slack, slow, A 2901.

slaughtre, slaughter, assassination, A 2031.

slawe, pp. slain, B 3873, 4204.

sle, pr. pl. slay, F 462.

slee, to slay, A 661; imp. s. B 3089.

sleen, to slay, A 1645, 1646, C 836, 846.

sleep, pt. s. slept, A 98, 397.

sleere, slayer; the sleere of hym self, the suicide, A 2005.

sleighe, cunning, craft, slyness, A 604; pl. sleigthes, devices, G 773.

slider, slippery, A 1264.

slit, pr. s. slideth, G 682.

slogardie, sluggardly, A 1042.

sloo, sloe, the fruit of the black thorn, A 3246.

slow, pt. s. slew, B 627, 664.

sluttish, slovenly, G 636.

slye, sly, crafty, artfully contrived, F 230.

smal, adv. little, men recche of it but smal, men care but little for it, F 71.

smart, quick, brisk; esy fir, and smart also, quiet fire, and a brisk also, G 768.

smerte, smartly, A 149.

smerte, subj. pr. smart, pain; 'thogh him soore smerte,' though it pain him sorely, A 230; subj. pt. thogh him gamed or smerte, A 534, F 564; pt. pl. B 3903.

smerte, n. smart, F 480.

smoot, pt. s. smote, A 149; of smoot, smote off, B 3881.

smothe, smooth, A 676.

smylere, smiler, one who smiles to deceive, A 1999.

smyte, to smite, strike, A 1658.

smyteth of, imp. pl. smite off, A 782.

snewed, pt. s. abounded, A 345.

snybbed, pp. snubbed, reproved, A 4401.

snybben, to snub, reprove, reprimand, A 523.

so, adv. to such an extent, B 1056; accordingly, B 4348.

sodeynly, suddenly, A 2333.

solaas, solace, entertainment, amusement, A 798.

solempne, festive, sportive, A 209; grand, A 364; stately, F 61, 179.

solempnely, pompously, A 274; in great state, royally, B 691.

som — som, one — another, A 1255, 1257, 3031.

som-del, somewhat, A 174, 446, B 4011.

somer, summer, A 394.

somnour, summoner to ecclesiastical courts, apparitor, A 543; somonour, A 623.

somtyme, at one time, A 65, 85.

sonde, a sending, message, visitation, B 826, 1049.

song, pt. s. sang, A 710.

songe, pp. sung, A 711.

sonne, gen. s. sun's, A 1051, D 868.

soond, sand, B 4457.

soong, pt. s. sang, A 122, 1055, B 4460.

soore, sorely, A 148, 230, B 3903, 4077, 4085, 4249, 4250, D 967, F 258, G 669.

soory, worthless, despicable, G 1349.

soote, adj. pl. sweet, A 1; def. s. F 389.

sooth, truth, A 284, B 832, 1013.

sooth, true, A 1625, F 21.

soothfastnesse, truth, B 4518.

soothly, truly, verily, indeed, A 117, 1936.

sope in wyn, sop in wine, bread dipped in wine, A 334.

soper, supper, A 348, 748, 799.

sophymes, sophisms, trickeries, F 554.

sore, sorely, A 1115, 2709.

sort, lot, destiny, A 844.

sorwes, sorrows, A 3071.

sory, sorry; sory place, sad, doleful place, A 2004; sorrowful,

mournful, A 2010; ill, bad, C 876.

sothe, truth, A 845.

sotted, pp. fooled, befooled, G 1341.

soun, sound, A 674.

soupen, pr. pl. sup, F 297.

souple, supple, pliant, soft, A 203.

soutil, subtle, fine spun, A 2030; s. pencil, skilful pencil, A 2049.

soutiltee, subtlety (skill in alchemy), G 1371.

sovereyn, supreme, C 9, 91.

sovereynly, in the highest degree, B 4552.

sowe, n. sow, A 552.

sowed, pp. sewn, A 685.

sowes, gen. s. sow's, A 556.

sowke, to suck, A 4416.

sowne, to sound, A 565, F 105.

sowneth into, partaketh of the nature of, signifieth (Lat. sonat), F 517.

sownynge, importing, A 275; sownynge in, informed with, A 307, C 54.

space (of time); 'durynge the metes space,' at dinner time, B 1014; room, opportunity, F 493.

spare, to refrain, abstain from, A 192, 737.

sparre, spar, beam, A 1076.

sparth, halberd, battle axe, A 2520.

sparwe, sparrow, A 626.

species, species, A 3013.

spedde, pt. s. speeded, caused to be successful, favoured, B 3876.

spedeful, successful, profitable, advantageous, B 726.

speeke, pt. pl. spoke, F 247.

speke of, to, in respect to, A 413.

speke, subj. pr. s. speak, A 734.

speken, for to, in respect to, A 142.

spiced conscience, A 526. See note.

spilt, pp. destroyed, killed, B 857.

spores, spurs, A 473.

spradde, pp. spread, A 2871.

sprynge, to spring, A 822.

squames, scales; iren squames, G 759.

stablisshed, pp. established, A 2995.

stant, pr. s. standeth, A 3923, B 618, 651, 655, 1055, F 171, 182, 316.

stape, pp. stepped, advanced, B 4011.

starf, pt. s. starved, died, B 633.

staves, staves, bludgeons, A 2510.

stede, stead; in stede of, instead of, A 2140.

steere, rudder, B 833.

stemed, pt. s. shone, glowed, A 202.

stepe, bright, sparkling, A 201, 753.

sterres, stars, A 268.

sterete, to start, A 1044; pt. s. A 1080, 2684, B 4467, 4557.

stertyng, starting, springing, A 1502.

sterve, to die, C 865.

stevene, voice, A 2562, B 4387, 4481; speech, language, F 150; they setten s., set a time, made appointment. A 4383.

stierne, stern, strong, A 2154, 2610.

stile, style, mode of speech, F 106.

stillatorie, a distilling vessel, G 580.

stille, adv. quietly, A 2985.

stired, pt. s. stirred, G 1278.

stirte, pt. s. started, B 4524, C 705.

stirten, pt. pl. started, rushed, B 4567.

stoke, to stick, stab, A 2546.
stokkes, sticks, A 2934.
stomblen, pr. pl. stumble, A 2613.
stonde, to stand, B 1050; imp. s. stand, G 1205.
stonden at, stand to, abide by, A 778.
stongen, pp. stung, A 1079.
stoor, store, stock (of a farm), A 598.
storven, pt. pl. died, C 888.
stot, a horse, a cob, A 615.
stounde, brief space of time, B 1021.
stoupeth, imp. pl. stoop, G 1327.
stoute, bold, A 2154.
strange, foreign, external; a strange thynge to thy persone, D 1161.
straughte, pt. pl. stretched, A 2916.
straw! an exclamation, G 925.
strawe, subj. pr. 2 s. strew, F 613.
stree, straw, A 2918, 2933, 3873.
streight, adv. straight, straightway, A 1650.
streit, strait, strict, A 174; narrow, A 1984; limited, B 4179.
streite, straitly, closely, A 457.
streite, pp. drawn, B 4547.
strem, stream, A 464; pl. stremes, streams, currents, A 402; streams or rays of light, A 1495, C 38.
strenger, stronger, C 825.
strete, street, B 1103.
strike of flex, hank of flax, A 676.
strogelest, strugglest, C 829.
stronde, strand, shore, B 825, 864; pl. strondes, A 13.
stroof, pt. s. strove, A 1038.
strouted, strutted, bulged, stuck out, A 3315.

stubbles, applied especially to the stumps of small trees or shrubs; (the diminutive is stubble), stubs, stumps, A 1978.
studieth, imp. pl. study, A 841.
stuwe, stew, fish-pond, A 350.
style, steps for passing over a fence or wall, F 106.
stynt, imp. s. cease, stop, A 2348, G 927.
stynte, to stop, cease, end, B 4347, G 883.
stynten, to stop, A 2732.
stynteth, imp. pl. stop, A 2674.
styth, anvil, A 2026.
styward, steward, F 291; pl. stywardes, A 579.
stywes, stews, brothels, C 465.
sublymatories, vessels for chemical sublimation, G 793.
sublymyng, sublimation, G 770.
substaunce, substance, means; 'of his substaunce,' out of his own means, A 489.
subtil, 'cunningly devised,' A 1054; subtle, treacherous, B 3890.
subtilitee, subtlety (of knowledge and craft), G 620.
subtilly, craftily, A 610; slyly, C 798; with great caution, D 956; ingeniously, skilfully, F 222.
suffisaunce, sufficiency, A 490; satisfaction; hertes s., contentment of heart, B 4029.
suffisaunt, sufficient, A 1631.
surcote, overcoat, A 617.
surplys, surplice, A 3323.
surveiaunce, surveillance, oversight, C 95.
sustene, to sustain, bear, endure, B 847.
sustres, sisters, B 4458.

swal, pt. s. swelled, D 967.
swalwe, n. swallow, A 3258.
swannes, swans, F 68.
swatte, pt. s. sweat, or sweated, G 560, 563.
sweped, pp. swept, G 939.
swerd, sword, A 558, B 64, F 57; pl. swerdes, A 2026.
swete, to sweat, G 579; pr. pl. G 1186.
swevene, dream, a vision in sleep, B 4086, 4112; pl. swevenes, B 4113; swevenys, B 4111.
swich, such, A 3, 243, 485; pl. swiche, B 88, G 795, 801, 1071.
swinke, to toil, labour, C 874.
swithe, quickly; as swithe, as quickly (as may be), B 637, G 936, 1294; ful s., C 796; right as s., right quickly, G 1426.
swoot, n. sweat, G 578.
swoote, sweet, A 2860.
swore, pp. sworn, A 810.
swough, southing of wind, A 1979.
swough, n. swoon, F 476, 477.
swooned, pt. s. swooned, A 2943, B 1058, F 443, 631.
swooneth, swooneth, F 430.
swyn, swine, A 598.
swynk, toil, labour, drudgery, A 188, 540, G 730.
swynke, to toil, labour, drudge, G 669.
swynken, to toil, labour, drudge, A 186.
swynkere, labourer, A 531.
sy, pt. s. saw, G 1381.
syk, sick, C 62.
syk, n. sigh, F 498.
syn, contracted form of sythen, since, A 601, 853, 1273, B 1115, 4015, G 630, 653, 656.
syngeth, imp. pl. sing, B 4510.
syve, sieve, G 940.
taak, imp. s. take, A 789, 1084, D 1139.
taake, imp. s. take, G 1120.
tabard, a herald's coat-of-arms; the Tabard, an inn in Southwark with the sign of the t., A 20; a loose frock or blouse, worn by ploughmen and other working men, A 541.
table dormant, fixed side table, or sideboard, A 353.
taffata, taffeta or taffety, a kind of silk stuff, A 440.
taille, a tally, an account scored on a stick; took by taille, bought on credit, A 570.
take, pp. taken, A 2724, G 605.
takel, tackle, arrows, A 106.
taketh, imp. pl. take, B 4630, 4633, C 90, G 1059, 1176, 1227.
talen, to tell stories, A 772.
talent, desire, B 1137.
tapes, ribbons, A 3241.
tapicer, maker of tapestry, upholsterer, A 362.
tappe, tap, a hole through which liquor is drawn from a cask, A 3890, 3892.
tappestere, tapster, barmaid, A 241, 3336.
targe, target, small shield, A 471.
tarie, to tarry, G 801.
taried, pp. delayed, F 402.
taryen, to delay, F 73.
tarynge, tarrying, delay, A 821.
teche, to teach, A 308.
teeris, tears, A 1921, B 70.
telle, imp. s. tell, G 639, 654, 1452.
temple, an inn of court, A 567.

temps, tense; that future temps, that future tense, refers, as Skeat points out, to the dat. inf., to seken, which precedes, used as a future tense, G 875.

tene, sorrow, grief; vexation, A 3106.

tenspire, to inspire, G 1470.

tercelet, male hawk, F 504.

tercelettes, small hawks, F 648.

termes, court terms? A 323; periods of life, A 3028; technical alchemic jargon, G 752, 1398.

terve, subj. pr. s. flay, G 1274.

terved, pp. flayed, skinned, G 471. See note.

tespye, to espy, B 4478.

testeres, head-pieces, helmets, A 2499.

testes, vessels for assaying metals, G 818.

text, topic, theme, B 45.

teyne, thin plate of metal, G 1225, 1229, 1240, 1318; pl. teynes, G 1332.

thankes, gen. hir thankes, willingly, A 1626.

thanne, then, A 535, 3003, D 1163.

tharray, the array, A 716, F 63.

that, art. the, A 113, B 4186, 4188, C 666, 802, 807, 816.

that, as, as well as, B 1036.

thavys, the advice, A 3076.

the, pronominal adv. by that, on that account, used before comparatives; 'the murierly,' the more merrily, A 714. A.S. *bé*, *bŷ*, instr. case of *sé*, *séo*, *béat*; the, in its pronominal character, stands for something which precedes.

the, thee, B 71, 72, G 663.

thee, to thrive, B 4166, 4622, G 641.

theech (=thee ich), so, so thrive I, G 929.

theek (=thee ik), so, so thrive I, A 3864.

theeffect, the conclusion (of the whole matter), A 2366; the thing to be effected, A 2989; the realization, G 1261.

thencens, the incense, A 2938.

thenchauntemenz, the enchantments, A 1944.

thenche, to think of, imagine, A 3253.

thencrees, the increase, A 275.

thenken, pr. pl. think, F 537.

thenketh, imp. pl. think, C 75.

thenne, thence, D 1141.

thennes, thence, B 1043.

thentencioun, the intention, G 1443.

ther, where, A 2082, F 179; wherein, C 886.

ther as, where that, A 172, 224, 249, 1058, 1061, 1068, 1974, 2505, 2858, 2861, B 4192, 4449, F 267, 637, G 750.

ther-by, by that means, G 722.

therfore, for that, A 809, F 177.

ther-to, in addition to that, moreover, besides, A 153, 239, 325, 553, 757.

thider, thither, A 1263; thider as, thither where, C 749.

thikke, thick, A 549; close together, A 2510; thickly set, A 1075.

thilke, that same, A 182, 1973, 2033, 2959, 3004, B 4015, 4210.

thirled, pp. drilled, pierced, A 2710.

tho, those, A 498, 2313, 2999.
tho, then, A 2536, 2597, 2882, 2945, 3329, B 1079, F 305, 472, G 1461.
thoccident, the occident, the west, B 3864.
tholde, the old, D 857.
thombe, thumb, A 563.
thonketh, imp. pl. thank, B 1113.
thorient, the orient, B 3875, 3883.
thoughte, it seemed; it thought me, it seemed to me, A 385, 682, 785, B 697, 699, 4201, 4204, F 527.
thow, thou, B 848, 851, 852.
thre, three, A 2934.
threed, thread, A 2030.
threpe, pr. pl. call, G 826.
threste, to thrust, push, A 2612.
thretyng, threatening, G 698.
thridde, third, B 4203.
thries, thrice, A 463, 562, 2952, 2954.
thrift, success, prosperity, G 739, 1425.
thriftily, becomingly, A 105.
thriftly, successful, profitable, B 46.
thropes, villages, D 871.
throte, throat, A 2013.
throwe, many a, many a time, many times, G 941.
thurgh, through, A 1075.
thurgh out, throughout, A 2567, 2574, B 1028.
thwitel, a whittle, a knife, A 3933.
thynges, things; herknynge his mynstrales hir thynges pleye, play their musical pieces, F 78.
thyngot, the ingot, G 1233.
thynketh, it seems, A 37, 3041, C 681, F 406.
thynne, thin, A 679.
tidyves, small birds of some kind, F 648.
tigre, tiger, A 1657.
til, to, into, unto, A 180, 2062, C 697, F 559.
tiranny, tyranny, A 1111.
tiraunt, tyrant, A 2015.
titanos (Greek), 'lime, gypsum, white earth, chalk, etc.', G 1454.
to, an intensive prefix to verbs and verbal nouns, imparting an idea of division, separation, destruction.
to, too, B 4115, F 525, G 644, 1423.
to-breketh, breaks, goes to pieces, G 907.
to-breste, pr. pl. break in pieces, A 2611.
to-brosten, pp. burst asunder, A 2691.
toforn, prep. before, F 268.
toft, tuft, A 555.
togidre, together, A 824.
to-hewen, pr. pl. hew in pieces, A 2609.
toke, pt. s. took, delivered, G 1112.
tollen, to take a portion of a grist as payment for grinding it, A 562.
tonge, tongue, A 712.
tonne, tun, a large cask, A 3894; tonne greet, tun great, having the circumference of a tun, A 1994.
too, toe, A 2726.
took, pt. s. gave, G 1030, 1365; took agayn, gave back, returned, G 1034.
tool, weapon, B 4106.
toon, toes, B 4052.

toos, toes, B 4370.

tope, top, head, A 590.

to-rent, pp. torn to pieces, C 102.

to-rente, pt. pl. rent asunder, tore in pieces, C 709.

torn, n. turn; a freendes torn, C 815.

to-shrede, pr. pl. cut in shreds, A 2609.

to-tore, pp. torn in bits, ragged, G 635.

touchede, pt. s. touched, A 2561.

Tour, the, the Tower of London, where the mint was, A 3256.

tourettes, rings attached to dog collars, A 2152.

tourneyinge, tourneying, tournament, A 2720.

trappures, trappings, A 2499.

travaillynge, in travail, in labour, A 2083.

trays, traces, the draught-straps of a horse's harness, A 2139.

traysoun, treason, betrayal, B 4513.

trede, pr. pl. tread, A 3022.

trench, a walk cut through woods, shrubbery, etc. F 392.

trenchant, cutting, sharp, A 3930.

treses, tresses, C 37.

tresoun, treason, treachery, A 2001.

tretee, treaty, B 3865.

tretyes, shapely, A 152.

trewe, true, faithful, A 531.

trille, to turn, F 316.

triste, pr. i s. trust, B 832; pt. s. D 958.

trompe, trump, trumpet, A 674, 2174; pl. trompes, A 2511.

trone, throne, A 2529, C 842.

trouthe, truth, fidelity, A 46; troth, faith, A 763, F 627.

trusteth, imp. pl. trust, A 2182, B 1048.

tukked, tucked up, A 621.

turne, to turn, form in a lathe, A 3928.

turneyinge, tourneying, A 2557.

turneth agayn, imp. pl. turn back, B 4599.

tweye, twain, two, A 704, 792, B 4035, 4095, 4490, C 30, 817, 824, 828.

tweyfoold, twofold, double, G 566.

twies, twice, B 4202.

twiste, dat. s. branch, F 442.

twiste, to twist, wring, anguish, F 566.

twyes, twice, B 1058.

twynes, twine's; twynes threed, thread of twine, A 2030.

twynne, lit. to go into two, to separate; then, to depart, move on, in a general sense, A 835, F 577.

tydes, tides, A 401.

tygre, tiger, A 2626, F 419.

typet, friar's hood or cowl, used as a pocket, A 233; 'the long pendant from the hood,' A 3953. See note.

unarmed, pp. divested of armour, F 173.

unbokelen, to unbuckle, F 555.

uncouthe, unknown, strange, F 284.

undermeles, afternoons, D 875.

understondeth, imp. pl. understand, G 1165.

undertake, pr. i s. venture to say, A 288.

undertake, 'to conduct an enterprise.' — *Skeat*. A 405.

undren, the third hour of the day, 9 A.M.; the period thence on till noon, B 4412.

unfeestlich, unfestive, unfit for a feast, jaded, F 366.

unheele, misfortune, calamity, C 116.

unkouth, unknown, strange, rare, A 2497.

unknowe, pp. unknown, A 126, F 246.

unkynde, unnatural, B 88.

unnethe, uneasily, with difficulty, hardly, scarcely, B 1050, G 563, 1390.

unslekked, pp. unslacked, G 806.

untrewe, untruly, A 735.

unweelde, unwieldy, unmanageable, A 3886.

unwit, want of wit or understanding, G 1085.

unwityng, unknowing, G 1320.

unyolden, pp. unyielded, unconquered, A 2642, 2724.

up, upon, on; up peril of my lyf, D 1145.

upon, on, A 617.

upon lond, perhaps the same as up country, far inland, A 702.

up peyne, upon pain, or penalty, A 2543.

upright, stretched out at full length, A 2008, B 4232.

upriste, uprising, A 1051.

up-so-down, i.e. up as down, corrupted into upside down, G 625. But 'upside down' may be a distinct form.

usaunt, using, accustomed, A 3940.

use, pr. pl. practise, G 1409.

vanitee, emptiness, D 112, 4201.

vanysshynge, vanishing; made a v., vanished, A 2360.

variaunt, variant, changeable, G 1175.

vassellage, vassalage, good service, A 3054.

vavasour, vavasor, landholder, in dignity next to a baron, A 360.

veluettes, velvets, F 644.

venerie, venery, hunting, the chase, A 166, 2308.

Venus, carnal desire, lust, C 59.

verdit, verdict, A 787.

vernycle, 'copy of the supposed imprint of Christ's face on the handkerchief of Saint Veronica,' A 685.

verrailly, verily, truly, F 462.

verray, very, true, A 72, B 4081, 4173.

vertu, virtue, power, energy, A 4.

vertuous, A 251. See the note.

veyl, veil, A 695.

veyn, vain, A 1094.

veze, a blast of wind, A 1985; glossed in Ellesmere Ms., *impetus*. 'The "impetus amens" of Statius refers rather to headlong hardihood than to physical forces.' — *Pollard*.

viage, voyage, journey, A 77, 723, 792.

vice, deformity, disfigurement, D 955.

vigilie, vigils, A 377.

vileyns, villainous, D 1158.

vileynye, villainy, foul or abusive language which breaks the rules of good breeding, A 70, 740, C 740; ill-breeding, A 726; disgrace, A 2729; base deed, D

962; any ungentlemanly act, D 1138, 1151.

violes, vials, phials, G 793.

vitaille, victual, provisions, A 248, 569.

vitailed, supplied with provisions, B 869.

voluper, a woman's cap, A 3241.

vouche-sauf, to vouchsafe, A 812; pr. pl. A 807.

voydén, to remove, put away, F 188.

voydith, imp. pl. send away, dismiss, G 1136.

waget, watchet, pale or light blue cloth, A 3321.

waited after, watchéd for, looked out for, A 525.

wake-pleyes, wake-plays, plays or games connected with a lich-wake, or corpse-watch, A 2960.

walketh, imp. pl. walk, G 1207.

wan, pt. s. won, A 442, B 3864, F 662, 664.

wantowne, wanton, free, unrestrained, sportive, A 208.

wantownesse, wantonness, A 264.

wanye, to wane, decrease, A 2078.

war, aware, A 157; wary, prudent, A 309.

war, subj. pr.; war him of, let him beware of, A 662.

warne, pr. i s. notify, G 614.

warned, pt. s. notified, informed, G 590.

warnyng, information in advance, G 593.

wastel breed, cake bread, A 147.

wateryng, watering-place, A 826.

wawes, waves, A 1958.

waymentyne, wailing, lamentation, A 1921.

wayted, pt. s. watched, A 571, F 129.

wayten, to watch, F 444; pr. pl. F 88.

webbe, weaver, A 362.

weder, weather, B 873, F 52.

weel, adv. well, A 96.

weene, to suppose, G 1088.

weep, pt. s. wept, A 2345, 2878, B 1052, 1059, F 496.

weex, pt. s. waxed, became, B 3868.

wele, weal, happiness, A 1272, 2673, 3101; good fortune, welfare, C 115.

welked, pp. withered, C 738.

welle, spring, fountain, source, A 3037, F 505.

wem, spot, blemish; harm, hurt, F 121.

wend, pp. weened, supposed, F 510.

wende, to go, pass away, A 3025; pr. pl. F 296.

wende, pt. s. weened, supposed, A 1269, C 782; pt. pl. F 198.

wene, to ween, suppose, A 1655.

wenen, to ween, suppose, G 676.

went, pp. gone, F 567.

wepen, pr. pl. weep, B 820.

were, to guard, defend, A 2550.

were, to wear, F 147; pt. pl. A 2948.

were, subj. pt. s. would be, G 606, 1043, 1374; might be, G 1038.

wered, pt. s. wore, A 564, 680, 1929, 2175; werede, A 3235.

werre, war, A 47, 2002.

werreyed, pt. s. warred upon, or against, F 10.

wers, worse, A 3872.
werte, wart, A 555.
wery, weary, B 1071.
wex, n. wax, A 675.
wexe, to wax, grow, become, G 837, 1122; subj. pr. i s. G 1377.
wexen, to wax, grow, become, G 877; pr. pl. G 869, 1095.
wexeth, pr. s. waxeth, groweth, A 3024.
wexing, waxing, increasing, A 2078.
wey, way, A 1263.
weyed, pt. s. weighed, G 1298.
weylaway, interj. welaway, well-a-day, corruptions of A.S. wá-láwá, woe! lo! woe! alas! B 632, 4570.
wezele, weasel, A 3234.
what, somewhat, partly, F 54, 397.
what, why, A 184, B 56, 4236, G 754.
what, used as an exclamation, A 854.
what so, whatsoever, F 157.
what that, whatever, C 28.
whelkes, pimples, blotches, A 632.
whelp, dog, F 491; pl. whelpes, B 4122.
wher, whether, A 1101, F 579.
wher as, where that, A 1113 B, 1131, 4089, 4178.
where, whether, C 748.
where as, where that, C 36, 466, G 659.
which, what like, what kind of, A 2675, G 731; pl. whiche, A 40, F 30.
whil-er, a while ago, G 1328.
whilom, formerly, once on a time, in times past, A 795, 4365, B 4175, C 463.
whippeltre, cornel tree, A 2923.
whit, white, A 564.
wif, wife, woman; good wif, good wife, mistress of a household, A 445; good, in this combination, is a noun, in the sense of property; so, too, in goodman.
wifhede, wifehood, B 76.
wight, person, A 326, 537, 2485, 3937, B 656, 4115.
wighte, weight, A 2145, 2520.
wikke, wicked, malign, A 1087, B 1028, 4613, C 88.
wilneth, willeth, A 2564.
wise, manner, B 3890.
wisly, surely, truly, B 1061, F 469.
wist, pp. known, B 1072.
wiste, pt. s. knew, A 224, 228, 280, 595, 711, B 1049, F 565, G 1074.
wit, reason, understanding, G 1300.
wite, to know, G 621, 1333; pr. pl. G 906.
wite, n. blame, G 953.
witen, pr. pl. know, A 1260.
with, by or through, by means of, A 705, 2018, 2022, 2724, 4402, B 3101; along with, D 1164.
withdraweth, imp. pl. withdraw, G 1423.
withholde, pp. withheld, A 511. See note.
withseye, to withsay, oppose, A 805.
wittes, wits, minds, F 203.
wo, woful, sorrowful, A 351.
wode, wood, G 809.
wodebynde, woodbine, A 1507.
wol, will, A 42.

wolde, would, wished, A 276, B 698.
 wolle, wool, A 3249.
 wolt, wilt, A 1624.
 wonder, adv. wondrously, A 483, 1654, 2903, B 4058, G 629, 751, 1035, 1106, 1323.
 wonder, adj. wondrous, wonderful, B 1045, C 891, F 248.
 wonderly, wonderfully, A 84.
 wondre, to wonder, G 603.
 wone, n. wont, custom, usage, A 335, 1040, 1064.
 wonedon, pt. pl. dwelt, lived, A 2927.
 wonned, pp. dwelt, B 4406.
 wont, pp. accustomed, A 2932.
 wonyng, dwelling, A 606.
 wonyng, dwelling, A 388.
 wood, mad, A 184, 582, 636, 1656, 1659, 2042, 2631, 2950, G 576, 869, 1377.
 woodnesse, madness, A 2011.
 woost, knowest, A 2301, 2307, C 810, 824, G 653.
 woot, pr. 1 and 3 s. know, knows, A 389, 659, 1262, B 93, 1021, 4396, C 278, 817.
 wopen, pp. wept, F 523.
 word, a corruption of ord, in the phrase ord and ende, beginning and end, B 3911.
 worshippe, worthship, honour, dignity, F 571, G 632.
 wortes, worts, herbs, B 4411, 4464.
 worthy, 'of high rank'?—*Lounsbury*; A 68; having means and a good social standing, A 243, 459.
 wostow, knowest thou, A 2304.
 woxen, pp. waxed, grown, become, C 71.

wrastleth, wrestleth, A 2961.
 wrastlynge, wrestling, A 548.
 wrecche, wretched, A 1106.
 wreche, n. wreak, vengeance, B 679.
 wrek, imp. s. wreak, avenge, B 3095.
 wreke, to wreak, avenge, C 857, 1173.
 wrenches, crooked ways, deceits, impositions, G 1081.
 wrethe, wreath, A 2145.
 wrighte, wright, workman, A 614.
 write, pp. written, A 161.
 writen, pt. pl. wrote, F 233, 551.
 writeth, witnesseth, A 3869.
 writhyng, turning, F 127.
 wroghte, pt. s. wrought, A 497.
 wroot, pt. s. wrote, B 725.
 wrooth, wroth, angry, A 451.
 wydwe, widow, A 253, B 4011.
 wylugh, willow, A 2922.
 wympul, wimple, a nun's head and neck cloth, A 151. See illustration in Webster and in The Century Dictionary.
 wyndas, windlass, F 184.
 wynke, to wink, nod, F 348.
 wynne, to win, conquer, A 594, 713, F 214.
 wynsyng, winsome, cheerful, merry, lively, A 3263.
 wyst, pp. known, F 260.
 wyves, wives, A 374.

y-, a relic of the A.S. prefix, ge-, used chiefly with past participles, sometimes with the infinitive.
 y-bete, beaten; newe y-bete, newly forged, A 2162.
 y-beten, pp. beaten, F 414.
 y-bore, pp. borne, carried, A 378, 2694.

y-bore, pp. born; his owene y-bore brother, C 704.

y-brought, pp. brought, A 1111.

y-clenched, clinched; y-clenched overthwart and endelong, 'clamped across and lengthways,' A 1991.

y-cleped, pp. called, named, A 376, 410.

y-corse, pp. cut, A 2013.

y-coyned, pp. coined, C 770.

y-do, pp. done, A 2534; ended, at an end, G 739.

y-drawe, pp. drawn, G 1440.

y-dropped, pp. bedropped, bedewed, A 2884.

ye, yea, G 599.

yeddynges, songs, A 237.

yede, pt. s. yode, went, G 1141, 1281.

yeerd, yard, B 4187.

yeldynge, yielding, produce, A 596.

yelewe, yellow, A 1929, 2141.

yeman, yeoman, commoner, feudal retainer, A 101.

yemanly, in true yeomanlike fashion, A 106.

yemen, yeomen, A 2509, 2728.

yerde, yard, stick, rod, A 149.

yeris, years, A 3869.

yerne, eager, brisk, A 3257.

yet, in addition, besides, moreover, A 2011, 2017, G 622, 734.

y-falle, pp. fallen, A 25.

y-fallen, pp. happened, G 1043.

y-fet, pp. fetched, F 174, G 1116.

y finde, to find, F 470.

y-forged newe, newly coined, A 3256.

y-fostred, pp. brought up, A 3946.

y-glewed, pp. glued, F 182.

y-go, pp. gone, A 286.

y-harded, pp. hardened, F 245.

y-hent, pp. taken, seized, C 868.

y-holde, pp. held, A 2958.

y-kempd, pp. combed, A 4369.

y-knowe, pp. known, A 423.

y-lad, pp. drawn, A 530.

y-laft, pp. left, A 3862.

yle, isle, B 68.

y-liche, adv. alike, A 2526, F 20, G 1202.

ylike, adv. alike, G 850.

y-lyk, adj. like, A 592.

y-maad, pp. made, B 693.

yimages, images, astrological figures, A 418.

y-meynd, pp. mingled, mixed, A 2170.

ynogh, enough, A 373, B 872, 3172.

y-norised, pp. nourished, nurtured, A 3948.

ynow, enough, G 945; pl. ynowe, F 470.

yolden, pp. yielded, A 3052.

yolle, pr. pl. yell, A 2672.

yolleden, pt. pl. yelled, B 4579.

yoore, long ago, for a long time, A 3897, C 69, F 403.

yore agon, a long time ago, A 1941.

youre, yours, G 1248.

yow, refl. yourself, A 1105.

y-piked, pp. picked, picked over, culled, G 941.

y-preved, pp. proved, A 485.

y-pulled, pp. plucked, A 3245.

y-purfiled, embroidered, trimmed, A 192.

y-raft, pp. seized, plundered, A 2015.

| | |
|--|--|
| y-reke , pp. raked or heaped together, collected, A 3882. | y-storve , pp. dead, A 2014. |
| y-rent , pp. rent, torn, crucified, B 844. | y-take , pp. taken, A 2617. |
| y-ronne , pp. run, A 8; arranged, A 2165. | y-teyd , pp. tied, A 457. |
| y-ronnen , pp. run, A 2693. | yvele , evilly, G 921, 1049, 1225. |
| y-sene , pp. seen, A 592. | y-wis , truly, indeed, B 4389, 4632, G 689, 1107, 1359, 1363. |
| y-shryve , pp. shriven, A 226. | y-wonne , pp. won, A 2659. |
| y-slawē , pp. slain, slaughtered, C 856. | y-wroght , pp. wrought, A 196. |
| y-spreynd , pp. sprinkled, A 2169. | y-wrye , pp. covered, A 2904. |
| | y-wympled , pp. wimpled, wearing a wimple, A 470. |

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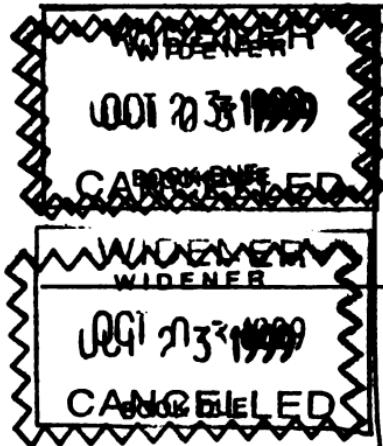
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