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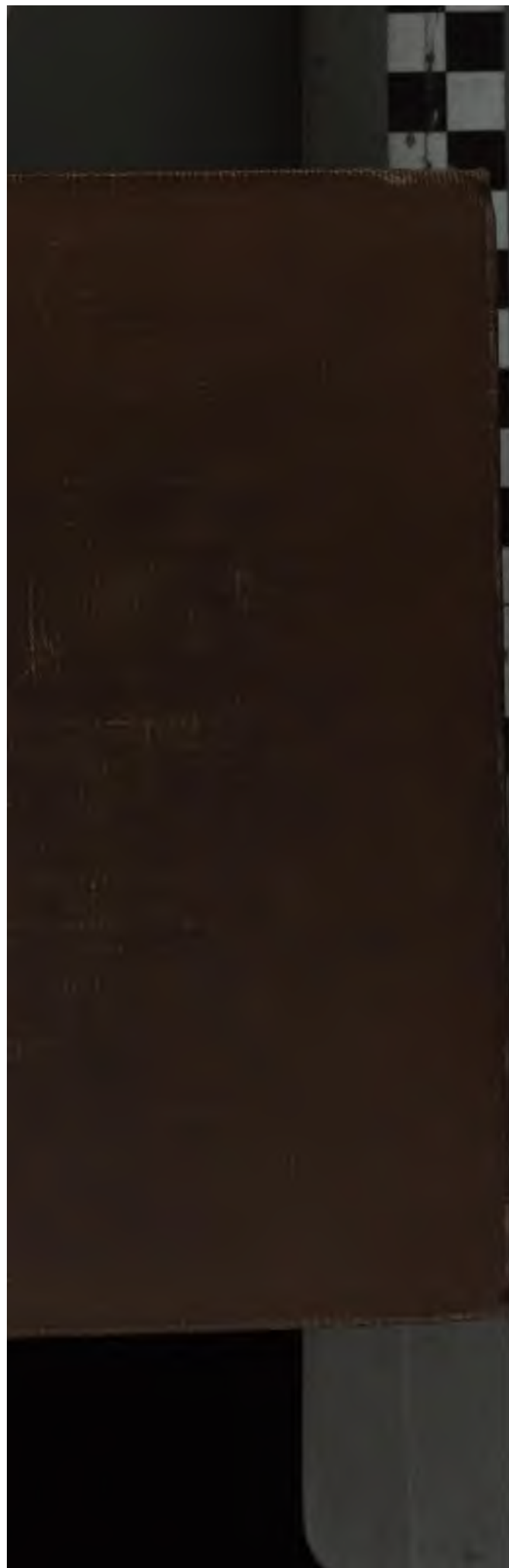
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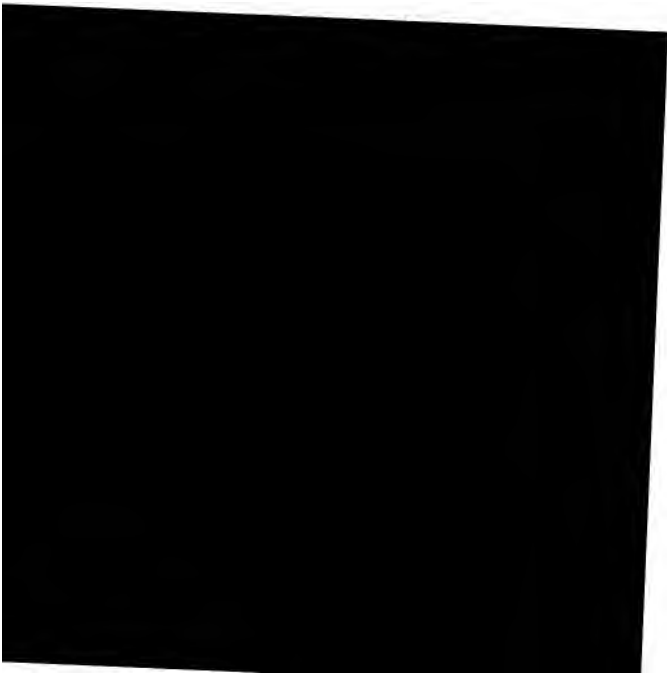
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THE COMPLETE WORKS
OF
GEOFFREY CHAUCER



OXFORD: MORACE HART
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How he þ' duntur Was mayden marie
And hit his loue floure and fructifie

Will youth his hys be quepit ye resemblance
Of him hay in me oo fressh hiffynesse
pat to pryncce othir men in veynembance
Of his p'sone 7 haue heere his h'nesse
Do make to vs ende in oth'fastnesse
pat vei þ' haue of him lest yought 7 mynde
By his peynure may ayeyn him fynde

The yunges þ' in þ' churche been
wylken folt yenke on god 7 on his seyntes
Whan ye yunges vei be holden 7 seen
were oft enytre of hem cuntysh restreyntes



THE COMPLETE WORKS
OF
GEOFFREY CHAUCER

EDITED
FROM NUMEROUS MANUSCRIPTS
BY THE
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in the University of Cambridge*

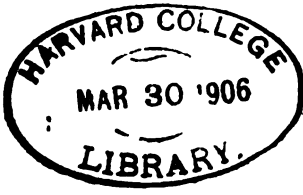


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CONTENTS.

INTRODUCTION :—	PAGE
LIFE OF CHAUCER	xii
WRITINGS OF CHAUCER AND EARLY EDITIONS	xvi
BRIEF ACCOUNT OF THE GRAMMAR, METRE, VERSIFICATION, AND PRONUN- CIATION	xviii
ROMAUNT OF THE ROSE: Fragment A	1
" " Fragment B	18
" " Fragment C	59
THE MINOR POEMS :—	
I. An A. B. C.	79
II. The Complaynte unto Pite	81
III. The Book of the Duchesse	83
IV. The Complaynt of Mars	97
V. The Parlement of Foules	101
VI. A Compleint to his Lady	111
VII. Anelida and Arcite	113
VIII. Chaucers Wordes unto Adam	118
IX. The Former Age	118
X. Fortune	119
XI. Merciles Beaute	121
XII. To Rosemounde : A Balade	121
XIII. Truth	122
XIV. Gentilesse	122
XV. Lak of Stedfastnesse	123
XVI. Lenvoy de Chaucer a Soogan	123
XVII. Lenvoy de Chaucer a Bukton	124
XVIII. The Complaynt of Venus	125
XIX. The Compleint of Chaucer to his Empty Purse	126
XX. Proverbs	126
XXI. Against Women Unconstant	127
XXII. An Amorous Compleint (Compleint Damours)	127
XXIII. A Balade of Complaynt	129
XXIV. Womanly Noblesse	129

	PAGE
BOETHIUS DE CONSOLATIONE PHILOSOPHIE	130
TROILUS AND CRISEYDE	206
THE HOUS OF FAME	326
THE LEGEND OF GOOD WOMEN	349
A TREATISE ON THE ASTROLABE	396
THE CANTERBURY TALES :—	
* GROUP A. The Prologue	419
The Knightes Tale	430
The Miller's Prologue	457
The Milleres Tale	459
The Reeve's Prologue	467
The Reves Tale	468
The Cook's Prologue	474
The Cokes Tale	474
GROUP B. INTRODUCTION TO THE MAN OF LAW'S PROLOGUE	475
The Prologue of the Mannes Tale of Lawe	476
The Tale of the Man of Lawe	477

Contents.

ix

	PAGE
GROUP D. The Wife of Bath's Prologue	565
The Tale of the Wyf of Bath	576
The Friar's Prologue	581
The Freres Tale	582
The Somnour's Prologue	587
The Somnours Tale	588
GROUP E. The Clerk's Prologue	596
The Clerkes Tale	597
The Merchant's Prologue	612
The Marchantes Tale	613
Epilogue to the Marchantes Tale	627
GROUP F. The Squieres Tale	628
The Wordes of the Franklin	636
The Franklin's Prologue	637
The Frankeleyns Tale	637
GROUP G. The Seconde Nonnes Tale	649
The Canon's Yeoman's Prologue	657
The Chanouns Yemannes Tale	659
GROUP H. The Manciple's Prologue	669
The Maunciples Tale	670
GROUP I. The Parson's Prologue	674
The Persones Tale	675
APPENDIX: VARIATIONS AND EMENDATIONS	719

GLOSSARY TO CHAUCER'S WORKS	I
GLOSSARY TO FRAGMENTS B AND C OF THE ROMAUNT OF THE ROSE	133



INTRODUCTION.

LIFE OF CHAUCER.

GEOFFREY CHAUCER was born in London, about 1340 (not 1328, as was formerly said). His father was John Chaucer, citizen and vintner of London, and his mother's name was Agnes. His grandfather was Robert Chaucer, of Ipswich and London, who married a widow named Maria Heyroun, with a son Thomas Heyroun. John Chaucer's house stood in Upper Thames Street, beside Walbrook, just where that street is now crossed by the South-Eastern Railway from Cannon-street Station. Here it was that the poet spent his earliest days, and in an interesting passage in his *Pardoner's Tale* (lines 549-572), he incidentally displays his knowledge of various wines and the ways of mixing them together.

John Chaucer, the poet's father, was in attendance on Edward III. in 1338, and this connexion with the court led to his son's employment there, some years afterwards, as a page in the household of Elizabeth, wife of Lionel, duke of Clarence, the third son of Edward III. In the household accounts of this princess, mention is made of various articles of clothing and other necessaries purchased for 'Geoffrey Chaucer' in April, May, and December, 1357, when he was about seventeen years old. In 1359, he joined the army of Edward III. when that king invaded France, and was there taken prisoner. In May, 1360, the peace of Bretigny (near Chartres) was concluded between the French and English kings. Chaucer had been set at liberty in March, when Edward paid 16*l.* towards his ransom.

1367. We can only conjecture the manner in which he spent his life from hints given us in his own works, and from various notices of him in official records. To consider the latter first, we find, from the Issue Rolls of the Exchequer, that a life-pension of 20 marks was granted by the king to Chaucer in 1367, in consideration of his services, as being one of the valets of the king's household. During 1368 and part of 1369 he was in London, and received his pension in person. In October, 1368, his patron, Prince Lionel, died, and it appears that Chaucer's services were consequently transferred to the next brother, John of Gaunt, duke of Lancaster.

1369. In the autumn of 1369, the year of the third great pestilence of Edward's reign, Blanche, the first wife of John of Gaunt, died at the early age of twenty-nine. Chaucer did honour to her memory in one of his earliest poems, entitled 'The Deth of Blaunche the Duchesse.'

1370-1373. From 1370 to 1386, Chaucer was attached to the court, and employed in frequent diplomatic services.

In December, 1372, being employed in the king's service, he left England for Genoa, Pisa, and Florence, and remained in Italy for nearly eleven months, but

we again find him in London on November 22, 1373. This visit of his to Italy is of great importance, as it exercised a marked influence on his writings, and enables us to understand the development of his genius.

1374. His conduct during this mission to Italy met with the full approval of the king, who, on the celebration of the great festival at Windsor on St. George's day (April 23) in 1374, granted our poet a pitcher of wine daily, to be received from the king's butler. On May 10 of the same year, Chaucer took a lease of a house in Aldgate, for the term of his life, from the Corporation of London; but he afterwards gave it up to a friend in October, 1386; and it is probable that he had ceased to reside in it for a year or more previously. On June 8, 1374, he was appointed to the important office of Comptroller of the Customs and Subsidy of Wools, Skins, and Leather, for the port of London; and a few days later (June 13) received a life-pension of 10*l.* from the duke of Lancaster for the good service rendered by him and his wife Philippa to the said Duke, to his consort, and to his mother the Queen. This is the first mention of Philippa Chaucer as Geoffrey's wife, though a Philippa Chaucer is mentioned as one of the Ladies of the Chamber to Queen Philippa, on September 12, 1366, and subsequently. It has been conjectured that Chaucer was not married till 1374, and that he married a relative, or at least some one bearing the same name as himself; but this supposition is needless and improbable; there is no reason why the Philippa Chaucer mentioned in 1366 may not have been already married to the poet, who was then at least 26 years of age.

1375. In 1375 his income was increased by receiving from the Crown (November 8) the custody of the lands and person of one Edmond Staplegate, of Kent. This he retained for three years, during which he received 10*l.*; together with some smaller sums from another source.

Customs in 1374. Whilst still retaining this office, he was now also appointed Comptroller of the Petty Customs (May 8, 1382).

1385. In February, 1385, he was allowed the great privilege of nominating a permanent deputy to perform his duties as Comptroller. It is highly probable that he owed this favour to 'the good queen Anne,' first wife of king Richard II.; for, in the Prologue to the Legend of Good Women, probably written during this period of his newly-acquired freedom from irksome duties, he expresses himself most gratefully towards her.

If we may trust the description of his house and garden in the Prologue to the Legend of Good Women, probably composed in the spring of 1385, it would appear that he was then living in the country, and had already given up his house over the city gate at Aldgate to Richard Forster, who obtained a formal lease of it from the Corporation of London in October, 1386. We learn incidentally, from a note to the Envoy to Scogan, l. 45, that he was living at Greenwich at the time when he wrote that poem (probably in 1393). And it is highly probable that Chaucer's residence at Greenwich extended from 1385 to the end of 1399, when he took a new house at Westminster. This supposition agrees well with various hints that we obtain from other notices. Thus, in 1390, he was appointed (with five others) to superintend the repairing of the banks of the Thames between Woolwich and Greenwich. In the same year he was robbed at Hatcham (as we shall see below), which is near Deptford and Greenwich. And we find the singular reference in the Canterbury Tales (A 3907), where the Host suddenly exclaims—'Lo! Grenewich, ther many a shrowe is inne'; which looks like a sly insinuation, on the Host's part, that Greenwich at that time contained many 'shrews' or rascals. Few places would serve better than Greenwich for frequent observation of Canterbury pilgrims.

1386. In this year Chaucer was elected a knight of the shire for Kent, in the Parliament held at Westminster. In August, his patron John of Gaunt went to Spain; and during his absence, his brother Thomas, duke of Gloucester, contrived to deprive the king of all power, by appointing a regency of eleven persons, himself being at the head of them. As the duke of Gloucester was ill disposed towards his brother John, it is probable that we can thus account for the fact that, in December of this year, Chaucer was dismissed from both his offices, of Comptroller of Wool and Comptroller of Petty Customs, others being appointed in his place. This sudden and great loss reduced the poet from comparative wealth to poverty; he was compelled to raise money upon his pensions, which were assigned to John Scalby on May 1, 1388.

In October of this year (1386), there was a famous trial between Richard Lord Nerpe and Sir Thomas Grosvenor, during which Chaucer deposed that he was 'forty years of age and upwards, and had borne arms for twenty-seven years.' He was, in fact, about forty-six years old, having been born, as said above, about 1340. Moreover, it is probable that he first bore arms in 1359, when he went with the invading army to France. This exactly tallies with his own statement.

1387. In this year died Chaucer's wife, Philippa; to this loss he alludes in his Envoy to Bukton. It must have been about this time that he was composing portions of his greatest poem, the Canterbury Tales.

1389. On May 3, Richard II. suddenly took the government into his own hands. John of Gaunt returned to England soon afterwards, and effected an outward reconciliation between the king and the duke of Gloucester. The Lancastrian party was

now once more in power, and Chaucer was appointed Clerk of the King's Works at Westminster on July 12, at a salary of 2s. a day (more than 1*l.* of our present money, at the least).

1390. In this year, Chaucer was also appointed Clerk of the Works at St. George's Chapel at Windsor, and was put on a Commission to repair the banks of the Thames between Woolwich and Greenwich. In a writ, dated July 1 in this year, he was allowed the costs of putting up scaffolds in Smithfield for the King and Queen to view the tournament which had taken place there in May. This helps to explain the minute account of the method of conducting a tournament which we meet with in the *Knight's Tale*. In the preceding month he had been appointed, by the Earl of March, joint Forester (with Richard Brittle) of North Petherton Park in Somerset. In September, he was twice robbed of some of the king's money; once, at Westminster, of 10*l.*; and again, near the 'foule ok' (foul oak) at Hatcham, Surrey, of 9*l.* 3*s.* 8*d.*; but the repayment of these sums was forgiven him.

1391. This is the date given by Chaucer to his prose *Treatise on the Astrolabe*, which he compiled for the use of his 'little son' Lewis, of whom nothing more is known; and it is supposed that he died at an early age. At this time, for some unknown reason, the poet unfortunately lost his appointment as Clerk of the Works.

1394. In February of this year, Chaucer received a grant from the king of 20*l.* a year for life; nevertheless, he seems to have been in want of money, as we find him making applications for the advancement of money from his pension.

1398. In this year or the preceding, Chaucer was made sole Forester of North Petherton Park, instead of joint Forester, as in 1390. In the Easter Term, he was sued for a debt of 14*l.* 1*s.* 11*d.* In October, the king granted him a tun of wine yearly, for his life-time.

1399. On September 30, Henry IV. became king of England, and Chaucer addressed to him a complaint regarding his poverty, called a 'Complaynt to his Pours,' in response to which, only four days afterwards, Henry granted that the poet's pension of twenty marks (13*l.* 6*s.* 8*d.*) should be doubled, in addition to the 20*l.* a year which had been granted to him in 1394.

On Christmas eve of this year, Chaucer took a long lease of a house in the garden of the Chapel of St. Mary, Westminster; this house stood near the spot now occupied by King Henry the Seventh's Chapel. The lease is in the Muniment Room of Westminster Abbey (*Historical MSS. Commission*, i. 95).

1400. The traditional date of Chaucer's death is October 25, 1400; in the second year of Henry IV. His death doubtless took place in his newly-acquired house at Westminster; and he attained to the age of about sixty years. Of his family nothing is known. His 'little son' Lewis probably died young; and there is no evidence earlier than the reign of Henry VI. that the Thomas Chaucer who was great-grandson, John de la Pole, Earl of Lincoln, was declared heir to the throne by his uncle, Richard III., in 1484, was Chaucer's son. As Thomas Chaucer was a man of great wealth, and of some mark, we should have expected to find some and undoubted evidence as to his parentage. We find, however, that Thor Gascoigne, who wrote a *Theological Dictionary*, and died in 1458, refers to the poet in these words:—'Fuit idem Chawserus pater Thomae Chawserus, armigeri, Thomas sepelitur in Nuhelm iuxta Oxoniam.' Gascoigne was in a position to know the truth, since he was Chancellor of Oxford, and Thomas Chaucer had held

Character of Chaucer.

xv

maior of Ewelme, at no great distance, till his death in 1434. If this information be correct, it then becomes highly probable that Chaucer's wife Philippa was Philippa Roet, sister of the Katharine de Roet of Hainault, who married Sir John Swynford, and afterwards became the mistress, and in 1396 the third wife of John of Gaunt. This has been inferred from the fact that Thomas Chaucer's arms contain three wheels, supposed to represent the name of Roet; since the Old French *roet* means 'a little wheel.' Those who accept this inference see good reasons for explaining the favours extended to Chaucer both by John of Gaunt himself and his son King Henry IV.

CHARACTER OF CHAUCER.

There is no space here for exhibiting fully the revelation of Chaucer's character as expressed by numerous passages in his works. We easily recognise in them a man of cheerful and genial nature, with great powers of originality, full of freshness and humour, a keen observer of men, and at the same time an enthusiastic and untiring student of books. He tells a story excellently and sets his characters before us with dramatic clearness; and he has also an exquisite ear for music and pays great attention to the melodious flow of his verse. Except in his prose tales, he frequently affects, in his *Canterbury Tales*, an air of simplicity which sits upon him gracefully enough. In his *Prologue to Sir Thopas*, he describes himself as a 'large,' i. e. a somewhat corpulent man, and no 'poppet' to embrace, that is, not slender in the waist; as having an 'elvisch' or abstracted look, often staring on the ground 'as if he would find a hare,' and 'doing no dalliance' to any man, i. e. not entering briskly into casual conversation. His numerous references and quotations show that he was deeply read in all medieval learning, and well acquainted with Latin, French (both of England and of the continent), and Italian, besides being a master of the East-midland dialect of English. A passage in the *Breves Tale* imitates some of the peculiarities of the Northumbrian dialect with much fidelity. On the other hand, he occasionally introduces forms into his poems that are peculiarly Kentish; owing, as I am inclined to suggest, to his residence for some years at Greenwich. In his *House of Fame*, he tells us how he had 'set his wit to make books, songs, and ditties in rime,' and often 'made his head ache at night with writing in his study.' For, when he had done his official work for the day, and 'made his reckonings,' he used to go home and become wholly absorbed in his books, 'hearing neither this nor that'; and, 'in stead of rest and new things' (recreation), he used 'to sit at a book, as dumb as a stone, till his look was dead'; and thus did he 'live as a hermit, though (unlike a hermit) his abstinence was but little.' So great (as he tells us in the *Prologue to The Legend of Good Women*) was his love of nature, that, 'when the month of May is come, and I hear the birds sing, and see the flowers springing up, farewell then to my book and to my devotion' to reading. In many passages he insists on the value of the purity of womanhood and the nobility of manhood, taking the latter to be dependent upon good feeling and courtesy. As he says in *The Wife of Bath's Tale*, 'the man who is always the most virtuous, and most endeavours to be constant in the performance of gentle deeds, is to be taken to be the greatest gentleman. Christ desires that we should derive our gentleness from Him, and not from our ancestors, however rich.'

WRITINGS OF CHAUCER.

Other notices of Chaucer must be gathered from his writings and from what we know about them. It is advisable to date his various works, where possible, as well as we can, and to consider the result.

Chaucer's works fall (as shewn by Ten Brink) into three periods. During the first of these, he imitated French models, particularly the famous and very long poem entitled *Le Roman de la Rose*, of which, as he himself tells us, he made a translation. It so happens that there exist what are apparently two, but are really three fragments of translations of two different parts of this poem; they are found in a MS. at Glasgow, written out about A. D. 1430-40, and in the early printed editions. These three fragments, marked A, B, C in the present volume, appear to be by different hands; and only the first of them can be reconciled with Chaucer's usual diction and grammar. We must regretfully infer that the major part of Chaucer's own translation is irrecoverably lost. The poems of this First Period were written before he set out on his Italian travels in 1372, and there is no trace in them of any Italian influence.

The poems of the Second Period (1373-1384) clearly shew the influence of Italian literature, especially of Dante's *Divina Commedia*, and of Boccaccio's poems entitled *Il Teselde* and *Il Filostrato*. Curiously enough, there is nothing to shew that Chaucer was acquainted, at first-hand, with Boccaccio's *Decameron*.

The poems of the Third Period are chiefly remarkable for a larger share of originality, and are considered as beginning with the *Legend of Good Women*, the first poem in which the poet employed what is now known as the 'heroic' couplet which he adapted from Guillaume de Machault.

Of the Wretched Engendring of Mankind; mentioned in the Legend, Text A, l. 414; and partly preserved in scraps occurring in the Man of Lawes Tale, B 99-121, 421-7, 77-7, 925-931, 1135-41.

Man of Lawes Tale (in its original form); partly translated from Nicholas Trivet.

1377-81. Translation of Boethius.

1379? Complaint of Mars.—M. P. IV.

1379-83. Troilus and Criseyde; (partly from Boccaccio's *Il Filostrato* and Guido delle Colonne's *Historia Troiae*; containing three stanzas from Palamon).

Wordes to Adam (concerning Boethius and Troilus).—M. P. VIII.

The Former Age; chiefly from Boethius, Book II. met. V.—M. P. IX.

Fortune; containing hints from Boethius.—M. P. X.

1382. Parlement of Foules (containing six stanzas from Palamon).—M. P. V.

1383-4. House of Fame; containing hints from Dante; *unfinished*.

1385-6. Legend of Good Women; *unfinished*.

1386. Canterbury Tales begun.

1387-8. Central period of the Canterbury Tales.

1389, &c. The Tales continued.

1391. Treatise on the Astrolabe; chiefly from Messahala; *unfinished*.

1393? Compleint of Venus.—M. P. XVIII.

1393. Lenvoy to Scogan.—M. P. XVI.

1396. Lenvoy to Bukton.—M. P. XVII.

1399. Envy to Compleint to his Purse.—M. P. XIX.

The following occasional triple roundel and balades *may* have been composed between 1380 and 1396:—Merciless Beantè.—M. P. XI. Balade to Rosemounde.—M. P. XII. Against Women Unconstant.—M. P. XXI. Compleint to his Purse (except the Envoy).—M. P. XIX. Lak of Stedfastnesse.—M. P. XV. Gentillesse.—M. P. XIV. Truth.—M. P. XIII. Proverbes of Chaucer.—M. P. XX.

EDITIONS OF CHAUCER.

Several of Chaucer's Poems were printed at various times by Caxton and others, but the first collected edition of his works was that edited by W. Thynne in 1532. This was reprinted, with the addition of the spurious *Plowman's Tale*, in 1542; and again, about 1550. Later editions appeared in 1561 (with large additions by John Stowe); in 1598 (re-edited by Thomas Speght), second edition, 1602, and reprinted in 1687. Still later editions were the very bad one by Urry, in 1721, and the excellent one by Tyrwhitt, of the *Canterbury Tales only*, in 1775-8. These editions, excepting Tyrwhitt's, have done much to confuse the public as to the genuine works of Chaucer, because in them a large number of poems, some known (even by the editors) to be by Lydgate, Gower, Hoccleve, and Scogan, together with others obviously spurious, were carelessly added to works by Chaucer himself; and many erroneous notions have been deduced from the study of this incongruous mixture.

It must suffice to say here that most of the later editions, since the publication of Tyrwhitt's remarks on the subject, reject many of these additional pieces, but still unadvisedly admit the poems entitled *The Court of Love*, *The Complaint of the Black Knight*, *Chaucer's Dream*, *The Flower and the Leaf*, and *The Cuckoo and the Nightingale*. Of these, *The Complaint of the Black Knight* is now known to be by Lydgate; *The Flower and the Leaf* cannot be earlier than 1450, and was probably written, as it



purports to be, by a lady; whilst *The Court of Love* can hardly be earlier than 1500, and *Chaucer's Dream* (so called) is of still later date. Nothing but a complete ignorance of the history of the English language can connect these fifteenth-century and sixteenth-century poems with Chaucer. The only poem, in the above set, which can possibly be as old as the fourteenth century, is *The Cuckoo and the Nightingale*. There is no evidence of any kind to connect it with Chaucer; and Professor Lounsbury decisively rejects it, on the internal evidence. It admits a few rimes (see p. xxiv) such as Chaucer nowhere employs.

GRAMMATICAL HINTS.

The following brief hints contain but a minimum of information, and include nothing that should not be extremely familiar to the student.

Observe that, in Chaucer's English, the final syllables *-e*, *-ed*, *-en*, *-es*, almost always form a distinct and separate syllable, so that a large number of words had then a syllable more than they have now. Unless this rule be observed, no progress in the study is possible. In particular, *always* sound this final *-e* (like the *e* in *Chese*) at the end of a line.

Final *-e* is elided, or slurred over, when the next word begins with a vowel, or is one of certain words beginning with *h*, viz. (1) a pronoun, as *he*; (2) part of the verb *have*; (3) the adverbs *here*, *how*; (4) mute *h* in *honour*, *hours*. In a similar position, final *-er*, *-en*, *-el*, *-y*, are slurred over likewise; thus *get-en* is really *get's* in l. 591¹.

Final *-e* is sometimes dropped in a few common words, such as *scere*, *were*, *haddē*; *had*, *wolde*, *would*.

Middle *-e* is also sometimes dropped, as in *havene*, pronounced (*haevnes*), l. 407. But *trowe-ly* (481) is trisyllabic.

The reasons for sounding the final *-e*, *-en*, *-es*, as distinct syllables, are grammatical. These endings represent older inflexions, mostly Anglo-Saxon; and were once, in fact, essential. But, in Chaucer's time, they were beginning to disappear, and many are now lost altogether.

Final *-e*. The various sources of the M. E. (i. e. Middle-English) final *-e* are, chiefly, these following.

1. The A.S. (Anglo-Saxon) sb. ended in a vowel. Thus A.S. *har-a*, a hare, became M.E. *har-e* (191).
2. The A.F. (Anglo-French) sb. ended in a vowel which was formerly sounded. Thus A.F. *mélodī-s* (four syllables) is M.E. *melody-s* (four syllables, 9).
3. The dative case often ends in *-e*, especially after the prepositions *at*, *by*, *for*, *in*, *of*, *on*, *to*. Thus *rōt-e* (2) is the dative case of *root*, a root. We even find the form of an oblique case used as a nom. case, owing to confusion. Thus A.S. *hwēlp-e*, a whelp, makes the dat. *hwēlp-e*; Chaucer has *whelp-e* as a nominative (257).
4. The forms *hell-e* (so in A.S.), *sonn-e* (A.S. *sunna-as*) are genitives; see Book Duch 171; A 1051. Similarly *-y* represents a genitive suffix in *lad-y*, 88, 605.
5. The definite form of the adjective (i. e. the form used when the def. art. *the* or a possessive or demonstrative pronoun precedes it) ends in *-e*. Ex.: *the yong-e*, 7.
6. The adj. pl. ends in *-e*; as *smal-e*, 9.

¹ The numbers refer to the lines of The Prologue to the Canterbury Tales; see p. 41

7. Even the adj. sing. may end in *-e*; as *sweet-e* (5), from A.S. *sweete*, *sweet*, in which the final *-e* is essential. So also *treuce*, from A.S. *træwe*; 531.

8. Verbs: the infinitive and gerund (with *to*) end in *-en* or *-e*; as *beginn-e*, 42; *for* 10 *gîve-e*, 33.

9. Strong verbs: the pp. (past participle) ends in *-en* or *-e*; as *y-rown-e*, 8.

10. Weak verbs: the pt. t. (past tense) ends in *-ede*, *-de*, *-te*, *-e*; as *say-de*, 70. Sometimes in *-ed*, as *prov-ed*, 547. Observe *lakk-e-de*, 756; *lov'de*, 97; *wet-te*, 129; *went-e*, 78.

11. Verbs: various other inflexions in *-en* or *-e*. Thus *slép-en*, 3 p. pr. pl., 10; *wæc-en*, 1 p. pt. pl., 29; *gese-e*, 1 p. pr. s., 82; *smert-e*, 3 p. pr. s. subj., 230, &c.

12. Adverbs and prepositions may end in *-en* or *-e*; as *abov-en*, 53; *about-e*, prep. 13, adv. 488.

Final -en. The suffix *-en* usually denotes either (1) the pl. sb., as *hæc-en*, 456; (2) the infin. or gerundial infin. of a verb, as *to wend-en*, 21; (3) the pp. of a strong verb, as *hælp-en*, 18; (4) the pl. of any tense of a verb, as *wær-en*, 1 p. pt. pl., 29; (5) a prep. or adverb, as *abov-en*, 53.

Final -es. The final *-es* denotes either (1) the gen. sing., as *lord-es*, 47; (2) the pl. sb., as *show-es*, 1; or (3) an adverb, as *thry-es*, 562. But the gen. of *lady* is *lady*; and of *fader*, is *fader*. And the plural may end in *-s*, as in *palmer-s*, 13.

The student should endeavour to make out, in every case, the reason for the use of final *-s*, *-en*, or *-es*. He will thus acquire the grammar. The above hints explain most cases that can arise.

Further notes. Some neuter sbs. do not change in the plural, as *hors*, pl. *hors*, 74. So also *neet*, *sheep*, *swyn*, *yeer*.

Comparatives end in *-er*, as *grett-er*, adj., 197; or *-re*, as *fer-re*, adv., 48. Superlatives, in *-est*, occasional def. form *-est-e*, as *best-e*, 252. Pronouns: *tho*, those; *this*, pl. *thise*, these; *thilke*, that; *ilke*, same. *Atte*, for *at the*. *Ye*, nom.; *yow*, dat. and acc., you. *Hir*, their (also her); *hem*, them. *His*, his, its. *Whiche*, what sort of, 40; *what*, i.e. 'why', 184; *That . . . he*, who, 44, 45; *whō sō*, whoever, 741. *Mæn*, one, with a sing. verb, as *mæn smoot*, one smote, 149.

Verbs. Verbs are distinguished as being *weak* or *strong*. In the former, the pp. ends in *-ed*, *-d*, or *-t*; in the latter, in *-en*, or *-e*.

A simple rule is this. In weak verbs, the pt. t. ends in *-ede* (rarely *-ed*), *-de*, *-te*, *-e*, so that the final *-e* is here extremely common, but it does not appear in the pp.; conversely, in strong verbs, it is the pp. that ends in *-en* or *-e*, which never appears in the first or third person singular of the past tense. Ex. *went-e*, 3 p. pt. s., 78, is a weak past tense; *clād*, 103, is a weak pp. Conversely, *y-rown-e*, 8, is a strong pp.; *slép*, 98, is a strong pt. t. The prefix *y-* (A.S. *ge-*) can be prefixed to any pp., and makes no difference.

Strong verbs usually shew vowel-change; thus *bigan* (44) is the pt. t. of *biginnen*. But note that this is not a sure guide; for *raugh-te* (136) is the pt. t. of *rech-en*, to reach, and is weak. *Slép-en*, to sleep, pt. t. *slép*, is strong.

In strong verbs, the vowel of the past tense is changed, sometimes, in the plural. Thus the pt. t. sing. of *ryd-en*, to ride, is *rood*, 169; but the pl. is *rid-en*, 825. The pp. is also *rid-en*, 48.

The usual formulæ for the conjugation of verbs are as follows.

Present tense. Sing. *-s*, *-est*, *-eth* (*-th*); pl. *-en* or *-e*.

Past tense; weak verbs. Sing. *-ede* (*-de* or *-ed*), *-de*, *-te*, *-e* (in persons 1 and 3); *-ed*, *-d*, *-t*, *-est*, *-est* (2 person). Plural, *-eden*, *-ede*, *-de*, *-den*, *-ten*, *-te*, *-e* (all persons).

Introduction.

Past tense; strong verbs. Sing. indic. *no suffix* (in persons 1 and 3); *-e*, occasionally (2 person). Sing. subj. *-e* (all persons). Plural of both moods: *-en, -e*.

Imperative. Sing. 2 person: *no suffix* (usually); *-e* (in some weak verbs). Plural: 2 person: *-eth, -th*; (sometimes *-e*).

Infinitive: *-en, -e*. The gerundial infinitive has *to* or *for* prefixed, and oft denotes purpose.

Participles. Present: *-ing*, often *-inge* at the end of a line. Pp. of weak verb *-ed, -d, -t*. Pp. of strong verbs: *-en, -e*.

N.B. We find the contracted form *bit*, for *biddeth*, in the 3 p. pr. s. indicative, 18. Similar contractions are common; hence *hit* means 'hideth'; *rit* means 'rideth'; *sitteth*; *let*, 'leadeth,' B 1496; &c.

Formation of Past Tenses. The form of the pt. t. of a weak verb depends on the form of its stem. There are three classes of such verbs.

1. Infin. *-ien*; pt. *-ede (-de)*, or *-ed*. Thus *lov-ien*, to love; pt. t. *lov-ede* (*promouwe* luv'de), or *lov-ed* (luv'ed). Compare *lakk-e-de*, 756; though the infin. is *lakk-en*.

2. Infin. *-en*; pt. t. *-de, -te*, or sometimes (after *d* or *t*) *-e*; without vowel-change except such as is due to contraction. Ex. *hør-en*, to hear, pt. t. *hør-de*; *kep-en*, keep, pt. t. *kep-te*; *léd-en*, to lead, pt. t. *léd-de* (short for *lēdd-de*). Cf. *went-e*, went.

3. Infin. *-en*, with a modified vowel in the infinitive, the root-vowel appearing in the pt. t. and pp. Thus the root *sōk* (cf. Gothic *sōkjan*, to seek), appears in the A.S. pt. t. *sōk-te*, pp. *sōk-t*, M.E. *soght-e, sogh-t*; but the *ō* becomes *ē* (as in A.S. *fē*, for pl. *fē*, feet) in the infin. *sēc-en*, M.E. *sēk-en*, E. *seek*. Cf. *toll-en*, pt. t. *toll-de*; *teoh-* pt. t. *teogh-te*.

N.B. The pp. of a weak verb results from the pt. t. by dropping *-e* (unless it is dropped already); thus pt. t. *toll-de* gives pp. *toll-d*.

The seven conjugations of strong verbs are given in my Principles. The following: *fall, shake, bear*, &c. show no real difference

lēt-en, pt. t. *leet*; *slēp-en*, pt. t. *sleep*; *blōwen*, *grōwen*, *knōw-en*, pt. t. *blew*, &c.; *wēp-en*, pt. t. *weep*; *goon*, pp. *y-goon*, *y-go*, 286. Compare the complete list of strong M.E. verbs, in *Specimens of English*, ed. Morris and Skeat, pt. 1.

Anomalous Verbs. Among these note the following. *Been*, *ben*, are. Imper. pl. *beeth*, *beth*, be ye. Pp. *been*, *ben*, *been*.

Can, I know; pl. *connen*; pt. t. *coude*, knew, could; pp. *couth*, known. *Dar*, I dare; pt. t. *dorste*. *May*, I may; pl. *mowen*; subjunctive, *mowe*, pl. *mowen*. *Moot*, I must, I may, he must, he may; pl. *mōten*, *mōte*; pt. t. *mōste*. *Oghte*, ought. *Shal*, pl. *shullen*, *shul*; pt. t. *sholde*. *Witen*, to know; *woot*, *wot*, I know, he knows; pl. *witen* (correctly; but Chaucer also has *ys woot*); pt. t. *wiste*, knew; pp. *wist*. *Wil*, *wol*, *wole*, will; pl. *wolen*, *wilen*; pt. t. *wolde*. *Thar*, needs; pt. t. *thurte*.

Negatives. *Nam*, for *ne am*, am not; *nis*, for *ne is*, is not; *nas*, was not; *nīre*, were not; *nadde*, had not; *nīl*, will not; *nolde*, would not; *noot*, I know not, he knows not; *niste*, knew not; *ne . . . ne*, neither . . . nor, 603. Double negatives, 70, 71, &c.

Adverbs. End in *-e*, as *dēp-e*, deeply; or *-ly*, as *subtil-ly*; or *-e-ly*, as *trew-e-ly*, truly; or *-en*, *-e*, as *bifor-en*, *bifor-e*; or in *-es*, as *thrī-es*, thrice. *Ther*, where, 547; *ther as*, where that, 34.

Prepositions. End in *-en*, *-e*, *-es*; &c. *Til*, for *to*, before a vowel. *With* adjoins its verb; 791.

METRE.

Chaucer was our first great metrist, and enriched our literature with several forms of metre which had not been previously employed in English. These he borrowed chiefly from Guillaume de Machault, who made use of stanzas of seven, eight, and nine lines, and even wrote at least one *Complaint* in the 'heroic' couplet.

The metre of four accents, in rimed couplets, had been in use in English long before Chaucer's time; and he adopted it in translating *Le Roman de la Rose* (the original being in the same metre), in the *Book of the Duchesse*, and in the *House of Fame*.

The ballad-metre, as employed in the *Tale of Sir Thopas*, is also older than his time. In fact, this *Tale* is a burlesque imitation of some of the old Romances.

The four-line stanza, in the *Proverbes*, was likewise nothing new.

But he employed the following metres, in English, for the first time.

1. The 8-line stanza, with the rimes arranged in the order *ababbcc*; i. e. with the first line (*a*) riming with the third (*a*), and so on. Exx. *A.B.C.*; *The Monkes Tale*; *The Former Age*; *Lenvoy to Bukton*.

1 b. The same, thrice repeated, with a refrain. Ex. (part of) *Fortune*; *Complaint to Venus*; *Balade to Rosemounde*.

2. The 7-line stanza, with the rimes *ababbcc*; a favourite metre. Exx. *Lyf of Saint Cecyle*; *Clerkes Tale*; *Palamon and Arcite*; (part of) *Complaint to his Lady*; *An Amorous Complaint*; *Complaint to Pitè*; (part of) *Anelida*; *The Wretched Engending of Mankind*; *The Man of Lawes Tale*; (part of) *The Complaint of Mars*; *Troilus and Criseyde*; *Wordes to Adam*; (part of) *The Parlement of Foules*; (parts of) *The Canterbury Tales*; *Lenvoy to Scogan*.

2 b. The same 7-line stanza, thrice repeated, with a refrain. Exx. *Against Women*

Unconstaunt; Compleint to his Purse; Lak of Stedfastnesse; Gentillesse; Truth. Also in the Legend of Good Women, 249-269.

- 2 c. The 7-line stanza, with the rimes *ababbab*. Ex. (part of) Fortune.
 3. Terza Rima. Only a few lines; in the Compleint to his Lady.
 4. The 10-line stanza, *aabaabccddc*. In the Compleint to his Lady.
 5. The 9-line stanza, *aabaabbab*. Only in Anelida.
 - 5 b. The same, with internal rimes. Only in Anelida.
 - 5 c. The same as 5, but thrice repeated. Only in Womanly Noblesse.
 6. Two stanzas of 16 lines each; with the rimes *aaabaacab · bbbabba*. Only in Anelida.
 7. The 9-line stanza, *aabaabbcc*. Only in the latter part of the Compleint of Mars.
 8. The roundel. In the Parlement of Foules; and Merciless Beauté.
 9. The heroic couplet. In the Legend of Good Women and parts of the Canterbury Tales.
 10. A 6-line stanza, repeated six times; with the rimes *ababcb*. Only in the Envoy to the Clerkes Tale.
 11. A 10-line stanza, *aabaabbbaab*. Only in the Envoy to the Compleint of Venus.
 12. A 6-line stanza, *ababaa*. Only in the Envoy to Womanly Noblesse.
 13. A 5-line stanza, *aabba*. Only in the Envoy to Compleint to his Purse.
- The following pieces are in prose. The Tale of Melibeuus. The Persones Tale. The translation of Boethius, De Consolatione Philosophiae. The Treatise on the Astrolaba.

VERSIFICATION.

Some lines drop the first syllable, and the first foot contains one syllable only;

They can be denoted by phonetic *invariable* symbols, enclosed within marks of parenthesis. Convenient phonetic symbols are these following.

Vowels. (aa), as a in father; (a) short, as a in aha! (ae), open long e, as a in Mary; (e), open short e, as e in bed; (ee), close long e, as e in veil; (i) short, as F. *i* in *fini*, or (nearly) as E. *i* in *in*; (ii), as ee in deep; (ao), open long o, as ao in saw; (o) open short o, as o in not; (oo), close long o, as o in note, or o in German 'so'; (u) as u in full; (uu), as oo in fool; (ü), as F. *u* in F. 'éou'; (ü), as long G. *ü* in G. 'grün.' Also (e), as final a in China.

Diphthongs. (ai), as y in fly; (au), as ow in now; (ei), as ef in veil; (oi), as oi in boil.

Consonants (special). (k), as c in cat; (s), as c in city; (ch), as in church; (tch), as in catch; (th), as th in thin; (dh), as th in then. Also (h), when not initial, to denote a guttural sound, like G. *ch* in *Nacht*, *Licht*, but weaker, and varying with the preceding vowel.

An accent is denoted by (˘), as in M.E. *name* (na˘me).

By help of these symbols, it is possible to explain the meaning of the M.E. symbols employed by the scribes in Chaucer's Tales. The following is a list of the sounds they denote. The letters in *thick type* are the letters *actually* employed; the letters within parenthesis denote the *sounds*, as above.

Observe that long 'q,' also written 'ó,' means the same as (ao); and long 'p,' also written 'á,' means the same as (ae).

a short, (a). Ex. *ai* (ai); *as* (ae). N.B. The modern a in *cat* (kæt) is denoted by (æ), and does not occur in Chaucer.

a long, (aa). (i) at the end of a syllable; as *age* (aa˘je); (s) before s or ce; as *cas* (kaas), *face* (faas).

ai, ay (ei), originally perhaps (ai); but *ai* and *ei*, both being pronounced as (ei), had already been confused, and invariably rime together in Chaucer. Cf. E. *gay*, *prey*.

au, aw (au). Ex. *avaunt* (avaunt); *auce* (au˘e).

o, as (k), except before e and i; as (s), before e and i.

ch (ch); ooh (tch).

e short, (e). Ex. *fetheres* (fedh˘res); middle e dropped.

e final, (e); and often dropped or elided or very lightly touched.

e long and open, (ae). Sometimes denoted by 'q' or 'qp.' Ex. *clene* (klae˘ne).

e long and close, (ee). Ex. *swete* (swee˘te); *weep* (weep).

ei, ey (ei). Ex. *stret* (stret); *wey* (wei).

g hard, i. e. (g), except before e and i; (j), before e and i. Ex. *go* (gao); *age* (aa˘je).

gh (h), G. *ch*. Ex. *light* (liiht). The vowel was at first short, then half-long (as probably in Chaucer), then wholly long, when the (h) dropped out. Later, (ii) became (ei), and is now (ai).

gn (n), with long preceding vowel; as *digne* (dii˘ne).

i short, (i). As F. *i* in *fini*; but often as E. *i* in *in*; the latter is near enough. So also y, when short, as in *mawy* (man˘i).

i, y long, (ii). Ex. *I* (ii); *melodye* (mél˘odii˘e).

ie (ee), the same as ee. Ex. *mischeef* (mischeef).

I consonantal, (j). Ex. *Joy* (jei); *Juge* (jü˘je). So in the MSS.; but here printed 'j,' as in *Joy* (jei).

le, often vocalic (l), as in E. *temple* (temp˘l). But note *stables* (staa˘bles).

ng (ngg); always as in E. *finger*. Ex. *thing* (thingg).

o short, (o), as in *of* (ov). But as (ou) before *gh*. And *note particularly*, that it always (u), i. e. as *u* in full, wherever it has a sound like *u* in mod. E., as in *compass*, *monk*, *cousin*, &c. Ex. *sonne* (sun'ne), *monk* (mungk), *muche* (mucho).

o long and open, (ao). Sometimes denoted by 'o' or 'oo.' Ex. *go* (gao); *staen* (staen).

o long and close, (oo). Ex. *sote* (soote); *hood* (hood).

oi, oy (oi).

ou, ow (uu); as in *flour* (fluur); *now* (nuu). Rarely (ou), as in *soule* (spule).

ogh (quh), with open o, as in E. *not*, followed by short (u).

ough (uuh); with *uu* as in E. *fool* (fuul); or as ogh.

r is always *strongly trilled*. *ash* (shsh), as in *fresh* (fresh'ho).

u short, (u); French; as in *just* (j'ust). Rarely (u), as in *cut* (kut); English.

u long, (u'), as in *nature* (natu're); French.

we final, (we), but often merely (u). Ex. *arwes* (ar'wes); *boues* (baou'e, bou'morw); *so blew* (blee'u).

N.B. Open long *e* (ae) often arises from A.S. *æ*, *ǣ*, or lengthening of *e*. Ex. *waere*, A.S. *wæron*; *ækt* (aek), A.S. *ǣc*; *spæken* (spæken), A.S. *sprecan*. Open long (ao) often arises from A.S. *ā*, or lengthening of *o*. Ex. *fȳ* (fao), A.S. *fā*; *open*, A open. Chaucer refrains from riming open long *e* (ae), when arising from A.S. *ǣ*, lengthening of *e*, with the close *e* arising from A.S. *ē* or *eo*. But there is *some* uncertainty about the quality of the *e* arising from A.S. *æ*, or from mutation.

The occurrence of rimes such as Chaucer *never* employs furnishes an easy test of poems which have been supposed to be his on insufficient grounds. Thus, in *T Cuckoo* and the *Nightingale*, stanza 13, *green* rimes with *been*; whereas the form *gre* never occurs in Chaucer, who always employs *grēn-e* (grēa'ne) as a dissyllable.

THE ROMAUNT OF THE ROSE.

and syllables enclosed within square brackets are supplied by the Editor. Readings marked with an obelus (†) are doubtful, and are accounted for in the Appendix.

Three Fragments of this translation have come down to us. Of these, Fragment A is by Chaucer; Fragment B is by a Northerner, and has many corrupt readings; whilst Fragment C is of doubtful origin, and I do not feel sure that it is Chaucer's.]

FRAGMENT A.

<p>men seyn that in sweveninges is but fables and lesinges ; en may somme †swevenes seen, †hardely †ne false been, terward ben apparaunte. say I drawe to waraunte thour, that hight Macrobes, salt not dremes false ne lees, dooth us the avisoun vhylom mette king Cipoun. who-so sayth, or weneth it be , or elles [a] nycetee se that dremes after falle, so-so liste a fool me calle. is trowe I, and say for me, remes signifaunce be d and harme to many wightes, remen in her slepe a-nightes any thinges covertly, allen after al openly.</p> <p style="text-align: center;">The Dream.</p> <p>bin my twenty yere of age, that Love taketh his corage ge folk, I wente sone de, as I was wont to done, ust I †asleep ; and in sleping, tte swiche a swevening,</p>	<p>That lykede me wonders wel ; But in that sweven is never a del That it nis afterward befalle, Right as this drem wol telle us alle. 30 Now this drem wol I ryme aright, To make your hertes gaye and light ; For Love it prayeth, and also Commaundeth me that it be so. And if ther any aske me, 35 Whether that it be he or she, How [that] this book [the] which is here Shall †hote, that I rede you here ; It is the Romance of the Rose, In which al the art of love I close. 40 The mater fair is of to make ; God graunte in gree that she it take For whom that it begonnen is ! And that is she that hath, y-wis, So mochel prys ; and ther-to she 45 So worthy is biloved be, That she wel oughte, of prys and right, Be cleped Rose of every wight. That it was May me thoughte tho, It is fyve yere or more ago ; 50 That it was May, thus dremed me, In tyme of love and jolitee, That al thing ginneth waxen gay,</p>
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B

For ther is neither busk nor hay
 In May, that it nil shrouded been, 55
 And it with newe leves wreen.
 These wodes eek recoveren grene,
 That drye in winter been to sene ;
 And th' erthe wexeth proud withalle,
 For swote dewes that on it falle, 60
 And [al] the pore estat forget
 In which that winter hadde it set ;
 And than bicometh the ground so proud
 That it wol have a newe shroud,
 And maketh so queynt his robe and fayr 65
 That it hath hewes an hundred payr
 Of gras and floures, inde and pers,
 And many hewes ful dyvers :
 That is the robe I mene, y-wis,
 Through which the ground to preisen is. 70
 The briddes, that han left hir song,
 Whyl they han suffred cold so strong
 In wedres grille, and derk to sighte,
 Ben in May, for the sonne brighte,
 So glade, that they shewe in singing, 75
 That in hir herte is swich lyking,
 That they mote singen and be light.
 Than doth the nightingale hir might
 To make noyse, and singen blythe.
 Than is blisful many a synthe. 80

Aloon I wente in my playing,
 The smale foules song harkning ;
 That peyned hem ful many a payre
 To singe on bowes blosmed fayre.
 Jolif and gay, ful of gladnesse,
 Toward a river † I gan me dresse,
 That I herde renne faste by ;
 For fairer playing non saugh I
 Than playen me by that riveer,
 For from an hille that stood ther neer
 Cam down the stream ful stif and bold.
 Cleer was the water, and as cold
 As any welle is, sooth to seyne ;
 And somdel lasse it was than Seine,
 But it was straighter wel away.
 And never saugh I, er that day,
 The water that so wel lyked me ;
 And wonder glad was I to see
 That lusty place, and that riveer ;
 And with that water that ran so cleer
 My face I wissh. Tho saugh I wel
 The botme paved everydel
 With gravel, ful of stones shene.
 The medewe softe, swote, and grene,
 Beet right on the water-syde.
 Ful cleer was than the morow-tyde,
 And ful attemptre out of drede.

But lyk a wood womman afrayed ; Y-frounced foule was hir visage, And grenning for dispitous rage ; Hir nose snorted up for tene. Ful hidous was she for to sene, Ful foul and rusty was she, this. Hir heed y-writhen was, y-wis, Ful grimly with a greet towayle.	155	Ful croked were hir hondes two ; For Coveityse is ever wood To grypen other folkes good. Coveityse, for hir winning, Ful leef hath other mennes thing.	205
Felonye. An image of another entayle, A lift half, was hir faste by : Hir name above hir heed saugh I, And she was called FELONYE.	160	Avarice. Another image set saugh I Next Coveityse faste by, And she was cleped AVARICE. Ful foul in peynting was that vice ; Ful sad and caytif was she eek, And al-so grene as any leek. So yvel hewed was hir colour, Hir semed have lived in langour.	210
Vilanye. Another image, that VILANYE Y-cleped was, saugh I and fond Upon the walle on hir right hond. Vilanye was lyk somdel That other image ; and, trusteth wel, She semed a wikked creature. By countenance, in portrayture, She semed be ful despitous, And eek ful proud and outrageous. Wel coude he peynte, I undertake, That swiche image coude make. Ful foul and cherlish semed she, And eek vilaynous for to be, And litel coude of norture, To worships any creature.	165	215	
Coveityse. And next was peynted COVEITYSE, That eggeth folk, in many gyse, To take and yeve right nought ageyn, And grete tresours up to leyn. And that is she that for usure Leneth to many a creature The lasse for the more winning, So covetous is her brenning. And that is she, for penyes fele, That techeth for to robbe and stele These theves, and these smale harlotes ; And that is rounthe, for by hir throtes Ful many oon hangeth at the laste. She maketh folk compass and caste To taken other folkes thing, Through robberie, or †miscounting. And that is she that maketh trechoures ; And she [that] maketh false pledoures, That with hir termes and hir domes Doon maydens, children, and eek gromes Hir heritage to forgo.	170	220	
175	180	225	230
185	190	235	240
195	200	245	250
201		250	

Som greet mischaunce, or greet disece.
 No-thing may so moch hir please
 As mischef and misaventure ;
 Or whan she seeth discomfiture
 †On any worthy man [to] falle, 255
 Than lyketh hir [ful] wel withalle.
 She is ful glad in hir corage,
 If she see any greet linage
 Be brought to nought in shamful wyse.
 And if a man in honour ryse, 260
 Or by his witte, or by prowesse,
 Of that hath she gret hevynesse ;
 For, trusteth wel, she goth nigh wood
 When any chaunce happeth good.
 Envye is of swich crueltee, 265
 That feith ne trouthe holdeth she
 To freend ne felawe, bad or good.
 Ne she hath kin noon of hir blood,
 That she nis ful hir enemy ;
 She nolde, I dar seyn hardely, 270
 Hir owne fader ferde wel.
 And sore abyeth she everydel
 Hir malice, and hir maltalent :
 For she is in so greet turment
 And hath such [wo], whan folk doth
 good, 275

Sorowe.

Sorowe was peynted next Envye
 Upon that walle of masonrye.
 But wel was seen in hir colour
 That she hadde lived in langour ;
 Hir semed havē the Jaunyce.
 Nought half so pale was Avaryce,
 Nor no-thing lyk, [as] of lenesse ;
 For sorowe, thought, and greet distr
 That she hadde suffred day and nigh
 Made hir ful yelwe, and no-thing bri
 Ful fade, pale, and megre also.
 Was never wight yit half so wo
 As that hir semed for to be,
 Nor so fulfilled of ire as she.
 I trows that no wight mighte hir ples
 Nor do that thing that mighte hir e
 Nor she ne wolde hir sorowe slake,
 Nor comfourt noon unto hir take ;
 So depe was hir wo bigonnen,
 And eek hir herte in angre ronnen,
 A sorowful thing wel semed she.
 Nor she hadde no-thing slowe be
 For to forcracchen al hir face,
 And for to †rende in many place
 Hir clothes, and for to tere hir swir

That shorter was a foot, y-wis,	350	She had no-thing hir-self to lede,	400
Than she was wont in her yonghede.		Ne wit ne pith in[with] hir holde	
Unnethe hir-self she mighte fede ;		More than a child of two year olde.	
So feble and eek so old was she		But natheles, I trowe that she	
That faded was al hir beautee.		Was fair sumtyme, and fresh to see,	
Ful salowe was waxen hir colour,	355	Whan she was in hir rightful age :	405
Hir heed for-hoor was, whyt as flour.		But she was past al that passage	
Y-wis, gret qualm ne were it noon,		And was a doted thing bi-comen.	
Ne siane, although hir lyf were gon.		A furred cope on had she nomen ;	
Al woxen was hir body unwelde,		Wel had she clad hir-self and warm,	
And drye, and dwyned al for alde.	360	For cold mighte elles doon hir harm.	410
A foul forwalked thing was she		These olde folk have alwey colde,	
That whylom round and softe had be.		Hir kind is swiche, whan they ben	
Hir eres shoken fast withalle,		olde.	
As from her heed they wolde falla.		Pope-holy.	
Hir face frounced and forpyned,	365	Another thing was doon ther write,	
And bothe hir hondes lorn, fordwyned.		That semede lyk an ipocrite,	
So old she was that she ne wente		And it was cleped POPE-MOLY.	415
A foot, but it were by potente.		That ilke is she that prively	
Time.		Ne spareth never a wikked dede,	
The TYME , that passeth night and day,		Whan men of hir taken non hede ;	
And restelees travayleth ay,	370	And maketh hir outward precious,	
And steleth from us so prively,		With pale visage and pitous,	420
That to us semeth sikarly		And semeth a simple creature ;	
That it in oon point dwelleth ever,		But ther nis no misaventure	
And certes, it ne resteth never,		That she ne thenketh in hir corage.	
But goth so faste, and passeth ay,	375	Ful lyk to hir was that image,	
That ther nis man that thinke may		That madek was lyk hir semblance.	425
What tyme that now present is :		She was ful simple of countenance,	
Asketh at these clerkes this ;		And she was clothed and eek shod,	
For [er] men thinke it redily,		As she were, for the love of god,	
Three tymes been y-passed by.	380	Yolden to religioun,	
The tyme, that may not sojourne,		Swich semed hir devocioun.	430
But goth, and †never may retourne,		A sauter held she faste in honde,	
As water that down renneth ay,		And bisily she gan to fonde	
But never drope retourne may ;		To make many a feynt prayere	
Ther may no-thing as tyme endure,	385	To god, and to his seyntes dera.	
Metal, nor orthely creature ;		Ne she was gay, fresh, ne jolyf,	435
For alle thing it fret, and shal :		But semed be ful ententyf	
The tyme eek, that chaungeth al,		To gode werkes, and to faire,	
And al doth waxe and fostred be,		And therto she had on an haira.	
And alle thing distroyeth he :	390	Ne certes, she was fat no-thing,	
The tyme, that eldeth our uncessours		But semed very for fasting ;	440
And eldeth kinges and emperours,		Of colour pale and deed was she.	
And that us alle shal overcomen		From hir the gate †shal werned be	
Er that deeth us shal have nomen :		Of paradys, that blisful place ;	
The tyme, that hath al in welde	395	For swich folk maketh lene hir †face,	445
To elden folk, had maad hir elde		As Crist seith in his evangyle,	
So inly, that, to my witing,		To gete hem prys in toun a whyle ;	
She mighte helpe hir-self no-thing,		And for a litel glorie veine	
But turned ageyn unto childhede ;		They lesen god and eek his reine.	

Povert.

And alderlast of everichoon,
 Was peynted Poverte al aloon, 450
 That not a peny hadde in wolde,
 Al-though [that] she hir clothes solde,
 And though she shulde anhonged be;
 For naked as a worm was she.
 And if the weder stormy were, 455
 For colde she shulde have deyed there.
 She nadde on but a streit old sak,
 And many a clout on it ther stak;
 This was hir cote and hir mantel,
 No more was there, never a del, 460
 To clothe her with; I undertake,
 Gret leyser hadde she to quake.
 And she was put, that I of talke,
 Fer fro these other, up in an halke;
 There lurked and there coured she; 465
 For povre thing, wher-so it be,
 Is shamfast, and despysed ay.
 Acursed may wel be that day,
 That povre man conceyved is;
 For god wot, al to selde, y-wis, 470
 Is any povre man wel fed,
 Or wel arayed or y-cled,
 Or wel biloved, in swich wyse
 In honoure that he may have.

And I my-self so mery ferde,
 Whan I hir blisful songes herde, 50
 That for an hundred pound þolde I,—
 If that the passage openly
 Hadde been unto me free—
 That I nolde entren for to see
 Thassemblee, god þit kepe and were! 55
 Of briddes, whiche therinne were,
 That songen, through hir mery throttes,
 Daunces of love, and mery notes.
 Whan I thus herde foules singe,
 I fel faste in a weymentinge, 50
 By which art, or by what engyn
 I mighte come in that gardyn;
 But way I couthe finde noon
 Into that gardin for to goon.
 Ne nought wiste I if that ther were 51
 Eyther hole or place [o]-where,
 By which I mighte have entree;
 Ne ther was noon to teche me;
 For I was al aloon, y-wis,
 þFul wo and anguissous of this. 52
 Til atte last bithoughte I me,
 That by no weye ne mighte it be;
 That ther nas laddre or wey to passe,
 Or hole, into so fair a place.
 The god I see a fel gret wey

Hir face whyt and wel coloured,
 With litel mouth, and round to see ;
 A clove chin eek hadde she. 550
 Hir nekke was of good fasoun
 In lengthe and gretnesse, by resoun,
 Wihoute bleyne, scabbe, or royne.
 Fro Jerusalem unto Burgoyne
 Ther nis a fairer nekke, y-wis, 555
 To fele how smothe and softe it is.
 Hir throte, al-so whyt of hewe
 As snow on braunche snowed newe.
 Of body ful wel wrought was she ;
 Men neded not, in no cuntree, 560
 A fairer body for to seke.
 And of fyn orfrays had she eke
 A chapelet : so semly oon
 Ne wered never mayde upon ; . . .
 And faire above that chapelet 565
 A rose gerland had she set.
 She hadde [in honde] a gay mirour,
 And with a riche gold tressour
 Hir heed was tressed queyntoly ;
 Hir sleeves sewed fetisly. 570
 And for to kepe hir hondes faire
 Of gloves whyte she hadde a paire.
 And she hadde on a cote of grene
 Of cloth of Gaunt ; withouten wene,
 Wel semed by hir apparayle 575
 She was not wont to greet travayle.
 For whan she kempt was fetisly,
 And wel arayed and richely,
 Thanne had she doon al hir journee ;
 For mery and wel bigoon was she. 580
 She ladde a lusty lyf in May,
 She hadde no thought, by night ne day,
 Of no-thing, but it were oonly
 To graythe hir wel and uncouthly.
 Whan that this dore hadde opened me
 This †mayden, semely for to see, 586
 I thanked hir as I best mighte,
 And axede hir how that she highte,
 And what she was, I axede eke.
 And she to me was nought unneke, 590
 Ne of hir answer dangerous,
 But faire answerde, and seide thus :—
 'Lo, sir, my name is YDELNESSE ;
 So clope men me, more and lesse. 595
 Ful mighty and ful riche am I,
 And that of oon thing, namely ;
 For I entende to no-thing
 But to my joye, and my pleying,
 And for to kembe and tresse me.
 Aqueynted am I, and privee 600
 With Mirthe, lord of this gardyn,
 That fro the lande †Alexandryn
 Made the trees †be hider fet,
 That in this gardin been y-set. 604
 And when the trees were woxen on highte,
 This wal, that stant here in thy sighte,
 Dide Mirthe enclosen al aboute ;
 And these images, al withoute,
 He dide hem bothe entaile and peynte,
 That neither ben jolyf ne queynte, 610
 But they ben ful of sorowe and wo,
 As thou hast seen a whyle ago.
 ' And ofte tyme, him to solace,
 Sir Mirthe cometh into this place,
 And eek with him cometh his meynee,
 That liven in lust and jolitee. 616
 And now is Mirthe therin, to here
 The briddes, how they singen clere,
 The mavis and the nightingale,
 And other joly briddes smale. 620
 And thus he walketh to solace
 Him and his folk ; for swetter place
 To pleyen in he may not finde,
 Although he soughte oon in-til Indo.
 The alther-fairest folk to see 625
 That in this world may founde be
 Hath Mirthe with him in his route,
 That folowen him alwayes aboute.'
 When Ydelnesse had told al this,
 And I hadde herkned wel, y-wis, 630
 Than seide I to dame Ydelnesse,
 ' Now al-so wisly god me blesse,
 Sith Mirthe, that is so fair and free,
 Is in this yerde with his meynee,
 Fro thilke assemblee, if I may, 635
 Shal no man werne me to-day,
 That I this night ne mote it see.
 For, wel wene I, ther with him be
 A fair and joly companye
 Fulfilled of alle curtesye.' 640
 And forth, without wordes mo,
 In at the wiket wente I tho,
 That Ydelnesse hadde opened me,
 Into that gardin fair to see.
 The Garden.
 And whan I was [therjin, y-wis, 645
 Myn herte was ful glad of this.
 For wel wende I ful sikerly
 Have been in paradys orth[e]ly ;

<p>So fair it was, that, trusteth wel, It semed a place esprituel. 650 For certes, as at my devys, Ther is no place in paradys So good in for to dwelle or be As in that GARDIN, thoughte me ; For there was many a brid singing, 655 Throughout the yerde al thringing. In many places were nightingales, Alpes, finches, and wodewales, That in her swete song delyten In thilke †place as they habytten. 660 Ther mighte men see many flokkes Of turtles and [of] laverokkes. Chalaundes fele saw I there, That wery, nigh forsongen were. And thrustles, terins, and mavys, 665 That songen for to winne hem prys, And eek to sormounte in hir song †These other briddes hem among. By note made fair servyse These briddes, that I you devyse ; 670 They songe hir song as faire and wel As angels doon esprituel. And, trusteth wel, whan I hem herde, Full lustily and wel I ferde ; For never vit swich melodye 675</p>	<p>Hadde opened, and me leten in. From hennesforth how that I wroug I shal you tellen, as me thoughte. First, whereof Mirthe served there, And eek what folk ther with him we Without[e] fable I wol descryve. And of that gardin eek as blyve I wol you tellen after this. The faire fasoun al, y-wis, That wel [y-]wrought was for the non I may not telle you al at ones : But as I may and can, I shal By ordre tellen you it al. Ful fair servyse and eek ful swete These briddes maden as they sete. Layes of love, ful wel sowning They songen in hir jargonning ; Summe highe and summe eek lowe s Upon the braunches grene y-spronge. The sweetnessesse of hir melodye Made al myn herte in †reverdye. And whan that I hadde herd, I trow These briddes singing on a rowe, Than mighte I not withholde me That I ne wente in for to see Sir Mirthe ; for my desiring Was him to seeen, over alle thing</p>
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a song swich refraininge, under wel to singe. 750	Ful curteisly she called me, 'What do ye there, beau sire?' quod she, 800
cleer was and ful swete. right rude ne unmete, y-now of swich doing into caroling :	'Come [neer], and if it lyke yow To dauncen, daunceth with us now.' And I, withoute taryng, Wente into the caroling.
wont in every place 755 rest, folk to solace ; most she gaf hir to ; ! she so leef to do.	I was abashed never a del, 805 But it me lykede right wel That Curtesye me cleped so, And bad me on the daunce go.
lest thou caroles seen, er] daunce and mery been, 760 many a fair tourning ene gras springing.	For if I hadde durst, certeyn I wolde have caroled right fayn, 810 As man that was to daunce blythe.
st thou see these floutours, and eek jogelours, singe dide hir peyne. 765 e songs of Loreyne ; me hir notes be	Than gan I loken ofte sythe The shap, the bodies, and the oheres, The countenaunce and the maneres Of alle the folk that daunced there, 815 And I shal telle what they were.
than in this contree. ny a timbestere, s, that I dar wel swere 770 raft ful parfitly. up ful sotilly and hente[n hem] ful ofte ar faire and softe,	Mirthe. Ful fair was Mirthe, ful long and high ; A fairer man I never sigh. As round as appel was his face, Ful rody and whyt in every place. 820 Fetys he was and wel beseye, With metely mouth and yēn greye ; His nose by mesure wrought ful right ; Crisp was his heer, and eek ful bright.
e] fayled never-mo. 775 niselles two, , and fulle of samlihedo, nd non other wede, essed every tresse, doon, for his noblesse, 780 carole for to daunce ; yth no remembrance, ey daunced queyntely.	His shuldres of a large brede, 825 And smalish in the girtilstede. He semed lyk a portreiture, So noble he was of his stature, So fair, so joly, and so fetys, With limes wrought at poynt devys, 830 Deliver, smert, and of gret might ; Ne sawe thou never man so light.
ide come al prively other : and whan they were ost, they threwe y-fero 786 ; so, that through hir play they kiste alway ; wel coude they the gyse ; e I more to you devyse? 790 ever thennes go, I saw hem daunce so.	Of berde unnethe hadde he no-thing, For it was in the firste spring. Ful yong he was, and mery of thought, And in samyt, with briddes wrought 836 And with gold beten fetisly, His body was clad ful richely. Wrought was his robe in straunge gyse, And al to-slitered for queyntyse 840 In many a place, lowe and hye. And shod he was with gret maistrye, With shoon decoped, and with laas.
Curtesye. carole wonder faste e ; til atte laste ne for to espye, 795 cleped Curtesye, ful, the debonaire ; ver falle hir faire !	By druerye, and by solas, His leef a rosen chapelet 845 Had maad, and on his heed it set. And wite ye who was his leef?

<p>was gold, men mighte it see, ke the fotheres and the tree. Beautee. swiftest of these arrowes fyve a bowe for to dryve, 950 st [y]-fethered for to flee, rest eek, was cleped BEAUTEE. Simplese. ther arrowe, that hurteth lesse, ped, as I trowe, SIMPLESE. Fraunchyse. ridde cleped was FRAUNCHYSE, 955 thered was, in noble wyse, alour and with curtesye. Companye. rthe was cleped COMPANYE, evy for to jaheten is ; 10-so sheteth right, y-wis, 960 erwith doon gret harm and wo. Fair-Semblaunt. te of these, and laste also, emblaunt men that arowe calle, ste grevous of hem alle ; it make a ful gret wounde, 965 may hope his sores sounde, urt is with that arowe, y-wis ; the bet bistowed is. may soner have gladnesse, gour oughte be the lesse. 970 arowes were of other gyse, sen ful foule to devyse ; ft and ende, sooth to telle, l-so blak as feend in helle. Pryde. irst of hem is called PRYDE ; 975 Vilanye. her arowe next him bisyde, y]-cleped VILANYE ; owe was as with felonye med, and with spitous blame. Shame. idde of hem was cleped SHAME. 980 Wanhope. rthe, WANHOPE cleped is, Newe-Thought. e, the NEW-THOUGHT, y-wis. arowes that I speke of here, le fyve †of oon manere, e were they resemblable. 985 was wel sitting and able le croked bowe hidous,</p>	<p>That knotty was, and al roynous. That bowe semede wel to shete These arrowes fyve, that been unmete, 990 Contrarie to that other fyve. But though I telle not as blyve Of hir power, ne of hir might, Her-after shal I tellen right The sothe, and eek signifaunce, 995 As fer as I have remembraunce : Al shal be seid, I undertake, Er of this boke an ende I make. Now come I to my tale ageyn. But alderfirst, I wol you seyn 1000 The fasoun and the countenaunces Of al the folk that on the daunce is. The God of Love, jolyf and light, Ladde on his honde a lady bright, Of high prys, and of greet degree. 1005 Beautee. This lady called was BEAUTEE, † As was an arowe, of which I tolde. Ful wel [y]-thewed was she holde ; Ne she was derk ne broun, but bright, And cleer as [is] the mone-light, 1010 Ageyn whom alle the sterres semen But smale candels, as we demen. Hir flesh was tendre as dewe of flour, Hir chere was simple as byrde in bour ; As whyt as lillie or rose in rys 1015 Hir face, gentil and tretys. Fetys she was, and smal to see ; No †windred browes hadde she, Ne popped hir, for it neded nought To windre hir, or to peynte hir ought. 1020 Hir tresses yelowe and longe straughten, Unto hir heles doun they raughten : Hir nose, hir mouth, and eye and cheke Wel wrought, and al the remenaunt eke. A ful gret savour and a swote. 1025 Me †thinketh in myn herte rote, As helpe me god, whan I remembre Of the fasoun of every membre ! In world is noon so fair a wight ; For yong she was, and hewed bright, 1030 †Wys, plesaunt, and fetys withalle, Gente, and in hir middel smalle. Richesse. Bisyde Beaute yede RICHESSE, †An high lady of greet noblesse, And greet of prys in every place. 1035 But who-so durste to hir trespace,</p>
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<p>Or til hir folk, in †worde or dede, He were ful hardy, out of drede; For bothe she helpe and hindre may: And that is nought of yisterday 1040 That riche folk have ful gret might To helpe, and eek to greve a wight. The beste and grettest of valour Diden Richesse ful gret honour, And besy weren hir to serve; 1045 For that they wolde hir love deserve, They cleped hir 'Lady,' grete and smalle; This wyde world hir dredeth alle; This world is al in hir daungere. Hir court hath many a losengere, 1050 And many a traytour envious, That been ful besy and curious For to dispreisen, and to blame That best deserven love and name. Bifore the folk, hem to bigylen, 1055 These losengeres hem preyse, and smylen, And thus the world with word anoynten; But afterward they †prikke and poynten The folk right to the bare boon, Bihinde her bak whan they ben goon, And foule abate the folkes prys. 1061 Ful many a worthy man and wys, An hundred, have [ther]den to dys-</p>	<p>For who-so bar the stoon so bright, Of venim †thurte him no-thing doute, While he the stoon hadde him aboute. That stoon was gretly for to love, 1091 And til a riche mannes bihove Worth al the gold in Rome and Fryse. The mourdaunt, wought in noble wyse, Was of a stoon ful precious, 1095 That was so fyn and vertuuous, That hool a man it coude make Of palasye, and of tooth-ake. And yit the stoon hadde suche a grace, That he was siker in every place, 1100 Al thilke day, not blind to been, That fasting mighte that stoon seen. The barres were of gold ful fyne, Upon a tissu of satyne, Ful hevy, greet, and no-thing light, 1105 In everich was a besaunt-wight. Upon the tresses of Richesse Was set a cercle, for noblesse, Of brend gold, that ful lighte shoon; So fair, trowe I, was never noon. 1110 But he were cunning, for the nones, That coude devyssen alle the stones That in that cercle shewen clere; It is a wonder thing to here</p>
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To been aqweynted with Richesse ;
 For al his purpos, as I gesse, 1140
 Was for to make greet dispense,
 Withoute werning or defence,
 And Richesse might it wel sustene,
 And hir dispenses wel mayntene,
 And him alwey swich plentee sende 1145
 Of gold and silver for to spende
 Withoute lakking or daungere,
 As it were poured in a garner.

Largesse.

And after on the daunce wente
 Largesse, that sette al hir entente 1150
 For to be honourable and free ;
 Of Alexandres kin was she ;
 Hir moste joye was, y-wis,
 Whan that she yaf, and seide 'have this,'
 Not Avarice, the foule captyf, 1155
 Was half to grype so ententyf,
 As Largesse is to yeve and spende.
 And god y-nough alwey hir sende,
 So that the more she yaf away,
 The more, y-wis, she hadde alwey. 1160
 Gret loos hath Largesse, and gret prys ;
 For bothe wys folk and unwys
 Were hoolly to hir baundon brought,
 So wel with yiftes hath she wrought.
 And if she hadde an enemy, 1165
 I trowe, that she coude craftily
 Make him ful sone hir freend to be,
 So large of yift and free was she ;
 Therefore she stood in love and grace
 Of riche and povre in every place. 1170
 A ful gret fool is he, y-wis,
 That bothe riche and nigard is,
 A lord may have no maner vice
 That greveth more than avarice.
 For nigard never with strengthe of hond
 May winne him greet lordship or lond,
 For freendes al to fewe hath he 1177
 To doon his wil performed be,
 And who-so wol have freendes here,
 He may not holde his tresour dere. 1180
 For by ensample I telle this,
 Right as an adamaunt, y-wis,
 Can drawn to him sotilly
 The yren, that is leyd thereby,
 So draweth folkes hertes, y-wis, 1185
 Silver and gold that yeven is,
 Largesse hadde on a robe freshe
 Of riche purpur †Sarsinesshe,

Wel fourmed was hir face and clere,
 And opened had she hir colere ; 1190
 For she right there hadde in present
 Unto a lady maad present
 Of a gold broche, ful wel wrought.
 And certes, it missat hir nought ;
 For through hir smokke, wrought with
 silk, 1195
 The flesh was seen, as whyt as milk.
 Largesse, that worthy was and wys,
 Held by the honde a knight of prys,
 Was sib to Arthour of Bretaigne.
 And that was he that bar the enseigne
 Of worship, and the †gonfanoun. 1201
 And yit he is of swich renoun,
 That men of him seye faire thinges
 Bifore barouns, erles, and kinges.
 This knight was comen al newly 1205
 Fro tourneyinge faste by ;
 Ther hadde he doon gret chivalrye
 Through his vertu and his maistrye ;
 And for the love of his lemman
 †Had cast down many a doughty man. 1210

Fraunchyse.

And next him daunced dame FRAUNCHYSE,
 Arrayed in ful noble gyse.
 She was not broun ne dun of hewe,
 But whyt as snowe y-fallen newe.
 Hir nose was wrought at poynt devys, 1215
 For it was gentil and tretys ;
 With eyen gladde, and browes bente ;
 Hir heer doun to hir heles wente.
 And she was simple as dowve on tree,
 Ful debonaire of herte was she. 1220
 She durste never seyn ne do
 But that [thing] that hir longed to,
 And if a man were in distresse,
 And for hir love in hevynesse,
 Hir herte wolde have ful greet pitee, 1225
 She was so amiable and free,
 For were a man for hir histad,
 She wolde ben right sore adrad
 That she dide over greet outrage,
 But she him holpe his harm to sawage ;
 Hir thoughte it elles a vilanye. 1231
 And she hadde on a sukkenye,
 That not of †hempen herdes was ;
 So fair was noon in alle Arras
 Lord, it was rideled fetysly ! 1235
 Ther nas nat †oo poynt, trewely,

That it nas in his right assyse.
 Ful wel y-clothed was Fraunchyse ;
 For ther is no cloth sitteth bet
 On damiselle, than doth roket. 1240
 A womman wel more fetys is
 In roket than in cote, y-wis.
 The whyte roket, rideled faire,
 †Bitokened, that ful debonaire
 And swete was she that it bere. 1245
 By hir daunced a bachelere ;
 I can not telle you what he highte,
 But fair he was, and of good highte,
 Al hadde he be, I sey no more,
 The lordes sone of Windesore. 1250

Curtesye.

And next that daunced **CURTESYE**,
 That preised was of lowe and hye,
 For neither proud ne fool was she.
 She for to daunce called me,
 (I praygod yeve hir right good grace !) 1255
 Whan I com first into the place,
 She was not nyce, ne outrageous,
 But wys and war, and vertuous,
 Of faire speche, and faire answe ;
 Was never wight misseid of here ; 1260
 She bar no rancour to no wight.
 Cleer broun she was, and therto bright

Nyce she was, but she ne mente 1285
 Noon harm ne slight in hir entente,
 But only lust and jolitee.
 For yonge folk, wel witen ye,
 Have litel thought but on hir play.
 Hir lemman was biyde alway, 1290
 In swich a gyse, that he hir kiste
 At alle tymes that him liste,
 That al the daunce mighte it see ;
 They make no force of privetee ;
 For who spak of hem yvel or wel, 1295
 They were ashamed never-a-del,
 But men mighte seen hem kisse there,
 As it two yonge doves were.
 For yong was thilke bachelere,
 Of beaute wot I noon his pere ; 1300
 And he was right of swich an age
 As Youthe his leef, and swich corage.
 The lusty folk †thus daunced there,
 And also other that with hem were,
 That weren alle of hir meynee ; 1305
 Ful hende folk, and wys, and free,
 And folk of fair port, trewely,
 Ther weren alle comunly.
 Whan I hadde seen the countenaunces
 Of hem that ladden thus these daunces,
 Than hadde I wil to goon and see 1311

at a braid he gan it bende,
 took him of his arowes fyve,
 sarpe and redy for to dryve.
 god that sit in magestee
 eedly woundes kepe me, 1340
 be that he †wol me shate ;
 † I with his arowe mete,
 of me greven sore, y-wis!
 , that no-thing wiste of this,
 e up and down ful many a wey, 1345
 se me folwed faste alwey ;
 so-wher wolde I reste me,
 hadde al the †yerde in be.
 gardin was, by mesuring,
 even and squar in compassing ; 1350
 as long as it was large.

The Trees.

yt hadde every tree his charge,
 t were any hidous tree
 ich ther were two or three.
 were, and that wot I ful wel, 1355
 mgarnettes a ful gret del ;
 is a fruyt ful wel to lyke,
 dy to folk when they ben syke,
 rees ther were, greet foisoun,
 baren notes in hir sesoun, 1360
 as men notemigges calle,
 swote of savour been withalle.
 demandres greet plentee,
 , and many a date-tree
 weren, if men hadde nede, 1365
 igh the †yard in length and brede.
 was eek waxing many a spyce,
 ve-gelofre, and licoryce,
 ere, and greyn de †paradys,
 le, and setowale of prys, 1370
 many a spyce delitable,
 en whan men ryse fro table.
 many hoonly trees ther were,
 peches, coynes, and apples here,
 ars, ploumes, peres, chesteynes, 1375
 se, of whiche many on fayn is,
 , aleyx, and bolas,
 for to seen it was solus ;
 many high lorer and pyn
 unged clene al that gardyn ; 1380
 cipres, and with oliveres,
 ich that nigh no plente here is.
 were almes grete and stronge,
 g, amba, ook, ash, planes longe,
 w, popler, and lindes faire, 1385

And othere trees ful many a payre.

What sholde I telle you more of it ?
 Ther were so many treës yit,
 That I sholde al encombred be
 Er I had rekened every tree. 1390

These trees were set, that I devyso,
 Oon from another, in assyse,
 Five fadome or sixe, I trowe so,
 But they were hye and grete also :
 And for to kepe out wel the sonne, 1395
 The croppes were so thikke y-ronne,
 And every branch in other †knet,
 And ful of grene leves †set,
 That sonne mighte noon descende,
 Lest [it] the tendre grasses shende. 1400
 Ther mighte men does and roes y-see,
 And of squirels ful greet plentee,
 From bough to bough alwey leping.
 Conies ther were also playing,
 That comen out of hir claperes 1405
 Of sondry colours and maneres,
 And maden many a turneyng
 Upon the fresshe gras springing.

The Welles.

In places saw I welles there,
 In whiche ther no frogges were, 1410
 And fair in shadwe was every welle ;
 But I ne can the nombre telle
 Of stremes smale, that by devys
 Mirthe had don come through condys,
 Of which the water, in renning, 1415
 Gan make a noyse ful lyking.

About the brinkes of these welles,
 And by the stremes over-al elles
 Sprang up the gras, as thikke y-set
 And softe as any velušt, 1420
 On which men mighte his lemman leye,
 As on a fetherbed, to pleye,
 For th'erthe was ful softe and swete.
 Through moisture of the welle wete
 Sprang up the sote grene gras, 1425
 As fair, as thikke, as mister was.
 But muche amended it the place,
 That th'erthe was of swich a grace
 That it of floures had plente,
 That both in somer and winter be. 1430

Ther sprang the violete al newe,
 And fresshe pervinke, riche of hewe,
 And floures yelowe, whyte, and rede ;
 Swich plentee grew ther never in mede.
 Ful gay was al the ground, and queynt,

And pondred, as men had it peynt, 1436
With many a fresh and sondry flour,
That casten up ful good savour.

I wol not longe holde you in fable
Of al this gardin þat delitable. 1440
I moot my tonge stinten nede,
For I ne may, withouten drede,
Naught tellen you the beautee al,
Ne half the bountee therewithal.

I wente on right honde and on left 1445
Aboute the place; it was not left,
Til I hadde al the þyerde in been,
In the þestres that men mighte seen.
And thus whyle I wente in my pley,
The God of Love me folowed ay, 1450
Right as an hunter can abyde
The beste, til he seeth his tyde
To þshete, at good mes, to the dere,
Whan that him nedeth go no nere.

And so befil, I rested me 1455
Besyde a welle, under a tree,
Which tree in Fraunce men call a pyn.
But, sith the tyme of king Pepyn,
Ne grew ther tree in mannes sighte
So fair, ne so wel woxe in highte; 1460
In al that yerde so high was noon.

She hadde in herte so gret wo, 1486
And took it in so gret dispyt,
That she, withoute more respyt,
Was deed anon. But, er she deyde,
Ful pitously to god she preyde, 1490
That proude-herted Narcisus,
That was in love so daungerous,
Mighte on a day ben hampred so
For love, and been so hoot for wo,
That never he mighte joye atteyne; 1495
Than shulde he fele in every veyne
What sorowe trewe lovers maken,
That been so þvilaynsly forsaken.

This prayer was but resonable,
Therfor god held it ferme and stable: 1500
For Narcisus, shortly to telle,
By aventure com to that welle
To reste him in that shadowing
A day, whan he com fro hunting.
This Narcisus had suffred paynes 1505
For renning alday in the playnes,
And was for thurst in gret distresse
Of hete, and of his werinesse
That hadde his breeth almost binomen.
Whan he was to that welle y-comen, 1510
That shadwed was with branches grene,

And deyde within a litel space And thus his warisoun he took For the lady that he forsook.		Right as a mirour openly Sheweth al thing that stant therby, As wel the colour as the figure, Withouten any coverture ;	1585
Ladyes, I preye ensample taketh, Ye that ayeins your love mistaketh : 1540 For if hir deeth be yow to wyte, God can ful wel your whyle quyte.		Right so the cristal stoon, shyning, Withouten any disceyving, 1590 The †estres of the yerde accuseth To him that in the water museth ; For ever, in which half that †he be, † He may wel half the gardin see ; And if he turne, he may right wel 1595 Seen the remenaunt everydel.	
Whan that this lettre, of whiche I telle, Had taught me that it was the welle Of Narcisus in his beautee, 1545 I gan anon withdrawe me, Whan it fel in my remembraunce, That him bitidde swich mischaunce.		For ther is noon so litel thing So hid, ne closed with shitting, That it ne is sene, as though it were Peynted in the cristal there. 1600	
The Welle. But at the laste than thoughte I, That seatheles, ful sikerly, 1550 I mighte unto THE WELLE go. Wherof shulde I abasshen so ? Unto the welle than wente I me, And down I louted for to see The clere water in the stoon, 1555 And eek the gravel, which that shoon Down in the botme, as silver fyn ; For of the welle, this is the fyn, In world is noon so clear of hewe. The water is ever fresh and newe 1560 That welmeth up in waves brighte The mountance of two finger highte. Abouten it is gras springing, For moiste so thikke and wel lyking, That it ne may in winter dye, 1565 No more than may the see be drye.		This is the mirour perilous, In which the proude Narcisus Saw al his face fair and bright, That made him sith to lye upright. For who-so loke in that mirour, 1605 Ther may no-thing ben his socour That he ne shal ther seen som thing That shal him lede into †loving. Ful many a worthy man hath it Y-blent ; for folk of grettest wit 1610 Ben sone caught here and awayted ; Withouten respyt been they bayted. Heer comth to folk of-newe rage, Heer chaungeth many wight corage ; Heer lyth no reed ne wit therto ; 1615 For Venus sone, daun Cupido, Hath sowen there of love the seed, That help ne lyth ther noon, ne reed, So cercleth it the welle aboute. His ginnes hath he set withoute 1620 Right for to cacche in his panteres These damoyseles and bacheleres. Love will noon other bridde cacche, Though he sette either net or lacche. 1624 And for the seed that heer was sowen, This welle is cleped, as wel is knowen, The Welle of Love, of verray right, Of which ther hath ful many a wight Spoke in bokes dyversely. But they shulle never so verily 1630 Descripicioun of the welle here, No eek the sothe of this matere, As ye shulle, whan I have undo The craft that hir bilongeth to. Alway me lyked for to dwelle, 1635	
The Welle. Down at the botme set saw I Two cristal stones craftely In thilke freshe and faire welle. But o thing soothly dar I telle, 1570 That ye wol holde a greet mervayle Whan it is told, withouten fayle. For whan the sonne, cleer in sighte, Cast in that welle his bemes brighte, And that the heet descended is, 1575 Than taketh the cristal stoon, y-wis, Agayn the sonne an hundred hewes, Blewe, yelowe, and rede, that fresh and newe is, Yit hath the merveilous cristal 1579 Swich strengthe, that the place overal, Bothe fowl and tree, and leves grene, And al the yerd in it is sene. And for to doon you understonde, To make ensample wol I fonde ;			

To seen the cristal in the welle,
 That shewed me ful openly
 A thousand thinges faste by.
 But I may saye, in sory houre
 Stood I to loken or to poure; 1640
 For sithen [have] I sore †syked,
 That mirour hath me now entryked,
 But hadde I first knowen in my wit
 The vertue and [the] †strengthe of it,
 I nolde not have mused there; 1645
 Me hadde bet ben elles-where;
 For in the snare I fel anoon,
 That hath †bitraissshed many oon.

The Roser.

In thilke mirour saw I tho,
 Among a thousand thinges mo, 1650
 A ROSEK charged ful of roses,
 That with an hegge aboute enclos is.
 Tho had I swich lust and envye,
 That, for Parys ne for Pavye,
 Nolde I have left to goon and see 1655
 Ther grettest hepe of roses be.
 Whan I was with this rage hent,
 That caught hath many a man and shent,
 Toward the roser gan I go.
 And whan I was not fer therfro, 1660

And lest it greved or for-thoughte
 The lord that thilke gardyn wroughte.
 Of roses were ther gret woon,
 So faire †wexe never in roon.
 Of knoppes clos, some saw I there, 1675
 And some wel beter woxen were;
 And some ther been of other moysoun,
 That drowe nigh to hir sesoun,
 And spedde hem faste for to sprede;
 I love wel swiche roses rede; 1680
 For brode roses, and open also,
 Ben passed in a day or two;
 But knoppes wilen fresshe be
 Two dayes atte leest, or three.
 The knoppes gretly lyked me, 1685
 For fairer may ther no man see.
 Who-so mighte have[n] oon of alle,
 It oughte him been ful leef withalle.
 Mighte I [a] gerlond of hem geten,
 For no richesse I wolde it leten. 1690

The Knoppe.

Among THE KNOPPES I chees oon
 So fair, that of the remenaunt noon
 Ne preyse I half so wel as it,
 Whan I avyse it in my wit.
 For it so wel was enlumyned 1695

Had chosen so ententifly 1720
 The †botoun, more unto my pay
 Than any other that I say,
 He took an arowe ful sharply whet,
 And in his bowe whan it was set,
 He streight up to his ere drough 1725
 The stronge bowe, that was so tough,
 And shet at me so wonder smerte,
 That through myn eye unto myn herte
 The takel smoot, and depe it wente.
 And ther-with-al such cold me hente,
 That, under clothes warme and softe, 1731
 †Sith that day I have chevered ofte.
 Whan I was hurt thus in [that] stounde,
 I fel down plat unto the grounde.
 Myn herte failed and feynted ay, 1735
 And long tyme [ther] a-swone I lay.
 But whan I com out of swoning,
 And hadde wit, and my feling,
 I was al maat, and wende ful wel
 Of blood have loren a ful gret del. 1740
 But certes, the arowe that in me stood
 Of me na drew no drope of blood,
 For-why I found my wounde al dreye.
 Than took I with myn hondis tweye
 The arowe, and ful fast out it plight, 1745
 And in the pulling sore I sight.
 So at the last the shaft of tree
 I drough out, with the fethers thre.
 But yet the hoked heed, y-wis,
 The whiche Beautee callid is, 1750
 Gan so depe in myn herte passe,
 That I it mighte nought arace ;
 But in myn herte stille it stood,
 Al blodde I not a drope of blood.
 I was bothe anguissous and trouble 1755
 For the peril that I saw double ;
 I niste what to seye or do,
 Ne gete a leche my woundis †to ;
 For neithir thurgh gras na rote,
 Ne hadde I help of hope na bote. 1760
 But to the botoun ever-mo
 Myn herte drew ; for al my wo,
 My thought was in non other thing.
 For hadde it been in my keping,
 It wolde have brought my lyf agayn. 1765
 For †certainly, I dar wel seyn,
 The sight only, and the savour,
 Allegget muche of my langour.
 Than gan I for to drawe me
 Toward the botoun fair to see ; 1770

And Love hadde gete him, in †a throwe,
 Another arowe into his bowe,
 And for to shete gan him dresse ;
 The arowis name was Simplese,
 And whan that Love gan nyghe me nere,
 He drow it up, withouten were, 1776
 And shet at me with al his might,
 So that this arowe anon-right
 Thourghout [myn] eigh, as it was founde,
 Into myn herte hath maad a wounde.
 Thanne I anon dide al my crafte 1781
 For to drawen out the shafte,
 And ther-with-al I sighed eft.
 But in myn herte the heed was left,
 Which ay encesid my desyre, 1785
 Unto the botoun draws nere ;
 And ever, mo that me was wo,
 The more desyr hadde I to go
 Unto the roser, where that grew
 The freshe botoun so bright of hewe. 1790
 Betir me were have leten be ;
 But it bilhoved nedes me
 To don right as myn herte bad.
 For ever the body must be lad
 Aftir the herte ; in wele and wo, 1795
 Of force togidre they must go.
 But never this archer wolde fyne
 To shete at me with all his pyne,
 And for to make me to him mete.
 The thridde arowe he gan to shete 1800
 Whan best his tyme he mighte espye,
 The which was named Curtesye ;
 Inte myn herte it dide avale.
 A-swone I fel, bothe deed and pale ;
 Long tyme I lay, and stired nought, 1805
 Til I abraid out of my thought.
 And faste than I avysed me
 To drawe[n] out the shafte of tree ;
 But ever the heed was left bihinde
 For ought I couthe pulle or winde, 1810
 So sore it stikid whan I was hit,
 That by no craft I might it flit ;
 But anguissous and ful of thought,
 I †felte such wo, my wounde ay wrought,
 That somoned me alway to go 1815
 Toward the rose, that pleased me so ;
 But I ne durste in no manere,
 Bicause the archer was so nere.
 For evermore gladly, as I rede,
 Brent child of fyr hath mache drede. 1820
 And, certis yit, for al my payne,

Though that I sigh yit arwis reyne,		I rought of dethe ne of lyf,	
And grounde quarels sharpe of stele,		Whither that love wolde me dryf.	
Ne for no payne that I might fele,		If me a martir wolde he make,	1875
Yit might I not my-silf with-holde	1825	I might his power nought forsake.	
The faire roser to biholde ;		And whyl for anger thus I wook,	
For Love me yaf sich hardement		The God of Love an arowe took ;	
For to fulfille his commaundement.		Ful sharp it was and [ful] pugnaunt,	
Upon my feet I roos up than		And it was callid Fair-Semblaunt,	1880
Feble, as a forwoundid man ;	1830	The which in no wys wol consente,	
And forth to gon [my] might I sette,		That any lover him repente	
And for the archer nolde I lette.		To serve his love with herte and alle,	
Toward the roser fast I drow ;		For any peril that may bifalle.	
But thornes sharpe mo than y-now		But though this arwe was kene grounde	
Ther were, and also thistels thikke,	1835	As any rasour that is founde,	1886
And breres, brimme for to prikke,		To cutte and kerve, at the poynt,	
That I ne mighte gete grace		The God of Love it hadde anoynt	
The rowe thornes for to passe,		With a precious oynement,	
To sene the roses fresshe of hewe,		Somdel to yeve alleggement	1890
I must abide, though it me rewe,	1840	Upon the woundes that he had	
The hegge aboute so thikke was,		Through the body in my herte maad,	
That closid the roses in compas.		To helpe hir sores, and to cure,	
But o thing lyked me right wele ;		And that they may the bet endure.	
I was so nygh, I mighte fele		But yit this arwe, withoute more,	1895
Of the botoun the swote odour,	1845	Made in myn herte a large sore,	
And also see the fresshe colour ;		That in ful gret peyne I abood.	
And that right gretly lyked me,		But ay the oynement wente abroad ;	
That I so near hit mighte see,		Ther aboute my wounde I leve and see.	

softening with oynement ;	For to fulfille your lyking	1975
led here, and †prikked there, 1925	And repente for no-thing,	
se and anger togider were.	Hoping to have yit in som tyde	
God of Love deliverly	Mercy, of that [that] I abyde.'	
pend to me hastily,	And with that covenannt yeld I me,	
ide to me, in gret rape,	Anoon doun kneling upon my knee, 1980	
hee, for thou may not escape ! 1930	Profering for to kisse his feet ;	
defence availe thee here ;	But for no-thing he wolde me lete,	
re I rede mak no daungere.	And seide, ' I love thee bothe and preyse,	
wolt yelde thee hastily,	Sen that thyn answer doth me ese,	
halt [the] rather have mercy.	For thou answerid so' curteisly. 1985	
fool in sikernesse, 1935	For now I wot wel uttirly,	
ith daunger or stoutnesse	That thou art gentil, by thy speche.	
th ther that he shulde plesse ;	For though a man fer wolde seche,	
folye is litel ese.	He shulde not finden, in certeyn,	
k, wher thou must nedis bowe ;	No sich answer of no vileyn ; 1990	
ve ageyn is nought thy prowé.	For sich a word ne mighte nought	
t ones, and have y-do, 1941	Isse out of a vilayns thought.	
ol that it be so.	Thou shalt not lesen of thy speche,	
ld thee here debonairly.'	For [to] thy helping wol I eche,	
answerid ful humbly,	And eek encresen that I may. 1995	
r, sir ; at your bidding, 1945	But first I wol that thou obay	
se yelde in alle thing.	Fully, for thyn avauntage,	
† servyse I wol me take ;	Anon to do me here homage.	
defende that I shulde make	And sithe[n] kisse thou shalt my mouth,	
our bidding resistence ;	Which to no vilayn was never outh 2000	
ot doun so gret offence ; 1950	For to aproche it, ne for to touche ;	
didde, it were no skille.	For sauf †to cherlis I ne vouche	
do with me what ye wile,	That they shulle never neigh it nere.	
spille, and also sloo ;	For curteys, and of fair manere,	
in no wyse may I go.	Wel taught, and ful of gentilnesse 2005	
my deth, is in your honde, 1955	He muste ben, that shal me kisse,	
et laste out of your bonde.	And also of ful high fraunchyse,	
t your list I yelde me,	That shal atteyne to that emprise.	
in herte, that sumtyme ye	' And first of o thing warne I thee,	
t and ese shulle me sende ;	That peyne and gret adversitee 2010	
shortly, this is the ende, 1960	He mot endure, and eek travaile,	
ten helthe I moot ay dure,	That shal me serve, withoute faille,	
e take me to your cure.	But ther-ageyns, thee to comforte,	
t or helthe how shuld I have,	And with thy servise to desporte,	
me hurte, but ye me save ?	Thou mayst ful glad and joyful be 2015	
the of †lovers moot be founde	So good a maister to have as me,	
e they token firste hir wounde.	And lord of so high renoun.	
re list of me to make 1967	I bere of Love the gonfanoun,	
isoner, I wol it take	Of Cartesye the banere ;	
and wil, fully at gree.	For I am of the silf manere, 2020	
and playn I yelde me, 1970	Gentil, curteys, meek and free ;	
te feyning or feyntyse,	That who [so] ever ententif be	
turned by your emprise.	Me to honoure, doute, and serve,	
here so much prys,	And also that he him observe	
n hool at your devys	Fro trespas and fro vilans, 2025	

<p>And him governe in curtesye With wil and with entencioun ; For whan he first in my prisoun Is caught, than muste he uttirly, Fro thennes-forth ful bisily, 2030 Caste him gentil for to be, If he desyre helpe of me.' Anoon withouten more delay, Withouten daunger or affray, I bicom his man anoon, 2035 And gave him thanks many a oon, And kneled doun with hondis joynt, And made it in my port ful †quoynt ; The joye wente to myn herte rote. Whan I had kissed his mouth so swote, I had sich mirthe and sich lyking, 2041 It cured me of languisshing. He askid of me than hostages :— 'I have,' he seide, '†tan fale homages Of oon and other, where I have been 2045 †Disceyved ofte, withouten wene. These felouns, fulle of falsitee, Have many sythes bigyled me, And through falschede hir lust acheved, Wherof I repente and am agreved. 2050 And I hem gete in my daungere, Hir falsched shulle they have ful dere</p>	<p>Ye have theron set sich justise, That it is werreyd in many wise. And if ye doute it nolde obeye, Ye may therof do make a keye, 2080 And holde it with you for ostage.' 'Now certis, this is noon outrage,' Quoth Love, 'and fully I accord ; For of the body he is ful lord That hath the herte in his tresor ; 2085 Outrage it were to asken more.' Than of his aumener he drough A litel keye, fetys y-nough, Which was of gold polished clere, And seide to me, 'With this keye here Thyn herte to me now wol I shette ; 2091 For al my jowellis loke and knette I binde under this litel keye, That no wight may carye aweye ; This keye is ful of gret poeste.' 2095 With which anoon he touchid me Undir the syde ful softlye, That he myn herte sodeynly Without [al] anoy had spered, That yit right nought it hath me dered. Whan he had doon his wil al-out, 2101 And I had put him out of dout, 'Sire' I seide, 'I have right gret wille</p>
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they be olde or grene ; alt be holpen, at wordis fewe. synly thou shalt wel shewe 2130 at thou servest with good wille, implisshen and fulfille mandementis, day and night, I to lovers yeve of right. ire, for goddis love,' said I, 2135 esse hens, ententify mandementis to me ye say, al kepe hem, if I may ; to kepen is al my thought. o be I wot them nought, 2140 ay I [sinne] unwittingly. e I pray you enterely, myn herte, me to lere, respasse in no manere. d of love than chargid me 2145 us ye shal here and see, ' word, by right emprise,) Romance shal devyse. aister lesith his tyme to lere, ie disciple wol not here. 2150 veyn on him to swinke, his lerning wol not thinke. lust love, let him entende, the Romance †ginneth amende. ood to here, in fay, 2155) that can it say, nte it as the rescoun is other-gate, y-wis, ought wel in alle thing ;ht to good undirstonding ; 2160 ler that poyntith ille entence may ofte spille.) is good at the ending, newe and lusty thing ; eo wol the ending here, 2165 e of love he shal now lere, e wol so long abyde,) Romance may unhyde, o the signifaunce reme into Romance. 2170 fastnese, that now is hid, coverture shal be kid, ndon have this dreming, io word is of lesing. f, at the biginning, 2175 ayd Love, 'over alle thing, s, if thou wolt [not] be trespasse ageynes me.	I curse and blame generally Alle hem that loven vilany ; 2180 For vilany makith vilayn, And by his dedis a cherle is seyn. Thise vilayns arn without pitee, Frendshipe, love, and al bounte. I nil receyve †to my servyse 2185 Hem that ben vilayns of emprise. ' But undirstonde in thyn entent, That this is not myn entendement, To clepe no wight in no ages Only gentil for his linages. 2190 But who-so [that] is vertuous, And in his port nought outrageous, Whan sich oon thou seest thee biforn, Though he be not gentil born, Thou mayst wel seyn, this is †a soth, 2195 That he is gentil, bicause he doth As longeth to a gentilman ; Of hem non other deme I can. For certeynly, withouten drede, A cherle is demed by his dede, 2200 Of hye or lowe, as ye may see, Or of what kinrede that he be. Ne say nought, for noon yvel wille, Thing that is to holden stille ; It is no worship to misseye. 2205 Thou mayst ensample take of Keye, That was somtyme, for misseying, Hated bothe of olde and ying ; As fer as Gaweyn, the worthy, Was preyed for his curtesy, 2210 Keye was hated, for he was fel, Of word dispitous and cruel. Wherfore be wyse and aqueyntable, Goodly of word, and reasonable Bothe to lesse and eek to mar. 2215 And whan thou comest ther men ar, Loke that thou have in custom ay First to salve hem, if thou may : And if it falle, that of hem som Salve thee first, be not dom, 2220 But quyte him curteisly anoon Without abiding, er they goon. ' For no-thing eek thy tunge applye To speke wordis of ribaudye. To vilayn speche in no degree 2225 Lat never thy lippe unbounden be. For I nought holde him, in good feith, Curteys, that foule wordis seith. And alle wimmen serve and preyse,
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And to thy power hir honour reyse. 2230	And let no filthe upon thee be. 2281
And if that any missayere	Thy nailes blak if thou mayst see,
Dispuse wimmen, that thou mayst here,	Voide it away deliverly,
Blame him, and bidde him holde him stille.	And kembe thyn heed right jolily.
And set thy might and al thy wille	†Fard not thy visage in no wyse, 2285
Wimmen and ladies for to plesse, 2235	For that of love is not th'empyse ;
And to do thing that may hem ese,	For love doth haten, as I finde,
That they ever speke good of thee,	A beaute that cometh not of kinde.
For so thou mayst best preysed be.	Alwey in herte I rede thee
' Loke fro pryde thou kepe thee wele ;	Glad and mery for to be, 2290
For thou mayst bothe perceyve and fele,	And be as joyful as thou can ;
That pryde is bothe foly and sinne ; 2241	Love hath no joye of sorowful man.
And he that pryde hath, him withinne,	That yvel is ful of curtesye
Ne may his herte, in no wyse,	That †lahwith in his maladye ;
Meken ne souplen to servyse.	For ever of love the siknesse 2295
For pryde is founde, in every part, 2245	Is meynd with swete and bitternesse.
Contrarie unto Loves art.	The sore of love is mervellous ;
And he that loveth trewely	For now the lover [is] joyous,
Shulde him contene jolily,	Now can he pleyne, now can he grone,
Withouten pryde in sondry wyse,	Now can he singen, now maken mon.
And him disgyse in queyntyse. 2250	To-day he pleyne for hevynesse, 2301
For queynt array, withouten drede,	To-morowe he †pleyeth for jolynesse.
Is no-thing proud, who takith hede ;	The lyf of love is ful contrarie,
For fresh array, as men may see,	Which stoundemele can ofte varie.
Withouten pryde may ofte be.	But if thou canst [som] mirthis make, 2305
' Maytene thy-silf aftir thy rent, 2255	That men in gree wole gladly take,
Of robe and eek of garnement ;	Do it goodly, I comaunde thee ;

more large and free
 that been not of loving,
 of can any thing,
 I say for to yeve, 2335
 who so wolde leve;
 through a sodeyn sight,
 right, anon-right
 certe in wille and thought,
 If kepith right nought, 2340
 right, is good resoun,
 god in abandoun.
 shortly here rehece,
 I have seid in verse,
 be by and by, 2345
 be compendiously,
 bet mayst on hem thinke,
 be thou wake or winke;
 wordis lital greve
 is, whanne it is breve. 2350
 th Love wol goon or ryde
 terys, and void of pryde,
 e of jolite,
 be closed be.
 ne thee, here in penaunce,
 houte repentaunce, 2356
 thought in thy loving,
 wite repenting;
 pon thy mirthis swete,
 we afir whan ye mete. 2360
 ou trewe to love shalt be,
 k] comaunde thee,
 ce thou sette, al hool,
 withouten halfen dool,
 þin sikernesse; 2365
 never doubleness.
 certe that wol depart,
 have but lital part.
 ede I me right nought,
 ce settith his thought. 2370
 place it sette,
 er thennes flette.
 vest it in lening,
 a wrecchid thing:
 it hool and quyte, 2375
 It have the more merite.
 han afir soon,
 and the thank is doon;
 ree yeven thing
 ret guerdoning. 2380
 ; al quit fully,
 ; yift debonairly;

For men that yift [wol] holde more dere
 That yeven is with gladsome chere.
 That yift nought to preisen is 2385
 That man yeveth, maugre his
 Whan thou hast yeven thyn herte, as I
 Have seid thee here [al] openly,
 Than aventures shulle thee falle,
 Which harde and hevye been withalle. 2390
 For ofte whan thou bithenkist thee
 Of thy loving, wher-so thou be,
 Fro folk thou must depart in hy,
 That noon perceyve thy malady,
 But hyde thyn harm thou must alone, 2395
 And go forth sole, and make thy mone.
 Thou shalt no whyl be in oo stat,
 But whylom cold and whylom hat;
 Now reed as rose, now yelowe and fade.
 Such sorowe, I trowe, thou never hade;
 Cotidien, ne [yit] quarteyne, 2401
 It is nat so ful of peyne.
 For ofte tymes it shal falle
 In love, among thy peynes alle,
 That thou thy-self, al hoolly, 2405
 Foryeten shalt so utterly,
 That many tymes thou shalt be
 Stille as an image of tree,
 Dom as a stoon, without stering
 Of foot or hond, without speking; 2410
 Than, sone after al thy peyne,
 To memorie shalt thou come ageyn,
 A[s] man abashed wondre sore,
 And after sighen more and more.
 For wit thou wel, withouten wene, 2415
 In swich astat ful oft have been
 That have the yvel of love assayd,
 Wher-through thou art so dismayd.
 'After, a thought shal take thee so,
 That thy love is to fer thee fro: 2420
 Thou shalt say, "God, what may this be,
 That I ne may my lady see?
 Myne herte aloon is to her go,
 And I abyde al sole in wo,
 Departed fro myn owne thought, 2425
 And with myne eyen see right nought.
 Alas, myn eyen þsende I ne may,
 My careful herte to convey!
 Myn hertes gyde but they be,
 I praise no-thing what ever they see. 2430
 Shul they abyde thanne? nay;
 But goon þvisyte without delay
 That myn herte deasyreth so.

For certeynly, but-if they go,
 A fool my-self I may wel holde, 2435
 Whan I ne see what myn herte wolde.
 Wherfore I wol gon her to seen,
 Or esed shal I never been,
 But I have som tokening."
 Then gost thou forth without dwelling ;
 But ofte thou saylest of thy desyre, 2441
 Er thou mayst come hir any nere,
 And wastest in vayn thy passage.
 Than fallest thou in a newe rage ;
 For wante of sight thou ginnest morne,
 And homward pensif dost retorne. 2446
 In greet mischeef than shalt thou be,
 For than agayn shal come to thee
 Sighes and pleyntes, with newe wo,
 That no icching prikketh so. 2450
 Who wot it nought, he may go lere
 Of hem that byen love so dere.
 ' No-thing thyn herte appesen may,
 That oft thou wolt goon and assay,
 If thou mayst seen, by aventure, 2455
 Thy lyves joy, thyn hertis cure ;
 So that, by grace if thou might
 Atteyne of hir to have a sight,
 Than shalt thou doon non other dede
 But with that sight thyn even fede. 2460

Thenke al-day on hir fairhede,
 Whom thou bihelde with so good wille ;
 And holde thyself bigyled ille, 2486
 That thou ne haddest non hardement
 To shewe hir ought of thyn entent.
 Thyn herte ful sore thou wolt dispyse,
 And eek repreve of cowardyse, 2490
 That thou, so dulle in every thing,
 Were dom for drede, without speking,
 Thou shalt eek thenke thou didest foly,
 That thou wert hir so faste by,
 And durst not aunte thee to say 2495
 Som-thing, er thou cam away ;
 For thou haddist no more wonne,
 To speke of hir whan thou bigonne :
 But þyif she wolde, for thy sake,
 In armes goodly thee have take, 2500
 It shulde have be more worth to thee
 Than of tresour greet plentee.
 ' Thus shalt thou morne and eek com-
 pleyn,
 And gete enchesoun to goon ageyn
 Unto thy walk, or to thy place, 2505
 Where thou biheld hir fleshly face.
 And never, for fals suspeccioun,
 Thou woldest finde occasioun
 For to gon unto hir hous.

<p>Thou shalt ful scarsly seyn the two, Though thou bithenke thee never so wel, Then shalt foryete yit somdel, 2536 But-if thou dele with trecherye. For fals lovers mowe al folye Seyn, what hem lust, withouten drede, They be so double in hir falschede ; 2540 For they in herte kunne thenke a thing And seyn another, in hir speking. And whan thy speche is endid al, Right thus to thee it shal bifal ; If any word than come to minde, 2545 That thou to seye hast left bihinde, Than thou shalt brenne in greet martyr ; For thou shalt brenne as any fyr. This is the stryf and eke the affray, And the bestail that lastith ay, 2550 This bargeyn ende may never take, But-if that she thy pees wil make. And whan the night is comen, anon A thousand angres shal come upon. To bedde as fast thou wolt thee dight, 2555 Where thou shalt have but smal delyt ; For whan thou wenest for to slepe, So ful of peyne shalt thou crepe, Herte in thy bedde aboute ful wyde, And turne ful ofte on every syde ; 2560 Now downward groffe, and now upright, And walowe in wo the longe night ; Thyne armis shalt thou sprede abrede, As man in werre were †forwerreyd. Than shal thee come a remembraunce Of hir shape and hir semblaunce 2566 Wherto non other may be pere. And wite thou wel, withoute were, That thee shal †seme, somtyme that night, That thou hast hir, that is so bright, 2570 Laked hitwene thyn armes there, I soothfastness as though it were. Thou shalt make castels than in Spayne, And dreme of joye, al but in vayne, And thee delyten of right nought, 2575 Whyl thou so sloomrest in that thought, That is so swete and delitable, As which, in soth, nis but a fable, For it ne shal no whyls laste. Than shalt thou sighe and wepe faste, 2580 And say, " Dere god, what thing is this ? By dreme is turned al amis, Which was ful swete and apparent, At now I wake, it is al shent</p>	<p>Now yede this mery thought away ! 2585 Twenty tymes upon a day I wolde this thought wolde come ageyn, For it alleggith wel my peyn. It makith me ful of joyful thought, It sleeth me, that it lastith nought, 2590 A, lord ! why nil ye me soconre, The joye, I trowe, that I langoure ? The deth I wolde me shulde slo Whyl I lye in hir armes two. Myn harm is hard, withouten wene, 2595 My greet unese ful ofte I mene. But wolde Love do so I might Have fully joye of hir so bright, My peyne were quit me richely. Allas, to greet a thing aske I ! 2600 It is but foly, and wrong wening, To aske so outrageous a thing. And who-so askith folly, He moot be warned hastily ; And I ne wot what I may say, 2605 I am so fer out of the way ; For I wolde have ful gret lykynge And ful gret joye of lasse thing. For wolde she, of hir gentilnesse, Withouten more, me onis kesse, 2610 It were to me a greet guardoun, Relees of al my passioun. But it is hard to come therto ; Al is but foly that I do, So high I have myn herte set, 2615 Where I may no comfort get. †I noot wher I sey wel or nought ; But this I wot wel in my thought, That it were †bet of hir aloon, For to stinte my wo and moon, 2620 A loke on †me y-cast goodly, †Than for to have, al utterly, Of another al hool the pley. A ! lord ! wher I shal hyde the day That ever she shal my lady be ? 2625 He is ful cured that may hir see. A ! god ! whan shal the dawning spring ? To †ly thus is an angry thing ; I have no joye thus here to ly Whan that my love is not me by. 2630 A man to lyen hath gret disese, Which may not slepe ne reste in esse I wolde it dawed, and were now day, And that the night were went away ; For were it day, I wolde upryse. 2635</p>
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A! slowe sonne, shew thyn enpryse!
 Speed thee to sprede thy bemis bright,
 And chace the derknesse of the night,
 To putte away the stoundes stronge,
 Which in mo lasten al to longe." 2640
 'The night shalt thou contene so,
 Withoute rest, in peyne and wo;
 If ever thou knewe of love distresse,
 Thou shalt mowe lerne in that siknesse.
 And thus enduring shalt thou ly, 2645
 And ryse on morwe up erly
 Out of thy bedde, and harneys thee
 Er ever dawning thou mayst see.
 Al privily than shalt thou goon,
 What †weder it be, thy-silf aloon, 2650
 For reyn, or hayl, for snow, for alete,
 Thider she dwollith that is so swete,
 The which may falle aslepe be,
 And thenkith but lital upon thee.
 Than shalt thou goon, ful foule aford; 2655
 Loke if the gate be unsperd,
 And waite without in wo and peyn,
 Ful yvel a-colde in winde and reyn.
 Than shal thou go the dore bifore,
 If thou maist fynde any score, 2660
 Or hole, or reft, what ever it were;
 Than shalt thou stoupe, and lay to ere,
 If they within a-slepe be;
 I mene, alle save thy lady free.
 Whom waking if thou mayst aspye, 2665
 Go put thy-silf in jupartye,
 To aske grace, and thee bimene,
 That she may wite, withouten wene,
 That thou [a]night no rest hast had,
 So sore for hir thou were bistad. 2670
 Wommen wel ought pite to take
 Of hom that sorwen for hir sake.
 And loke, for love of that relyke,
 That thou thenke non other lyke,
 For †whom thou hast so greet annoy, 2675
 †Shal kisse thee er thou go away,
 And hold that in ful gret deyntee.
 And, for that no man shal thee see
 Bifore the hous, ne in the way,
 Loke thou be goon ageyn er day. 2680
 Suche coming, and such going,
 Such hevynesse, and such walking,
 Makith lovers, withouten wene,
 Under hir clothes pale and lene,
 For Love loveth colour ne cleer nesse; 2685
 Who loveth trewe hath no fatnesse.

Thou shalt wel by thy-selfe see
 That thou must nedis assayed be.
 For men that shape hem other way
 Falaly her ladies to bitray, 2690
 It is no wonder though they be fat;
 With false othes hir loves they gat;
 For oft I see suche losangeours
 Fatter than abbatis or priours.
 'Yet with o thing I thee charge, 2695
 That is to soye, that thou be large
 Unto the mayd that hir doth serve,
 So best hir thank thou shalt deserve.
 Yeve hir yiftes, and get hir grace,
 For so thou may [hir] thank purchase, 2700
 That she thee worthy holde and free,
 Thy lady, and alle that may thee see.
 Also hir servauntes worshiþe ay,
 And plesse as muche as thou may;
 Gret good through hem may come to thee,
 Bicause with hir they been prive. 2705
 They shal hir telle how they thee fand
 Curteis and wys, and wel doand,
 And she shal preyse [thee] wel the †mare.
 Loke out of londe thou be not †fare; 2710
 And if such cause thou have, that thee
 Bihoveth †gon out of contree,
 Leve hool thyn herte in hostage,
 Til thou ageyn make thy passage.
 Think long to see the swete thing 2715
 That hath thyn herte in hir keeping.
 'Now have I told thee, in what wyse
 A lover shal do me servyse.
 Do it than, if thou wolt have
 The mede that thou afir crava.' 2720
 Whan Love al this had boden me,
 I seide him:—'Sire, how may it be
 That lovers may in such manere
 Endure the peyne ye have seid here?
 I merveyle me wonder faste, 2725
 How any man may live or laste
 In such peyne, and such brenning,
 In sorwe and thought, and such sighing,
 Ay unrelased wo to make,
 Whether so it be they slepe or waka. 2730
 In such annoy continually,
 As helpe me god, this mervelle I,
 How man, but he were maad of stele,
 Might live a month, such peynes to fela.'
 The God of Love than seide me, 2735
 'Freend, by the feith I owe to thee,
 May no man have good, but he it by.

with more tendirly
 g that he hath bought most dere.
 thou wel, withouten were, 2740
 that thing is taken more,
 in a man hath suffred sore.
 o wo ne may atteyne
 sore of loves peyne.
 therto ne may amounthe, 2745
 than a man [may] counte
 es that of the water be.
 as wel the grete see
 ghtist, as the harmes telle
 hat with Love dwelle 2750
 se; for peyne hem sleeth,
 ech man wolde flec the deeth,
 ee they shulde never escape,
 t hope couthe hem make
 man in prisoun set, 2755
 r not geten for to et
 y-breed, and watir pure,
 h in vermin and in ordure;
 e this, yit can he live,
 pe such comfort hath him yive,
 aketh wene that he shal be 2761
 l and come to liberte;
 e is [his] full trust.
 e lye in strawe or dust,
 is al his susteyning. 2765
 er lovers, in hir wening,
 Love hath shit in his prisoun;
 pe is hir salvacioun.
 pe, how sore that they smerte,
 em bothe wille and herte 2770
 t hir body to martyre;
 e so sore doth hem desyre
 ech harm that man devyse,
 that †aftir shal aryse.
 in desyre [to] cacche victorie;
 of love is al the glorie, 2776
 e is al that love may yive;
 pe, ther shulde no lover live,
 e Hope, which with desyre
 th lovers in such manere. 2780
 pe is curteis for to plesse,
 lovers from al disese.
 ith his lond, and wol abyde,
 peril that may betyde;
 e to lovers, as most cheef, 2785
 e endure[n] al mischeef;
 er help, whan mister is.
 al yewe thee eek, y-wis,
 Three other thingis, that greet solas
 Doth to hem that be in my las. 2790
 'The first[e] good that may be founde,
 To hem that in my lace be bounde,
 Is Swete-Thought, for to recorde
 Thing wherwith thou canst accorde
 Best in thyn herte, wher she be; 2795
 †Thought in absence is good to thee,
 Whan any lover doth compleyne,
 And liveth in distresse and peyne,
 Than Swete-Thought shal come, as blyve,
 Away his angre for to dryve. 2800
 It makith lovers have remembraunce
 Of comfort, and of high plessaunce,
 That Hope hath hight him for to winne
 For Thought anon than shal biginne,
 As fer, god wot, as he can finde, 2805
 To make a mirroure of his minde;
 For to biholde he wol not lette.
 Hir person he shal afore him sette,
 Hir laughing eyen, persaunt and clere,
 Hir shape, hir fourme, hir goodly chere,
 Hir mouth that is so gracious, 2811
 So swete, and eek so savorous;
 Of alle hir fetures he shal take hede,
 His eyen with alle hir limes fede.
 'Thus Swete-Thenking shal aswage 2815
 The peyne of lovers, and hir rage.
 Thy joye shal double, withoute gesse,
 Whan thou thenkist on hir semlinesse,
 Or of hir laughing, or of hir chere,
 That to thee made thy lady dere. 2820
 This comfort wol I that thou take;
 And if the next thou wolt forsake
 Which is not lesse savorous,
 Thou shuldist †been to daungerous.
 'The secounde shal be Swete-Speche,
 That hath to many oon be leche, 2826
 To bringe hem out of wo and were,
 And helpe many a bachilere;
 And many a lady sent socoure,
 That have loved par-amour, 2830
 Through speking, whan they mighten
 here
 Of hir lovers, to hem so dere.
 To †hem it voidith al hir smerte,
 The which is closed in hir herte.
 In herte it makith hem glad and light,
 Speche, whan they mowe have sight. 2836
 And therefore now it cometh to minde
 In olde dawes, as I finde,

<p>That clerkis writen that hir knewe, Ther was a lady fresh of hewe, 2840 Which of hir love made a song, On him for to remembre among, In which she seide, "Whan that I here Speken of him that is so dere, To me it voidith al [my] smerte, 2845 Y-wis, he sit so nere myn herte. To speke of him, at eve or morwe, It cureth me of al my sorwe. To me is noon so high plesaunce As of his persone daliaunce." 2850 She wist ful wel that Swete-Speking Comfortith in ful muche thing. Hir love she had ful wel assayed, Of him she was ful wel apayed ; To speke of him hir joye was set. 2855 Therefore I rede thee that thou get A felowe that can wel concole And kepe thy counsel, and wel hele, To whom go shewe hoolly thyn herte, Bothe wels and wo, joye and smerte : 2860 To gete comfort to him thou go, And privily, between yow two, Ye shal speke of that goodly thing, That hath thyn herte in hir keping ; Of hir beaute and hir semblaunce, 2865 And of hir goodly countenance. Of al thy state thou shalt him sey, And aske him counseil how thou may Do any thing that may hir plesse ; For it to thee shal do gret ese, 2870 That he may wite thou trust him so, Bothe of thy wels and of thy wo. And if his herte to love be set, His companye is muche the bet, For rescoun wol, he shewe to thee 2875 Al uttirly his privite ; And what she is he loveth so, To thee pleynly he shal undo, Withoute drede of any shame, Bothe telle hir renoun and hir name. 2880 Than shal he forther, ferre and nere, And namely to thy lady dere, In siker wyse ; ye, every other Shal helpen as his owne brother, In trouthe withoute doubleness, 2885 And kepen cloos in sikernesse. For it is noble thing, in fay, To have a man thou darst say Thy prive counsel every del ;</p>	<p>For that wol comfort thee right wel, 28 And thou shalt holde thee wel apayed, Whan such a freend thou hast assayed ' The thridde good of gret comfort That yeveth to lovers most disport, Comith of sight and biholding, 28 That clepid is Swete-Loking, The whiche may noon ese do, Whan thou art fer thy lady fro ; Wherfore thou prese alwey to be In place, where thou mayst hir se. 28 For it is thing most amorous, Most delitable and savourous, For to aswage a mannes sorowe, To sene his lady by the morowe. For it is a ful noble thinge 28 Whan thyn eyen have meting With that relyke precious, Wherof they be so desirous. But al day after, soth it is, They have no drede to faren amis, 28 They dreden neither wind ne reyn, Ne [yit] non other maner peyn. For whan thyn eyen were thus in blis, Yit of hir curtesye, y-wis, 28 Aloon they can not have hir joye, 28 But to the herte they [it] convoie ; Part of hir blis to him †they sende, Of al this harm to make an ende. The eye is a good messengere, Which can to the herte in such maner Tidyngis sende, that [he] hath seen, 28 To voide him of his peynes cleen. Wherof the herte reioyseth so That a gret party of his wo Is voided, and put away to flight. 28 Right as the derknesse of the night Is chased with clerenesse of the mone, Right so is al his wo ful sone Devoided clene, whan that the sight Biholden may that freshe wight 28 That the herte desyareth so, That al his derknesse is ago ; For than the herte is al at ese, Whan they seen that [that] may hemple ' Now have I †thee declared al-out, 28 Of that thou were in drede and dout ; For I have told thee faithfully What thee may curen utterly, And alle lovers that wole be Faithful, and ful of stabilite. 28</p>
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<p> ope alwey kepe by thy syde, ete-Thought make eek abyde, oking and Swete-Speche; hyn harmes they shal be leche. thou shalt have greet plessaunce; canst byde in sufferaunce, 2946 ve wel without feyntyse, alt be quit of thyn emprise, ore guerdoun, if that thou live; his tyme this I thee give.' 2950 od of Love whan al the day ght me, as ye have herd say, ourmed compendiously, shed away al sodeynly, lone lefte, al sole, 2955 f compleynt and of dole, ndes me greved wondirly; o curen no-thing I knew, botoun bright of hew, 2960 was set hoolly my thought; comfort knew I nought, ere through the God of Love; nat elles to my bihove ght me ese or comfort gete, 2965 e wolde him entermete, oser was, withoute doute, with an hogge withoute, -forn have herd me seyn; t I bisied, and wolde fayn 2970 ssed the hays, if I might ten in by any slight e botoun so fair to see. : I dradde blamed to be, wolde have suspeccioun 2975 volde of entencioun de the roses that ther were; i to entre I was in fere. he last, as I bithought r I sholde passe or nought, 2980 m with a gladde chere , lusty bachelere, stature, and of good hight, lacoil forsothe he hight. was to Curtesy, 2985 me graunted ful gladly age of the outer hay, le:—' Sir, how that ye may [it] your wille be, she roser for to see, 2990 he swete savour fele. </p>	<p> Your † warrant may [I be] right wele; So thou thee kepe fro folye, Shal no man do thee vilanye. If I may helpe you in ought, 2995 I shal not feyne, dredeth nought; For I am bounds to your servyse, Fully devoide of feyntyse.' Than unto Bialacoil saide I, ' I thank you, sir, ful hertely, 3000 And your biheest [I] take at gree, That ye so goodly profer me; To you it cometh of greet fraunchyse, That ye me profer your servyse.' Than aftir, ful deliverly, 3005 Through the breres anoon wente I, Wherof encombred was the hay. I was wel plesed, the soth to say, To see the botoun fair and swote, So freshe spronge out of the rote. 3010 And Bialacoil me served wel, Whan I so nygh me mighte fele Of the botoun the swete odour, And so lusty hewed of colour. But than a cherl (foule him bityde!) 3015 Bisyde the roses gan him hyde, To kepe the roses of that roser, Of whom the name was Daunger. This cherl was hid there in the greves, Covered with grasso and with leves, 3020 To spye and take whom that he fond Unto that roser putte an hond. He was not sole, for ther was mo; For with him were other two Of wikked maners, and yvel fame. 3025 That oon was clepid, by his name, Wikked-Tonge, god yeve him sorwe! For neither at eve, ne at morwe, He can of no man [no] good speke, On many a just man doth he wreke. 3030 Ther was a womman eek, that hight Shame, that, who can reken right, Trespas was hir fadir name, Hir moder Resoun; and thus was Shame [On lyve] brought of these ilk two. 3035 And yet had Trespas never ado With Resoun, ne never ley hir by, He was so hidous and ugly, I mene, this that Trespas hight; But Resoun conceyveth, of a sight, 3040 Shame, of that I spak aforn. And whan that Shame was thus born, </p>
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It was ordeyned, that Chastitee
 Shulde of the roser lady be,
 Which, of the botouns more and las, 3045
 With sondry folk assailed was,
 That she ne wiste what to do.
 For Venus hir assailith so,
 That night and day from hir she stal
 Botouns and roses over-al. 3050
 To Resoun than prayeth Chastitee,
 Whom Venus †flemed over the see,
 That she hir daughter wolde hir lene,
 To kepe the roser fresh and grone.
 Anoon Resoun to Chastitee 3055
 Is fully assented that it be,
 And grauntid hir, at hir request,
 That Shame, bicause she is honest,
 Shal keper of the roser be.
 And thus to kepe it ther were three, 3060
 That noon shulde hardy be ne bold
 (Were he yong, or were he old)
 Ageyn hir wille away to bere
 Botouns ne roses, that ther were.
 I had wel sped, had I not been 3065
 Awayted with these three, and seen.
 For Bialacoil, that was so fair,
 So gracious and debonair,
 Quitte him to me ful curteisly,
 And, me to plesse, bad that I 3070
 Shuld drawe me to the botoun nere ;
 Prose in, to touche the rosero
 Which bar the roses, he yaf me leve ;
 This graunt ne might but lital greve.
 And for he saw it lyked me, 3075
 Right nygh the botoun pullede he
 A leef al grene, and yaf me that,
 The which ful nygh the botoun sat ;
 I made [me] of that leef ful queynt,
 And whan I felte I was aqueynt 3080
 With Bialacoil, and so prive,
 I wende al at my wille had be.
 Then wax I hardy for to tel
 To Bialacoil how me bifel
 Of Love, that took and wounded me, 3085
 And seide : ' Sir, so mote I thee,
 I may no joye have in no wyse,
 Upon no syde, but it ryse ;
 For sithe (if I shal not feyne)
 In herte I have had so gret payne, 3090
 So gret annoy, and such affray,
 That I ne wot what I shal say ;
 I drede your wrath to disserve.

Lever me were, that knyves kerve
 My body shulde in peels smalle, 3095
 Than in any wyse it shulde falle
 That ye wratthed shulde been with me.
 ' Sey boldely thy wille,' quod he,
 ' I nil be wroth, if that I may, 3099
 For nought that thou shalt to me say.'
 Thanne seide I, ' Sir, not you displese
 To knowen of my greet unese,
 In which only love hath me brought ;
 For peynes greet, disese and thought,
 Fro day to day he doth me drye ; 3105
 Supposeth not, sir, that I lye.
 In me fyve woundes dide he make,
 The sore of whiche shal never slake
 But ye the botoun graunte me,
 Which is most passaunt of beautee, 3110
 My lyf, my deth, and my martyre,
 And tresour that I most desyre.'
 Than Bialacoil, affrayed all,
 Seyde, ' Sir, it may not fall ;
 That ye desire, it may not †ryse. 3115
 What ? wolde ye shende me in this wyse ?
 A mochol foole than I were,
 If I suffrid you away to bere
 The fresh botoun, so fair of sight.
 For it were neither skille ne right 3120
 Of the roser ye broke the rind,
 Or take the rose aforh his kind ;
 Ye ar not courteys to aske it.
 Lat it stil on the roser sit,
 And †growe til it amended be, 3125
 And parfitylly come to beaute.
 I nolde not that it pulled wer
 Fro the roser that it ber,
 To me it is so leef and dere.'
 With that sterte out anoon Daungere,
 Out of the place where he was hid. 3131
 His malice in his chere was kid ;
 Ful greet he was, and blak of hewe,
 Sturdy and hidous, who-so him knewe ;
 Like sharp urchouns his here was growe,
 His eyes †rede as the fire-glow ; 3136
 His nose frounced ful kirked stood,
 He com criand as he were wood,
 And seide, ' Bialacoil, tel me why
 Thou bringest hider so boldly 3140
 Him that so nygh [is] the roser ?
 Thou worchist in a wrong maner ;
 He thenkith to dishonour thee,
 Thou art wel worthy to have mangree

te him of the roser wit ; 3145
 serveth a feloun is yvel quit.
 woldist have doon greet bountee,
 he with shame wolde quyte thee.
 hennes, felowe ! I rede thee go !
 nteth litel †I wol thee slo ; 3150
 Bialacoil ne knew thee nought,
 a thee to serve he sette his thought ;
 hon wolt shame him, if thou might,
 e ageyn rescoun and right.
 no more in thee affye, 3155
 comest so slyghly for tespye ;
 t preveth wonder wel,
 dight and tresoun every del.
 urst no more thier make abode,
 he cherl, he was so wode ; 3160
 n he threten and manace,
 thurgh the haye he did me chace.
 eer of him I tremblid and quook,
 erlishly his heed he shook ;
 seide, if eft he might me take, 3165
 lde not from his hondis scape.
 an Bialacoil is fled and mate,
 I al sole, disconsolate,
 left aloon in peyne and thought ;
 hame, to deth I was nygh brought.
 thought I on myn high foly, 3171
 that my body, utterly,
 yeve to peyne and to martyre ;
 therto hadde I so gret yre,
 I ne durst the hayes passe ; 3175
 e was non hope, there was no grace.
 e never man wiste of peyne,
 e were laced in Loves cheyne ;
 e man [wot], and sooth it is,
 f he love, what anger is. 3180
 holdith his heest to me right wele,
 a peyne he seide I shulde fele.
 herte may thenke, ne tunge seyne,
 urther of my wo and peyne.
 ht not with the anger laste ; 3185
 herte in poynt was for to braste,
 s I thought on the rose, that so
 through Daunger cast me fro.
 ng whyl stood I in that state,
 at me saugh so mad and mate 3190
 dy of the highe ward,
 h from hir tour lokid thiderward.
 n men clepe that lady,
 h from hir tour deliverly
 down to me withouten more. 3195

But she was neither yong, ne hore,
 Ne high ne low, ne fat ne lene,
 But best, as it were in a mene.
 Hir eyen two were cleer and light
 As any candel that brenneth bright ; 3200
 And on hir heed she hadde a crown.
 Hir semede wel an high persoun ;
 For rounde enviroun, hir crownet
 Was ful of riche stonis fret.
 Hir goodly semblaunt, by devys, 3205
 I trowe were maad in paradys ;
 †Nature had never such a grace,
 To forge a werk of such compace.
 For certeyn, †but the letter lye,
 God him-silf, that is so high, 3210
 Made hir aftir his image,
 And yaf hir sith sich avauntage,
 That she hath might and seignorye
 To kepe men from al folye ;
 Who-so wole trowe hir lore, 3215
 Ne may offenden nevermore.

And whyl I stood thus derk and pale,
 Rescoun bigan to me hir tale ;
 She seide : ' Al hayl, my swete frend !
 Foly and childhood wol thee shend, 3220
 Which thee have put in greet affray ;
 Thou hast bought dere the tyme of May,
 That made thyn herte mery to be,
 In yvel tyme thou wentist to see
 The gardin, wherof Ydilnesse 3225
 Bar the keye, and was maistresse
 Whan thou yedest in the daunce
 With hir, and hadde[st] aqueyntaunce ;
 Hir aqueyntaunce is perilous,
 First softe, and aftir[ward] noyous ; 3230
 She hath [thee] trashed, withoute ween ;
 The God of Love had thee not seen,
 Ne hadde Ydilnesse thee conveyed
 In the verger where Mirthe him pleyed.
 If Foly have supprised thee, 3235
 Do so that it recovered be ;
 And be wel war to take no more
 Counsel, that greveth aftir sore ;
 He is wys that wol himsilf chastyse.
 And though a young man in any wyse
 Trespace among, and do foly, 3241
 Lat him not tarye, but hastily
 Lat him amende what so be mis.
 And eek I counseile thee, y-wis,
 The God of Love hoolly forget, 3245
 That hath thee in sieh peyne set,

It was ordeyned, that Chastitee
 Shulde of the roser lady be,
 Which, of the botouns more and las, 3045
 With sondry folk assailed was,
 That she ne wiste what to do,
 For Venus hir assailith so,
 That night and day from hir she stal
 Botouns and roses over-al. 3050
 To Resoun than prayeth Chastitee,
 Whom Venus †flemmed over the see,
 That she hir doughter wolde hir lene,
 To kepe the roser fresh and grene.
 Anoon Resoun to Chastitee 3055
 Is fully assented that it be,
 And grauntid hir, at hir request,
 That Shame, bicause she is honest,
 Shal keper of the roser be.
 And thus to kepe it ther were three, 3060
 That noon shulde hardy be ne bold
 (Were he yong, or were he old)
 Ageyn hir wille away to here
 Botouns ne roses, that ther were.
 I had wel sped, had I not been 3065
 Awayted with these three, and seen.
 For Bialacoil, that was so fair,
 So gracious and debonair,

Lever me were, that knyves kerve
 My body shulde in pecis smalle, 3095
 Than in any wyse it shulde falle
 That ye wratthed shulde been with me.
 'Sey holdely thy wille,' quod he,
 'I nil be wroth, if that I may, 3099
 For nought that thou shalt to me say.'
 Thanne seide I, 'Sir, not you displese
 To knowen of my greet unese,
 In which only love hath me brought ;
 For peynes greet, disese and thought,
 Fro day to day he doth me drye ; 3105
 Supposeth not, sir, that I lye.
 In me fyve woundes dide he make,
 The sore of whiche shal never slake
 But ye the botoun graunte me,
 Which is most passaunt of beantee, 3110
 My lyf, my deth, and my martyre,
 And tresour that I most desyre.'
 Than Bialacoil, affrayed all,
 Seyde, 'Sir, it may not fall ;
 That ye desire, it may not †ryse. 3115
 What? wolde ye shende me in this wyse?
 A mochel foole than I were,
 If I suffrid you away to here
 The fresh botoun, so fair of sight.

Love †wher thee list; what reechith me,
 So †thou fer fro my roses be?
 Trust not on me, for noon assay,
 In any tyme to passe the hay.' 3450
 Thus hath he graunted my prayere.

Than wente I forth, withouten were,
 Unto my Freend, and tolde him al,
 Which was right joyful of my tale.
 He seide, 'Now goth wel thyn affaire, 3455
 He shal to thee be debonaire.
 Though he aforn was dispitous,
 He shal heeraftir be gracious.
 If he were touchid on som good veyne,
 He shuld yit rewen on thy peyne. 3460
 Suffre, I rede, and no boost make,
 Til thou at good mes mayst him take.
 By suffraunce, and [by] wordis softe,
 A man may overcome[n] ofte
 Him that aforn he hadde in drede, 3465
 In bookis sothly as I rede.'

Thus hath my Freend with gret com-
 fort

Avannced me with high disport,
 Which wolde me good as mich as I.
 And thanne anoon ful sodeynly 3470
 I took my leve, and streight I went
 Unto the hay; for gret talent

His cruel wil for to refreyne,
 Though I wepe alway, and †compleyne
 And while I was in this torment,
 Were come of grace, by god sent, 35
 Fraunchyse, and with hir Pite
 Fulfild the botoun of bountee
 They go to Daunger anon-right
 To forther me with al hir might,
 And helps in wordes and in dede, 35
 For wel they saugh that it was nede.
 First, of hir grace, dame Fraunchyse
 Hath taken [word] of this empryse:
 She seide, 'Daunger, gret wrong ye do
 To worche this man so muche wo, 35
 Or pynen him so angerly;
 It is to you gret vilany.

I can not see why, ne how,
 That he hath trespassed ageyn you,
 Save that he loveth; wherfore ye shuld
 The more in chere of him holde. 35
 The force of love makith him do this;
 Who wolde him blame he dide amis?
 He leseth more than ye may do;
 His peyne is hard, ye may see, lo! 35
 And Love in no wyse wolde consente
 That †he have power to repente;
 For though that quik ye wolde him sloo

<p>itee and wikkednesse. I pray you, sir Daungere, syntene no lenger here 3550 al werre agayn your man, youres as ever he can ; ye worchen no more wo caytif that languishith so, ol no more to you trespasse, 3555 im hoolly in your grace. se ne was but lyte ; of Love it was to wyte, our thral so gretly is, harm him, ye doon amis ; 3560 th had ful hard penaunce, ye refte him th'aqueyntaunce oil, his moste joye, le his peynes might acoye. iforn annoyed sore, 3565 ye doubled him wel more ; blis hath ben ful bare, sooil was fro him fare. to him do greet distresse, io nede of more duresse. 3570 rom him your ire, I rede ; ot winnen in this dede. ialacoil repeire ageyn, th pite upon his peyn ; chise wol, and I, Pite, 3575 ciful to him ye be ; that she and I accorde, n him misericorde ; pray, and eek moneste, o refusen our requeste ; 3580 hard and fel of thought, is two wol do right nought.' r ne might no more endure, l him unto mesure. n no wyse,' seith Daungere, 3585 ant ye have asked here ; greet uncurtesye. ave the companye oil, as ye devyse ; lette[n] in no wyse.' 3590 acoil than wente in hy se, and seide ful curteisly :— to longe be deignous lover, and dangerous, o withdrawe your presence, 3595 th do to him grete offence, ot wolde upon him see ; a sorowful man is he.</p>	<p>Shape ye to paye him, and to plesse, Of my love if ye wol have esse. 3600 Fulfil his wil, sith that ye knowe Daunger is daunted and brought lowe Thurgh help of me and of Pite ; You †thar no more afared be.' 'I shal do right as ye wil,' 3605 Saith Bialacoil, 'for it is skil, Sith Daunger wol that it so be.' Than Fraunchise hath him sent to ma. Bialacoil at the biginning Salued me in his coming. 3610 No straungenes was in him seen, No more than he ne had wrathed been. As faire semblaunt than shewed he me, And goodly, as aforn did he ; And by the honde, withouten doute, 3615 Within the hays, right al aboute He ladde me, with right good chere, Al environ the vergere, That Daunger had me chased fro. Now have I leve over-al to go ; 3620 Now am I raised, at my devys, Fro helle unto paradys. Thus Bialacoil, of gentilnesse, With alle his peyne and besinesse, Hath shewed me, only of grace, 3625 The estres of the swote place. I saw the rose, whan I was nigh, Was gretter woxen, and more high, Fresh, rody, and fair of hewe, Of colour ever yliche newe. 3630 And whan I had it longe seen, I saugh that through the leves grene The rose spredde to spanishing ; To sene it was a goodly thing. But it ne was so spred on brede, 3635 That men within might knowe the sede ; For it covert was and [en]close Bothe with the leves and with the rose. The stalk was even and grene upright, It was theron a goodly sight ; 3640 And wel the better, withouten wene, For the seed was not [y]-sene. Ful faire it spradde, †god it blesso ! For suche another, as I gesse, Aforn ne was, ne more vermayle. 3645 I was abawed for mervayle, For ever, the fairer that it was, The more I am bounden in Loves laas. Longe I abood there, soth to saye,</p>
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<p>Til Bialacoil I gan to praye, Whan that I saw him in no wyse To me warnen his servyse, That he me wolde graunte a thing, Which to remembre is wel sitting ; This is to sayne, that of his grace He wolde me yeve leysur and space To me that was so desirous To have a kissing precious Of the goodly freshe rose, That †swetely smelleth in my nose ; ' For if it you displeasid nought, I wolde gladly, as I have sought, Have a cos therof freely Of your yest ; for certainly I wol non have but by your leve, So loth me were you for to greve.' He sayde, ' Frend, so god me spode, Of Chastite I have sucho drede, Thou shuldest not warned be for me, But I dar not, for Chastite. Agayn hir dar I not misdo, For alwey biddeth she me so To yeve no lover leve to kisse ; For who therto may winnen, y-wis, He of the surplus of the pray May live in hope to get som day. For who so kissing may attayne, Of loves peyne hath, soth to sayne, The beste and most avenaunt, And earnest of the remenaunt.'</p> <p>Of his answer I syghed sore ; I durst assaye him tho no more, I had such drede to greve him ay. A man shulde not to muche assaye To chafe his frend out of mesure, Nor put his lyf in aventure ; For no man at the firste stroke No may nat felle down an oke ; Nor of the reinsins have the wyne, Til grapes †rype an' wel afyne Be sore empressid, I you ensure, And drawn out of the pressure. But I, forpeyned wonder stronge, †Thought that I abood right longe Aftir the kis, in peyne and wo, Sith I to kis desyred so : Til that, †rowing on my distresse, Ther †to me Venus the goddesso, Which ay werroyeth Chastite, Cams of hir grace, to socoure me,</p>	<p>3650 3655 3660 3665 3670 3675 3680 3685 3690 3695 3700</p>	<p>Whos might is knowe fer and wyde, For she is modir of Cupyde, The God of Love, blinde as stoon, That helpith lovers many oon. This lady brought in hir right hond Of brenning fyr a blasing brond ; Wherof the flawme and hote fyr Hath many a lady in desyr Of love brought, and sore het, And in hir servise hir †herthes set. This lady was of good entayle, Right wonderful of apparayle ; By hir atyro so bright and shene, Men might perceyve wol, and seen, She was not of religioun. Nor I nil make mencionn Nor of [hir] robe, nor of tresour, Of broche, †nor of hir riche attour ; Ne of hir girdil aboute hir syde, For that I nil not long abyde. But knowith wel, that certeynly She was arayed richoly. Devoyd of pryde certeyn she was ; To Bialacoil she wente a pas, And to him shortly, in a clause, She seide : ' Sir, what is the cause Ye been of port so dangerous Unto this lover, and deynous, To graunte him no-thing but a kis ? To werne it him ye doon amis ; Sith wel ye wote, how that he Is Loves servaunt, as ye may see, And hath beaute, wher-through [he] is Worthy of love to have the blis. How he is semely, biholde and see, How he is fair, how he is free, How he is swote and debonair, Of age yong, lusty, and fair. Ther is no lady so hauteyne, Duchesse, countesse, no chasteleyne, That I nolde holde hir ungoodly For to refuse him outerly. His breeth is also good and swete, And eke his lippis rody, and meto Only to †pleyen, and to kisse. Graunte him a kis, of gentilnesse ! His teeth arn also whyte and clene ; Me thinkith wrong, withouten wone, If ye now werne him, trustith me, To graunte that a kis have he ; The lasse †to helpe him that ye haste,</p>	<p>3705 3710 3715 3720 3725 3730 3735 3740 3745 3750</p>
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<p>lyme shal ye wante, as flawme of the verry broud, as brought in hir right hond, soill with hete smete, 3753 †had, withouten lette, o me the rose kisse, y payne I gan to lisse, o rose anon wante I, † it ful faithfully. 3760 an aske if I was blythe, amvour soft and lythe myn harte withoute more, egged of my sore, al of joye and blisse. 3765 ich a flour to kisse, wote and savorous. † be so anguisshous, † I remembre me. 3770 mong, sothly to seyn, ye and moche peyn. may never be so still, a lital winde it †nll as and turns also, 3775 wood, in wawis go. alm the trouble sone †, and change as the mone. ureth Love, that selde in oon s anker; for right anon 3780 † in see wene best to live, with tempest al fordrive. th Love, can telle of wo; lemele joye mot overgo. erteth, and now he cureth, 3785 n oo poynt Love endureth. † right me to procede, e gan medle and take hede, som felle angres I have had; he stronge wal was maad, 3790 †tall of brede and longthe, †f Love wan with his strongthe. romance wil I sette, †thing ne wil I lette, †yking to hir be, 3795 † flour of beaute; †y best my labour quyte, hir love shal endyte. Tunge, that the covyne †ver can devyne 3800 † addith more somdel, †id-Tunge seith never wel,</p>	<p>To me-ward bar he right gret hate, Espying me cry and late, Til he hath seen the gret(e) chere 3805 Of Bialacoil and me y-fere. He mighte not his tunge withstonde Worse to reporte than he fonde, He was so ful of cursed rage; It sat him wel of his linage, 3810 For him an Irish womman bar. His tunge was fylde sharp, and squar, Poignaunt and right kerving, And wonder bitter in spaking. For whan that he me gan egypte, 3815 He swoor, affirming sikirly, Bitwene Bialacoil and me Was yvel aquayntaunce and privee. He spak therof so folly, That he awakid Jelousye; 3820 Which, al afrayed in his ryzing, Whan that he herde [him] jangling, He ran anon, as he were wood, To Bialacoil ther that he stood; Which hadde lever in this caas 3825 Have been at Reynes or Amyas; For foot-hoot, in his felonye To him thus seide Jelousye — ‘Why hast thou been so negligent, To kepen, whan I was absent, 3830 This verger here left in thy ward? To me thou haddist no reward, To truste (to thy confusioun) Him thus, to whom suspeccioun I have right greet, for it is nede; 3835 It is wel shewed by the dede. Greet faute in thee now have I founde; By god, anon thou shalt be bounde, And faste loken in a tour, Withoute refuyt or socour. 3840 For Shame to long hath be thee fro; Over sone she was ago. Whan thou hast lost bothe drede and fere, It semed wel she was not here. She was [not] bisy, in no wyse, 3845 To kepe thee and [to] chastyse, And for to helpen Chastitee To kepe the roser, as thinkith me. For than this boy-knave so boldely Ne sholde not have be hardy, 3850 [Ne] in this †verger had such game, Which now me turneth to gret shame.’ Bialacoil nist what to sey;</p>
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Ful fayn he wolde have fled away,		Of my foly I me repente ;	3905
For fere han hid, nere than he	3855	Now wol I hool sette myn entente	
Al sodeynly took him with me.		To kepe, bothe floude and stille,	
And whan I saugh he hadde so,		Bialacoil to do your wille,	
This Jelousye, take us two,		' Shame, Shame,' seyde Jelousy,	
I was astoned, and knew no rede,		' To be bitrashed gret drede have I.	3910
But fledde away for verrey drede.	3860	Lecherye hath clombe so hye,	
Than Shame cam forth ful simply ;		That almost blered is myn ye ;	
She wende have trespaced ful gretly ;		No wonder is, if that drede have I.	
Humble of hir port, and made it simple,		Over-al regnith Lechery,	
Wering a vayle in stede of wimple,		Whos might [yit] growith night and day.	
As nonnis doon in hir abbey.	3865	Bothe in cloistre and in abbey	3916
Bicause hir herte was in affray,		Chastite is werreyed over-al.	
She gan to speke, within a throwe,		Therfore I wol with siker wal	
To Jelousye, right wonder lowe.		Close bothe roses and roser.	
First of his grace she bisought,		I have to longe in this maner	3920
And seide :—' Sire, ne leveth nought	3870	Left hem unclosid wilfully ;	
Wikkid-Tunge, that fals espye,		Wherfore I am right inwardly	
Which is so glad to feyne and lye.		Sorowful and repente me.	
He hath you maad, thurgh flatering,		But now they shal no lenger be	
On Bialacoil a fals lesing.		Unclosid ; and yit I drede sore,	3925
His falsnesse is not now anew,	3875	I shal repente ferthermore,	
It is to long that he him knew.		For the game goth al amis.	
This is not the firste day ;		Counsel I þmot [take] newe, y-wis.	
For Wikkid-Tunge hath custom ay		I have to longe trusted thee,	
Yongé folkis to bewreye,		But now it shal no lenger be ;	3930
And false lesinges on hem flave	3880	For he may best, in every cost	

y I lyve a lital while,
 I forthenke his fair semblaunt.
 with that word cam Drede avaunt,
 was abashed, and in gret fere,
 he wiste Jelousye was there. 3960
 for drede in such affray,
 of a word durste he say,
 aking stood ful stille aloon,
 saye his wey was goon,
 hame, that him not forsook ; 3965
 Drede and she ful sore quook ;
 at at laste Drede abreyde,
 his cosin Shame seyde :
 e,' he seide, 'in sothfastnesse,
 it is gret hevinessse, 3970
 as noyse so fer is go,
 as sclandre of us two.
 h that it is [so] bifalls,
 y it not ageyn [do] calle,
 onis sprongen is a fame. 3975
 any a year withouten blame
 n been, and many a day ;
 any an April and many a May
 n [y]-passed, not [a]shamed,
 ousye hath us blamed 3980
 trust and suspeioun
 es, withouten enchesoun.
 to Daunger hastily,
 te us shewe him openly,
 e hath not aright [y]-wrought, 3985
 that he sette nought his thought
 e better the purpryse ;
 doing he is not wyse.
 h to us [y]-do gret wrong,
 ath suffred now so long 3990
 oil to have his wille,
 s lustes to fulfillo.
 st amende it utterly,
 s shal he †vilaynsly
 . be out of this londe ; 3995
 the werre may not withtonde
 usye, nor the greef,
 ialacoil is at mischeef.
 haunger, Shame and Drede anon
 ghte wey ben [bothe a]-goon. 4000
 erl they founden hem aforn
 g undir an hawethorn.
 his heed no pilowe was,
 the stede a trusse of gras.
 mbred, and a nappe he took, 4005
 ame pitously him shook,

And greet manace on him gan make.
 'Why slepist thou whan thou shuld wake ?'
 Quod Shame ; ' thou dost us vilanye !
 Who tristith thee, he doth folye, 4010
 To kepe roses or botouns,
 Whan they ben faire in hir sesouns.
 Thou art woxe to familiere
 Where thou shulde be straunge of chere,
 Stout of thy port, redy to greve. 4015
 Thou dost gret foly for to leve
 Bialacoil here-in, to calle
 The yonder man to shenden us alle.
 Though that thou slepe, we may here
 Of Jelousie gret noyse here. 4020
 Art thou now late ? ryse up †in hy,
 And stoppe sone and deliverly
 Alle the gappis of the hay ;
 Do no favour, I thee pray.
 It fallith no-thing to thy name 4025
 †Make fair semblaunt, where thou maist
 blame.
 ' If Bialacoil be swete and free,
 Dogged and fel thou shuldist be ;
 Froward and outrageous, y-wis ;
 A cherl chaungeth that curteis is. 4030
 This have I herd ofte in seying,
 That man [ne] may, for no daunting,
 Make a sperhauke of a bosarde.
 Alle men wole holde thee for musarde,
 That debonair have founden thee ; 4035
 It sit thee nought curteis to be ;
 To do men plesauce or servyse,
 In thee it is recreaundyse.
 Let thy werkis, fer and nere,
 Be lyke thy name, which is Daungere.'
 Than, al abawid in shewing, 4041
 Anoon spak Dreed, right thus seying,
 And seide, ' Daunger, I drede me
 That thou ne wolt [not] bisy be
 To kepe that thou hast to kepe ; 4045
 Whan thou shuldist wake, thou art aslepe.
 Thou shalt be greved certeynly,
 If thee aspye Jelousy,
 Or if he finde thee in blame.
 He hath to-day assailed Shame, 4050
 And chased away, with gret manace,
 Bialacoil out of this place,
 And swereth shortly that he shal
 Enclose him in a sturdy wal ;
 And al is for thy wikkednesse, 4055
 For that thee failleth straungenesse.

<p>Thyn herte, I trowe, be failed al ; Thou shalt repente in special, If Jelousye the sothe knewe ; Thou shalt forthenke, and sore rewa.' 4060 With that the cherl his clubbe gan shake, Frowning his eyen gan to make, And hidous chere ; as man in rage, For ire he brente in his visage. Whan that he herde him blamed so, 4065 He seide, ' Out of my wit I go ; To be discomfit I have gret wrong. Certis, I have now lived to long, Sith I may not this closer kepe ; Al quik I wolde be dolven depe, 4070 If any man shal more répeire Into this garden, for foule or faire. Myn herte for ire goth a-fere, That I lete any entre here. I have do foly, now I see, 4075 But now it shal amended be. Who settith foot here any more, Truly, he shal repente it sore ; For no man mo into this place Of me to entre shal have grace. 4080 Lever I hadde, with swerdis tweyne, Thurgh-out myn herte, in every voyne Perced to be, with many a wounde,</p>	<p>For Bialacoil I wratthed so, For certeynly, in every membre I quake, whan I me remembre 4110 Of the botoun, which [that] I wolde Fulls ofte a day seen and biholde. And whan I thanke upon the kisse, And how muche joye and blisse I hadde thurgh the savour swete, 4115 For wants of it I grone and grete. Me thenkith I fele yit in my nose The swete savour of the rose. And now I woot that I mot go So fer the fresshe floures fro, 4120 To me ful welcome were the deeth ; Absens therof, allas, me sleeth ! For whylom with this rose, allas, I touched nose, mouth, and face ; But now the deeth I must abyde. 4125 But Love consente, another tyde, That onis I touche may and kisse, I trowe my payne shal never lisse. Theron is al my coveityse, Which brent myn herte in many wyse. Now shal repaire agayn sighinge, 4131 Long wacche on nightis, and no slepinge ; Thought in wissing, torment, and wo, With many a turning to and fro,</p>
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red fadome on every syde, liche longe and wyde. 4160	The which openeth toward the east. And he hadde with him atte leest 4210
tyme it were assayled, aboute it was batayled ; ade environ eek were set y a riche and fair touret corner of this wal 4165	Thritty seruauntes, echon by name. That other gate keppe shame, Which openede, as it was couth, Toward the parte of the south. Sergeauntes assigned were hir to 4215
a tour ful principal ; ich hadde, withoute fable, colys defensible of enemies, and to greve, re hir force wolde preve. 4170	Ful many, hir wille for to do. Than Drede hadde in hir baillye The keping of the conestabularye, Toward the north, I undirstonde, That opened upon the left honde, 4220
amidde this purpryse ad a tour of gret maistryse ; saugh no man with sight, id wyde, and of gret might.] drede noon assaut 4175	The which for no-thing may be sure, But-if she do [hir] biay cure Erlly on morowe and also late, Strongly to shette and barre the gate. Of every thing that she may see 4225
, gunne, nor skaffaut. tempure of the mortere ad of licour wonder dere ; e lyme persant and egre, ch was tempred with vinegre. 4181	Drede is aferd, wher-so she be ; For with a puff of litel winde Drede is astonied in hir minde. Therefore, for stalinge of the rose, I rede hir nought the yate uncloose. 4230
n was hard †as ademant, they made the foundement. was rounde, maad in compas ; s world no richer was, r ordeigned therwithal. 4185	A foulis flight wol make hir fice, And eek a shadowe, if she it see. Thanne Wikked-Tunge, ful of envye, With soudiours of Normandye, As he that causeth al the bate, 4235
he tour was maad a wal, bitwixt that and the tour, were set of swete savour, my roses that they bere. within the castel were 4190	Was keper of the fourthe gate, And also to the tother three He went ful ofte, for to see. Whan his lot was to wake a-night, His instrumentis wolde he dight, 4240
des, gunnes, bows, archers ; above, atte corners, n over the walle stonde gynes, †whiche were nigh honde ; he kernels, here and there, 4195	For to blowe and make soun, Ofter than he hath enchesoun ; And walken oft upon the wal, Corners and wikettis over-al Ful narwe serchen and espye ; 4245
sters gret plentee were. more might hir stroke with- de, oly to prece to honde. the diche were listes made, lles batayled large and brade, 4200	Though he nought fond, yit wolde he lya. Discordaunt ever fro armonye, And distoned from melodye, Controve he wolde, and foule fayle, With hornpyes of Cornewayle. 4250
and hors shulde not atteyne the diche over the playne. ousye hath environ te his garnisoun lles rounde, and diche depe, 4205	In floytes made he discordaunce, And in his musik, with mischaunce, He wolde seyn, with notes newe, That he [ne] fond no womman trewe, Ne that he saugh never, in his lyf, 4255
roses for to kepe. inger [seek], erly and late as keppe of the utter gate,	Unto hir husbonde a trewe wyf ; Ne noon so ful of honestee, That she nil laughe and mery be Whan that she hereth, or may espye,

A man speken of lecherye.	4260	Defenced with the stronge walle.	4314
Everich of hem hath somme vyce ;		Now Jelousye ful wel may be	
Oon is dishonest, another is nyce ;		Of drede devoid, in libertee,	
If oon be ful of vilanye,		Whether that he slepe or wake ;	
Another hath a likerous yo ;		For of his roses may noon be take.	
If oon be ful of wantonnesse,	4265	But I, allas, now morne shal ;	4315
Another is a chideresse.		Bicause I was without the wal,	
Thus Wikked-Tunge (god yeve him		Ful moche dole and mone I made.	
shame !)		Who hadde wist what wo I hadde,	
Can putte hem everichone in blame		I trows he wolde have had pitee.	
Withoute desert and causeles ;		Love to deere had sold to me	4320
He lyeth, though they been gittles.	4270	The good that of his love hadde I.	
I have pite to seen the sorwe,		I †wende a bought it al queyntly ;	
That †waketh bothe eve and morwe,		But now, thurgh doubling of my peyn,	
To innocents doth such grevaunce ;		I see he wolde it selle ageyn,	
I pray god yeve him evel chaunce,		And me a newe bargeyn lere,	4325
That he ever so bisy is	4275	The which al-out the more is dere,	
Of any womman to seyn amis !		For the solace that I have lorn,	
Eek Jelousye god confounde,		Than I hadde it never afor.	
That hath [y]-maad a tour so rounde,		Certayn I am ful lyk, indeed,	
And made aboute a garisoun		To him that cast in erthe his seed ;	4330
To sette Bialacoil in prisoun ;	4280	And hath joie of the newe spring,	
The which is shet there in the tour,		Whan it greneth in the ginning,	
Ful longe to holde there sojour,		And is also fair and fresh of flour,	
There for to live[n] in penaunce.		Lusty to seen, swote of odour ;	
And for to do him more grevaunce,		But er he it in sheves shere,	4335
†Ther hath ordeyned Jelousye	4285	May falle a weder that shal it dere,	
An olde vekke, for to espye		And make[n] it to fade and falle,	
The maner of his governaunce ;		The stalk, the greyn, and floures alle ;	
The whiche devel, in hir enfaunce,		That to the †tilier is fordons	
Had lerned [muche] of Loves art,		The hope that he hadde to sone.	4340
And of his pleyes took hir part ;	4290	I drede, certeyn, that so fare I ;	
She was †expert in his servyse.		For hope and travaile sikerly	
She knew ech wrenche and every gyse		Ben me biraft al with a storm ;	
Of love, and every [loveres] wyle,		The floure nil seden of my corn.	
It was [the] harder hir to gyle.		For Love hath so avaunced me,	4345
Of Bialacoil she took ay hede,	4295	Whan I bigan my privitee	
That ever he liveth in wo and drede,		To Bialacoil al for to telle,	
He kepte him coy and eek privee,		Whom I ne fond froward ne felle,	
Lest in him she hadde sec		But took a-gree al hool my play.	
Any foly countenaunce,		But Love is of so hard assay,	4350
For she knew al the olde daunce.	4300	That al at onis he reved me,	
And aftir this, whan Jelousye		Whan I †wend best aboven have be.	
Had Bialacoil in his baillye,		It is of Love, as of Fortune,	
And shette him up that was so free,		That chaungeth ofte, and nil contune ;	
For seure of him he wolde be,		Which whylom wol on folke smyle,	4355
He trusteth sore in his castel ;	4305	And gloumbe on hem another whyle ;	
The stronge werk him lyketh wel.		Now freend, now foe, [thou] shalt hir fele,	
He dradde nat that no glotouns		For [in] a twinkling tourneth hir wheel.	
Shulde stele his roses or botouns.		She can wrythe hir heed away,	
The roses weren assured alle,		This is the concours of hir play ;	4360

She can aryse that doth morne,
 And whirle adown, and overturne
 Who sittith highest, þal as hir þlist ;
 A fool is he that wol hir trist.
 For it þam I that am com down 4365
 Thurgh þchange and revolucio[n] !
 Sith Bialacoil mot fro me twinne,
 Shet in the prisoun yond withinne,
 His absence at myn herte I fele ;
 For al my joye and al myn hele 4370
 Was in him and in the rose,
 That but yon þwal, which him doth close,
 Open, that I may him see,
 Love nil not that I cured be
 Of the peynes that I endure, 4375
 Nor of my cruel aventure.
 A, Bialacoil, myn owne dere !
 Though thou be now a prisonere,
 Kepe atte leste thyn herte to me,
 And suffre not that it daunted be ; 4380
 No lat not Jelousye, in his rage,
 Pniten thyn herte in no servage.
 Although he chastice thee withoute,
 And make thy body unto him lonte,
 Have herte as hard as dyamaunt, 4385
 Stedefast, and nought pliaunt ;
 In prisoun though thy body be,
 At large kepe thyn herte free.
 A trewe herte wol not plye
 For no manace that it may drye. 4390
 If Jelousye doth thee payne,
 Qeyte him his whyle thus agayne,
 To venge thee, atte leest in thought,
 If other way thou mayest nought ;
 And in this wyse sotilly 4395
 Worche, and winne the maistry.
 But yit I am in gret affray
 Lest thou do not as I say ;
 I drede thou canst me greet mangree,
 That thou emprisoned art for me ; 4400
 But that [is] not for my trespas,
 For thurgh me never discovered was
 Vit thing that oughte be secree.
 Wel more any [ther] is in me,
 Than is in thee, of this mischaunce ; 4405
 For I endure more hard penaunce
 Than any [man] can seyn or thinke,
 That for the sorwe almost I sinke.
 When I remembre me of my wo,
 Ful nygh out of my wit I go. 4410
 Inward myn herte I fele blede,
 For comfortles the deeth I drede.
 Ow I not wel to have distresse,
 Whan false, thurgh hir wikkednesse,
 And traitours, that arn envyous, 4415
 To noyen me be so coragious ?
 A, Bialacoil ! ful wel I see,
 That they hem shape to disceyve thee,
 To make thee buxom to hir lawe,
 And with hir corde thee to drawe 4420
 Wher-so hem lust, right at hir wil ;
 I drede they have thee brought thertil.
 Withoute comfot, thought me sleeth ;
 This game wol bringe me to my deeth.
 For if your þgode wille I lese, 4425
 I mote be deed ; I may not chese.
 And if that thou foryete me,
 Myn herte shal never in lyking be ;
 Nor elles-where finde solace,
 If I be put out of your grace, 4430
 As it shal never been, I hope ;
 Than shulde I falle[n] in wanhope.

 [*Here, at l. 4070 of the French text,
 ends the work of G. de Lorris ; and
 begins the work of Jean de Meun.*]

 Allas, in wanhope ?—nay, pardee !
 For I wol never dispeired be.
 If Hope me faile, than am I 4435
 Ungracious and unworthy ;
 In Hope I wol comforted be,
 For Love, whan he bitaught hir me,
 Seide, that Hope, wher-so I go,
 Shulde ay be reeles to my wo. 4440
 But what and she my balis bete,
 And be to me curteis and swete ?
 She is in no-thing ful certeyn.
 Lovers she put in ful gret peyn,
 And makith hem with wo to dele. 4445
 Hir fair biheest disceyveth fele,
 For she wol bihote, sikirly,
 And failen aftir outrely.
 A ! that is a ful noyous thing !
 For many a lover, in loving, 4450
 Hangeth upon hir, and trusteth fast,
 Whiche lese hir travel at the last.
 Of thing to comen she woot right nought ;
 Therefore, if it be wysly sought,
 Hir counseille, foly is to take. 4455
 For many tymes, whan she wol make
 A ful good silogisme, I drede

That afterward ther shal in dede
 Folwe an evel conclusioun ;
 This put me in confusioun. 4460
 For many tymes I have it seen,
 That many have bigyled been,
 For trust that they have set in Hope,
 Which fel hem aftirward a-slope.
 But natheles yit, gladly she wolde, 4465
 That he, that wol him with hir holde,
 Hadde alle tymes þhis purpos clere,
 Withoute deceyte, or any were.
 That she desireth sikirly ;
 Whan I hir blamed, I did foly. 4470
 But what awayleth hir good wille,
 Whan she ne may staunche my stounde
 ille ?
 That helpith litel, that she may do,
 Outake biheest unto my wo.
 And heeste certeyn, in no wyse, 4475
 Withoute yift, is not to þpryse.
 Whan heest and deed a-sundir varie,
 They doon [me have] a gret contrarie.
 Thus am I possed up and down
 With dool, thought, and confusioun ; 4480
 Of my disese ther is no noumbre,
 Daunger and Shame me encumbre,
 Drede also, and Jelousye.

That now is lorn, without lesing.
 [The] yiftes were fair, but not forthy
 They helpe me but simp[il]ly, 4510
 But Bialacoil [may] loosed be,
 To gon at large and to be free.
 For him my lyf lyth al in dout,
 But-if he come the rather out.
 Allas ! I trowe it wol not been ! 4515
 For how shuld I evermore him seen ?
 He may not out, and that is wrong,
 Bicause the tour is so strong.
 How shulde he out ? by whos prowesse,
 Out of so strong a forteresse ? 4520
 By me, certeyn, it nil be do ;
 God woot, I have no wit therto !
 But wel I woot I was in rage,
 Whan I to Love dide homage.
 Who was in cause, in sothfastnesse, 4525
 But hir-silf, dame Idelnesse,
 Which me conveyed, thurgh fair prayere,
 To entre into that fair vergere ?
 She was to blame me to leve,
 The which now doth me sore greve. 4530
 A foolis word is nought to trowe,
 Ne worth an appel for to lowe ;
 Men shulde him snibbe bittirly,
 At prvme temps of his foly.

Shulde I therefore kunne him mangree ?
 Nay, certeynly, it shal not be ; 4560
 For Love shal never, †if god wil,
 Here of me, thurgh word or wil,
 Offence or complaynt, more or lesse,
 Neither of Hope nor Idilnesse ;
 For certis, it were wrong that I 4565
 Hated hem for hir curtesye.
 Ther is not ellis, but suffre and thinke,
 And waken when I shulde winke ;
 Abyde in hope, til Love, thurgh chaunce,
 Sende me socour or allegeaunce, 4570
 Expectant ay til I may mete
 To geten mercy of that swete.
 ' Whylom I thinke how Love to me
 Seyde he wolde take(n) att[e] gree
 My servise, if unpacience 4575
 Caused me to doon offence.
 He seyde, " In thank I shal it take,
 And high maister eek thee make,
 If wikkednesse ne reve it thee ;
 But sone, I trowe, that shal not be." 4580
 These were his wordis by and by ;
 It semed he loved me trewly.
 Now is ther not but serve him wele,
 If that I thinke his thank to fele.
 My good, myn harm, lyth hool in me ;
 In Love may no defaute be ; 4586
 For trewe Love †faillid never man.
 Sothly, the faute mot nedis than
 (As God forbede !) be founde in me,
 And how it cometh, I can not see. 4590
 Now lat it goon as it may go ;
 Whether Love wol socoure me or slo,
 He may do hool on me his wil.
 I am so sore bounde him til,
 From his servyse I may not fleen ; 4595
 For lyf and deth, withouten wene,
 Is in his hand ; I may not chese ;
 He may me do bothe winne and lese.
 And sith so sore he doth me greve,
 Yit, if may lust he wolde acheve 4600
 To Bialacoil goodly to be,
 I yeve no force what felle on me.
 For though I dye, as I mot nede,
 I praye Love, of his goodlihede,
 To Bialacoil do gentilnesse, 4605
 For whom I live in such distresse,
 That I mote deyen for penaunce.
 But first, withoute repentaunce,
 I wol me confesse in good entent,
 And make in haste my testament, 4610
 As lovers doon that felen smerte :—
 To Bialacoil leve I myn herte
 Al hool, withoute departing,
 Or doublenesse of repenting.'

Coment Raisoun vient a L'amant.
 Thus as I made my passage 4615
 In complaynt, and in cruel rage,
 And I †nist wher to finde a leche
 That couthe unto myn helping eche,
 Sodeynly agayn comen down
 Out of hir tour I saugh Resoun, 4620
 Discrete and wys, and ful plesaunt,
 And of hir porte ful avenaunt,
 The righte wey she took to me,
 Which stood in greet perplexite,
 That was possed in every side, 4625
 That I nist where I might abyde,
 Til she, demurely sad of chere,
 Seide to me as she com nere :—
 ' Myn owne freend, art thou yit greved ?
 How is this quarel yit acheved 4630
 Of Loves syde ? Anoon me telle ;
 Hast thou not yit of love thy fille ?
 Art thou not wery of thy servyse
 That thee hath [pyned] in sich wyse ?
 What joye hast thou in thy loving ? 4635
 Is it swete or bitter thing ?
 Canst thou yit chese, lat me see,
 What best thy socour mighte be ?
 ' Thou servest a ful noble lord,
 That maketh thee thral for thy reward,
 Which ay renewith thy turment, 4641
 With foly so he hath thee blent,
 Thou felle in mischief thilke day,
 Whan thou didest, the sothe to say,
 Obeysaunce and eek homage ; 4645
 Thou wroughtest no-thing as the sage,
 Whan thou bicam his liege man,
 Thou didist a gret foly than ;
 Thou wistest not what fel therto,
 With what lord thou haddist to do. 4650
 If thou haddist him wel knowe,
 Thou haddist nought be brought so lowe ;
 For if thou wistest what it were,
 Thou noldist serve him half a yeer,
 Not a weke, nor half a day, 4655
 Ne yit an hour withoute delay,
 Ne never †han loved paramours,

His lordship is so ful of shoures.

Knowest him ought ?'

L'Amaunt. 'Ye, dame, parde !'

Raisoun. 'Nay, nay.'

L'Amaunt. 'Yes, I.'

Raisoun. 'Wherof, lat see ?' 4660

L'Amaunt. 'Of that he seyde I shulde
be

Glad to have sich lord as he,

And maister of sich seignory.'

Raisoun. 'Knowist him no more ?'

L'Amaunt. 'Nay, certis, I,

Save that he yaf me rewles there, 4665

And wente his way, I niste where,

And I abood bounde in balaunce.'

Raisoun. 'Lo, there a noble conisaunce !

But I wil that thou knows him now

Ginning and ende, sith that thou 4670

Art so anguisshous and mate,

Disfigured out of astate ;

Ther may no wrecche have more of wo,

Ne caitif noon enduren so.

It were to every man sitting 4675

Of his lord have knowleching.

For if thou knewe him, out of dout,

Lightly thou shulde escapen out

Of the prisoun that marreth thee.'

L'Amaunt. 'Ye, dame ! sith my lord
is he, 4680

And I his man, maad with myn honde,

I wolde right fayn undirstonde

To knowe[n] of what kinde he be,

If any wolde enforme me.'

Raisoun. 'I wolde,' seid Resoun, 'thee
lere, 4685

Sith thou to lerne hast sich desire,

And shewe thee, withouten fable,

A thing that is not demonstrable.

Thou shalt [here lerne] without science,

And knowe, withoute experience, 4690

The thing that may not known be,

Ne wist ne shewid in no degree.

Thou mayst the sothe of it not witen,

Though in thee it were witen.

Thou shalt not knowe therof more 4695

Whyle thou art reuled by his lore ;

But unto him that love wol flee,

The knotte may unclosed be,

Which hath to thee, as it is founde,

So long be knet and not unbounde. 4700

Now sette wel thyn entencion,

To here of love discripcioun.

'Love, it is an hateful pees,

A free acquitaunce, without relees,

†A trouthe, fret full of falskede, 4705

A sikernesse, al set in drede ;

In herte is a dispeiring hope,

And fulle of hope, it is wanhope ;

Wyse woodnesse, and wood resoun,

A swete peril, in to droune, 4710

An hevvy birthen, light to bere,

A wikked wawe away to were.

It is Caribdis perilous,

Disagreable and gracious.

It is discordaunce that can accorde, 4715

And accordaunce to discorde.

It is cunning withoute science,

Wisdom withoute sapience,

Wit withoute discrecioun,

Havoir, withoute possessioun. 4720

It is †sike hele and hool siknesse,

A †thrust drowned †in dronkenesse,

†An helthe ful of maladye,

And charitee ful of envye,

†An hunger ful of habundaunce, 4725

And a gredy suffisaunce ;

Delyt right ful of hevvenesse,

And dreri[h]ed ful of gladnesse ;

Bitter swetnesse and swete errour,

Right evel savoured good savour ; 4730

†Sinne that pardoun hath withinne,

And pardoun spotted without [with]
sinne ;

A peyne also it is, joyous,

And felonye right pitous ;

Also pley that selde is stable, 4735

And stedefast [stat], right movable ;

A strengthe, wayked to stonde upright,

And feblenesse, ful of might ;

Wit unavysed, sage folye,

And joye ful of turmentrye ; 4740

A laughter it is, weping ay,

Rest, that travyleth night and day ;

Also a swete helle it is,

And a sorowful Paradys ;

A plesannt gayl and esy prisoun, 4745

And, ful of froste, somer sesoun ;

Pryme temps, ful of frostes whyte,

And May, devoide of al delyte,

With seer branches, blossoms ungrene ;

And newe fruyt, fillid with winter tene.

It is a slowe, may not forbere 4751

Bagges, ribaned with gold, to were;
 For al-so wel wol love be set
 Under ragges as riche rochet;
 And eek as wel †be amourettes 4755
 In mourning blak, as bright burnettes.
 For noon is of so mochel prys,
 Ne no man founden [is] so wys,
 Ne noon so high is of parage,
 Ne no man founde of wit so sage, 4760
 No man so hardy ne so wight,
 Ne no man of so mochel might,
 Noon so fulfilled of bounte,
 †But he with love may daunted be.
 Al the world holdith this way; 4765
 Love makith alle to goon miswey,
 But it be they of yvel lyf,
 Whom Genins cursith, man and wyf,
 That wrongly werke ageyn nature.
 Noon suche I love, ne have no cure 4770
 Of suche as Loves servaunts been,
 And wol not by my counsel fleen.
 For I ne preyse that loving,
 Wher-thurgh man, at the laste ending,
 Shal calle hem wrecchis fulle of wo, 4775
 Love greveth hem and shendith so.
 But if thou wolt wel Love eschewe,
 For to escape out of his mewe,
 And make al hool thy sorwe to slake,
 No bettir counsel mayst thou take, 4780
 Than thinke to fleen wel, y-wis;
 May nought helpe elles; for wite thou
 this:—
 If thou fleest it, it shal fle thee;
 Folewe it, and folowen shal it thee.
L'Assaut. When I hadde herd al
 Resoun seyn, 4785
 Which hadde spilt hir speche in veyn:
 'Daung,' seyde I, 'I dar wel sey
 Of this avaunt me wel I may
 That from your scole so deviant
 I am, that never the more avaunt 4790
 Hight nought am I, thurgh your doctryne;
 I dulle under your disciplyne;
 I wot no more than [I] wist †er,
 To me so contrarie and so fer
 Is every thing that ye me lere; 4795
 And yet I can it al †parcure.
 Myn herte foryetith therof right nought,
 It is so writen in my thought;
 And depe †graven it is so tendir
 That al by herte I can it rendre, 4800

And rede it over comunely;
 But to my-silf lewedist am I.
 'But sith ye love discreven so,
 And lakke and preise it, bothe two,
 Defyneth it into this letter, 4805
 That I may thenke on it the better
 For I herde never †diffyne it ere,
 And wilfully I wolde it lere.'
Raisoun. 'If love be serched wel and
 sought,
 It is a syknesse of the thought 4810
 Annexed and †knet bitwixe tweyne,
 †Which male and female, with oo cheyne,
 So frely byndith, that they nil twinne,
 Whether so therof they lese or winne.
 The roote springith, thurgh hoot bron-
 ning, 4815
 Into disordinat desiring
 For to kissen and embrace,
 And at her lust them to solace.
 Of other thing love recchith nought,
 But setteth hir herte and al hir thought
 More for delectacioun 4821
 Than any procreacioun
 Of other fruyt by †engendring;
 Which love to god is not plesing;
 For of hir body fruyt to get 4825
 They yeve no force, they are so set
 Upon delyt, to play in-ferre.
 And somme have also this manere,
 To feynen hem for love seke;
 Sich love I preise not at a loken, 4830
 For paramours they do but feyne;
 To love truly they disdeyne.
 They falsen ladies traitoursly,
 And sweren hem othes utterly,
 With many a lesing, and many a fable,
 And al they finden deceyvable. 4836
 And, whanne they †her lust han geten,
 The hootes ernes they al foryeten.
 Wimmen, the harm they byen ful sore;
 But men this thenken evermore, 4840
 That lasse harm is, so mote I thee,
 Disceyve them, than disceyved be;
 And namely, wher they ne may
 Finde non other mene wey.
 For I wot wel, in sothfastnesse, 4845
 That †who doth now his bisynesse
 With any woman for to dele,
 For any lust that he may fele,
 But-if it be for engendrure,

He doth trespass, I you ensure.	4850	And halt him payed with noon estate.	
For he shulde setten al his wil		Within him-silf is such debate,	
To geten a likly thing him til,		He chaungith purpos and entent,	
And to sustene[n], if he might,		And yalt [him] into som covent,	
And kepe forth, by kindes right,		To liven aftir her empryse,	4905
His owne lyknesse and semblable,	4855	And lesith fredom and fraunchyse,	
For bicause al is corumpable,		That Nature in him hadde set,	
And faile shulde successioun,		The which ageyn he may not get,	
Ne were †ther generacioun		If he there make his mansioun	
Our sectis strenge for to save.		For to abyde professioun.	4910
Whan fader or moder arn in grave,	4860	Though for a tyme his herte absente,	
Hirchildren shulde, whan they ben deede,		It may not fayle, he shal repente,	
Ful diligent ben, in hir steede,		And eke abyde thilke day	
To use that werke on such a wyse,		To leve his abit, and goon his way,	
That oon may thurgh another ryse.		And lesith his worship and his name,	
Therefore set Kinde therin delyt,	4865	And dar not come ageyn for shame ;	4916
For men therin shulde hem delyte,		But al his lyf he doth so mourne,	
And of that dede be not erke,		Bicause he dar not hoom retourne,	
But ofte sythes haunt that werke.		Fredom of kinde so lost hath he	
For noon wolde drawe therof a draught		That never may recured be,	4920
Ne were delyt, which hath him caught.		†But-if that god him graunte grace	
This hadde sotil dame Nature ;	4871	That he may, er he hennes pace,	
For noon goth right, I thee ensure,		Conteyne undir obedience	
Ne hath entent hool ne parfyte ;		Thurgh the vertu of pacience,	
For hir desir is for delyt,		For Youthe set man in al folye,	4925
The which fortene crece and eke	4875	In unthrift and in ribaudye,	

In perel and in muche wo,
 And made hem ofte amis to do,
 And suen yvel companye,
 Riot and avouterye.
 'But Elde þcan ageyn restreyno 4955
 From suche foly, and refreyne,
 And set men, by hir ordinaunce,
 In good reule and in governaunce.
 Bet yvel she spendith hir servyse,
 For no man wol hir love, þne pryse; 4960
 She is hated, this wot I wele.
 Hir acquoyntaunce wolde no man fele,
 Ne han of Elde companye,
 Men hate to be of hir alye.
 For no man wolde bicomen olde, 4965
 Ne dye, when he is yong and bolde.
 And Elde merveillith right gretly,
 Whan they remembre hem inwardly
 Of many a perelous empryse,
 Whiche that they wrought in sondry
 wyse, 4970
 How ever they might, withoute blame,
 Escape away withoute shame,
 In youthe, withoute[n] damage
 Or reproof of her linage,
 Losse of membre, sheding of blode, 4975
 Perel of deth, or losse of good.
 'Wost thou nought where Youthe
 abit,
 That men so preisen in her wit?
 With Delyt she halt sojour,
 For bothe they dwellen in oo toure. 4980
 As longe as Youthe is in sesoun,
 They dwallen in oon mansioun.
 Delyt of Youthe wol have servyse
 To do what so he wol devyse;
 And Youthe is redy evermore 4985
 For to obey, for smerte of sore,
 Unto Delyt, and him to yive
 Hir servyse, whyl that she may live.
 'Where Elde abit, I wol thee telle
 Shortly, and no whyle dwelle, 4990
 For thider bihoveth thee to go.
 If Deth in youthe thee not slo,
 Of this journey thou maist not faille.
 With hir Labour and Travaile
 Legged been, with Sorwe and Wo, 4995
 That never out of hir courte go.
 Feryne and Distresse, Syknesse and Ire,
 And Malencoly, that angry sire,
 Ben of hir paleys senatours;

Groning and Grucching, hir herber-
 geours, 5000
 The day and night, hir to turment,
 With cruel Deth they hir present,
 And tellen hir, erliche and late,
 That Deth þstant armed at hir gate.
 Than bringe they to hir remembraunce
 The foly dedis of hir infaunce, 5006
 Which causen hir to mourne in wo
 That Youthe hath hir bigiled so,
 Which sodeynly away is hasted.
 She þwepeth the tyme that she hath
 wasted, 5010
 Complynyng of the preterit,
 And the present, that not abit,
 And of hir olde vanitee,
 That, but aforon hir she may see
 In the future som socour, 5015
 To leggen hir of hir dolour,
 To graunt hir tyme of repentaunce,
 For hir sinnes to do penaunce,
 And at the laste so hir governe
 To winne the joy that is eterne, 5020
 Fro which go bakward Youthe þhir made,
 In vanitee to droune and wade.
 For present tyme abidith nought,
 It is more swift than any thought;
 So litel whyle it doth endure 5025
 That ther nis compte ne mesure.
 'But how that ever the game go,
 Who list þhave joye and mirth also
 Of love, be it he or she,
 High or lowe, who[so] it be, 5030
 In fruyt they shulde hem delyte;
 Her part they may not elles quyte,
 To save hem-silf in honestee.
 And yit ful many oon I see
 Of wimmen, sothly for to seyne, 5035
 That [ay] desire and wolde fayne
 The pley of love, they be so wilde,
 And not coveite to go with childe.
 And if with childe they be perchaunce,
 They wole it holde a gret mischaunce;
 But what-som-ever wo they fele, 5041
 They wol not pleyne, but concele;
 But-if it be any fool or nyce,
 In whom that shame hath no justyee,
 For to delyt echon they drawe, 5045
 That haunte this werk, bothe high and
 lawe,
 Save sich that ar[e]n worth right nought,

That for money wol be bought.		For to gete and have the Rose ;	
Such love I preise in no wyse,		Which makith thee so mate and wood	
Whan it is †given for covetise.	5050	That thou desirest noon other good.	5100
I preise no womman, though †she be wood,		But thou art not an inche the nerre,	
That yeveth hir-silf for any good.		But ever abydest in sorwe and werre,	
For lital shulde a man telle		As in thy face it is sene ;	
Of hir, that wol hir body selle,		It makith thee bothe pale and lene ;	
Be she mayde, be she wyf,	5055	Thy might, thy vertu goth away.	5105
That quik wol selle hir, by hir lyf.		A sory gest, in goode fay,	
How faire chere that ever she make,		Thou †herberedest than in thyn inne,	
He is a wrecche, I undirtake,		The God of Love whan thou let inne !	
That †loveth such one, for swete or sour,		Wherfore I rede, thou shette him out,	
Though she him calle hir paramour,	5060	Or he shal greve thee, out of doute ;	5110
And laugheth on him, and makith him		For to thy profit it wol turne,	
feeste.		If he nomore with thee sojourne.	
For certeynly no suche [a] beeste		In gret mischeef and sorwe sonken	
To be loved is not worthy,		Ben hertis, that of love arn dronken,	
Or bere the name of dru(e)ry.		As thou peraventure knowen shal,	5115
Noon shulde hir please, but he were wood,		Whan thou hast lost †thy tyme al,	
That wol dispoile him of his good.	5066	And spent †thy youthe in ydilnesse,	
Yit nevertheles, I wol not sey		In waste, and woful lustinesse ;	
†But she, for solace and for pley,		If thou maist live the tyme to see	
May a jewel or other thing		Of love for to delivered be,	5120
Take of her loves free yeving ;	5070	Thy tyme thou shalt biwpe sore	
But that she aske it in no wyse,		The whiche never thou maist restore.	
For drede of shame of covetyse.		(For tyme lost, as men may see,	
And she of hirs may him, certeyn,		For no-thing may recured be).	
Withoute sclaudre, yeven ageyn,		And if thou scape yit, atte laste,	5125
And joyne her hertes togidre so	5075	Fro Love, that hath thee so faste	
In love, and take and yeve also.		Knit and bounden in his lace,	
Trowe not that I wolde hem twinne,		Certeyn, I holde it but a grace.	
Whan in her love ther is no sinne ;		For many oon, as it is seyn,	
I wol that they togodre go,		Have lost, and spent also in veyn,	5130
And doon al that they han ado,	5080	In his servyse, withoute socour,	
As curteis shulde and debonaire,		Body and soule, good, and tresour,	
And in her love beren hem faire,		Wit, and strengthe, and eek richesse,	
Withoute vyce, bothe he and she ;		Of which they hadde never redresse.'	
So that alwey, in honestee,		Thus taught and preched hath Resoun,	
Fro foly love †they kepe hem clere	5085	But Love spilte hir sermoun,	5136
That brenneth hertis with his fere ;		That was so impeded in my thought,	
And that her love, in any wyse,		That hir doctrine I sette at nought.	
Be devoid of covetyse.		And yit ne seide she never a dele,	
Good love shulde engendrid be		That I ne understode it wale,	5140
Of trewe herte, just, and seoree,	5090	Word by word, the mater al.	
And not of such as sette her thought		But unto Love I was so thral,	
To have her lust, and ellis nought,		Which callith over-al his pray,	
So are they caught in Loves lace,		He chasith so my thought †alway,	
Truly, for bodily solace.		And holdith myn herte undir his sale,	
Fleshly delyt is so present	5095	As trust and trow as any stele ;	5146
With thee, that sette al thyn entent,		So that no devocioun	
Withoute more (what shulde I glose ?)		Ne hadde I in the sermoun	

Of dame Resoun, ne of hir rede ;
 It take no sojour in myn hede. 5150
 For alle yede out at oon ere
 That in that other she dide lere ;
 Fully on me she lost hir lore,
 Hir speche me greved wondir sore.
 †Than unto hir for ire I seide, 5155
 For anger, as I dide abraide :
 'Dame, and is it your wille algate,
 That I not love, but that I hate
 Alle men, as ye me teche ?
 For if I do aftir your speche, 5160
 Sith that ye seyn love is not good,
 Than must I nedis say with mood,
 If I leve, in hatrede ay
 Liven, and voide love away
 From me, [and been] a sinful wrecche,
 Hated of all that [love that] teche. 5166
 I may not go noon other gate,
 For either must I love or hate.
 And if I hate men of-newe
 More than love, it wol me rewe, 5170
 As by your preching semeth me,
 For Love no-thing ne preisith thee.
 Ye yeve good counsel, sikirly,
 That prechith me al-day, that I
 Shulde not Loves lore alowe ; 5175
 He were a fool, wolde you not trowe !
 In speche also ye han me taught
 Another love, that knowen is naught,
 Which I have herd you not repreve,
 To love ech other ; by your love, 5180
 If ye wolde diffyne it me,
 I wolde gladly here, to see,
 At the leest, if I may lere
 Of sondry loves the manere.'
 Resoun. 'Certis, freend, a fool art
 thou 5185
 When that thou no-thing wolt allowe
 That I [thee] for thy profit say.
 Yit wol I say thee more, in fay ;
 For I am redy, at the leste,
 To accompashe thy requests, 5190
 But I not wher it wol avayle ;
 In veyne, persautre, I shal travayle.
 Love ther is in sondry wyse,
 As I shal thee here devyse.
 For som love leful is and good ; 5195
 I mene not that which makith thee wood,
 And bringith thee in many a fit,
 And ravishith fro thee al thy wit,

It is so merveilous and queynt ;
 With such love be no more aqeynt. 5200

Comment Raisoun diffinist
 †Amistie.

'Love of Frenshipe also ther is,
 Which makith no man doon amis,
 Of wille knit bitwixe two,
 That wol not breke for wele ne wo ;
 Which long is lykly to contune, 5205
 When wille and goodis ben in comune ;
 Grounded by goddis ordinaunce,
 Hool, withoute discordaunce ;
 With hem holding comuntee
 Of al her goods in charitee, 5210
 That ther be noon excepcioun
 Thurgh chaunging of entencioun ;
 That ech helpe other at hir neede,
 And wysly hele bothe word and dede ;
 Trewe of mening, devoid of slouthe, 5215
 For wit is nought withoute trouthe ;
 So that the ton dar al his thought
 Seyn to his freend, and spare nought,
 As to him-silf, without dreding
 To be discovered by wreying. 5220
 For glad is that conjuncioun,
 When ther is noon suspecioun
 [Ne lak in hem], whom they wolde prove
 That trew and parfit weren in love.
 For no man may be amiable, 5225
 But-if he be so ferme and stable,
 That fortune chaunge him not, ne blinde,
 But that his freend alwey him finde,
 Bothe pore and riche, in oo[n] [e]state.
 For if his freend, thurgh any gate, 5230
 Wol compleyne of his povertee,
 He shulde not byde so long, til he
 Of his helping him requere ;
 For good deed, don [but] thurgh prayere,
 Is sold, and bought to dere, y-wis, 5235
 To hert that of gret valour is.
 For hert fulfilled of gentilnesse
 Can yvel demene his distresse.
 And man that worthy is of name
 To asken often hath gret shama. 5240
 A good man brenneth in his thought
 For shame, when he axeth ought.
 He hath gret thought, and dredith ay
 For his disese, when he shal pray
 His freend, lest that he warnod be, 5245

Til that he preve his stabiltee.	Of his wurship to make him faille,
But whan that he hath founden oon	And hindren him of his renoun,
That trusty is and trew as stone,	Lat him, with ful entencioun,
And [hath] assayed him at al,	His dever doon in ech degree
And found him stedefast as a wal, 5250	That his freend ne shamed be, 5300
And of his freendship be certeyne,	In this two cases with his might,
He shal him shewe bothe joye and peyne,	Taking no kepe to skile nor right,
And al that [he] dar thinke or sey,	As ferre as love may him excuse ;
Withoute shame, as he wel may.	This oughte no man to refuse."
For how shulde he ashamed be 5255	This love that I have told to thee 5305
Of sich oon as I tolde thee ?	Is no-thing contrarie to me ;
For whan he woot his secree thought,	This wol I that thou folowe wel,
The thridde shal knowe ther-of right	And leve the tother everydel.
nought ;	This love to vertu al attendith, 5309
For tweyn in nombre is bet than three	The tothir foolles blent and shendith,
In every counsel and secree. 5260	' Another love also there is,
Repreve he dredeth never a del,	That is contrarie unto this,
Who that biset his wordis wel ;	Which desyre is so constreynd
For every wys man, out of drede,	That [it] is but wille feyned ;
Can kepe his tunge til he see nede ;	Away fro trouthe it doth so varie, 5315
And foolles can not holde hir tunge ; 5265	That to good love it is contrarie ;
A foolles belle is sone runge.	For it maymeth, in many wyse,
Yit shal a trewe freend do more	Syke hertis with coveityse ;
To helpe his felowe of his sore,	Al in winning and in profyt
And socoure him, whan he hath nede,	Sich love settith his delyt. 5320
In al that he may doon in dede ; 5270	This love so hangeth in balaunce
And gladder [be]l that he him plesith	That, if it lese his hope, perchance,

That love is right of sich nature ;
 Now is [it] fair, and now obscure,
 Now bright, now clipy of manere,
 And whylom dim, and whylom clere. 5350
 As sone as Poverte ginneth take,
 With mantel and [with] wedis blake
 [It] hidith of Love the light away,
 That into night it turneth day ;
 It may not see Richesse shyne 5355
 Til the blakke shadowes fyne.
 For, whan Richesse shyneth bright,
 Love recovereth ageyn his light ;
 And whan it failith, he wol flit,
 And as she †groweth, so groweth it. 5360
 † Of this love, here what I sey :—
 The riche men are loved ay,
 And namely tho that sparand bene,
 That wol not wasshe hir hertes clene
 Of the filthe, nor of the vyce 5365
 Of greedy brenning avaryce.
 The riche man ful fond is, y-wis,
 That weneth that he loved is.
 If that his herte it undirstood,
 It is not he, it is his good ; 5370
 He may wel witen in his thought,
 His good is loved, and he right nought.
 For if he be a nigard eke,
 Men wole not sette by him a leke,
 But haten him ; this is the soth. 5375
 Lo, what profit his catel doth !
 Of every man that may him see,
 It geteth him nought but enmittee.
 But he amende †him of that vyce,
 And knowe him-silf, he is not wyz. 5380
 † Certis, he shulde ay frendly be,
 To gete him love also ben free,
 Or ellis he is not wyse ne sage
 No more than is a gote ramage.
 That he not loveth, his dede proveth,
 Whan he his richesse so wel loveth, 5386
 That he wol hyde it ay and spare,
 His pore freendis seen forfare ;
 To kepe †it ay is his purpose,
 Til for drede his eyen close, 5390
 And til a wikked deth him take ;
 Him hadde lever asondre shake,
 And late †his limes asondre ryve,
 Than leve his richesse in his lyve.
 He thinkith parte it with no man ; 5395
 Certayn, no love is in him than.
 How shulde love within him be,
 Whan in his herte is no pite ?
 That he trespasseth, wel I wat,
 For ech man knowith his estat ; 5400
 For wel him †oughte be reproved
 That loveth nought, ne is not loved.
 † But sith we arn to Fortune comen,
 And †han our sermoun of hir nomen,
 A wondir wil I telle thee now, 5405
 Thou herdist never sich oon, I trow.
 I not wher thou me leven shal,
 Though sothfastnesse it be †in al,
 As it is writen, and is sooth,
 That unto men more profit doth 5410
 The froward Fortune and contraire,
 Than the swote and debonaire :
 And if thee thinke it is doutable,
 It is thurgh argument provable.
 For the debonaire and softe 5415
 Falsith and bigylith ofte ;
 For liche a moder she can cherishe
 And milken as doth † norys ;
 And of hir goode to †hem deles,
 And yeveth †hem part of her joweles,
 With grete richesse and dignitee ; 5421
 And hem she hoteth stabilitee
 In a state that is not stable,
 But chaunging ay and variable ;
 And fedith †hem with glorie veyne, 5425
 And worldly blisse noncerteyne.
 Whan she †hem settith on hir whele,
 Than wene they to be right wole,
 And in so stable state withalle,
 That never they wene for to falle. 5430
 And whan they set so high[e] be,
 They wene to have in certee
 Of hertly frendis †so gret noumbre,
 That no-thing mighte her stat encombre ;
 They truste hem so on every syde, 5435
 Wening with †hem they wolde abyde
 In every perel and mischaunce,
 Withoute change or variaunce,
 Bothe of catel and of good ;
 And also for to spende hir blood 5440
 And alle hir membris for to spille,
 Only to fulfille hir wille.
 They maken it hole in many wyse,
 And hoten hem hir ful servyse,
 How sore that it do hem smerte, 5445
 Into hir very naked sherte !
 Herte and al, so hole they yeve,
 For the tyme that they may live,

So that, with her flaterye, They maken foolis glorifye Of hir wordis [greet] speking, And han †there-of a rejoysing, And trowe hem as the Evangyle ; And it is al falsheed and gyle, As they shal afterwarde[s] see, Whan they arn falle in povertee, And been of good and catel bare ; Than shulde they seen who freendis ware, For of an hundred, certeynly, Nor of a thousand ful scarsly, Ne shal they fynde unnethis oon, Whan povertee is comen upon. For †this Fortune that I of telle, With men whan hir lust to dwelle, Makith hem to lese hir conisaunce, And nourishith hem in ignoraunce. ' But froward Fortune and perverse, Whan high estatis she doth reverse, And maketh hem to tumble down Of hir whele, with sodeyn tourn, And from hir richesse doth hem flee, And plongeth hem in povertee, As a stepmoder envyous, And leyeth a plastre dolorous Unto her hertis, wounded egre, Which is not tempred with vinegre, But with poverté and indigence, †She sheweth, by experience, That she is Fortune verely In whom no man shulds affy, Nor in hir yestis have fiance, She is so ful of variaunce. Thus can she maken high and lowe, Whan they from richesse ar[e]n throwe, Fully to knowen, withouten were, Freend of †effect, and freend of chere ; And which in love weren trew and stable, And whiche also weren variable, After Fortune, hir goddessse, In poverté, outhér in richesse ; For al †she yeveth, out of drede, Unhappe bereveth it in dede ; For Infortune †lat not oon Of freendis, whan Fortune is goon ; I mene tho freendis that wol flos Anoon as entreth povertee. And yit they wol not leve hem so, But in ech place where they go	<p>5450</p> <p>5455</p> <p>5460</p> <p>5465</p> <p>5470</p> <p>5475</p> <p>5480</p> <p>5485</p> <p>5490</p> <p>5495</p>	<p>They calle hem "wrecche," scorne and blame, And of hir mishappe hem diffame, And, namely, siche as in richesse Pretendith most of stablenessse, Whan that they sawe him set onlofte, And weren of him socoured ofte, And most y-holpe in al hir nede : But now they take no maner hede, But seyn, in voice of flaterye, That now apperith hir folye, Over-al where-so they fare, And singe, "Go, farewel feldefare." Alle suche freendis I beshrewe, For of [the] trewe ther be to fewe ; But sothfast freendis, what so bytde, In every fortune wolen abyde ; They han hir hertis in suche noblesse That they nil love for no richesse ; Nor, for that Fortune may hem sende, They wolen hem socoure and defende ; And change for softe ne for sore, For who is freend, loveth evermore, Though men draweswerd his freend to slo, He may not hewe hir love atwo. But, in [the] case that I shal sey, For pride and ire lese it he may, And for prove by nycetee, And discovering of privitee, With tonge wounding, as feloun, Thurgh venomous detraccioun. Freend in this case wol gon his way, For no-thing greve him more ne may ; And for nought ellis wol he flee, If that he love in stabilitee, And certeyn, he is wel bigoon Among a thousand that fyndith oon. For ther may be no richesse, Ageyns frendship, of worthinesse ; For it ne may so high atteigne As may the valoure, sooth to seyne, Of him that loveth trew and wel ; Frendship is more than is catel. For freend in court ay better is Than peny in [his] purs, certis ; And Fortune, mishapping, Whan upon men she is †falling, Thurgh misturning of hir chaunce, And †casteth hem oute of balauce, She makith, thurgh hir adversitee, Men ful clearly for to see</p> <p>5500</p> <p>5505</p> <p>5510</p> <p>5516</p> <p>5520</p> <p>5525</p> <p>5531</p> <p>5535</p> <p>5540</p> <p>5545</p>
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Him that is freend in existence
 From him that is by apparence. 5550
 For Infortune makith anoon
 To knowe thy freendis fro thy foon,
 By experience, right as it is ;
 The which is more to preyse, y-wis,
 Than þis miche richesse and tresour ;
 For more þdoth profit and valour 5556
 Poverté, and such adversitee,
 Bifore than doth prosperitee ;
 For the toon yeveth conisaunce,
 And the tother ignoraunce. 5560
 'And thus in poverté is in dede
 Trouthe declared fro falsehede ;
 For feynthe frendis it wol declare,
 And trewe also, what way they fare.
 For whan he was in his richesse, 5565
 These freendis, ful of doublenesse,
 Offrid him in many wyse
 Hert and body, and servyse.
 What wolde he than ha þyeve to ha
 bought
 To knowen openly her thought, 5570
 That he now hath so clerly seen ?
 The lasse bigyled he sholde have been
 And he hadde than perceyved it,
 But richesse nold not late him wit.
 Wel more avauntage doth him than, 5575
 Sith that it makith him a wys man,
 The greet mischeef that he þreceyveth,
 Than doth richesse that him deceyveth.
 Richesse riche ne makith nought
 Him that on tresour set his thought ;
 For richesse stont in suffisaunce 5581
 And no-thing in habundaunce ;
 For suffisaunce al-only
 Makith men to live richely.
 For he that hath [but] miche tweyne,
 Ne [more] value in his demeigne, 5586
 Liveth more at ese, and more is riche,
 Than doth he that is [so] chiche,
 And in his barn hath, soth to seyn,
 An hundred þmuwis of whete greyn, 5590
 Though he be chapman or marchaunt,
 And have of golde many besaunt.
 For in the geting he hath such wo,
 And in the keping drede also,
 And set evermore his bisynesse 5595
 For to encrease, and not to lesse,
 For to augment and multiply.
 And though on hepis þit lye him by,
 Yit never shal make his richesse
 Asseth unto his gredinesse. 5600
 But the povre that recchith nought,
 Save of his lyfode, in his thought,
 Which that he getith with his travaille,
 He dredith nought that it shal faille,
 Though he have lytel worldis good, 5605
 Mete and drinke, and esy food,
 Upon his travel and living,
 And also suffisaunt clothing.
 Or if in syknesse that he falle,
 And lothe mete and drink withalle, 5610
 Though he have nought, his mete to by,
 He shal bithinke him hastely,
 To putte him out of al daunger,
 That he of mete hath no mister ;
 Or that he may with litel eke 5615
 Be founden, whyl that he is seke ;
 Or that men shul him þbere in hast,
 To live, til his syknesse be past,
 To somme maysondewe bisyde ; 5619
 He cast nought what shal him bityde.
 He thenkith nought that ever he shal
 Into any syknesse falle.
 'And though it falle, as it may be,
 That al betyme spare shal he
 As mochel as shal to him suffice, 5625
 Whyl he is syke in any wyse,
 He doth [it], for that he wol be
 Content with his poverté
 Withoute nede of any man.
 So miche in litel have he can, 5630
 He is apayed with his fortune ;
 And for he nil be importune
 Unto no wight, ne onerous,
 Nor of hir goodes covetous ;
 Therefore he spareth, it may wel been,
 His pore estat for to sustene. 5636
 'Or if him lust not for to spare,
 But suffrih forth, as nought ne ware,
 Atte last it hapneth, as it may,
 Right unto his laste day, 5640
 And þtaketh the world as it wolde be ;
 For ever in herte thenkith he,
 The soner that [the] deeth him slo,
 To paradys the soner go
 He shal, there for to live in blisse, 5645
 Where that he shal no good misse.
 Thider he hopith god shal him sende
 Aftir his wrecchid lyves ende.
 Pictagoras himsilf rehersed,

In a book that the Golden Verses	5650	That it quik brenneth [more] to get,	5700
Is clepid, for the nobilitee		Ne never shal þenough have geten ;	
Of the honourable ditee :—		Though he have gold in gerners yeten,	
“ Than, whan thou gost thy body fro,		For to be nedý he dredith sore.	
Free in the air thou shalt up go,		Wherfore to geten more and more	
And leven al humanitee,	5655	He set his herte and his desire ;	5705
And purely live in deitee.”—		So hote he brennith in the fire	
He is a fool, withouten were,		Of covetise, that makith him wood	
That trowth have his countree here.		To purchase other mennes good.	
“ In erthe is not our countree,”		He undirfongith a gret peyne,	
That may these clerkis seyn and see	5660	That undirtakith to drinke up Seyne ;	
In Boece of Consolacioun,		For the more he drinkith, ay	5711
Where it is maked mencioniun		The more he leveth, the soth to say.	
Of our countree pleyn at the eye,		† This is the thirst of fals geting,	
By teching of philosophye,		That last ever in covaiting,	
Where lewid men might lere wit,	5665	And the anguisshe and distresse	5715
Who-so that wolde translaten it.		With the fire of gredinesse.	
If he be sich that can wel live		She fighteth with him ay, and stryveth,	
Aftir his rente may him yive,		That his herte asondre ryveth ;	
And not desyareth more to have,		Such gredinesse him assaylith,	
That may fro povertie him save :	5670	That whan he most hath, most he faylith.	
A wys man seide, as we may seen,		‘ Phisiciens and advocates	5721
Is no man wrecched, but he it wene,		Gon right by the same yates ;	
Be he king, knight, or riband,		They selle hir science for winning,	
And many a ribaud is mery and band,		And haunte hir crafte for greet geting.	
That swinkith, and berith, bothe day and		Hir winning is of such swetnesse,	5725
night	5675	That if a man falle in sikenesse,	

<p> With as prechen [for] veynglorie, And toward god have no memorie, But furth as ypocrites trace, And to her soules deth purchace, And outward shewen holynesse, Though they be full of cursidnesse. 5755 Not liche to the apostles twalve, They deceyve other and hem-selve ; Mygled is the gyler than. For preching of a cursed man, 5760 Though [it] to other may profyte, Himsilf availleth not a myte ; For oft good predicacioun Cometh of evel entencioun. To him not vailith his preching, 5765 Al halpe he other with his teching ; For where they good ensaumple take, There is he with veynglorie shake. 'But let us leven these prechoures, And speke of hem that in her toures 5770 Hepe up her gold, and faste shette, And sore theron her herte sette. They neither love god, ne drede They kepe more than it is nede, And in her bagges sore it binde, 5775 Out of the sonne, and of the winde ; They putte up more than nede ware, When they seen pore folk forfare, For hunger dye, and for cold quake ; God can wel vengesunce therof take. 5780 †Three gret mischeves hem assailith, And thus in gadring ay travaylith ; </p>	<p> With moche peyne they winne richesse ; And drede hem holdith in distresse, To kepe that they gadre faste ; 5785 With sorwe they leve it at the laste ; With sorwe they bothe dye and live, That †to richesse her hertis yive, And in defaute of love it is, As it shewith ful wel, y-wis. 5790 For if these gredy, the sothe to seyn, Loveden, and were loved ageyn, And good love regned over-alle, Such wikkidnesse ne shulde falle ; But he shulde yeve that most good had To hem that weren in nede bistad, 5796 And live withoute fals usure, For charitee ful clone and pure. If they hem yeve to goodnesse, Defending hem from ydelnesse, 5800 In al this world than pore noon We shulde finde, I trowe, not oon. But changed is this world unstable ; For love is over-al vendable. We see that no man loveth now 5805 But for winning and for prow ; And love is thralled in servage When it is sold for avauntage ; Yit wommen wol hir bodies selle ; 5810 Suche soules goth to the devel of helle.' </p> <p> <i>[Here ends l. 5170 of the F. text. A great gap follows. The next line answers to l. 10717 of the same.]</i> </p>
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FRAGMENT C.

<p> When Love had told hem his entente, The baronage to councel wente ; In many sentences they fille, And Jyversly they seide hir wille : But attir discord they accorded, 5815 And hir accord to Love recorded. 'Sir,' seiden they, 'we been at oon, By even accord of everichoon, Out-take Richesse al-only, That sworn hath ful hauteynly, 5820 That she the castel †nil assail, Ne smyte a stroke in this bataile, With dart, ne mace, spere, ne knyf, </p>	<p> For man that spekoth or boreth the lyf, And blameth your empryse, y-wis, 5825 And from our hoost departed is, (At leeste wey, as in this plyte,) </p> <p> So hath she this man in dispyte ; For she seith he ne loved hir never, And therfor she wol hate him ever. 5830 For he wol gaire no tresore, He hath hir wrath for evermore. He agilte hir never in other caas, Lo, here al hoolly his trespas ! She seith wol, that this other day 5835 He asked hir leve to goon the way </p>
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That is clepid To-moche-Yeving,
 And spak ful faire in his praying ;
 But whan he prayde hir, pore was he,
 Therefore she warnid him the entree. 5840
 Ne yit is he not thriven so
 That he hath geten a peny or two,
 That quitly is his owne in hold.
 Thus hath Richesse us alle told ;
 And whan Richesse us this recorded, 5845
 Withouten hir we been accorded.
 ' And we finde in our accordaunce,
 That False-Semblant and Abstinaunce,
 With alle the folk of hir bataile,
 Shulle at the hinder gate assayle, 5850
 That Wikkid-Tunge hath in keping,
 With his Normans, fulle of jangling.
 And with hem Curtesie and Largesse,
 That shulle shewe hir hardinesse
 To the olde wyf that †kepeth so harde
 Fair-Welcoming within her warde. 5856
 Than shal Delyte and Wel-Helinge
 Fonde Shame adoun to bringe ;
 With al hir hoost, erly and late,
 They shulle assailen †thilke gate. 5860
 Agaynes Drede shal Hardinesse
 Assayle, and also Sikernesse,
 With al the folk of hir leding

For who that dredeth sire ne dame
 Shal it abyde in body or name.
 And, natheles, yit cunne we
 Sende after hir, if nede be ; 5890
 And were she nigh, she comen wolde,
 I trowe that no-thing might hir holde.
 ' My moder is of greet prowesse ;
 She hath tan many a forteresse,
 That cost hath many a pound er this, 5895
 Ther I nas not present, y-wis ;
 And yit men seide it was my dede ;
 But I come never in that stede ;
 Ne me ne lyketh, so mote I thee,
 Such †toures take withoute me. 5900
 For-why me thenketh that, in no wyse,
 It may ben cleped but marchandise.
 ' Go bye a courser, blak or whyte,
 And pay therfor ; than art thou quyte.
 The marchaunt oweth thee right nought,
 Ne thou him, whan thou [hast] it bought.
 I wol not selling clepe yeving, 5907
 For selling axeth no guerdoning ;
 Here lyth no thank, ne no meryte,
 That oon goth from that other al quyte.
 But this selling is not semblable ; 5911
 For, whan his hors is in the stable,
 He may it selle agayn, pardee

Who can flater hir to hir pay,
 No than suche marchaunts wyse?
 No, but fooles in every wyse, 5940
 Than they bye such thing wilfully,
 Ther-as they lese her good †fully.
 But natheles, this dar I saye,
 Fy moder is not wont to paye,
 For she is neither so fool ne nyce, 5945
 To entremete hir of sich vyce.
 But truste wel, he shal paye al,
 That repente of his bargeyn shal,
 When Poverte put him in distresse,
 Al were he scoler to Richesse, 5950
 That is for me in gret yerning,
 When she assenteth to my willing.
 'But, [by] my moder saint Venus,
 And by hir fader Saturnus,
 That hir engendrid by his luf, 5955
 But not upon his wedded wyf!
 Yit wol I more unto you swere,
 To make this thing the sôurere;
 Now by that feith, and that †leante
 †I owe to alle my brethren free, 5960
 Of which ther nis wight under heven
 That can her fadres names neven,
 So dyvers and so many ther be
 That with my moder have be privee!
 Yit wolde I swere, for sikernesse, 5965
 The pole of halle to my witesse,
 Now drinke I not this yeer clarree,
 If that I lye, or forsworn be!
 (For of the goddes the usage is,
 That who-so him forswereth amis, 5970
 Shal that yeer drinke no clarree).
 Now have I sworn y-nough, pardee;
 If I forswere me, than am I lorn,
 But I wol never be forsworn.
 Sith Richesse hath me failed here, 5975
 She shal abyte that trespas †dere,
 At leeste wey, but [she] hir arme
 With sword, or sparth, or gisarme.
 For certes, sith she loveth not me,
 Fro thilke tyme that she may see 5980
 The castel and the tour to-shake,
 In sory tyme she shal awake.
 If I may grype a riche man,
 I shal so pulle him, if I can,
 That he shal, in a fewe stoundes, 5985
 Lese alle his markes and his poundes.
 I shal him make his pens outslinge,
 But-[if] they in his gerner springe;
 Our maydens shal eek plukke him so,
 That him shal nedene fetheres mo, 5990
 And make him selle his lond to spende,
 But he the bet unne him defende.
 'Pore men han maad hir lord of me;
 Although they not so mighty be,
 That they may fede me in delyt, 5995
 I wol not have hem in despyt.
 No good man hateth hem, as I gesse;
 For chynche and feloun is Richesse,
 That so can chase hem and dispysse,
 And hem defoule in sondry wyse. 6000
 They loven ful bet, so god me spede,
 Than doth the riche, chynchy †gnede,
 And been, in good feith, more stable
 And trewer, and more serviable;
 And therfore it suffyseth me 6005
 Hir goode herte, and hir †leante.
 They han on me set al hir thought,
 And therfore I forgete hem nought.
 I †wolde hem bringe in greet noblesse,
 If that I were god of Richesse, 6010
 As I am god of Love, sothly,
 Such routhe upon hir playnt have I.
 Therfore I must his socour be,
 That peyneth him to serven me;
 For if he deyde for love of this, 6015
 Than semeth in me no love ther is.'
 'Sir,' seide they, 'sooth is, every del,
 That ye reherce, and we wot wel
 Thilke oth to holde is resonable;
 For it is good and covenantable, 6020
 That ye on riche men han sworn.
 For, sir, this wot we wel biforn;
 If riche men doon you homage,
 That is as fooles doon outrage;
 But ye shul not forsworen be, 6025
 Ne let therfore to drinke clarree,
 Or piment maked fresh and newe.
 Ladyes shulle hem such pepir brewen,
 If that they falle into hir laas,
 That they for wo mowe seyn 'Allas!'
 Ladyes shuln ever so curteis be, 6031
 That they shal quyte your oth al free.
 Ne seketh never other vicaire,
 For they shal speke with hem so faire
 That ye shal holde you payed ful wel,
 Though ye you medle never a del. 6036
 Lat ladies worche with hir thinges,
 They shal hem telle so fele tydinges,
 And moeve hem eke so many requestis

By flattery, that not honest is, 6040
 And therto yeve hem such thankinges,
 What with kissing, and with talkinges,
 That certes, if they trowed be,
 Shal never love hem lond ne fee
 That it nil as the moeble fare, 6045
 Of which they first delivered are.
 Now may ye telle us al your wille,
 And we your hestes shal fulfille.

'But Fals-Semblant dar not, for drede
 Of you, sir, medle him of this dede, 6050
 For he seith that ye been his fo ;
 He not, if ye wol worche him wo.
 Wherefore we pray you alle, beau-sire,
 That ye forgive him now your ire,
 And that he may dwelle, as your man,
 With Abstinence, his dere lemman ; 6056
 This our accord and our wil now.'

'Parlay,' seide Love, 'I graunte it yow ;
 I wol wel holde him for my man ; 6059
 Now lat him come : ' and he forth ran.
 'Fals-Semblant,' quod Love, 'in this wyse
 I take thee here to my servyse,
 That thou our freendis helpe alway,
 And †hindre hem neither night ne day,
 But do thy might hem to releve, 6065
 And eek our enemies that thou greve.
 Thyn be this might, I graunt it thee,
 My king of harlots shalt thou be ;
 We wol that thou have such honour.
 Certeyn, thou art a fals traitour, 6070
 And eek a theef ; sith thou were born,
 A thousand tyme thou art forsworn.
 But, natheles, in our hering,
 To putte our folk out of douting,
 I bid thee teche hem, wostow how ? 6075
 By somme general signe now,
 In what place thou shalt founden be,
 If that men had mister of thee ;
 And how men shal thee best espye,
 For thee to knowe is greet maistrye ; 6080
 Tel in what place is thyn haunting.'

F. Sem. 'Sir, I have fele dyvers woning,
 That I kepe not rehersed be,
 So that ye wolde respyten me.
 For if that I telle you the sothe, 6085
 I may have harm and shame bothe.
 If that my felowes wisten it,
 My tales shulden me be quit ;
 For certeyn, they wolde hate me,
 If ever I knewe hir cruelte ; 6090

For they wolde over-al holde hem stille
 Of trouthe that is ageyn hir wille ;
 Suche tales kepen they not here.
 I might eftsone bye it ful dere,
 If I seide of hem any thing, 6095

That ought displeseth to hir hering.
 For what word that hem prikke or byteth,
 In that word noon of hem delyteth,
 Al were it gospel, the evangyle,
 That wolde reprove hem of hir gyle, 6100
 For they are cruel and hauteyn.
 And this thing wot I wel, certeyn,
 If I speke ought to peire hir loos,
 Your court shal not so wel be cloos,
 That they ne shal wite it atte last, 6105
 Of good men am I nought agast,
 For they wol taken on hem no-thing,
 Whan that they knowe al my mening ;
 But he that wol it on him take,
 He wol himself suspescious make, 6110
 That he his lyf let covertly,
 In Gyle and in Ipocrisy,
 That me engendred and yaf fostring.'

'They made a ful good engending,'
 Quod Love, 'for who-so soothly telle, 6115
 They engendred the devel of helle !

'But nedely, how-so-ever it be,'
 Quod Love, 'I wol and charge thee,
 To telle anon thy woning-places,
 Hering ech wight that in this place is ;
 And what lyf that thou livest also, 6120
 Hyde it no lenger now ; wherto ?
 Thou most discover al thy wurching,
 How thou servest, and of what thing,
 Though that thou shuldest for thy soth-
 sawe 6125

Ben al to-beten and to-drawe ;
 And yit art thou not wont, pardee.
 But natheles, though thou beten be,
 Thou shalt not be the first, that so
 Hath for soth-sawe suffred wo.' 6130

F. Sem. 'Sir, sith that it may lyken
 you,

Though that I shulde be slayn right now,
 I shal don your comaundement,
 For therto have I gret talent.' 6134

Withouten wordes mo, right than,
 Fals-Semblant his sermon bigan,
 And seide hem thus in audience —
 'Barouns, tak hede of my sentence !
 That wight that list to have knowing

semblant, ful of flatering,	6140	It is not worth a croked breere ;
in worldly folk him seke,		Habit ne maketh †monk ne frere,
as, in the cloistres eke ;		But elene lyf and devocioun
—where but in hem tweye ;		Maketh gode men of religioun.
yk even, sooth to saye ;		Nathelesse, ther can noon answer, 6195
I wol herberwe me	6145	How high that ever his heed he shere
ope best to hulstred be ;		With rasour whetted never so kene,
synly, sikereest hyding		That Gyle in branches cut thrittene ;
seth humblest clothing.		Ther can no wight distincte it so,
ous folk ben ful covert ;		That he dar sey a word therto. 6200
alk ben more appert.	6150	' But what herberwe that ever I take,
eles, I wol not blame		Or what semblant that ever I make,
folk, ne hem diffame,		I mene but gyle, and folowe that ;
habit that ever they go :		For right no mo than Gibbe our cat
humble, and trewe also,		[†Fro myce and rattes went his wyle],
blame, ne dispysse,	6155	Ne entende I [not] but to †begyle ; 6206
love it, in no wyse.		Ne no wight may, by my clothing,
f fals religious,		Wite with what folk is my dwelling,
ste ben, and malicious ;		Ne by my wordis yet, pardee,
en in an abit go,		So softe and so plesaunt they be. 6210
en not hir herte therto,	6160	Bihold the dedes that I do ;
ous folk ben al pitous ;		But thou be blind, thou oughtest so ;
it not seen oon dispitous,		For, varie hir wordis fro hir dede,
en no pryde, ne no stryfe,		They thanke on gyle, without[en] drede,
bly they wol lede hir lyf ;		What maner clothing that they were,
rich folk wol I never be.	6165	Or what estat that ever they bere, 6216
dwalle, I feyne me		Lered or lewd, lord or lady,
l in her abit go ;		Knight, squier, burgeis, or bayly.'
ers lever my nekke atwo,		Right thus whyl Fals-Semblant ser-
te a purpose that I take,		moneth,
romaunt that ever I make.	6170	Eftsones Love him aresoneth, 6220
with hem that proude be,		And brak his tale in the speking
of wyles and subtelte ;		As though he had him told lesing ;
ship of this world coveyten,		And seide : ' What, devel, is that I here ?
†nedes cunne espleyten ; 6174		What folk hast thou us nempned here ?
and gadren greet pitaunces,		May men finde religioun 6225
chace hem the acqueyntaunces		In worldly habitacioun ?'
hat mighty lyf may leden ;		<i>F. Sem.</i> ' Ye, sir ; it foloweth not that
e hem pore, and hem-self feden		they
le morcels delicious,		Shulde lede a wikked lyf, parfey,
ken good wyn precious, 6180		Ne not therefore her soules lese,
he us poverit and distresse,		That hem to worldly clothes chese ; 6230
en hem-self greet richesse		For, certes, it were gret pitee.
ly nettis that they caste ;		Men may in seculer clothes see
me foul out at the laste.		Florishhen holy religioun.
fro elene religioun went ; 6185		Ful many a seynt in feild and toun,
te the world an argument		With many a virgin glorious, 6235
is a foul conclusioun.		Devout, and ful religious,
a robe of religioun,		Had deyed, that †comun clothe ay beren,
I al religious :		Yit seyntes never-the-les they weren.
ument is al roignous ; 6190		I coude reken you many a ten ;

Ye, wel nigh alle these holy wimmen,
 That men in chirches herie and seke, 6241
 Bothe maydens, and these wyves eke,
 That baren †many a fair child here,
 Wered alwey clothis seculere,
 And in the same dyden they, 6245
 That seyntes weren, and been alwey.
 The eleven thousand maydens dere,
 That beren in heven hir cierges clere,
 Of which men rede in chirche, and singe,
 Were take in seculer clothing, 6250
 Whan they resseyved martirdom,
 and wonnen heven unto her hoom.
 Good herte maketh the gode thought ;
 The clothing yeveth ne reveth nought.
 The gode thought and the worching, 6255
 That maketh †religioun flowing,
 Ther lyth the good religioun
 after the right entencioun.
 ' Who-so toke a wethers skin,
 And wrapped a gredy wolf therin, 6260
 For he schulde go with lambes whyte,
 Wenest thou not he wolde hem byte ?
 Yis ! never-the-las, as he were wood,
 He wolde hem wery, and drinke the
 blood ;
 And wel the rather hem disceyve, 6265
 For, sith they coude not perceyve
 His tregot and his crueltee,
 They wolde him folows, al wolde he flee.
 ' If ther be wolves of sich hewe
 Amonges these apostilis newe, 6270
 Thou, holy chirche, thou mayst be wayled !
 Sith that thy citee is assayled

By day stuffen they the wal, 6290
 And al the night they mynen there.
 Nay, thou †most planten elleswhere
 Thyn impes, if thou wolt fruyt have ;
 Abyd not there thy-self to save.
 ' But now pees ! here I turne ageyn ;
 I wol no more of this thing †seyne, 6296
 If I may passen me herby ;
 I mighte maken you wery.
 But I wol heten you alway
 To helpe your freendes what I may, 6300
 So they wollen my company ;
 For they be sheut al-outerly
 But-if so falle, that I be
 Oft with hem, and they with me.
 And eek my lemman mot they serve, 6305
 Or they shul not my love deserve,
 Forsothe, I am a fals traitour ;
 God jugged me for a theef trichour ;
 Forsworn I am, but wel nygh non
 Wot of my gyle, til it be don, 6310
 ' Thourgh me hath many oon deth
 resseyved,
 That my tregot never aperceyved ;
 And yit resseyveth, and shal resseyve,
 That my falsnesse †never aperceyve :
 But who-so doth, if he wys be, 6315
 Him is right good be war of me,
 But so sligh is the [†deceyving
 That to hard is the] aperceyving.
 For Protheus, that coude him change
 In every shap, hoomly and straunge, 6320
 Coude never sich gyle ne tresoun
 As I ; for I com never in toun

<p> To don me solas and company, 6340 That hight dame †Abstinence-Streynd, In many a queynt array [y]feyned. Eght as it cometh to hir lyking, I fulfille al hir desiring. Sentyne a wommans cloth take I; 6345 Now ain I mayde, now lady. Sentyne I am religious; Now lyk an anker in an hous. Sentyne am I prioresse, And now a nonne, and now abbesse; 6350 And go thurgh alle regiouns, Seking alle religiouns. But to what ordre that I am sworn, I take the strawe, and †lete the corn; To †blynde folk [ther] I enhabite, 6355 I axe no-more but hir abite. What wol ye more? in every wyse, Right as me list, I me disgyse. Wel can I bere me under weed; Unlyk is my word to my deed. 6360 Thus make I in my trappes falle, Thurgh my pryvileges, alle That ben in Cristendom alyve. I may assolle, and I may shrive, That no prelat may lette me, 6365 Al folk, wher-ever they founde be: I noot no prelat may don so, But it the pope be, and no mo, That made thilk establishing. Now is not this a propre thing? 6370 But, were my sleightes aperceyved, [†Ne shulde I more been receyved] As I was wont; and wostow why? For I dide hem a tregetry; But therof yeve I litel tale, 6375 I have the silver and the male; So have I preched and eek shriven, So have I take, so have †me yiven, Thurgh hir foly, husbond and wyf, That I lede right a joly lyf, 6380 Thurgh simplese of the prelacye; They know not al my tregetrye. 'But for as moche as man and wyf Shuld shewe hir parоче-prest hir lyf Ome a yeer, as seith the book, 6385 Er any wight his housel took, Than have I pryvileges large, That may of moche thing discharge; For he may seye right thus, pardee:— "Sir Preest, in shrift I telle it thee, 6390 </p>	<p> That he, to whom that I am shriven, Hath me assoiled, and me yiven Penaunce soothly, for my sinne, Which that I fond me gilty inne; Ne I ne have never entencioun. 6395 To make double confessioun, Ne reherce eft my shrift to thee; O shrift is right y-nough to me. This oughte thee suffyce wel, Ne be not rebel never-a-del; 6400 For certes, though thou haddest it sworn, I wot no prest ne prelat born That may to shrift eft me constreyne. And if they don, I wol me pleyne; For I wot where to pleyne wel. 6405 Thou shalt not streyne me a del, Ne enforce me, ne †yt me trouble, To make my confessioun double. Ne I have none affeccioun To have double absolucioun. 6410 The firste is right y-nough to me, This latter assoiling quyte I thee. I am unbounde; what mayst thou finde More of my sinnes me to unbinde? For he, that might hath in his hond, 6415 Of alle my sinnes me unbond. And if thou wolt me thus constreyne, That me mot nedis on thee pleyne, There shal no juggle imperial, Ne bisshop, ne official, 6420 Don judgement on me; for I Shal gon and pleyno me openly Unto my shrift-fader newe, (That hight not Frere Wolf untrew!) And he shal †chevise him for me, 6425 For I trowe he can hampre thee. But, lord! he wolde be wrooth withalle, If men him wolde Frere Wolf calle! For he wolde have no pacience, But don al cruel vengeance! 6430 He wolde his might don at the leest, [Ne] no-thing spare for goddes heest. And, god so wis be my socour, But thou yeve me my Saviour At Ester, whan it lyketh me, 6435 Withoute presing more on thee, I wol forth, and to him goon, And he shal housel me anon, For I am out of thy grucching; I kepe not dele with thee no-thing." 6440 Thus may he shryve him, that forsaketh </p>
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His parochē-prest, and to me taketh.
 And if the prest wol him refuse,
 I am ful redy him to accuse,
 And him punisshē and hampre so, 6445
 That he his chirche shal forgo.
 'But who-so hath in his feling
 The consequence of such shryving,
 Shal seen that prest may never have might
 To knowe the conscience aright 6450
 Of him that is under his cure.
 And this ageyns holy scripture,
 That biddeth every herde honeste
 Have verrey knowing of his beste.
 But pore folk that goon by strete, 6455
 That have no gold, ne sommes grete,
 Hem wolde I lete to hir prelates,
 Or lete hir prestes knowe hir states,
 For to me right nought yeve they.'
Amour. 'And why þis it?'
F. Sem. 'For they ne may. 6460
 They ben so bare, I take no keep;
 But I wol have the fatte sheep;—
 Lat parish prestes have the lene,
 I yeve not of hir harm a bene!
 And if that prelates grucchen it, 6465
 That oughten þwroth be in hir wit,
 To lese her fatte bestes so,

For how that I me pover feyne,
 Yit alle pore folk I disdeyne. 6490
 'I love þbet the acqueyntaunce
 Ten tymes, of the king of Fraunce,
 Than of þpore man of mylde mode,
 Though that his soule be also gode.
 For whan I see beggers quaking, 6495
 Naked on mixens al stinking,
 For hungre crye, and eek for care,
 I entremete not of hir fare.
 They been so pore, and ful of pyne,
 They might not ones yeve me þdyne, 6500
 For they have no-thing but hir lyf;
 What shulde he yeve that likketh his
 knyf?
 It is but foly to entremete,
 To seke in houndes nest fat mete.
 Let bere hem to the spital anon, 6505
 But, for me, comfort gete they noon.
 But a riche sike usurere
 Wolde I visyte and drawe nere;
 Him wol I comferte and rehetē,
 For I hope of his gold to gete. 6510
 And if that wikked deth him have,
 I wol go with him to his grave,
 And if ther any reprove me,
 Why that I lete the pore be,

at þegging wol ay greve,
 [by his word him leve? 6540
 þ he nis a micher,
 alles þgod is lyar."
 Jaxon[es] sawes;
 writen in no lawes,
 in our Cristen lay— 6545
 ye, I dar sey 'nay')—
 e his apostles dere,
 sey walkede in erthe here,
 men her bred begging,
 he beggen for no-thing. 6550
 us were men went to teche;
 wyse wolde it preche
 of divinitee
 Paris the citee.
 in wolde ther-gayn appose
 ut, and lete the gloce, 6556
 as assolded be;
 wal the sothe see,
 they mighte axe a thing
 without begging. 6560
 en goddes herdes dere,
 soules hadden here,
 no-thing begge hir fode;
 ist was don on rode,
 rope hondes they wrought,
 wel, and elles nought, 6566
 all hir sustenaunce,
 forth in hir penaunce,
 enaunt þyeve away
 e þfolk alwey. 6570
 bidden tour ne halle,
 houses smale withalle,
 in, that can and may,
 his honde and body alway
 his food in laboring, 6575
 e rent or sich a thing,
 be religious,
 erven curious.
 e don, or do trespas,
 n certeyn cas, 6580
 sherce, if mister be,
 than the tyme I see.
 book of Seynt Austin,
 r or parchamin, 6584
 writ of these worchinges,
 sen that non excusinges
 ne shulde seke
 e by dedes eke,
 be religious,

And god to serven curious, 6590
 That he ne shal, so mote I go,
 With propre hondes and body also,
 Gete his food in laboring,
 If he ne have propretee of thing.
 Yit shulde he selle al his sustaunce, 6595
 And with his swink have sustenaunce,
 If he be parfit in bountee.
 Thus han the bookes tolde me:
 For he that wol gon ydilly,
 And useth it ay heedly 6600
 To haunten other mennes table,
 He is a trechour, ful of fable;
 Ne he ne may, by gode resoun,
 Excuse him by his orisoun.
 For men bihoveth, in som gyse, 6605
 þSom-tyme leven goddes servyng
 To gon and purchasen her nede.
 Men mote eten, that is no drede,
 And slepe, and eek do other thing;
 So longe may they leve praying. 6610
 So may they eek hir prayer blinne,
 While that they werke, hir mete to winne.
 Seynt Austin wol therto accorde,
 In thilke book that I recorde.
 Justinian eek, that made lawes, 6615
 Hath thus forboden, by olde dawes,
 "No man, up payne to be deed,
 Mighty of body, to begge his breed,
 If he may swinke, it for to gete;
 Men shulde him rather mayme or bete,
 Or doon of him apert justice, 6620
 Than suffren him in such malice."
 They don not wel, so mote I go,
 That taken such almesse so,
 But if they have som privelege, 6625
 That of the payne hem wol allage.
 But how that is, can I not see,
 But-if the prince disseyved be;
 Ne I ne wene not, sikarly,
 That they may have it rightfully. 6630
 But I wol not determyne
 Of princes power, ne defyne,
 Ne by my word comprende, y-wis,
 If it so fer may strecche in this.
 I wol not entremete a del; 6635
 But I trowe that the book seith wel,
 Who that taketh almesses, that be
 Dewe to folk that man may see
 Lame, feble, wery, and bare,
 Pore, or in such maner care, 6640

(That conne winne hem nevermo,
 For they have no power therto),
 He eteth his owne dampning,
 But-if he lye, that made al thing.
 And if ye such a truaunt finde, 6645
 Chastise him wel, if ye be kinde.
 But they wolde hate you, percas,
 And, if ye fillen in hir laas,
 They wolde eftsones do you scathe,
 If that they mighte, late or rathe ; 6650
 For they be not ful pacient,
 That han the world thus foule blent.
 And witeth wel, [wher] that god bad
 The good man selle al that he had,
 And folowe him, and to pore it yive, 6655
 He wolde not therfore that he live
 To serven him in mendience,
 For it was never his sentence ;
 But he bad wirken whan that nede is,
 And folwe him in goode dedes. 6660
 Seynt Poule, that loved al holy chirche,
 He bade th'apostles for to wirche,
 And winnen hir lyfode in that wyse,
 And hem defended truaundyse, 6664
 And seide, "Wirketh with your honden ;"
 Thus shulde the thing be understonden.
 He holde, x-wis, thidde hem begging.

Amour. 'And how ?'
F. Sem. 'Sir, I wol gladly telle yow :—
 Seynt Austin seith, a man may be 6691
 In houses that han propretee,
 As templers and hospitelers,
 And as these chanouns regulers,
 Or whyte monkes, or these blake— 6695
 (I wole no mo ensamples make)—
 And take therof his sustening,
 For therinne lyth no begging ;
 But other-weyes not, y-wis,
 †Yif Austin gabbeth not of this. 6700
 And yit ful many a monk laboureth,
 That god in holy chirche honoureth ;
 For whan hir swinking is agoon,
 They rede and singe in chirche anon.
 'And for ther hath ben greet discord,
 As many a wight may bere record, 6706
 Upon the estate of †mendience,
 I wol shortly, in your presence,
 Telle how a man may begge at nede,
 That hath not wherwith him to fede, 6710
 Mangre his felones jangelinges,
 For sothfastnesse wol non hidinges ;
 And yit, percas, I may abeye
 That I to yow sothly thus seye,
 'Lo, here the cas especial ; 6714

his necessitee,	6740	For labour might me never please,	
is winning be so lyte,		I have more wil to been at ese ;	
bour wol not acquyte		And have wel lever, sooth to sey,	
al his living,		Bifore the puple patre and prey,	
go his breed begging ;		And wrye me in my foxerye	6795
dore he may go trace,	6745	Under a cope of papelardye.	
emenaunt may purchase.		Quod Love, 'What devel is this I here?	
wolde undertake		What wordes tellest thou me here ?'	
se for to make,		<i>F. Sem.</i> 'What, sir ?'	
us of our lay,		<i>Amour.</i> 'Falsnesse, that apert is ;	
nden as he may,	6750	Than dredest thou not god ?'	
armes or lettrure,		<i>F. Sem.</i> No, certes : 6800	
venable cure,		For selde in greet thing shal he spede	
is pore be,		In this world, that god wol drede.	
he begge, til that he		For folk that hem to vertu yiven,	
n trouthe for to swinke,	6755	And truly on her owne liven,	
in clothe[s], mete, and drinke.		And hem in goodnesse ay contene,	6805
with hondes corporel,		On hem is lital thrift y-sene ;	
th hondes espirituel.		Such folk drinken gret misese ;	
is[e] caas, and in semblables,		That lyf [ne] may me never please.	
ben mo resonables,	6760	But see what gold han usurers,	
ge, as I telle you here,		And silver eek in [hir] garners,	6810
ought, in no maners ;		Taylagiers, and these monyours,	
Seynt Amour wolde preche,		Bailifs, bedels, provost, countours ;	
olde dispute and teche		These liven wel nygh by ravynes ;	
ere alle openly	6765	The smale puple hem mote enclyne,	
l solempnely.		And they as wolves wol hem eten.	6815
od my soule blesse,		Upon the pore folk they geten	
in this stedfastnesse,		Ful moche of that they spende or kepe ;	
of the universitee,		Nis none of hem that he nil strepe,	
puple, as semeth me.	6770	And †wryen him-self wel atte fulle ;	
man oughte it to refuse,		Without[e] scalding they hem pulle.	6820
him therof to excuse,		The stronge the feble overgoth ;	
or blythe who-so be ;		But I, that were my simple cloth,	
peke, and telle it thee,		Robbe bothe †robbed and robbours,	
dye, and be put down,	6775	And gyle †gyled and gylours.	
at Poul, in derk prisoun ;		By my treget, I gadre and threste	6825
i in this caas		The greet tresour into my cheste,	
g, as maister William was,		That lyth with me so faste bounde.	
oder Ypocrisy		Myn highe paleys do I founde,	
for hir greet envye.	6780	And my delytes I fulfille	
er flemed him, Seynt Amour :		With wyne at feestes at my wille,	6830
dide such labour		And tables fulle of entremees ;	
ever the loyaltee,		I wol no lyf, but ese and pees,	
moche agilde me.		And winne gold to spende also.	
book, and leet it wryte,	6785	For whan the grete bagge is go,	
lyf he dide al wryte,		It cometh right [eft] with my japes.	6835
ich reneyed begging,		Make I not wel tumble myn apes ?	
ry my traveyling,		To winne is alwey myn entent ;	
rent ne other good.		My purchas is better than my rent ;	
led he that I were wood ? 6790		For though I shulde beten be,	

Over-al I entremete me ;	6840	Thus is it glosed, douteles :	6
Without(e) me may no wight dure.		That is the olde testament,	
I walke soules for to cure.		For therby is the chaire ment-	
Of al the worlde cure have I		Sitte Scribes and Pharis[i]en ;—	
In brede and lengthe ; boldely		That is to seyn, the cursed men	
I wol bothe preche and eek counceilen ;		Whiche that we ypocrites calle—	6
With hondes wille I not traveilen,	6846	Doth that they preche, I rede you alle	
For of the pope I have the bulle ;		But doth not as they don a del,	
I ne holde not my wittes dulle.		That been not wery to seye wel,	
I wol not stinten, in my lyve,		But to do wel, no wille have they ;	
These emperoures for to shryve,	6850	And they wolde binde on folk alwey,	
Or kynges, dukes, and lordes grete ;		That ben to [be] begyled able,	6
But pore folk al quyte I leta.		†Burdens that ben importable ;	
I love no such shryving, pardee,		On folkes shuldres thinges they couch	
But it for other cause be.		That they nil with her fingers touchen	
I rekke not of pore men,	6855	Amour, ' And why wol they not touchen	
Hir astate is not worth an hen.		it ? '	
Where fyndest thou a swinker of labour		F. Sem. ' Why ?	6
Have me unto his confessour ?		For hem ne list not, sikerly ;	
But emperesses, and duchesses,		For sadde †burdens that men taken	
Thise quenes, and eek [thise] countesses,		Make folkes shuldres aken	
Thise abbesses, and eek Bigyns,	6861	And if they do ought that good be,	
These grete ladyes palasyns,		That is for folk it shulde see :	6
These joly knightes, and baillyves,		Her †borders larger maken they,	
Thise nonnes, and thise burgeis wyves,		And make hir hemmes wyde alwey,	
That riche been, and eek plesing,	6865	And loven setes at the table,	
And thise maidens welfaring,		The firste and most honourable ;	
Wher-so they clad or naked be,		And for to han the first chaires	6
Uncounceiled goth ther noon fro me.		In synagoges, to hem ful dere is ;	
And, for her soules savetee,		And willen that folk hem loute and grete	
At lord and lady, and hir meynee,	6870	Whan that they passen thurgh the strete	
I axe, whan they hem to me shryve,		And wolen be cleped ' Maister ' also.	
The proprettee of al hir lyve,		But they ne shulde not willen so ;	6
And make hem trowe, bothe meest and		The gospel is ther-ageyns, I gesse :	
leest,		That sheweth wel hir wikkidnesse.	
Hir paroch-prest nis but a beest		' Another custom use we :—	
Ayens me and my company,	6875	Of hem that wol ayens us be,	
That shrewes been as greet as I ;		We hate †hem deedly everichoon,	6
For whiche I wol not hyde in hold		And we wol werry †hem, as oon.	
No privetee that me is told,		Him that oon hateth, hate we alle,	
That I by word or signe, y-wis,		And conjecte how to doon him falla.	
†Nil make hem knowe what it is,	6880	And if we seen him winne honour,	
And they wolen also tellen me ;		Richesse or preys, thurgh his valour,	6
They hele fro me no privetee.		Provende, rent, or dignitee,	
And for to make yow hem perceyven,		Ful fast, y-wis, compassen we	
That usen folk thus to disceyven,		By what ladder he is clomben so ;	
I wol you seyn, withouten drede,	6885	And for to maken him doon to go,	
What men may in the gospel rede		With traisoun we wole him defame,	6
Of Seynt Mathew, the gospelere,		And doon him lese his gode name.	
That seith, as I shal you sey here.		Thus from his ladder we him take,	
' Upon the chaire of Moyses—		And thus his freendes foes we make ;	

<p>I me wite shal he noon, is frendes been his foon. 6940 it dide it openly, it have blame redily ; le he wist of our malyces, e him kept, but he were nyce. ar is this, that, if so falle 6945 r be oon among us alle h a good turn, out of drede, it is our alder dede. ly, though he it fayned, sim list, or that him dayned 6950 hurgh him avauoned be ; lle parceners be we, m folk, wher-so we go, n thurgh us is sprongen so. to have of man praysing, 6955 haco, thurgh our flatering, men, of gret pountee, to witness our bountee ; nan wenech, that may us see, vertu in us be. 6960 ey pore we us feyne ; so that we begge or pleyne, the folk, without lesing, hing have without having. we dred of the puple, y-wis. 6965 lly my purpos is this :— th no wight, but he d and tresour gret plantee ; aynsaunce wel love I ; loche my dayr, shortly. 6970 ete me of broccages, sees and mariages, dly executour, y tymes procuratour ; styme messenger ; 6975 eth not to my mister. y tymes I make enquestes ; hat office not honest is ; rith other mannes thing, o me a gret lyking. 6980 at ye have ought to do that I repire to, spedan thurgh my wit, as ye have told me it. re serve me to pay, 6985 se shal be your alway. so wol chastyse me, y love lost hath he ; e no man in no gyse,</p>	<p>That wol me repreve or chastyse ; 6990 But I wolde al folk undertake, And of no wight no teching take ; For I, that other folk chastye, Wol not be taught fro my folye. ' I love noon hermitage more ; 6995 Alle desertes, and holtes hore, And grete wodes everihoon, I lete hem to the Baptist Iohan. I quethe him quyte, and him releasse Of Egypt al the wildirnesse ; 7000 To fer were alle my mansiouns Fro alle citees and goode tounes. My palsis and myn hous make I There men may renne in openly, And sey that I the world forsake. 7005 But al amiddes I hilde and make My hous, and swimme and pley therinne Bet than a fish doth with his finne. ' Of Antecristes men am I, Of whiche that Crist seith openly, 7010 They have abit of holinesse, And liven in such wikkednesse. Outward, lambren semen we, Fulls of goodnesse and of pitee, And inward we, withouten fable, 7015 Ben grede wolves ravisable. We enviourne bothe londe and see ; With al the world †werrayen we ; We wol ordayne of alle thing, Of folkes good, and her living. 7020 ' If ther be castal or citee Wherin that any bougerons be, Although that they of Milayne were, For ther-of ben they blamed there : Or if a wight, out of mesure, 7025 Wolde lene his gold, and take usure, For that he is so covetous : Or if he be to lecherous, Or †thefe, or haunte simonye ; Or provost, ful of trecherye, 7030 Or prelat, living jolily, Or prest that halt his quene him by ; Or olde hores hostilers, Or other bawdes or bordillers, Or elles blamed of any vyce, 7035 Of whiche men shulden doon justyoe : By alle the seyntes that we pray, But they defende †hem with lamprey, With luce, with eles, with samouns, With tendre gees, and with capouns, 7040</p>
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<p>With tartes, or with †cheses fat, With deynte flawnes, brode and flat, With caleweys, or with pullaille, With coninges, or with fyn vitaille, That we, under our clothes wyde, 7045 Maken thurgh our golet glyde : Or but he wol do come in haste Roo-venisoun, [y]-bake in paste : Whether so that he loure or groine, He shal have of a corde a loigne, 7050 With whiche men shal him binde and lede, To brenne him for his sinful dede, That men shulle here him crye and rere A myle-wey aboute, and more. Or elles he shal in prisoun dye, 7055 But-if he wol [our] frendship bye, Or smerten that that he hath do, More than his gilt amounteth to. But, and he counthe thurgh his sleight Do maken up a tour of height, 7060 Nought roughte I whether of stone or tree, Or erthe, or turves though it be, Though it were of no vounde stone Wrought with squyre and scantilone, So that the tour were stuffed wel 7065 With alle richesse temporel ;</p>	<p>That kepeth the key of Cristendome, †They had been turmented, alle and some, Suche been the stinking [fals] prophetis ; Nis non of hem, that good prophete is ; For they, thurgh wikked entencioun, 7095 The yeer of the incarnacioun A thousand and two hundred yeer, Fyve and fifty, ferther ne ner, Broughten a book, with sory grace, To yeven ensample in comune place, 7100 That seide thus, though it were fable :— “ This is the Gospel Perdurable, That fro the Holy Goost is sent.” Wel were it worth to ben [y]-brent ! Entitled was in such manere 7105 This book, of which I telle here. Ther nas no wight in al Parys, Biforn Our Lady, at parvys, †That [he] ne mighte bye the book, †To copy, if him talent took, 7110 Ther might he see, by greet tresoun, Ful many fals comparisoun :— “ As moche as, thurgh his grete might, Be it of hete, or of light, The sunne surmounteth the mone, 7115 That troubler is, and chaungeth sone, And the note-kernel the shelle—</p>
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For by that booke they durst not stonde.
 Away they gonne it for to bere,
 For they ne durste not answer
 By exposicioun þne glose 7145
 To that that clerkes wole appose
 Ayens the cursednesse, y-wis,
 That in that boke writen is.
 Now wot I not, ne I can not see
 What maner ende that there shal be 7150
 Of al this [boke] that they hyde ;
 But yit algate they shal abyde
 Til that they may it bet defende ;
 This trowe I best, wol be hir ende.
 ' Thus Antecrist abyden we, 7155
 For we ben alle of his meynee ;
 And what man that wol not be so,
 Right sone he shal his lyf forgo.
 We wol a puple þon him areyse,
 And thurgh our gyle doon him seise, 7160
 And him on sharpe speres ryve,
 Or other-weyes bringe him fro lyve,
 But-if that he wol folowe, y-wis,
 That in our boke writen is.
 Thus moche wol our booke signifye, 7165
 That whyl [that] Peter hath maistrye,
 May never Johan shewe wel his might.
 ' Now have I you declared right
 The mening of the barge and rinde
 That maketh the entenciouns blinde. 7170
 But now at erst I wol biginne
 To expowne you the pith withinne :—
 ' And first, by Peter, as I wene,
 The Pope himself we wolden mene,]
 And [seek] the seculars comprehende, 7175
 That Cristes lawe wol defende,
 And shulde it kepen and mayntenen
 Ayeines hem that al sustenen,
 And falsly to the puple techen.
 +And Johan bitokeneth hem †that pre-
 chen, 7180
 That ther nis lawe covenable
 But thilke Gospel Perdurable,
 That fro the Holy Gost was sent
 To turne folk that been miswent.
 The strengthe of Johan they undirstonde
 The grace in which, they seye, they
 stonde, 7186
 That doth the sinful folk converte,
 And hem to Jesus Crist revertte.
 ' Ful many another horriblete
 May men in that boke see, 7190

That ben comaunded, douteles,
 Ayens the lawe of Rome expres ;
 And alle with Antecrist they holden,
 As men may in the booke biholden.
 And than comaunden they to sleen 7195
 Alle tho that with Peter been ;
 But they shal nevere have that might,
 And, god toforn, for stryf to fight,
 That they ne shal y-nough [men] finde
 That Peters lawe shal have in minde, 7200
 And ever holde, and so mayntene,
 That at the last it shal be sene,
 That they shal alle come therto,
 For ought that they can speke or do.
 And thilke lawe shal not stonde, 7205
 That they by Johan have undirstonde ;
 But, maugre hem, it shal adoun,
 And been brought to confusioun.
 But I wol stinte of this matere,
 For it is wonder long to here, 7210
 But hadde that ilke booke endured,
 Of better estate I were ensured ;
 And freendes have I yit, pardee,
 That han me set in greet degre.
 ' Of al this world is emperour 7215
 Gyle my fader, the trechour,
 And emp[re]sse my moder is,
 Maugre the Holy Gost, y-wis.
 Our mighty linage and our route
 Regnoth in every regne aboute ; 7220
 And wel is †worth we maistres be,
 For al this world governe we,
 And can the folk so wel discoveye,
 That noon our gyle can perceyve ;
 And though they doon, they dar not
 saye ; 7225
 The sothe dar no wight biwreya.
 But he in Cristis wrath him ledeth,
 That more than Crist my bretheren dro-
 deth.
 He nis no ful good champion,
 That dredeth such similacioun ; 7230
 Nor that for peyne wole refusun
 Us to correcten and accusen.
 He wol not entremete by right,
 Ne have god in his eye-sight,
 And therefore god shal him punyce ; 7235
 But me ne rekketh of no vyce,
 Sithen men us loven comunably,
 And holden us for so worthy,
 That we may folk repreve echoon,

<p>And we nil have reprof of noon. 7240 Whom shulden folk worshipen so But us, that stinten never mo To patren whyl that folk us see, Though it not so bihinde hem be? 'And where is more wood folye, 7245 Than to enhance chivalrye, And love noble men and gay, That joly clothes weren alway? If they be sich folk as they semen, So clene, as men her clothes demen, 7250 And that her wordes folowe her dede, It is gret pite, out of drede, For they wol be noon ypocrites! Of hem, me thinketh [it] gret spite is; I can not love hem on no syde. 7255 But Beggars with these hodes wyde, With sleighe and pale faces lene, And greye clothes not ful clene, But fretted ful of tatarwagges, And highe shoes, knopped with dagges, That frouncen lyke a quaile-pype, 7261 Or botes riveling as a gype; To such folk as I you devyse Shulde princes and these lordes wyse Take alle her londes and her thinges, 7265 Bothe werre and pees, in governinges;</p>	<p>That ye perceyved it no-thing, Ye shulde[n] have a stark lesing Right in your hond thus, to biginne, I nolde it lette for no sinne.' The god lough at the wonder tho, 7295 And every wight gan laughe also, And seide :—' Lo here a man aright For to be trusty to every wight !' 'Fals Semblant,' quod Love, 'sey to me, Sith I thus have avaunced thee, 7300 That in my court is thy dwelling, And of ribaudes shalt be my king, Wolt thou wel holden my forwardes ?' <i>F. Sem.</i> 'Ye, sir, from hennes fore- wardes ; Hadde never your fader here-biforn 7305 Servaunt so trewe, sith he was born.' <i>Amour.</i> 'That is ayeines al nature.' <i>F. Sem.</i> 'Sir, put you in that aventu- re ; For though ye borowes take of me, The sikerer shal ye never be 7310 For ostages, ne sikirnesse, Or chartres, for to bere witnessa. I take your-self to record here, That men ne may, in no manere, Teren the wolf out of his hyde, 7315</p>
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and they hem comunly	7340	That false traitourasse untrew	
nour as to hem fel.		Was lyk that salowe hors of hewe,	
y were armed, fars and fel,		That in the Apocalips is shewed,	
e hem forth, alle in a route,		That signifyeth †tho folk beahrewed,	
the castal al aboute ;		That been al ful of trecherye,	7395
wought away, for no drede,	7345	And pale, thurgh hypocryse ;	
that they ben dede,		For on that hors no colour is,	
have the castal take.		But only deed and pale, y-wis.	
batels they gan make,		Of suche a colour enlangoured	
d hem in foure anon,		Was Abstinence, y-wis, coloured ;	7400
her way, and forth they goon,		Of her estat she her repented,	
gates for to assalle,	7351	As her visage represented.	
the keepers wol not faille ;		She had a burdoun al of Theste,	
en neither syke ne dede,		That Gyle had yeve her of his yefte ;	
folk, and stronge in dede.		And a scrippe of Fainte Distresse,	7405
le I seyn the countenaunce	7355	That ful was of elengesse,	
mblant, and Abstinence,		And forth she walked sobrelly :	
so Wikkid-Tonge went.		And False-Semblant saynt, <i>te vous dy,</i>	
hey halde her parlament,		†Had, as it were for such mistere,	
it to done were		Don on the cope of a frere,	7410
hem be knowne there,	7360	With chere simple, and ful pitous ;	
alken forth dysgyed.		His looking was not disdeinous,	
laste they devysed,		Ne proud, but meke and ful pesible.	
wold goon in tapinage,		About his nekke he bar a bible,	
in a pilgrimage,		And squierly forth gan he gon ;	7415
and holy folk unfeyned.	7365	And, for to reste his limmes upon,	
Abstinence-Streyned		He had of Treson a potente ;	
robe of camelyne,		As he were feble, his way he wente.	
ir †graithe as a Begyne.		But in his sleve he gan to thringe	
verchief of threde		A rasour sharp, and wel bytinge,	7420
ed al aboute hir hede,	7370	That was forged in a forge,	
rgat not hir sautere ;		Which that men clepen Coupe-gorge.	
bedes eek she bere		So longe forth hir way they nomen,	
se, al of whyt threde,		Til they to Wicked-Tonge comen,	
that she hir bedes bede ;		That at his gate was sitting,	7425
se boughte hem never a del,	7375	And saw folk in the way passing.	
were geven her, I wot wel,		The pilgrimes saw he faste by,	
of a ful holy frere,		That beren hem ful makely,	
he was hir fader dere,		And †humblely they with him mette.	
she hadde after went		Dame Abstinence first him grette,	7430
frere of his covent.	7380	And sith him False-Semblant salued,	
syted hir also, -		And he hem ; but he not †remued,	
r a sermoun seide hir to ;		For he ne dredde hem not a-del.	
lette, for man on lyve,		For when he saw hir faces wel,	
e wolde hir ofte shryve.		Alway in herte him thoughte so,	7435
so gret devocion	7385	He shulde knowe hem bothe two ;	
e[n] her confession,		For wel he knewe Dame Abstinence,	
had ofte, for the nones,		But he ne knew not Constreynance.	
in one hood at ones.		He knew nat that she was constrayned,	
shape I †devyse her thee,		Ne of her theves lyfe feyned,	7440
f face somtyme was she ;	7390	But wende she com of wil al free ;	

But she com in another degree ;
 And if of good wil she began,
 That wil was failed her [as] than.
 And Fals-Semblant had he seyn als,
 But he knew nat that he was fals. 7446
 Yet fals was he, but his falsnesse
 Ne coude he not espye, nor gesse ;
 For Semblant was so slye wrought,
 That falsnesse he ne espyed nought. 7450
 But haddest thou knowen him befor,
 Thou woldest on a boke have sworn,
 Whan thou him saugh in thilke aray
 That he, that whylom was so gay,
 And of the daunce Joly Robin, 7455
 Was tho become a Jacobin.
 But sothely, what so men him calle,
 Frere[s] Prechours been good men alle ;
 Hir order wickedly they beren,
 Suche minstrelles if [that] they weren.
 So been Augustins and Cordileres, 7461
 And Carmes, and eek Sakked Freres,
 And alle freres, shodde and bare,
 (Though some of hem ben grete and
 square)
 Ful holy men, as I hem deme ; 7465
 Everich of hem wolde good man seme.
 But shalt thou never of apparence
 Seen conclude good consequence
 In nons argument, y-wis,
 If existence al failed is. 7470
 For men may finde alway sophymes
 The consequence to envenyme,
 Who-so that þath the subteltee
 The double sentence for to see.
 Whan the pilgrymes commen were 7475
 To Wicked-Tonge, that dwelled there,
 Hir harnes nigh hem was algate ;
 By Wicked-Tonge adoun they sate,
 That bad hem ner him for to come,
 And of tydinges telle him some, 7480
 And sayde hem :— ' What cas maketh
 yow
 To come into this place now ? '
 ' Sir, ' seyde Strained-Abstinaunce,
 ' We, for to drye our penaunce,
 With hertes pitous and devoute, 7485
 Are commen, as pilgrimes gon aboute ;
 Wel nigh on fote alway we go ;
 Ful þdusty been our heles two ;
 And thus bothe we ben sent
 Thurghout this world that is miswent,
 To yve ensample, and preche also. 7491
 To fisshen sinful men we go,
 For other fisshing ne fishe we.
 And, sir, for that charitee,
 As we be wont, herberwe we crave, 7495
 Your lyf to amende ; Crist it save !
 And, so it shulde you nat displese,
 We wolden, if it were your ese,
 A short sermoun unto you seyn.
 And Wikked-Tonge answerde ageyn,
 ' The hous, ' quod he, ' such as ye see, 7501
 Shal nat be warned you for me,
 Sey what you list, and I wol here.
 ' Graunt mercy, swete sire dere ! '
 Quod alderfirst Dame Abstinence, 7505
 And thus began she hir sentence :
Const. Abstinence. ' Sir, the first vertue,
 certeyn,
 The gretest, and most sovereyn
 That may be founde in any man,
 For having, or for wit he can, 7510
 That is, his tonge to refreyne ;
 Therto ought every wight him payne.
 For it is better stille be
 Than for to spoken harm, pardee !
 And he that herkeneth it gladly, 7515
 He is no good man, sikerly.
 And, sir, aboven al other sinne,
 In that art thou most gilty inne.
 Thou spake a jape not long ago,
 (And, sir, that was right yvel do) 7520
 Of a yong man that here repaired,
 And never yet this place apaired.
 Thou seydest he awaited nothing
 But to disceyve Fair-Welcoming.
 Ye seyde nothing sooth of that ; 7525
 But, sir, ye lye ; I tell you plat ;
 He ne cometh no more, ne goth, pardee !
 I trow ye shal him never see.
 Fair-Welcoming in prison is,
 That ofte hath played with you, er this,
 The fairest games that he coude, 7531
 Withoute filthe, stille or loude ;
 Now dar þhe nat himself solace.
 Ye han also the man do chace,
 That he dar neither come ne go. 7535
 What meveth you to hate him so
 But properly your wikked thought,
 That many a fals lesing hath thought ?
 That meveth your foole eloquence,
 That jangleth ever in audience, 7540

he folk arrayeth blame,
 hem dishonour and shame,
 ; that may have no proving,
 name, and contriving. 7545
 ' sayn, that Reson demeth,
 al sooth thing that semeth
 sinne to contrive
 at is [for] to reprove ;
 ye wel ; and, sir, therefore
 blame [wel] the more. 7550
 halame, he rekketh lyte ;
 h nat now thereof a myte ;
 thoughte harm, parfay,
 come and gon al day ;
 him-selfe nat abstene. 7555
 eth he nat, and that is sene,
 taketh of it no cure,
 be through aventure,
 than other folk, algate.
 here watchest at the gate, 7560
 re in thyne arest alway ;
 use, musard, al the day.
 kest night and day for thought ;
 y travayl is for nought.
 usye, withouten faile, 7565
 or quyte thee thy travaile.
 he is, that Fair-Welcoming,
 en] any trespassing,
 ngfully in prison be,
 eth and languisheth he. 7570
 gh thou never yet, y-wis,
 nan no more but this,
 a-greef) it were worthy
 thee out of this baily,
 rward in prison lye, 7575
 e thee til that thou dye ;
 shalt for this sinne dwelle
 the devils ers of helle,
 at thou repente thee.' 7579
 y, thou lyst falsly !' quod he.
 welcome with mischaunce now !
 erfore herbered you
 e shame, and eek reprove ?
 y happe, to your bihove,
 lay your herbergere ! 7585
 or you elleswhere than here,
 a lyer called me !
 tours art thou and he,
 yn hous do me this shame,
 ay soth-sawe ye me blame. 7590
 e sermoun that ye make ?

To alle the develles I me take,
 Or elles, god, thou me confounde :
 But er men diden this castel founde,
 It passeth not ten dayes or twelve, 7595
 But it was told right to my-selve,
 And as they seide, right so tolde I,
 He kiste the Rose privily !
 Thus seide I now, and have seid yore ;
 I not wher he dide any more. 7600
 Why shulde men sey me such a thing,
 If it hadde been gabbing ?
 Right so seide I, and wol saye yit ;
 I trowe, I lyed not of it ;
 And with my bemes I wol blowe 7605
 To alle neighboris a-rowe,
 How he hath bothe comen and gon.
 Tho spak Fals-Semblant right anon,
 ' Al is not gospel, out of doute,
 That men sayn in the toune aboute ; 7610
 Ley no deaf ere to my speking ;
 I swere yow, sir, it is gabbing !
 I trowe ye wot wel certeynly,
 That no man loveth him tenderly
 That seith him harm, if he wot it, 7615
 Al be he never so pore of wit.
 And sooth is also sikerly,
 (This knowe ye, sir, as wel as I),
 That lovers gladly wol visyten
 The places ther hir loves habyten. 7620
 This man you loveth and eek honoureth ;
 This man to serve you laboureth ;
 And clepeth you his freend so dare,
 And this man maketh you good chere,
 And every-wher that [he] you meteth,
 He you saleweth, and he you greteth. 7626
 He preseth not so ofte, that ye
 Ought of his come encombred be ;
 Ther presen other folk on yow
 Ful ofter than [that] he doth now. 7630
 And if his herte him streyned so
 Unto the Rose for to go,
 Ye shulde him seen so ofte nede,
 That ye shulde take him with the dede.
 He coude his coming not forbere, 7635
 Though ye him thrilled with a spere ;
 It nere not thanne as it is now.
 But trusteth wel, I swere it yow,
 That it is cleue out of his thought.
 Sir, certes, he ne thenketh it nought ;
 No more ne doth Fair-Welcoming, 7641
 That sore abyeth al this thing.

And if they were of oon assent,
 Ful sone were the Rose hent ;
 The mangre youres wolde be. 7645
 And sir, of o thing herkeneth me :—
 Sith ye this man, that loveth yow,
 Han seid such harm and shame now,
 Witeth wel, if he gessed it,
 Ye may wel demen in your wit, 7650
 He nolde no-thing love you so,
 Ne callen you his freend also,
 But night and day he †wolde wake,
 The castel to destroye and take,
 If it were sooth as ye devyse ; 7655
 Or som man in som maner wyse
 Might it warne him everydel,
 Or by him-self perceyven wel ;
 For sith he might not come and gon
 As he was whylom wont to don, 7660
 He might it sone wite and see ;
 But now al other-wyse †doth he
 Than have †ye, sir, al-outerly
 Deserved helle, and jolyly
 The deth of helle, douteles, 7665
 That thralen folk so gilteles.
 Fals-Semblant proveth so this thing
 That he can noon answering,

Semblant, a good man semen ye ;
 And, Abstinence, ful wyse ye seme ;
 Of o talent you bothe I deme. 7674
 What counceil wole ye to me yeven ?
 F. Sem. 'Right here anon thou shalt
 be shriven,
 And sey thy sinne withoute more ;
 Of this shalt thou repente sore ;
 For I am preest, and have poustee
 To shryve folk of most dignitee 7680
 That been, as wyde as world may dure.
 Of al this world I have the cure,
 And that had never yit persoun,
 No vicarie of no maner toun.
 And, god wot, I have of thee 7685
 A thousand tymes more pitee
 Than hath thy preest parochial,
 Though he thy freend be special.
 I have avauntage, in o wyse,
 That your prelates ben not so wyse 7690
 Ne half so lettred as am I.
 I am licenced boldely
 In divinitee to rede,
 And to confessen, out of drede,
 If ye wol you now confesse, 7695
 And leve your sinnes more and lesse,

THE MINOR POEMS.

I. AN A. B. C.

Incipit carmen secundum ordinem litterarum Alphabeti.

ALAGURRY and al merciable quene,
To whom that al this world fleeth for
socoour,

To have relees of sinne, sorwe and tene,
Glorious virgine, of alle floures flour,
To thee I flee, confounded in errour! 5
Help and releve, thou mighty debonaire,
Have mercy on my perilous langour!
Venquished m' hath my cruel adversaire.

Bountee so fix hath in thyn herte his
tente,

That wel I wot thou wolt my socour be, 10
Thou canst not warne him that, with
good entente,

Axeth thyn help. Thyn herte is ay so free,
Thou art largesse of pleyn felicitee,
Haven of refut, of quiete and of reste.

Lo, how that theves seven chasen me! 15
Help, lady bright, er that my ship to-
breste!

Comfort is noon, but in yow, lady dere;
For lo, my sinne and my confusioun,
Which oughten not in thy presence ap-
pere,

Han take on me a grevous accioun 20
Of verrey right and desperacioun;
And, as by right, they mighten wel sus-
tene

That I were worthy my dampnacioun,
Nere mercy of you, blisful hevене quene.

Doute is ther noon, thou queen of miseri-
corde, 25

That thou n'art cause of grace and mercy
here;

God vouchd sauf thurgh thee with us
t'acorde.

For certes, Cristes blisful moder dere,
Were now the bowe bent in swich manere,
As it was first, of justice and of yre, 30
The rightful God nolde of no mercy here;
But thurgh thee han we grace, as we
desyre.

Ever hath myn hope of refut been in thee,
For heer-biforn ful ofte, in many a wyse,

Hast thou to misericorde receyved me. 35
But mercy, lady, at the grete assyse,
Whan we shul come bifore the hye jus-
tysse!

So litel fruit shal thanne in me be founde,
That, but thou er that day me †wel
chastysse,

Of verrey right my werk me wol con-
founde. 40

Fleeing, I flee for socour to thy tente
Me for to hyde from tempest ful of drede,

Biseching you that ye you not absente,
Though I be wikke. O help yit at this nede!
Al have I been a beste in wille and dede,

Yit, lady, thou me clothe with thy grace.
Thyn enemy and myn (lady, tak hede) 47
Un-to my deeth in poynt is me to chace.

Glorious mayde and moder, which that
never

Were bitter, neither in erthe nor in see, 50
But ful of swetnesse and of mercy ever,
Help that my fader be not wroth with me!
Spek thou, for I ne dar not him y-see.
So have I doon in erthe, allas ther-whyle!
That certes, but-if thou my socour be, 55
To stink eterne he wol my gost exyle.

He vouched sauf, tel him, as was his wille,
Bicome a man, to have our alliaunce,
And with his precious blood he wroot the
bille

Up-on the crois, as general acquitaunce,
To every penitent in ful creauce; 61
And therfor, lady bright, thou for us
praye.

Than shalt thou bothe stinte al his grev-
aunce,
And make our foo to failen of his praye

I wot it wel, thou wolt ben our socour, 65
Thou art so ful of bountee, in certeyn.
For, whan a soule falleth in errour,
Thy pitee goth and haleth him ayeyn.
Than makest thou his pees with his
sovereyn.

As I seide erst, thou ground of our sub-
staunce,

Continue on us thy pitous eyen clere!

Moises, that saugh the bush with flaunes
rede

Brenninge, of which ther never a stikke
brende, 90

Was signe of thyn unwemmed maiden-
hede.

Thou art the bush on which ther gan
descende

The Holy Gost, the which that Moises
wende

Had ben a-fyr; and this was in figure.
Now lady, from the fyr thou us defende 95
Which that in helle eternally shal dure.

Noble princessse, that never hadde pere,
Certes, if any comfort in us be,
That cometh of thee, thou Cristes moder
dere,

We han non other melodye or glee 100
Us to rejoyse in our adversitee,
N' advocat noon that wol and dar so preye
For us, and that for litel hyre as ye,
That helpen for an Ave-Marie or tweye.

And that my soule is worthy for to sinke,
 Alias, I, caitif, whider may I flee?
 Who shal un-to thy sone my mens be? 125
 Who, but thy-self, that art of pitee welle?
 Thou hast more reuthe on our adversitee
 Than in this world mighte any tunge telle.

Redresse me, moder, and me chastyse,
 For, certeynly, my fadres chastisinge 130
 That dar I nought abyden in no wyse:
 So hidous is his rightful rekeninge.
 Moder, of whom our mercy gan to springe,
 Beth ye my juge and eek my soules leche;
 For ever in you is pitee haboundinge 135
 To ech that wol of pitee you biseche.

Soth is, that God ne graunteth no pitee
 With-oute thee; for God, of his goodnesse,
 Forgyveth noon, but it lyke un-to thee,
 He hath thee makid vicaire and mais-
 tresse 140

Of al the world, and eek governeresse
 Of hevене, and he represseth his justyse
 After thy wille, and therefore in witnesse
 He hath thee crowned in so ryal wyse.

Temple devout, ther god hath his won-
 inge, 145

Fro which these misbilyved pryved been,
 To you my soule penitent I bringe.
 Receyve me! I can no ferther flee!
 With thornes venomous, O hevене queen,
 For which the erthe acursed was ful yore,
 I am so wounded, as ye may wel seen, 151
 That I am lost almost;—it smert so sore.

Virgine, that art so noble of appaile,
 And ledest us in-to the hye tour 154

Of Paradys, thou me wisse and counsaile,
 How I may have thy grace and thysocour;
 Al have I been in filthe and in errour.
 Lady, un-to that court thou me ajourne
 That cleped is thy bench, O freshe flour!
 Ther-as that mercy ever shal sojourne. 160

Kristus, thy sone, that in this world
 alighte,
 Up-on the cros to suffre his passioun,
 And þeek, that Longius his herte pighte,
 And made his herte blood to renne adoun;
 And al was this for my salvacioun; 165
 And I to him am fals and eek unkinde,
 And yit he wol not my dampnacioun—
 This thanke I you, socour of al mankinde.

Ysaac was figure of his deeth, certeyn,
 That so fer-forth his fader wolde obeye 170
 That him ne roughte no-thing to be slayn;
 Right so thy sone list, as a lamb, to deye.
 Now lady, ful of mercy, I you preye,
 Sith he his mercy mesured so large,
 Be ye not skant; for alle we singe and
 seye 175

That ye ben from vengeance ay our targe.
 Zacharie you clepeth the open welle
 To washe sinful soule out of his gilt.
 Therefore this lessoun oughte I wel to telle
 That, nere thy tender herte, we weren
 spilt. 180

Now lady brighte, sith thou canst and wilt
 Ben to the seed of Adam merciabe,
 So bring us to that palais that is bilt
 To penitents that ben to mercy able.
 Amen. 184

Explicit carmen.

II. THE COMPLEYNT UNTO PITE.

PITE, that I have sought so yore ago,
 With herte sore, and ful of besy peyne,
 That in this world was never wight so wo
 With-oute deth; and, if I shal not feyne,
 My purpos was, to Pite to compleyne 5
 Upon the crueltee and tyrannye
 Of Love, that for my trouthe doth me dye.

And when that I, by lengthe of certeyn
 yeres,
 Had ever in oon a tyme sought to speke,
 To Pite ran I, al bespreynt with teres, 10
 To preyen hir on Crueltee m' awreke.
 But, er I might with any worde out-
 breke,

Or tellen any of my peynes smerte,
I fond hir deed, and buried in an herte.

Adoun I fel, when that I saugh the herse,
Deed as a stoon, whyl that the swogh me
laste ; 16

But up I roos, with colour ful diverse,
And pitously on hir myn yën caste,
And ner the corps I gan to presen faste,
And for the soule I shoop me for to
preye ; 20

I †nas but lorn ; ther †nas no more to
seya.

Thus am I slayn, sith that Pite is deed ;
Allas ! that day ! that ever hit shulde
falle !

What maner man dar now holde up his
heed ?

To whom shal any sorrowful herte calle ? 25
Now Crueltee hath cast to sleen us alle,
In ydel hope, folk redelees of peyne—
Sith she is deed—to whom shul we com-
pleyne ?

But yet enereseth me this wonder newe,
That no wight woot that she is deed, but I ;
So many men as in hir tyme hir knewe,

Confreded alle by bonde of Crueltee,
And been assented that I shal be sleyn.
And I have put my compleynt up ageyn ;
For to my fooms my bille I dar not shewe,
Theffect of which seith thus, in wordes
fewe :— 56

The Bille.

¶ ‘Humblest of herte, hiest of reverence,
Benigne flour, coroune of vertnes alle,
Sheweth unto your rial excellence
Your servaunt, if I durste me so calle, 60
His mortal harm, in which he is y-falle,
And nocht al only for his evel fare,
But for your renoun, as he shal declare.

‘Hit stondesth thus : your contraire,
Crueltee,

Allyed is ageynst your regalye 65
Under colour of womanly Beautee,
For men [ne] shuld not knowe hir
tirannye,

With Bountee, Gentillesse, and Curtesye,
And hath depryved you now of your place
That hight “Beautee, apertenant to
Grace.” 70

‘For kindly, by your heritage right

' Have mercy on me, thou Herenus quene,
That you have sought so tenderly and
yore ;
Let somstream of your light on me be sene
That love and drede you, ay langer the
more. 95
For, sothly for to seyne, I bare the sore,
And, though I be not cunning for to
pleyne,
For goddes love, have mercy on my peyne !

¶ ' My peyne is this, that what so I desire
That have I not, ne no-thing lyk therto ;
And ever set Desire myn herte on fire ;
Eek on that other syde, wher-so I go, 102
What maner thing that may ancrease wo
That have I redy, unsought, everywhere ;
Me [ne] lakketh but my deth, and than
myn here. 105

' What nedeth to shewe parcel of my
peyne ?
Sith every wo that herte may bethinke
I suffre, and yet I dar not to you pleyne ;
For wel I woot, al-though I wake or
winke,
Ye rekke not whether I fiete or sinka. 110
But natheles, my trouthe I shal sustene
Unto my deeth, and that shal wel be
sene.

' This is to seyne, I wol be youres ever ;
Though ye me slee by Crueltee, your fo,
Algate my spirit shal never dissever 115
Fro your servyse, for any peyne or wo.
Sith ye be deed—allas ! that hit is so !—
Thus for your deth I may wel wepe and
pleyne 118
With herte sore and ful of besy peyne.'

Here endeth the exclamacion of the Deth of Pyte.

III. THE BOOK OF THE DUCHESS.

The Proem.

I HAVE gret wonder, by this lighte,
How that I live, for day ne nighte
I may nat slepe wel nigh noght ;
I have so many an ydel thought
Purely for defaute of slepe, 5
That, by my trouthe, I take †kepe
Of no-thing, how hit cometh or goth,
Ne me nis no-thing leef nor loth.
Al is y-liche good to me—
Joye or sorowe, wherso hit be— 10
For I have feling in no-thing,
But, as it were, a massed thing,
Always in point to falle a-down ;
For †sory imaginacioun
Is alway hoolly in my minde. 15
And wel ye woot, agaynes kinde
Hit were to liven in this wyse ;
For nature wolde nat suffyse
To noon arthely creature
Not longe tymes to endure 20

Withoute slepe, and be[en] in sorwe ;
And I ne may, ne night ne morwe,
Slepe; and †thus melancolye,
And dreed I have for to dye,
Defaute of slepe, and hevinesse 25
Hath sleyn my spirit of quiknesse,
That I have lost al lustihede.
Suche fantasyes ben in myn hede
So I not what is best to do.
But men mighte axe me, why so 30
I may not alepe, and what me is ?
But natheles, who aske this
Leseth his asking trewely.
My-selven can not telle why
The sooth ; but trewely, as I gesse, 35
I holdis hit be a siknesse
That I have suffred this eight yere,
And yet my bote is never the nere ;
For ther is phisicien but oon,
That may me hele ; but that is doon. 40
Passe we over until aft ;
That wil not be, moof nede be left ;

- Our first matere is good to kepe.
 So whan I saw I might not slepe,
 Til now late, this other night, 45
 Upon my bedde I sat upright,
 And had oon reche me a book,
 A romaunce, and he hit me took
 To rede and dryve the night away ;
 For me thoughte it better play 50
 Then playe[n] either at chesse or tables.
 And in this boke were written fables
 That clerkes hadde, in olde tyme,
 And other poets, put in ryme
 To rede, and for to be in minde 55
 Whyl men loved the lawe of kinde.
 This book ne spak but of such thinges,
 Of quenes lyves, and of kinges,
 And many othere thinges smale.
 Amonge al this I fond a tale 60
 That me thoughte a wonder thing.
 This was the tale : Ther was a king
 That highte Seys, and hadde a wyf,
 The beste that mighte bere lyf ;
 And this quene highte Alcyone. 65
 So hit befel, thereafter sone,
 This king wolde wenden over see.
 To tellen shortly, whan that he
 Was in the see, thus in this wyse,
 Soche a tempest gan to ryse 70
 That brak hir mast, and made it falle,
 And clefte hir ship, and dreinte hem alle,
 That never was founden, as it telles,
 Bord ne man, ne nothing elles.
 Right thus this king Seys loste his lyf. 75
 Now †for to speken of his wyf :—
 This lady, that was left at home,
 Hath wonder, that the king ne come
 Hoom, for hit was a longe terme.
 Anon her herte †gan to erme ; 80
 And for that hir thoughte evermo
 Hit was not wel †he dwelte so,
 She longed so after the king
 That certes, hit were a pitous thing
 To telle hir hertely sorwful lyf 85
 That †hadde, alas ! this noble wyf ;
 For him she loved alderbest.
 Anon she sente bothe eest and west
 To seke him, but they founde nought.
 'Alas !' quoth she, 'that I was wrought !
 And wher my lord, my love, be deed ? 91
 Certes, I nil never ete breed,
 I make a-vowe to my god here,
- But I mowe of my lorde here !'
 Such sorwe this lady to her took 95
 That trewely I, which made this book,
 Had swich pite and swich rowthe
 To rede hir sorwe, that, by my trowthe,
 I ferde the worse al the morwe
 After, to thenken on her sorwe. 100
 So whan †she coude here no word
 That no man mighte finde hir lord,
 Ful oft she swouned, and seide 'alas !'
 For sorwe ful nigh wood she was,
 Ne she coude no reed but oon ; 105
 But down on knees she sat anoon,
 And †weep, that pite was to here.
 'A ! mercy ! swete lady dere !'
 Quod she to Juno, hir goddesse ;
 ' Help me out of this distresse, 110
 And yeve me grace my lord to see
 Sone, or wite wher-so he be,
 Or how he fareth, or in what wyse,
 And I shal make you sacrificse,
 And hoolly youres become I shal 115
 With good wil, body, herte, and al ;
 And but thou wilt this, lady swete,
 Send me grace to slepe, and mete
 In my slepe som certeyn sweven,
 Wher-through that I may knowen even
 Whether my lord be quik or deed.' 121
 With that word she heng down the heed,
 And fil a-swoun as cold as ston ;
 Hir women caughte her up anon,
 And broghten hir in bed al naked, 125
 And she, forweped and forwaked,
 Was wery, and thus the dede sleep
 Fil on her, or she toke keep,
 Through Juno, that had herd hir bone,
 That made hir [for] to slepe sone ; 130
 For as she prayde, †so was don,
 In dede ; for Juno, right anon,
 Called thus her messagere
 To do her erande, and he com nere.
 Whan he was come, she bad him thus : 135
 ' Go bet,' quod Juno, ' to Morpheus,
 Thou knowest him wel, the god of sleep ;
 Now understand wel, and tak keep.
 Sey thus on my halfe, that he
 Sey thus on my halfe, that he 140
 Go faste into the grete see,
 And bid him that, on alle thing,
 He take up Seys body the king,
 That lyth ful pale and no-thing rody.
 Bid him crepe into the body,

- And do it goon to Alcyone 145
 The queene, ther she lyth alone,
 And shewe hir shortly, hit is no nay,
 How hit was dreynt this other day ;
 And do the body speke †so
 Right as hit was wont to do, 150
 The whyles that hit was on lyve.
 Go now faste, and hy thee blyve !'
 This messager took leve and wente
 Upon his wey, and never ne stente
 Til he com to the derke valeye 155
 That stant bytwene roches tweye,
 Ther never yet grew corn ne gras,
 Ne tree, ne †nothing that ought was,
 Beste, ne man, ne †nothing elles,
 Save ther were a fewe welles 160
 Came renning fro the cliffes adoun,
 That made a deedly sleping soun,
 And ronnen down right by a cave
 That was under a rokke y-grave
 Amid the valey, wonder depe. 165
 Ther thise goddes laye and slepe,
 Morpheus, and Eolymphasteyre,
 That was the god of slespes heyre,
 That slepe and did non other werk.
 This cave was also as derk 170
 As helle pit over-al aboute ;
 They had good leyser for to route
 To envye, who might slepe beste ;
 Some henge hir chin upon hir breste
 And †slepe upright, hir heed y-hed, 175
 And some lay(e) naked in hir bed,
 And slepe whyles the dayes laste.
 This messager com flying faste,
 And cryed, ' O ho ! awak anon !' 179
 Hit was for noght ; ther herde him non.
 'Awak !' quod he, ' who is, lyth there ?'
 And blew his horn right in hir ere,
 And cryed ' awaketh !' wonder hyã.
 This god of slepe, with his oon yã
 Cast up, †axed, ' who clepeth there ?' 185
 ' Hit am I, ' quod this messagere ;
 ' Juno bad thou shuldest goon '—
 And tolde him what he shulde doon
 As I have told yow here-tofore ;
 Hit is no need reherse hit more ; 190
 And wente his wey, whan he had sayd.
 Anon this god of slepe a-brayd
 Out of his slepe, and gan to goon,
 And did as he had bede him doon ;
 Took up the dreynthe body sone, 195
- And bar hit forth to Alcyone,
 His wyf the queene, ther-as she lay,
 Right even a quarter before day,
 And stood right at hir beddes fete,
 And called hir, right as she hete, 200
 By name, and seyde, ' my swete wyf,
 Awak ! let be your sorwful lyf !
 For in your sorwe ther lyth no reed ;
 For certes, swete, I †nam but deed ;
 Ye shul me never on lyve y-see. 205
 But good swete herte, [look] that ye
 Bury my body, †at whiche a tyde
 Ye mowe hit finde the see besyde ;
 And far-wel, swete, my worldes blisse !
 I praye god your sorwe lisse ; 210
 To litel whyl our blisse lasteth !'
 With that hir eyen up she casteth,
 And saw noght ; ' †A !' quod she, ' for
 sorwe !'
 And deyed within the thridda morwe.
 But what she sayde more in that swow
 I may not telle yow as now, 216
 Hit were to longe for to dwelle ;
 My first matere I wil yow telle,
 Wherfor I have told this thing
 Of Alcione and Seys the king. 220
 For thus moche dar I say[e] wel,
 I had be dolven everydel,
 And deed, right through defeaute of sleep,
 If I nad red and take[n] keep
 Of this tale next before : 225
 And I wol telle yow wherfore ;
 For I ne might, for bote ne bale,
 Slepe, or I had red this tale
 Of this dreynthe Seys the king,
 And of the goddes of sleping. 230
 Whan I had red this tale wel,
 And over-loked hit everydel,
 Me thoughte wonder if hit were so ;
 For I had never herd speke, or tho,
 Of no goddes that coude make 235
 Men [for] to slepe, ne for to wake ;
 For I ne knew never god but oon.
 And in my game I sayde anon—
 And yet me list right evel to pleye—
 ' Rather then that I shulde deye 240
 Through defeaute of sleping thus,
 I wolde yive thilke Morpheus,
 Or his goddesse, dame Juno,
 Or som wight elles, I ne roghte who—
 To make me slepe and have som reste—

I wil yive him the alder-beste	246	†I loked forth, for I was waked	
Yift that ever he abood his lyve,		With smale foules a gret hepe,	295
And here on warde, right now, as blyve ;		That had affrayed me out of †slepe	✓
If he wol make me slepe a lyte,		Through noyse and swetnesse of hir song ;	
Of downe of pure dowves whyte	250	And, as me mette, they sate among,	
I wil yive him a fether-bed,		Upon my chambre-roof withoute,	
Rayed with golde, and right wel cled		Upon the tyles, †al a-boute,	300
In fyn blak satin doutramere,		And songen, everich in his wyse,	
And many a pilow, and every bere		The moste solempne servyse	
Of clothe of Reynes, to slepe softe ;	255	By note, that ever man, I trowe,	
Him thar not nede to turnen ofte.		Had herd ; for som of hem song lowe,	
And I wol yive him al that falles		Som hye, and al of oon acorde.	305
To a chambre ; and al his halles		To telle shortly, at oo worde,	
I wol do peynte with pure golde,		Was never y-herd so swete a steven,	
And tapite hem ful many folde	260	But hit had be a thing of heven ;—	
Of oo sute ; this shal he have,		So mery a soun, so swete entunes,	
If I wiste wher were his cave,		That certes, for the tonne of Tewnes,	310
If he can make me slepe sone,		I nolde but I had herd hem singe ;	
As did the goddesse †Alcione.		For al my chambre gan to ringe	✓
And thus this ilke god, Morpheus,	265	Through singing of hir armonye.	
May winne of me mo feés thus		For instrument nor melodye	
Than ever he wan ; and to Juno,		Was nowher herd yet half so swete,	315
That is his goddesse, I shal so do,		Nor of acorde half so mete ;	
I trow that she shal holde her payd.'		For ther was noon of hem that feyned	
I hadde unneth that word y-sayd	270	To singe, for ech of hem him peyned	
Right thus as I have told hit yow,		To finde out mery crafty notes ;	
That sodenly I niste how		They ne spared not hir throtes	320

- Me thoughte I herde an hunte blowe 345
 I assaye his horn, and for to knowe
 Whether hit were clere or hors of souna.
 †I herde goinge, up and doune,
 Men, hors, houndes, and other thing ;
 And al men speken of huntinge, 350
 How they wolde slee the hert with
 strengthe,
 And how the hert had, upon lengthe,
 So moche embosed, I not now what.
 Anon-right, whan I herde that,
 How that they wolde on huntinge goon,
 I was right glad, and up anon ; 356
 [I] took my hors, and forth I wente
 Out of my chambre ; I never stente
 Til I com to the feld withoute.
 Ther overtook I a gret route 360
 Of huntis and eek of forsteres,
 With many relayes and lymeres,
 And hyed hem to the forest faste,
 And I with hem,—so at the laste
 I asked oon, ladde a lymere :— 365
 'Say, felow, who shal hunte[n] here ?'
 Quod I ; and he answerde ageyn,
 'Sir, th'emperour Octovien,
 Quod he, 'and is heer faste by.'
 'A goddes halfe, in good tyme,' quod I,
 'Go we faste !' and gan to ryde. 371
 Whan we came to the forest-syde,
 Every man dide, right anon,
 As to huntinge fil to doon.
 The mayster-hunte anon, fot-hoot, 375
 With a gret horne blew three moot
 At the uncoupling of his houndes.
 Within a whyl the hert [y]-founde is,
 Y-halowed, and rechased faste
 Longe tyme ; and †at the laste, 380
 This hert rused and stal away
 Fro alle the houndes a prevy way.
 The houndes had overshote hem alle,
 And were on a defaute y-falle ;
 Therwith the hunte wonder faste 385
 Blew a forloyn at the laste.
 I was go walked fro my tree,
 And as I wente, ther cam by me
 A whelp, that fauned me as I stood,
 That hadde y-folowed, and coude no good.
 Hit com and creep to me as lowe, 391
 Right as hit hadde me y-knowe,
 Hild down his heed and joyned his eres,
 And leyde al smothe down his heres.
 I wolde han caught hit, and anon 395
 Hit fledde, and was fro me goon ;
 And I him folwed, and hit forth wente
 Down by a floury grene wente
 Ful thikke of gras, ful softe and swete,
 With floures fele, faire under fete, 400
 And litel used, hit seemed thus ;
 For bothe Flora and Zephirus,
 They two that make floures growe,
 Had mad hir dwelling ther, I trowe ;
 For hit was, on to beholde, 405
 As thogh the erthe envye wolde
 To be gayer than the heven,
 To have mo floures, swiche seven
 As in the welken sterres be.
 Hit had forgete the povertee 410
 That winter, through his colde morwes,
 Had mad hit suffre[n], and his sorwes ;
 Al was forgotten, and that was sene.
 For al the wode was waren grene,
 Swetnesse of dewe had mad it waxe. 415
 Hit is no need eek for to axe
 Wher ther were many grene graves,
 Or thikke of trees, so ful of leves ;
 And every tree stood by him-selfe
 Fro other wel ten foot or twelve. 420
 So grete trees, so huge of strengthe,
 Of forty or fifty fadme lengthe,
 Clene withoute bough or stikke,
 With croppes brode, and eek as thikke—
 They were nat an inche a-sonder— 425
 That hit was shadwe over-al under ;
 And many an hert and many an hinde
 Was both before me and bihinde.
 Of founes, soures, bukkes, doës
 Was ful the wode, and many roës, 430
 And many squirelles, that sete
 Ful hye upon the trees, and ete,
 And in hir maner made festes.
 Shortly, hit was so ful of bestes,
 That thogh Argus, the noble countour,
 Sete to rekene in his countour, 436
 And rekene[d] with his figures ten—
 For by tho figures mowe al ken,
 If they be crafty, rekene and noumbre,
 And telle of every thing the noumbre—
 Yet shulde he fayle to rekene even 441
 The wondres, me mette in my sweven.
 But forth they romed †wonder faste
 Down the wode ; so at the laste
 I was war of a man in blak, 445

That sat and had y-turned his bak
 To an oke, an huge tree.
 'Lord,' thoughte I, 'who may that be ?
 What ayleth him to sitten here ?'
 Anoon-right I wente nere ; 450
 Than fond I sitte even upright
 A wonder wel-faringe knight—
 By the maner me thoughte so—
 Of good mochel, and †yong therto,
 Of the age of four and twenty yeer. 455
 Upon his berde but litel heer,
 And he was clothed al in blakke.
 I stalked even unto his bakke,
 And ther I stood as stille as ought,
 That, sooth to saye, he saw me nought,
 For-why he heng his heed adoune. 461
 And with a deedly sorwful sonne
 He made of ryme ten vers or twelve,
 Of a complaynt to him-selve,
 The moste pite, the moste rowthe, 465
 That ever I herde ; for, by my trowthe,
 Hit was gret wonder that nature
 Might suffre[n] any creature
 To have swich sorwe, and be not deed.
 Ful pitous, pale, and nothing reed, 470
 He sayde a lay, a maner song,
 Withoute note, withoute song,
 And hit was this ; for †wel I can
 Reherse hit ; right thus hit began.—
 † ' I have of sorwe so gret woon, 475
 That joye gete I never noon,
 Now that I see my lady bright,
 Which I have loved with al my might,
 Is fro me deed, and is a-goon. † 479
 † Allas, [o] deeth ! what ayleth thee, 481
 That thou noldest have taken me,
 Whan that thou toke my lady swete ?
 That was so fayr, so fresh, so free,
 So good, that men may wel [y]-see 485
 Of al goodnesse she had no mete !—
 Whan he had mad thus his complaynte,
 His sorowful herte gan faste faynte,
 And his spirites wexen dede ;
 The blood was fled, for pure drede, 490
 Down to his herte, to make him warm—
 For wel hit feled the herte had harm—
 To wite eek why hit was a-drad
 By kinde, and for to make hit glad ;
 For hit is membre principal 495
 Of the body ; and that made al
 His hevve change and wexe grene
 And pale, for †no blood was sene
 In no maner lime of his.
 Anoon therwith whan I saw this, 500
 He ferde thus evel ther he sete,
 I wente and stood right at his fete,
 And grettis him, but he spak nought,
 But argued with his owne thought,
 And in his witte disputed faste 505
 Why and how his lyf might laste ;
 Him thoughte his sorwes were so smerte
 And lay so colde upon his herte ;
 So, through his sorwe and hevvy thought,
 Made him that he ne herde me nought ;
 For he had wel nigh lost his minde, 511
 Thogh Pan, that men clepe god of kinde,
 Were for his sorwes never so wrooth.
 But at the laste, to sayn right sooth,
 He was war of me, how I stood 515
 Before him, and dide of myn hood,
 And †grettis him, as I best coude.
 Debonairly, and no-thing loude,
 He sayde, ' I prey thee, be not wrooth,
 I herde thee not, to sayn the sooth, 520
 Ne I saw thee not, sir, trewely.'
 ' A ! goode sir, no fors,' quod I,
 ' I am right sory if I have ought
 Destroubled yow out of your thought ;
 For-yive me if I have mis-take.' 525
 ' Yis, th' amendes is light to make,'
 Quod he, ' for ther lyth noon ther-to ;
 Ther is no-thing missayd nor do.'
 Lo ! how goodly spak this knight,
 As it had been another wight ; 530
 He made it nouter tough ne queynte.
 And I saw that, and gan me aqueynte
 With him, and fond him so tretable,
 Right wonder skilful and resonable,
 As me thoughte, for al his bale. 535
 Anoon-right I gan finde a tale
 To him, to loke wher I might ought
 Have more knowing of his thought.
 ' Sir,' quod I, ' this game is doon ;
 I holde that this hert be goon ; 540
 Thise huntis conne him nowher see.'
 ' I do no fors therof,' quod he,
 ' My thought is ther-on never a del.'
 ' By our lord,' quod I, ' I trow yow wel,
 Right so me thinketh by your chere. 545
 But, sir, oo thing wol ye here ?
 Me thinketh, in gret sorwe I yow see
 But certes, [good] sir, yif that ye

ught discure me your wo,		My þsong is turned to pleyning,	
, as wis god helpe me so,	530	And al my laughter to weping,	600
hit, yif I can or may ;		My glade thoghtes to hevynesse,	
re preve hit by assay.		In travaile is myn ydelnesse	
my trouthe, to make yow hool,		And eek my reste ; my wele is wo.	
al my power hool ;		My good is harm, and ever-mo	
leth me of your sorwes smerte,		In wrathe is turned my pleying,	605
ture hit may ese your herte,	556	And my delyt in-to sorwing.	
meth ful seke under your syde.'		Myn hele is turned into seeknesse,	
that he loked on me asyde,		In drede is al my sikernesse.	
sayth, ' nay, that wol not be.'		To derke is turned al my light,	
t mercy, gode frand,' quod he,		My wit is foly, my day is night,	610
ke thee that thou woldest so,	561	My love is hate, my sleep waking,	
may never the rather be do.		My mirthe and meles is fasting,	
may my sorwe glade,		My countenance is nycete,	
maketh my hewe to falle and		And al abaved wher-so I be,	
s,		My pees, in pleding and in werre ;	615
th myn understanding lorn,	565	Allas ! how mighte I fare werre ?	
s is wo that I was born !		' My boldnesse is turned to shame,	
ght make my sorwes slyde,		For fals Fortune hath pleyd a game -	
the remedies of Ovyde ;		Atte ches with me, alas ! the whyle !	
heus, god of melodye,		The trayteresse fals and ful of gyle,	620
alus, with þplayes slye ;	570	That al behoteth and no-thing halt,	
me may þphisicien,		She goth upright and yet she halt,	
pocras, ne Galien ;		That baggeth foule and loketh faire,	
o that I live houres twelve ;		The dispitous debonaire,	
o so wol assaye him-selve		That scorneth many a creature !	625
r his herte can have pite	575	An ydole of fals portraiture	
sorwe, lat him see me.		Is she, for she wil sone wryen ;	
he, that deeth hath mad al naked		She is the monstres heed y-wryen,	
blisse that was ever makid,		As filth over y-strawed with floures ;	
re worste of alle wightes,		Hir moste worahip and hir þflour is	630
ste my dayes and my nightes ;	580	To lyen, for that is hir nature ;	
my lustes be me lothe,		Withoute feyth, laws, or mesure	
velfare and I be wrothe.		She is fals ; and ever laughinge	
re deeth is so þmy fo,		With oon eye, and that other wepinge.	
I wolde deye, hit wolde not so ;		That is broght up, she set al doun.	635
an I folwe hit, hit wol flee ;	585	I lykne hir to the scorpioun,	
have þhit, hit nil not me.		That is a fals flatering beste ;	
my peyne withoute reed,		For with his hede he maketh festa,	
leying, and be not deed,		But al amid his flateringe	
esiphus, that lyth in helle,		With his tayle he wol stinge,	640
t of more sorwe telle.	590	And envenyme ; and so wol she.	
o so wiste al, by my trouthe,		She is th' envyous charite	
we, but he hadde routhe		That is ay fals, and semeth wele ;	
re of my sorwes smerte,		So turneth she hir false whele	
an hath a foendly herte.		Aboute, for it is no-thing stable,	645
o so seeth me first on morwe	595	Now by the fyre, now at table ;	
rn, he hath [y]-met with sorwe ;		Ful many oon hath she thus y-blent.	
m sorwe and sorwe is I.		She is pley of enchauntement,	
s ! and I wol telle the why ;		That semeth oon and is nat so,	

The false theef! what hath she do, 650
Trowest thou? by our lord, I wol thee
seye.

Atte ches with me she gan to pleye :
With hir false draughtes divers
She stal on me, and took my fers
And whan I saw my fers aweye, 655
Alas! I couthe no lenger pleye,
But seyde, "farwel, swete, y-wis,
And farwel al that ever ther is!"
Therwith Fortune seyde "chek here!"
And "mate!" in †mid pointe of the
chekkere 660

With a poune erraunt, allas!
Ful craftier to pley she was
Than Athalus, that made the game
First of the ches: so was his name.
But god wolde I had ones or twyes 665
Y-koud and knowe the jeopardyes
That coude the Grek Pithagores!
I shulde have pleyd the bet at ches,
And kept my fers the bet therby;
And thogh wherto? for trewely 670
I hold that wish nat worth a stree.
Hit had be never the bet for me.
For Fortune can so many a wyle,
That he had some on his hande

And bethenke me every-del,
How that ther lyth in rekenyng,
In my sorwe, for no-thing; 700

And how ther leveth no gladnesse
May gladde me of my distresse,
And how I have lost suffisance,
And therto I have no plesance,
Than may I say, I have right noght. 705
And whan al this falleth in my thought,
Allas! than am I overcome!
For that is doon is not to come!

I have more sorowe than Tantale.
And whan I herde him telle this tale
Thus pitously, as I yow telle, 711
Unnethe mighte I lenger dwelle,
Hit dide myn herte so moche wo.

'A! good sir!' quod I, 'say not so!
Have som pite on your nature 715
That formed yow to creature;
Remembre yow of Socrates;
For he ne counted nat three strees
Of noght that Fortune coude do.'

'No,' quod he, 'I can not so.' 720
'Why so? good sir! †parde!' quod I;
'Ne say noght so, for trewely,
Thogh ye had lost the ferses twelve,
And ye for some sorow had some wyle

lythly, 'quod he, 'com sit adoun ;		And tho ful lital good I couthe ;	800
thee up condicioun	750	For al my werkes were flittinge,	
thou †hoolly, with al thy wit,		†And al my thoghtes varyinge ;	
yn entent to herkene hit.'		Al were to me y-liche good,	
sir.' 'Swere thy trouthe ther-to.'		That I knew tho ; but thus hit stood.	
ly.' 'Do than holde her-to !'		'Hit happed that I cam †a day	805
al right blythly, so god me save,	755	Into a place, ther †I say,	
y, with al the witte I have,		Trewly, the fayrest companye	
yow, as wel as I can.'		Of ladies, that ever man with ys	
goddes half!' quod he, and began :—		Had seen togedres in oo place.	
quod he, 'sith first I couthe		Sshal I clepe hit hap other grace	810
any maner wit fro youthe,	760	That broghte me ther ? nay, but Fortune,	
ndely understanding		That is to lyen ful comune,	
mprehende, in any thing,		The false trayteresse, pervers,	
love was, in myn owne wit,		God wolde I coude clepe hir wers !	
des, I have ever yit		For now she worcheth me ful wo,	815
ibutary, and yiven rente	765	And I wol telle sone why so.	
re hoolly with gode entente,		' Among thise ladies thus echoon,	
hrough plesance become his thral,		Soth to seyn, I saw [ther] oon	
good wil, body, herte, and al		That was lyk noon of [al] the route ;	
is I putte in his servage,		For I dar swere, withoute doute,	820
my lorde, and dide homage ;	770	That as the someres sonne bright	
ul devoutly †prayed him to,		Is fairer, clerer, and hath more light	
ulde besette myn herte so,		Than any †planete, [is] in heven,	
it plesance to him were,		The mone, or the sterres seven,	
worship to my lady dere.		For al the worlde, so had she	825
ed this was longe, and many a yeer		Surmounted hem alle of beaute,	
at myn herte was set o-wher,	776	Of maner and of comliness,	
I did thus, and niste why ;		Of stature and †wel set gladnesse,	
re hit cam me kindly.		Of goodlihede †so wel beseye—	
nter I was therto †able		Shortly, what shal I more seye ?	830
whyt wal or a table ;	780	By god, and by his halwes twelve,	
it is redy to cacche and take		It was my swete, right as hir-selve !	
at men wil therin make,		She had so stedfast countenance,	
so men wol portreye or paynte,		So noble port and meyntenance.	
e werkes never so queynte.		And Love, that had herd my bone,	835
id thilke tyme I ferde †so	785	Had espyed me thus sone,	
able to have lerned tho,		That she ful sone, in my thought,	
e have coud as wel or better,		As helpe me god, so was y-caught	
nter, other art or letter.		So sodenly, that I ne took	
er love cam first in my thought,		No maner †reed but at hir look	840
ere I forgat it nought.	790	And at myn herte ; for-why hir eyen	
as love to my firste craft,		So gladly, I trow, myn herte seyn,	
or hit is with me [y]-laft.		That purely the myn owne thought	
by I took hit of so yong age,		Seyde hit were †bet serve hir for nought	
malice hadde my corage		Than with another to be wel.	845
hat tyme turned to no-thing	795	And hit was sooth, for, everydel,	
gh to mochel knowleching.		I wil anon-right telle thee why.	
hat tyme Youthe, my maistresse,		' I saw hir daunce so comly,	
med me in ydelnesse ;		Carole and singe so swetely,	
it was in my firste youthe,		Laughe and pleye so womanly,	850

And loke so debonairly,
 So goodly speke and so frendly,
 That certes, I trow, that evermore
 Nas seyn so blisful a tresore.
 For every heer [up]on hir hede, 855
 Soth to seyn, hit was not rede,
 Ne nouthur yelw, ne broun hit nas ;
 Me thoughte, most lyk gold hit was.
 And whiche eyen my lady hadde !
 Debonair, goode, glade, and sadde, 860
 Simple, of good mochel, nocht to wyde ;
 Therto hir look nas not a-syde,
 Ne overthwert, but beset so wel,
 Hit drew and took up, everydel,
 Alle that on hir gan beholde. 865
 Hir eyen semed anoon she wolde
 Have mercy ; foolas wenden so ;
 But hit was never the rather do.
 Hit nas no countrefeted thing,
 It was hir owne pure loking, 870
 That the goddesse, dame Nature,
 Had made hem opene by mesure,
 And close ; for, were she never so glad,
 Hir loking was not foly sprad,
 Ne wildely, thogh that she pleyde ; 875
 But ever, me thoughte, hir eyen seyde,

I have no wit that can suffyse
 To comprehende[n] hir beaute ;
 But thus moche dar I seyn, that she
 Was †rody, fresh, and lyvely hewed ; 905
 And every day hir beaute newed.
 And negh hir face was alder-best ;
 For certes, Nature had swich lest
 To make that fair, that trewly she
 Was hir cheef patron of beautes, 910
 And cheef ensample of al hir werke,
 And moustre ; for, be hit never so derke,
 Me thinketh I see hir ever-mo.
 And yet more-over, thogh alle tho
 That ever lived were now a-lyve, 915
 [They] ne sholde have founde to discryve
 In al hir face a wikked signe ;
 For hit was sad, simple, and benigne.
 ' And which a goodly softe speche
 Had that swete, my lyves leche ! 920
 So frendly, and so wel y-grounded,
 Up al resoun so wel y-founded,
 And so tretable to alle gode,
 That I dar swere †by the rode,
 Of eloquence was never founde 925
 So swete a sowninge facounde,
 Ne trewer tonged, ne scorned lasse,

<p> vnde, and armes, every lith h, fleshy, not greet therwith ; whyte handes, and nayles rede, 955 le brestes ; and of good brede ppes were, a straight flat bak. w on hir non other lak al hir limmes nere †sewing, fer as I had knowing. 960 erto she coude so wel pleye, that hir liste, that I dar seye, she was lyk to torche bright, vvery man may take of light a, and hit hath never the lesse. 965 maner and of comlinessse so ferde my lady dere ; vvery wight of hir manere : cacche ynogh, if that he wolde, had eyen hir to beholde. 970 dar †sweren, if that she mong ten thousand be, voulds have be, at the leste, ef mirour of al the feste, they had stonden in a rowe, 975 nnes eyen that coude have knowe. her-so men had pleyd or waked, oughte the felawship as naked uten hir, that saw I ones, xoroune withoute stones. 980 ly she was, to myn y8, pleyn fenix of Arabye, er liveth never but oon ; ich as she ne knew I noon. speke of goodnesse ; trewly she 985 s moche debonairte er had Hester in the bible, nore, if more were possible. soth to seyne, therwith-al ad a wit so general, 990 ol enclyned to alle gode, al hir wit was set, by the rode, ute malice, upon gladnesse ; to I saw never yet a lesse ful, than she was in doing. 995 nat that she ne had knowing †was harm ; or elles she oud no good, so thinketh me. id trewly, for to speke of trouthe, he had had, hit had be rounthe. 1000 f she had so moche hir del— dar seyn and swere hit wel— Trouthe him-self, over al and al, </p>	<p> Had chose his maner principal In hir, that was his resting-place. 1005 Ther-to she hadde the mooste grace, To have stedfast perseveraunce, And esy, atempre governaunce, That ever I knew or wiste yit ; So pure suffraunt was hir wit. 1010 And reson gladly she understood, Hit folowed wel she coude good. She used gladly to do wel ; These were hir maners every-del. 'Therwith she loved so wel right, 1015 She wrong do wolde to no wight ; No wight might do hir no shame, She loved so wel hir owne name. Hir luste to holde no wight in honde ; Ne, be thou siker, she †nolde fonde 1020 To holde no wight in balaunce, By half word ne by countenaunce, But-if men wolde upon hir lye ; Ne sende men in-to Walakye, To Pruyse and in-to Tartarye, 1025 To Alisaundra, ne in-to Turkye, And bidde him faste, anoon that he Go hoodles †to the drye see, And come hoom by the Carrenare ; And seye, " Sir, be now right ware 1030 That I may of yow here seyn Worship, or that ye come ageyn !" She ne used no suche knakkes smala. 'But wherfor that I telle my tale ? Right on this same, as I have seyde, 1035 Was hoolly al my love leyde ; For certes, she was, that swete wyf, My suffisaunce, my lust, my lyf, Myn hap, myn hele, and al my blisse, My worldes welfare and my †lisse, 1040 And I hirs hoolly, everydel.' 'By our lord,' quod I, 'I trowe yow well! Hardely, your love was wel beset, I not how ye mighte have do bet.' 'Bet? ne no wight so wel!' quod he. 1045 'I trowe hit, sir,' quod I, 'parde !' 'Nay, leve hit wel!' 'Sir, so do I ; I leve yow wel, that trewely Yow thoughte, that she was the beste, And to beholde the alderfaireste, 1050 Who so had loked †with your eyen.' 'With myn ? nay, alle that hir seyden Seyde, and swore[n] hit was so. And thogh they ne hadde, I wolde tho </p>
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<p>Have loved best my lady fre, Thogh I had had al the beautes That ever had Aleippyades, And al the strengthe of Ercules, And therto had the worthinesse Of Alisaundre, and al the richesse That ever was in Babiloyne, In Cartage, or in Macedoyna, Or in Rome, or in Ninive ; And therto al-so hardy be As was Ector, so have I joye, That Achilles slow at Troye— And therfor was he slayn also In a temple, for bothe two Were slayn, he and †Antilogus, And so seyth Dares Frigius, For love of [hir] Polixena— Or been as wys as Minerva, I wolde ever, withoute drede, Have loved hir, for I moste nede ! " Nede !" nay, †I gabbe now, Noght " nede," and I wol telle how, For of good wille myn herte hit wolde, And cek to love hir I was holde As for the fairest and the beste. ' She was as good, so have I reste, As ever was Penelope of Grece.</p>	<p>1055 1060 1065 1070 1075 1080</p>	<p>Me thoghte no-thing mighte me greve, Were my sorwes never so smerte. And yit she sit so in myn herte, That, by my trouthe, I nolde noght, For al this worlde, out of my thoght Leve my lady ; no, trewly !' ' Now, by my trouthe, sir,' quod I, ' Me thinketh ye have such a chaunce As shrift withoute repentaunce.' ' Repentaunce ! nay fy,' quod he ; † Shulde I now repente me To love ? nay, certes, than were I wel Wers than was Achitofel, Or Anthenor, so have I joye, The traytour that betrayed Troye, Or the false Genelon, He that purchased the treson Of Rowland and of Oliver. Nay, why I am a-lyve here I nil foryete hir never-mo.' ' Now, gode sir,' quod I [right] tho, ' Ye han wel told me her-before. It is no need reherse hit more How ye sawe hir first, and where ; But wolde ye telle me the manere, To hir which was your firste speche— Therof I wolde yow be-seche—</p>	<p>1110 1115 1120 1125 1130</p>
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Trewly I did my besinesse
 To make songes, as I best coude,
 And ofte tyme I song hem loude ;
 And made songes a gret del,
 Al-though I coude not make so wel 1160
 Songes, ne knowe the art al,
 As coude Lamekes sone Tubal,
 That fond out first the art of songe ;
 For, as his brothers hamers ronge
 Upon his anvelt up and doun, 1165
 Therof he took the firste soun ;
 But Grekes seyn, Pictagoras,
 That he the firste finder was
 Of the art ; Aurora telleth so,
 But therof no fors, of hem two. 1170
 Al gates songes thus I made
 Of my faling, myn herte to glade ;
 And lo ! this was [the] alther-firste,
 I not wher [that] hit were the werste.—
 † "Lord, hit maketh myn herte light,
 Whan I thinke on that swete wight 1176
 That is so semely on to see ;
 And wishe to god hit might so be,
 That she wolde holde me for hir knight,
 My lady, that is so fair and bright !"—
 † Now have I told thee, sooth to saye,
 My firste song. Upon a daye 1182
 I bethoghte me what wo
 And sorwe that I suffred tho
 For hir, and yet she wiste hit noght, 1185
 Ne telle hir durste I nat my thought.
 "Allas !" thoghte I, "I can no reed ;
 And, but I telle hir, I † nam but deed ;
 And if I telle hir, to seye † sooth,
 I am a-dred she wol be wrooth ; 1190
 Allas ! what shal I thanne do ?"
 † In this debat I was so wo,
 Me thoghte myn herte braste a-tweyn !
 So atte laste, soth to seyn,
 I me bethoghte that nature 1195
 Ne formed never in creature
 So moche beaute, trewely,
 And bounte, withouten mercy.
 † In hope of that, my tale I tolde
 With sorwe, as that I never sholde, 1200
 For nedes ; and, maugree my heed,
 I moste have told hir or be deed.
 I not wel how that I began,
 Ful evel reherse[n] hit I can ;
 And eek, as helpe me god with-al, 1205
 I trowe hit was in the dismal,
 That was the ten woundes of Egipte ;
 For many a word I over-skipte
 In my tale, for pure fere
 Lest my wordes mis-set were, 1210
 With sorweful herte, and woundes dede,
 Softe and quaking for pure drede
 And shame, and stinting in my tale
 For ferde, and myn hewe al pale,
 Ful ofte I wex bothe pale and reed ; 1215
 Bowing to hir, I heng the heed ;
 I durste nat ones loke hir on,
 For wit, manere, and al was gon.
 I seyde "mercy !" and no more ;
 Hit nas no game, hit sat me sore 1220
 † So atte laste, sooth to seyn,
 Whan that myn herte was come ageyn,
 To telle shortly al my speche,
 With hool herte I gan hir besече
 That she wolde be my lady swete ; 1225
 And swor, and gan hir hertely hate
 Ever to be stedfast and trewe,
 And love hir alwey freshly newe,
 And never other lady have,
 And al hir worship for to save 1230
 As I best coude ; I swor hir this—
 "For youre is al that ever ther is
 For evermore, myn herte swete !
 And never † false yow, but I mete,
 I nil, as wis god helpe me so !" 1235
 † And whan I had my tale y-do,
 God wot, she accounted nat a stree
 Of al my tale, so thoghte me.
 To telle shortly † as hit is,
 Trewly hir answer, hit was this ; 1240
 I can not now wel counterfete
 Hir wordes, but this was the grete
 Of hir answer ; she sayde, "nay"
 Al-outerly. Allas ! that day
 The sorwe I suffred, and the wo ! 1245
 That trewly Cassandra, that so
 Bewayled the destruccioun
 Of Troye and of Ilioun,
 Had never swich sorwe as I tho.
 I durste no more say therto 1250
 For pure fere, but stal away ;
 And thus I lived ful many a day :
 That trewely, I hadde no need
 Ferther than my beddes heed
 Never a day to seche sorwe ; 1255
 I fond hit redy every morwe,
 For-why I loved hir in no gere,

'So hit befel, another yere,
 I thoughte ones I wolde fonde
 To do hir knowe and understonde 1260
 My wo; and she wel understood
 That I ne wilned thing but good,
 And worship, and to kepe hir name
 Over þal thing, and drede hir shame,
 And was so besy hir to serve;— 1265
 And pite were I shulde sterve,
 Sith that I wilned noon harm, y-wis.
 So whan my lady knew al this,
 My lady yaf me al hoolly
 The noble yift of hir mercy, 1270
 Saving hir worship, by al weyes;
 Dredles, I mene noon other weyes.
 And therwith she yaf me a ring;
 I trowe hit was the firste thing;
 But if myn herte was y-waxe 1275
 Glad, that is no need to axe!
 As helpe me god, I was as blyve,
 Reysed, as fro dethe to lyve,
 Of alle happes the alder-beste,
 The gladdest and the moste at reste. 1280
 For trevely, that swete wight,
 Whan I had wrong and she the right,
 She wolde alwey so goodely
 For-yeve me so debonairly.

So wel, I can nat telle how.'
 'Sir,' quod I, 'wher is she now?'
 'Now!' quod he, and stinte anon.
 Therwith he wex as deed as stoon, 1300
 And seyde, 'allas! that I was bore!
 That was the los, that her-before
 I tolde thee, that I had lorn.
 Bethenk how I seyde her-beforn, 1304
 "Thou wost ful litel what thou menest;
 I have lost more than thou wenest"—
 God wot, allas! right that was she!'
 'Allas! sir, how? what may that be?'
 'She is deed!' 'Nay!' 'Yis, by my
 trouthe!'
 'Is that your los? by god, hit is routhe!'
 And with that worde, right anon, 1311
 They gan to strake forth; al was doon,
 For that tyme, the hert-hunting.
 With that, me thoughte, that this king
 Gan [quikly] hoomward for to ryde 1315
 Unto a place þther besyde,
 Which was from us but a lyte,
 A long castel with walles whyte,
 By seynt Johan! on a riche hil,
 As me mette; but thus it fil. 1320
 Right thus me mette, as I yow telle,
 That in the castel þwas a belle,

IV. THE COMPLEYNT OF MARS.

The Proem.

'GLADETE, ye foules, of the morow gray,
 Lo! Venus risen among yon rowes rede!
 And floures freshe, honoureth ye this
 day;
 For when the sonne uprist, then wol ye
 sprede.
 But ye lovers, that lye in any drede, 5
 Fleeth, lest wikked tonges yow espye;
 Lo! yond the sonne, the candel of jelosye!
 With teres blewe, and with a wounded
 herte
 Taketh your leve; and, with seynt John
 to borow,
 Apeseth somewhat of your sorowes smerte,
 Tyme cometh eft, that case shal your
 sorow; 11
 The glade night is worth an hevye
 morow!—
 Seynt Valentyne! a foul thus herde I
 singe
 ('pon thy day, er sonne gan up-springe).—
 Yet sang this foul—'I rede yow al a-wake,
 And ye, that han not chosen in humble
 wyse, 16
 Without repenting cheseth yow your
 make.
 And ye, that han ful chosen as I devyse,
 Yet at the leste renoveleth your servyse;
 Confermeth it perpetually to dure, 20
 And patiently taketh your aventure.
 And for the worship of this hye feste,
 Yet wol I, in my brides wyse, singe
 The sentence of the compleynt, at the
 leste,
 That woful Mars made atte departinge 25
 Fro freshe Venus in a morweninge,
 Whan Phebus, with his fyry torches rede,
 Ransaked every lover in his drede.

The Story.

¶ Whylom the thriddre hevenes lord
 above,
 As wel by hevenish revolucoun 30

As by desert, hath wonne Venus his love,
 And she hath take him in subjeccioun,
 And as a maistresse taught him his
 lessoun,
 Comanding him that never, in hir ser-
 vyse,
 He nere so bold no lover to despise. 35
 For she forbad him jelosye at alle,
 And cruelte, and bost, and tyrannye;
 She made him at hir lust so humble and
 talle,
 That when hir deynd caste on him hir ye,
 He took in pacience to live or dye; 40
 And thus she brydeleth him in hir man-
 ere,
 With no-thing but with scourging of hir
 chere.
 Who regneth now in blisse but Venus,
 That hath this worthy knight in govern-
 aunce?
 Who singeth now but Mars, that serveth
 thus 45
 The faire Venus, causer of plesauce?
 He bynt him to perpetual obeisaunce,
 And she bynt hir to loven him for ever,
 But so be that his trespas hit discover.
 Thus be they knit, and regnen as in heven
 By lokyng most; til hit fil, on a tyde, 51
 That by hir bothe assent was set a steven,
 That Mars shal entre, as faste as he may
 glyde,
 Into hir nexte paleys, to abyde,
 Walking his cours til she had him a-take,
 And he preyde hir to haste hir for his
 sake. 56
 Then seyde he thus—"myn hertes lady
 swete,
 Ye knowe wel my mischef in that place;
 For sikerly, til that I with yow mete, 59
 My lyf stant ther in aventure and grace;
 But when I see the beaute of your face,
 Ther is no dreed of deeth may do me
 smerte,
 For al your lust is ese to myn herte."

She hath so gret compassion of hir knight,
That dwelleth in solitude til she come ; 65
For hit stood so, that ilke tyme, no wight
Counseyled him, ne seyde to him welcome,
That nigh hir wit for wo was overcome ;
Wherfore she spedde hir as faste in hir

weye,
Almost in oon day, as he dide in tweye. 70

The grete joye that was betwix hem two,
Whan they be met, ther may no tunge
telle,

Ther is no more, but unto bed they go,
And thus in joye and blisse I lete hem
dwelle ;

This worthy Mars, that is of knighthod
welle, 75

The flour of fairnes lappeth in his armes,
And Venus kisseth Mars, the god of armes.

Sojourned hath this Mars, of which I rede,
In chambre amid the paleys prively

A certeyn tyme, til him fel a drede, 80
Through Phebus, that was comen hastely

Within the paleys-yates sturdely,

With torche in honde, of which the
stremes brighte

On Venus chambre knockeden ful lighte.

His mighty spere, as he was wont to
fichte,

He shaketh so that almost it to-wonde ;
Ful hevye he was to walken over londe ;

He may not holde with Venus companye,
But bad hir fleen, lest Phebus hir espye.

O woful Mars ! alas ! what mayst thou
seyn, 106

That in the paleys of thy disturbaunce
Art left behinde, in peril to be sleyn ?

And yet ther-to is double thy penaunce,
For she, that hath thyn herte in govern-

ance, 110

Is passed halfe the stremes of thyn yē ;
That thou nere swift, wel mayst thou

wepe and cryen.

Now fleeth Venus un-to Cylenius tour,
With voide cours, for fere of Phebus light.

Alas ! and ther ne hath she no socour, 115
For she ne fond ne saw no maner wight ;

And eek as ther she had but litil might ;
Wher-for, hir-selven for to hyde and save,

Within the gate she fledde into a cave.

Derk was this cave, and smoking as the
helle, 120

Not but two nes within the gate hit stood.

Now þhelpe god sely Venus allone! 141
 But, as god wolde, hit happed for to be,
 That, why! that Venus weping made hir
 mone,

Cylenius, ryding in his chevauchè, 144
 Fro Venus valance mighte his paleys see,
 And Venus he salueth, and maketh chere,
 And hir receyveth as his frend ful dera.

Mars dwelleth forth in his adversitee,
 Complaynyng ever on hir departinge;
 And what his complaynt was, remem-
 breth me; 150

And therefore, in this lusty morweninge,
 As I best can, I wol hit seyn and singe,
 And after that I wol my leve take;
 And god yeve every wight joye of his
 make!

The Complaynt of Mars.

The Proem of the Complaynt.

¶ The ordre of complaynt requireth skill-
 fully, 155

That if a wight shal pleyne pitously,
 Ther mot be cause wherfor that men
 pleyne;

Or men may deme he pleyneth folly
 And causeles; alas! that am not I!

Wherfor the ground and cause of al
 my peyne, 160

So as my troubled wit may hit ateyne,
 I wol rehearse; not for to have redresse,
 But to declare my ground of hevynesse.

Devotion.

¶ The firste tyme, alas! that I was wrought,
 And for certeyn effectes hidar broght 165

By him that lordeth ech intelligence,
 I yaf my trewe servise and my thought,
 For evermore—how dera I have hit
 boght!—

To hir, that is of so gret excellence,
 That what wight that first sheweth his
 presence, 170

When she is wroth and taketh of him no
 cure,

He may not longe in joye of love endure.

This is no feyned mater that I telle;
 My lady is the verrey sours and wells

Of beaute, lust, fredom, and gentil-
 nesse, 175

Of riche aray—how dera men hit selle!—
 Of al disport in which men frendly dwelle,
 Of love and pley, and of benigne hum-
 blesse,

Of soune of instruments of al swetnesse;
 And therto so wel fortunèd and thewed,
 That through the world hir goodnesse is
 y-shewed. 181

What wonder is then, thogh that I be-
 sette

My servise on suche oon, that may me
 knette

To wele or wo, sith hit lyth in hir
 might? 184

Therfor my herte for ever I to hir bette;
 Ne trewly, for my dethe, I shal not lette
 To ben hir trewest servaunt and hir
 knight.

I flater nocht, that may wite every
 wight;

For this day in hir servise shal I dye;
 But grace be, I see hir never with yè. 190

A Lady in fear and woo.

¶ To whom shal I than pleyne of my dis-
 tresse?

Who may me helpe, who may my harm
 redresse?

Shal I complayne unto my lady free?

Nay, certes! for she hath such hevynesse,
 For fere and eek for wo, that, as I gesse,

In litil tyme hit wol hir hane be. 196

But were she sauf, hit wer no fors of me.
 Alas! that ever lovers mote endure,
 For love, so many a perilous aventure!

For thogh so be that lovers be as trewe 200
 As any metal that is forged newe,

In many a cas hem tydeth ofte sorowe.
 Somtyme hir ladies will not on hem rewte,

Somtyme, yif that jelosye hit knewe, ¶
 They mighten lightly leye hir heed to

borowe; 205

Somtyme envyous folke with tungen
 horowe

Depraven hem; alas! whom may they
 plese?

But he be fals, no lover hath his ese.

But what avalleth suche a long sermoun
Of adventures of lovē, up and down ? 210
I wol returne and speken of my peyne ;
The point is this of my destruccioun,
My righte lady, my salvacioun,
Is in affray, and not to whom to pleyne,
O herte swete, O lady sovereyne ! 215
For your diseas, wel oghte I swounē and
swelte,
Thogh I non other harm ne drede felte.

Instability of Happiness.

¶ To what fyn made the god that sit so
hye,
Benethen him, love other companye,
And streyneth folk to love, malgre hir
hede ? 220
And then hir joye, for oght I can espye,
Ne lasteth not the twinkeling of an yē,
And somme han never joye til they be
dede.
What meneth this ? what is this misti-
hede ?
Wherto constreyneth he his folk so faste
Thing to desyre, but hit shulde laste ? 226
And thogh he made a lover love a thing,
And maketh hit seme stedfast and during,

That every wight, that sette on hit an
yē,
He wende anon to worthe out of his
minde ;
So sore the beaute wolde his herte binde,
Til he hit hadde, him thoughte he moste
dye ; 250
And whan that hit was his, than shulde
he drye
Such wo for drede, ay whyl that he hit
hadde,
That welnigh for the fere he shulde
madde.

And whan hit was fro his possessioun,
Than had he double wo and passioun 255
For he so fair a tresor had forgo ;
But yet this broche, as in conclusioun,
Was not the cause of this confusioun ;
But he that wroghte hit enfortuned hit
so,
That every wight that had hit shuld
have wo ; 260
And therfor in the worcher was the vyce,
And in the covetour that was so nyce.
So fareth hit by lovers and by me ;
For thogh my lady have so gret beaute,

And ye, my ladies, that ben trewe and
stable,

By way of kinde, ye oghten to be able

To have pite of folk that be in peyne :

Now have ye cause to clothe yow in sable ;

Sith that your emperice, the honorable,

Is desolat, wel oghte ye to pleyne ; 286

Now shuld your holy teres falle and
reyna.

Alas ! your honour and your emperice,
Nigh deed for drede, ne can hir not
chevise.

Compleyneth eek, ye lovers, al in-fere, 290

For hir that, with unfeyned humble chere,

Was ever redy to do yow socour ;

Compleyneth hir that ever hath had yow
dere ;

Compleyneth beaute, fredom, and manere ;

Compleyneth hir that endeth your la-

bour ; 295

Compleyneth thilke ensample of al

honour,

That never dide but al gentillesse ; 297

Kytheth therfor on hir som kindenesse,

V. THE PARLEMENT OF FOULES.

-(39)-

The Proem.

Ther lyf so short, the craft so long to lerne,
Th'assay so hard, so sharp the conquering,
The dredful joye, that alwey slit so yerne,
Al this mene I by love, that my feling 4
Astonyeth with his wonderful worching
So sore y-wis, that whan I on him thinke,
Nat wot I wel wher that I wake or winke.

For al be that I knowe not love in dede,
Ne wot how that he quyteþ folk hir hyre,
Yet happeth me ful ofte in bokes rede 10
Of his miracles, and his cruel yre ;
Ther rede I wel he wol be lord and syre,
I dar not seyn, his strokes been so sore,
But god save swich a lord ! I can no
more.

Of usage, what for luste what for lore, 15
On bokes rede I ofte, as I yow tolde.
But wherfor that I speke al this ? not yore
Agon, hit happed me for to beholde
Upon a boke, was write with lettres olde ;
And ther-upon, a certeyn thing to lerne, 20
The longe day ful faste I radde and yerne.

For out of olde felde, as men seith,
Cometh al this newe corn fro year to yere ;
And out of olde bokes, in good feith,
Cometh al this newe science that men
lere. 25

But now to purpos as of this matere—

To rede forth hit gan me so delyte,

That al the day me thoughte but a lyte.

This book of which I make mencion,

Entitled was al thus, as I shal telle, 30

'Tullius of the dreame of Scipioun' ;

Chapitres seven hit hadde, of hevene and

helle,

And erthe, and soules that therinne

dwelle,

Of whiche, as shortly as I can hit trete, 34

Of his sentence I wol you seyn the grete.

First telleth hit, whan Scipioun was come

In Afrik, how he mette Massinisse,

That him for joye in armes hath y-nome.

Than telleth þat hit hir speche and al the

blisse

That was betwix hem, til the day gan

misse ; 40

And how his auncestre, African so dere,

Gan in his slepe that night to him appere.

Than telleth hit that, fro a sterry place,

How African hath him Cartage shewed,

And warned him before of al his grace, 45

And seyde him, what man, lered other

lewed,

That loveth comun profit, wel y-thewed,

He shal unto a blisful place wende,

Ther as joye is that last withouten ende.

Than asked he, if folk that heer be dede
 Have lyf and dwelling in another place; 51
 And African seyde, 'ye, withoute drede,'
 And that our present worldes lyves space
 Nis but a maner deth, what wey we trace,
 And rightful folk shal go, after they dye,
 To heven; and shewed him the galaxye. 56

Than shewed he him the litel erthe, that
 heer is,

At regard of the hevenes quantite;
 And after shewed he him the nyne speres,
 And after that the melodye herde he 60
 That cometh of thilke speres thryes three,
 That welle is of musyke and melodye
 In this world heer, and cause of armonye.

Than bad he him, sin erthe was so lyte,
 And ful of torment and of harde grace, 65
 That he ne shulde him in the world
 delyte.

Than tolde he him, in carteyn yeres space,
 That every sterre shulde come into his
 place

Ther hit was first; and al shulde out of
 minde 69

That in this worlde is don of al mankinde.

For bothe I hadde thing which that I
 nolde, 90
 And eek I ne hadde that thing that I
 wolde.

But fynally my spirit, at the laste,
 For-wery of my labour al the day,
 Took rest, that made me to slepe faste,
 And in my slepe I mette, as I lay, 95
 How African, right in that selfe aray
 That Scipioun him saw before that
 tyde,

Was comen, and stood right at my beddes
 syde.

The wery hunter, slepinge in his bed,
 To wode ayein his minde goth anon; 100
 The juge dremeth how his plees ben
 sped;

The carter dremeth how his cartes goon;
 The riche, of gold; the knight fight with
 his foon,

The seke met he drinketh of the tonne;
 The lover met he hath his lady wonne. 105

Can I nat seyn if that the cause were
 For I had red of African beforne,
 That made me to mete that he stood
 there;

On eyther half, of ful gret difference, 123
Of which I shal yow sey the pleyne sen-
tence.

'Thorgh me men goon in-to that blisful
place

Of hertes hale and dedly woundes cure ;
Thorgh me men goon unto the welle of
Grace,

Ther grene and lusty May shal ever
endure ; 130

This is the way to al good aventure ;
Be glad, thou rede, and thy sorwe of-
caste,

Al open am I ; passe in, and hy the
faste !'

'Thorgh me men goon,' than spak that
other syde,

'Unto the mortal strokes of the spere, 135
Of which Disdayn and Daunger is the
gyde,

Ther tree shal never fruit ne leves bere.
This stream you ledeth to the sorwful
wre,

Ther as the fish in prison is al drye ;
Th'eschewing is only the remedye.' 140

Thise vers of gold and blak y-written were,
The whiche I gan a stounde to beholde,
For with that oon encreased ay my fere,
And with that other gan myn herte bolde ;
That oon me hette, that other did me
colde, 145

No wit had I, for errour, for to chese,
To entre or flee, or me to save or lese.

Right as, betwixen adamauntes two
Of even might, a pece of iren y-set, 149
That hath no might to meve to ne fro—
For what that on may hale, that other
let—

Ferde I, that niste whether me was bot,
To entre or leve, til African my gyde
Me hente, and shoof in at the gates
wyde,

And seyde, 'hit stondesth written in thy
face, 155

Thyn errour, though thou telle it not to
me ;

But dred thee nat to come in-to this
place,

For this wryting is no-thing ment by
thee,

Ne by noon, but he Loves servant be ;
For thou of love hast lost thy tast, I
gesse, 160
As seek man hath of swete and bitter-
nesse.

But natheles, al-though that thou be
dulle,

Yit that thou canst not do, yit mayst
thou see ;

For many a man that may not stonde
a pulle,

Yit lyketh him at the wrestling for
to be, 165

And demeth yit wher he do bet or he ;
And if thou haddest cunning for t'andyte,
I shal thee shewen mater of to wryte.'

With that my hond in his he took anon,
Of which I comfourt caughte, and wente
in faste ; 170

But lord ! so I was glad and wel begoon !
For over-al, wher that I myn eyen caste,
Were trees clad with leves that ay shal
laste,

Eche in his kinde, of colour fresh and
grene

As emerauda, that joye was to sene. 175

The bildre ook, and eek the hardy asshe ;
The piler elm, the cofre unto careyne ;
The boxtree piper ; holm to whippes
lasshe ;

The sayling firr ; the cipres, deth to
pleyne ; 179

The sheter ew, the asp for shaftes pleyne ;
The olyve of pees, and eek the drunken
vyne,

The victor palm, the laurer to devyne.

A garden saw I, ful of blosmy bowes,
Upon a river, in a grene mede, 184

Ther as that swetnesse evermore y-now is,
With floures whyte, blewe, yelowe, and
rede ;

And colde welle-stremes, no-thing dede,
That swommen ful of smale fishes lighte,
With finnes rede and scales silver-brighte.

On every bough the briddes herde I singe,
With voys of sungel in hir armonye, 191

Som besyed hem hir briddes forth to
bringe ;

The litel conyes to hir pley gunne hye,
And further al aboute I gan espye
The dredful roo, the buk, the hert and
hinde, 195
Squerels, and bestes smale of gentil kinde.

Of instruments of strenges in acord
Herde I so pleye a ravishing swetnesse,
That god, that maker is of al and lord,
Ne herde never better, as I gesse ; 200
Therwith a wind, unnethe hit might be
lesse,

Made in the leves grene a noise softe
Acordant to the foules songe on-lofte.

The air of that place so attempre was
That never was grevaunce of hoot ne
cold ; 205

Ther wax eek every holsom spyce and
gras,

Ne no man may ther wexe seek ne old ;
Yet was ther joye more a thousand fold
Then man can telle ; ne never wolde it
nighte,

But ay clear day to any mannes sighte.

Under a tree, besyde a welle, I say 211

And upon pilers grete of jasper longe 230
I saw a temple of bras y-founded stronge.

Aboute the temple daunceden alway
Wommen y-nowe, of whiche somme ther
were

Faire of hem-self, and somme of hem
were gay ;

In kirtels, al disshevele, wente they
there— 235

That was hir office alway, yeer by yeer—
And on the temple, of doves whyte and
faire

Saw I sittinge many a hundred paire .

Before the temple-dore ful soberly
Dame Pees sat, with a curteyn in hir
hond : 240

And hir besyde, wonder discretly,
Dame Pacience sitting ther I fond
With face pale, upon an hille of sond ;
And alder-next, within and eek with-
oute, 244

Behest and Art, and of hir folke a route.

Within the temple, of syghes hote as fyr
I herde a swogh that gan aboute renne ;
Which syghes were engendred with desyr,
That maden every auter for to brenne

Hir gilte heres with a golden threde
 Y-bounden were, untressed as she lay,
 And naked fro the breste unto the hede
 Men might hir see; and, sothly for to
 say, 270

The remenant wel kevered to my pay
 Right with a subtil kercheuf of Valence,
 Ther was no thikker cloth of no de-
 fence.

The place yaf a thousand savours swote,
 And Bacchus, god of wyn, sat hir besyde,
 And Ceres next, that doth of hunger
 bote; 276

And, as I seide, amiddes lay Cipryde,
 To whom on knees two yonge folkes
 cryde

To ben hir help; but thus I leet hir lye,
 And farther in the temple I gan espye

That, in dispyte of Diane the chaste, 281
 Ful many a bowe y-broke heng on the
 wal

Of maydens, suche as gunne hir tymes
 waste

In hir servyse; and peynted over al
 Of many a story, of which I touche shal
 A fewe, as of Calirte and Athalaunte, 286
 And many a mayde, of which the name I
 wante;

Semyramus, Candace, and Ercules,
 Biblis, Dido, Tisbe and Piramus,
 Tristram, Isoude, Paris, and Achilles, 290
 Eleyne, Cleopatre, and Troilus,
 Silla, and eek the moder of Romulus—
 Alle these were peynted on that other
 ayde,

And al hir love, and in what plyte they
 dyde.

When I was come ayen into the place 295
 That I of spak, that was so swote and
 grene,

Forth walk I tho, my-selven to solace.
 Tho was I war wher that ther sat a
 queene

That, as of light the somer-sonne shene
 Passeth the sterre, right so over mesure
 She fairer was than any creature. 301

And in a launde, upon an hille of floures,
 Was set this noble goddessse Nature;

Of branches were hir halles and hir
 boures,

Y-wrought after hir craft and hir mesure;
 Ne ther nas foul that cometh of en-
 gendrure, 306

That they ne were prest in hir presence,
 To take hir doom and yeve hir audience.

For this was on seynt Valentynes day,
 Whan every foul cometh ther to chese
 his make, 310

Of every kinde, that men thenke may;
 And that so huge a noyse gan they
 make,

That erthe and see, and tree, and every
 lake

So ful was, that unnethe was ther space
 For me to stonde, so ful was al the place.

And right as Aleyn, in the Pleynt of
 Kinde, 316

Devyseth Nature of aray and face,
 In swich aray men mighte[n] hir ther
 finde.

This noble emperesse, ful of grace,
 Bad every foul to take his owne place, 320
 As they were wont alwey fro yeer to
 yere,

Seynt Valentynes day, to stonden there.

That is to sey, the foules of ravyns
 Were hyst set; and than the foules
 smale,

That eten as hem nature wolde enclyne,
 As worm, or thing of whiche I telle no
 tale; 326

But water-foul sat lowest in the dale;
 And foul that liveth by seed sat on the
 grene,

And that so fole, that wonder was to
 sene.

Ther mighte men the royal egle finde,
 That with his sharpe look perceth the
 sonne; 331

And other egles of a lower kinde,
 Of which that clerkes wel devyssen conne.
 Ther was the tyraunt with his fethres
 donne

And greye, I mene the goshawk, that
 doth pyne 335

To briddes for his outrageous ravyn.

The gentil faucon, that with his feet distreyneth	Benignely to chese or for to take, 37 By hir acord, his formel or his make.
The kinges hond; the hardy sperhawk eke,	But to the poynt—Nature held on hir honde
The quayles foo; the merlion that peyneth Him-self ful ofte, the larke for to seke;	A formel egle, of shap the gentileste That ever she among hir werkes fonde, The most benigne and the goodlieste;
Ther was the douve, with hir eyen meke; 341	In hir was every vertu at his reste, 37 So ferforth, that Nature hir-self had blisse
The jalous swan, ayens his deth that singeth;	To loke on hir, and ofte hir bek to kisse.
The oule eek, that of dethe the bode bringeth;	Nature, the vicaire of th'almyghty lorde That hoot, cold, hevy, light, [and] mois- and dreye 38
The crane the geaunt, with his trompes sounne;	Hath knit by even noumbre of acorde,
The theef, the chogh; and eek the jang- ling pye; 345	In esy vois began to speke and seye, 'Foules, tak hede of my sentence, I preye,
The scorning jay; the eles foo, the heroune;	And, for your ese, in furthering of you- nede, 38
The false lapwing, ful of trecherye;	As faste as I may speke, I wol me spede.
The stare, that the counseyl can bewrye;	Ye know wel how, seynt Valentynes day By my statut and through my gover- naunce,
The tame ruddok; and the coward kyte;	Ye come for to chese—and flee your way— Your makes, as I prik yow with plesaunce
The cok, that orloge is of thorpes lyte; 350	
The sparrow, Venus sone; the nightin- gale,	
That clepeth forth the fresshe leves newe;	
The swallow, mordrer of the flyes smale	

reles, in this condicioun
 he choys of everich that is here,
 I agree to his eleccioun, 409
 he be that shulde been hir fere ;
 our usage alwey, fro yeer to yere ;
 so so may at this time have his
 I tyme he com in-to this place.'
 d enclyned and with ful humble
 al tercel spak and taried nought ;
 my sovereyn lady, and noght my
 and chese with wille and herte
 thought,
 mel on your hond so wel y-
 ight,
 am al and ever wol hir serve,
 hir list, to do me live or sterve.
 g hir of mercy and of grace, 421
 hat is my lady sovereyne ;
 e dye present in this place.
 as long may I not live in payne ;
 yn herte is corven every veyne ;
 ward[al]only to my trouthe, 426
 herte, have on my wo som
 he.
 at I to hir be founde untrewa,
 aunt, or wilful negligent,
 ur, or in proces love a newe, 430
 you this be my jugement,
 h these foules I be al to-rent,
 a day that ever she me finde
 untrewa, or in my gilte unkinde.
 that noon loveth hir so wel as I,
 e never of love me behette, 436
 hte she be myn thourgh hir
 y,
 r bond can I noon on hir knette.
 r, for no wo, ne shal I lette 439
 n hir, how fer so that she wende ;
 t yow list, my tale is at an ende.'
 the freshe, rede rose newe
 somer-sonne coloured is,
 for shame al wexen gan the
 b
 ormel, whan she herde al this ;
 ther answerde 'wel,' ne seyde
 446

So sore abashed was she, til that Nature
 Seyde, 'doghter, drede yow noght, I yow
 assure.'

Another tercel egle spak anon
 Of lower kinde, and seyde, 'that shal
 not be ; 453
 I love hir bet than ye do, by seynt John,
 Or atte leste I love hir as wel as ye ;
 And langer have served hir, in my degree,
 And if she shulde have loved for long
 loving, 454
 To me allone had been the guerdoning.

I dar eek seye, if she me finde fals,
 Unkinde, jangler, or rebel any wyse,
 Or jealous, do me hongen by the hals !
 And but I bare me in hir servyse
 As wel as that my wit can me suffyse, 460
 Fro poynt to poynt, hir honour for to
 save,
 Tak she my lyf, and al the good I have.'

The thridde tercel egle answerde tho,
 'Now, sirs, ye seen the litel leysur here ;
 For every foul cryeth out to been a-go 465
 Forth with his make, or with his lady
 dere ;
 And eek Nature hir-self ne wol nought
 here,
 For taryng here, noght half that I wolde
 seye ;
 And but I speke, I mot for sorwe deye.

Of long servyse avaunte I me no-thing,
 But as possible is me to dye to-day 471
 For wo, as he that hath ben languisshing
 These twenty winter, and wel happen may
 A man may serven bet and more to pay
 In half a yere, al-though hit were no more,
 Than som man doth that hath served ful
 yore. 476

I ne say not this by me, for I ne can
 Do no servyse that may my lady plesse ;
 But I dar seyn, I am hir trewest man
 As to my dome, and feynest wolde hir see ;
 At shorte wordes, til that deth me sese, 481
 I wol ben hires, whether I wake or winke,
 And trewe in al that herte may bethinke.'

Of al my lyf, sin that day I was born,
 So gentil plee in love or other thing 485
 Ne herde never no man me befor,

Who-[so] that hadde leyser and cunning
For to reherse hir chere and hir speking;
And from the morwe gan this speche laste
Til downward drow the sonne wonder faste.

The noyse of foules for to ben delivered 491
So loude rong, 'have doon and let us
wende!'

That wel wende I the wode had al to-
shivered.

'Come of!' they cryde, 'allas! ye wil us
shende!

Whan shal your cursed pleding have an
ende? 495

How shulde a juge eyther party leve,
For yee or nay, with-uten any preve?'

The goos, the cokkow, and the doke also
So cryden 'kek, kek!' 'kukkow!' 'quek,
quek!' hye,

That thorgh myn eres the noyse wente tho.
The goos seyde, 'al this nis not worth a
fye! 501

But I can shape hereof a remedye,
And I wol sey my verdict faire and swythe
For water-foul, who-so be wrooth or
blythe.'

'And I for worm-foul,' seyde the fool

I juge, of every folk men shal oon calle
To seyn the verdict for you foules alle.' 521

Assented were to this conclusioun
The briddes alle; and foules of ravyne
Han chosen first, by pleyn eleccioun,
The tercelet of the faucon, to diffyne 525
Al hir sentence, and as him list, termayne;
And to Nature him gonnen to presente,
And she accepteth him with glad entente.

The tercelet seide than in this manere:
'Ful hard were hit to preve hit by resoun
Who loveth best this gentil formel here;
For everich hath swich replicacioun, 530
That noon by skilles may be broght
a-doun;

I can not seen that arguments avayle;
Than semeth hit ther moste be batayle.'

'Al redy!' quod these egles tercelles tho.
'Nay, sirs!' quod he, 'if that I dorste it
seye, 541

Ye doon me wrong, my tale is not y-do!
For sirs, ne taketh noight a-gref, I preye,
It may noight gon, as ye wolde, in this
weye;

Oure is the voys that han the charge in

And herkeneth which a reson I shal
bringe;

My wit is sharp, I love no tarynge; 565
I saye, I rede him, though he were my
brother,
But she wol love him, lat him love
another!

'Lo here! a parfit reson of a goos!
Quod the sperhawk; 'never mot she thee!
Lo, swich hit is to have a tonge loos! 570
Now parde, fool, yet were hit bet for
thee

Have holde thy pees, than shewed thy
nyeste!

Hit lyth not in his wit nor in his wille,
But sooth is seyde, "a fool can nocht be
stilla."

The laughter aroos of gentil foules alle,
And right anon the seed-foul chosen
hadde 576

The turtel trewe, and gunne hir to hem
calle,

And preyden hir to seye the sothe sadde
Of this matere, and asked what she radde;
And she answerde, that pleyntly hir en-
tente 580

She wolde shewe, and sothly what she
mente.

'Nay, god forbede a lover shulde change!'
The turtel seyde, and wax for shame al
reed;

'Thogh that his lady ever-more be
straunge, 584

Yet let him serve hir ever, til he be deed;
For sothe, I preyse nocht the gooses reed;
For thogh she deyed, I wolde non other
make,

I wol ben hires, til that the deth me take.'

'Wel bourded!' quod the doke, 'by my
hat! 589

That men shulde alwey loven, causeles,
Who can a reson finde or wit in that?
Daunceth he mury that is mirtheles?
Who shulde recche of that is reccheles?
Ye, quek!' yit quod the doke, ful wel and
faire,

'There been mo sterres, god wot, than a
paire!' 595

'Now fy, cherl!' quod the gentil tercelet,
'Out of the dunghil com that word ful
right,

Thou canst nocht see which thing is wel
be-set:

Thou farest by love as oules doon by light,
The day hem blent, ful wel they see by
night; 600

Thy kind is of so lowe a wrechednesse,
That what love is, thou canst nat see ne
gesse.'

Tho gan the cukkow putte him forth in
pees

For foul that eteth worm, and seide blyve,
'So I,' quod he, 'may have my make in
pees, 605

I recche not how longe that ye stryve;
Lat ech of hem be soleyne al hir lyve,
This is my reed, sin they may not acorde;
This shorte lesson nedeth nocht recorde.'

'Ye! have the glotoun fild ynogh his
paunche, 610

Than are we wel!' seyde the merlioun;
'Thou mordrer of the heysugge on the
branche

That broghte thee forth, thou frewtheles
glotoun!

Live thou soleyne, wormes corrupcioun!
For no fors is of lakke of thy nature; 615
Go, lewed be thou, whyl the world may
dure!'

'Now pees,' quod Nature, 'I comaunde
here;

For I have herd al your opinioun,
And in effect yet be we never the nere;
But fynally, this is my conclusioun, 620
That she hir-self shal han the eleccioun
Of whom hir list, who-so be wrooth or
blythe,

Him that she cheest, he shal hir have as
swythe.

For sith hit may not here discussed be
Who loveth hir best, as seide the tercelet,
Than wol I doon hir this favour, that
she 626

Shal have right him on whom hir herte
is set,

And he hir that his herte hath on hir
knet.

This juge I, Nature, for I may not ly8 ;
To noon estat I have non other y8. 630

But as for counseyl for to chese a make,
If hit were reson, certes, than wolde I
Counseyle yow the royal tercel take,
As seide the tercelet ful skilfully,
As for the gentilest and most worthy, 635
Which I have wrought so wel to my ples-
saunce ;

That to yow oghte been a suffisaunce.'

With dredful vois the formel hir an-
swerde,

' My rightful lady, goddesse of Nature,
Soth is that I am ever under your yerde,
Lyk as is everiche other creature, 641
And moot be youres whyl my lyf may
dure ;

And therfor graunteth me my firste bone,
And myn entente I wol yow sey right
sone.'

' I graunte it you,' quod she ; and right
anoon 645

This formel egle spak in this degree,
' Almighty quene, unto this yeer be doon
I aske respit for to avysen me.

And after that to have myn cheyng al

Fro yow this yeer ; what after so befalle,
This entremes is dressed for you alle,' 665

And whan this werk al broght was to an
ende,

To every foule Nature yaf his make
By even acorde, and on hir wey they
wende.

A ! lord ! the blisse and joye that they
make ! 669

For ech of hem gan other in winges take,
And with hir nekkes ech gan other winde,
Thanking alwey the noble goddesse of
kinde.

But first were chosen foules for to singe,
As yeer by yeer was alwey hir usaunce
To singe a roundel at hir departinge, 675
To do Nature honour and plesaunce.

The note, I trowe, maked was in Fraunce ;
The wordes were swich as ye may heer
finde,

The nexte vers, as I now have in minde.

Qui bien aime a tard oublie.

' Now welcom somer, with thy sonne
softe, 680

That hast this wintres weders over-shake,
And dreyns awaith the lewes sighte blyke

VI. A COMPLAINT TO HIS LADY.

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

THE longe night, whan every creature
 Shulde have hir rest in somewhat, as by
 kinde,
 Or elles ne may hir lyf nat long endure,
 Hit falleth most in-to my woful minde
 How I so fer have broght my-self be-
 hinde, 5
 That, sauf the deeth, ther may no-thing
 me lisse,
 So desespaired I am from alle blisse.

This same thought me lasteth til the
 morwe,
 And from the morwe forth til hit be eve;
 Ther nedeth me no care for to borwe, 10
 For bothe I have good leysar and good
 leve;
 Ther is no wight that wol me wo bereve
 To wepe y-nogh, and wailen al my fille;
 The sore spark of peyne †doth me spille.

II. (*In Terza Rima; imperfect.*)

[†The sore spark of peyne doth me spille;]
 This Love hath [seek] me set in swich a
 place 16
 That my desyr [he] never wol fulfille;
 For neither pitee, mercy, neither grace
 Can I nat finde; and †fro my sorwful
 herte,
 For to be deed, I can hit nat arace. 20
 The more I love, the more she doth me
 smerte;
 Through which I see, with-oute remedye,
 That from the deeth I may no wyse
 asterte;
 [†For this day in hir servise shal I dye].

III. (*In Terza Rima; imperfect.*)

[†Thus am I slain, with sorwes ful dy-
 verse; 25
 Ful longe agoon I oghte have taken
 hede].

Now sothly, what she hight I wol re-
 here;
 Hir name is Bountee, set in womanhede,
 Sadnesse in youthe, and Beantee pryde-
 lees,
 And Plesaunce, under governaunce and
 drede; 30
 Hir surname eek is Faire Rewthelees,
 The Wyse, y-knit un-to Good Aventure,
 That, for I love hir, †aleeth me giltelees.
 Hir love I best, and shal, whyl I may
 dure,
 Bet than my-self an hundred thousand
 deal, 35
 Than al this worldes richesse or crea-
 ture.
 Now hath nat Lov8 me bestowed weel
 To lov8, ther I never shal have part?
 Allas! right thus is turned me the wheel,
 Thus am I slayn with loves fyry dart. 40
 I can but love hir best, my swete fo;
 Love hath me taught no more of his art
 But serve alwey, and stinte for no wo.

IV. (*In ten-line stanzas.*)

[With]-in my trewe careful herte ther is
 So moche wo, and [seek] so litel blis, 45
 That wo is me that ever I was bore;
 For al that thing which I desyre I mis,
 And al that ever I wolde nat, I-wis,
 That finde I redy to me evermore;
 And of al this I not to whom me pleyne. 50
 For she that mighte me out of this
 bringe
 Ne reccheth nat whether I wepe or
 singe;
 So litel rewthe hath she upon my peyne.
 Allas! whan sleeping-time is, than I wake,
 Whan I shulde daunce, for fere than I
 quake; 55
 [†Yow rekketh never wher I flete or
 sinke;]
 This hevyl yf I lede for your sake,
 Thogh ye ther-of in no wyse hede take,

[†For on my wo yow deyneth not to
thinks.] 59
My hertes lady, and hool my lyves quene!
For trewly dorste I seye, as that I fele,
Me semeth that your swete herte of stale
Is whetted now ageynes me to kene.
My dere herte, and best beloved fo,
Why lyketh yow to do me al this wo, 65
What have I doon that greveth yow, or
sayd,
But for I serve and love yow and no mo?
And whylst I live, I wol †do ever so;
And therfor, swete, ne beth nat evil
apayd.
For so good and so fair as [that] ye be, 70
Hit were [a] right gret wonder but ye
hadde
Of alle servants, bothe goode and badde;
And leest worthy of alle hem, I am he.
But never-the-les, my righte lady swete,
Thogh that I be unconning and unmete 75
To serve as I best coude ay your hy-
nesse,
Yit is ther fayner noon, that wolde I hete,
Than I, to do †yow ese, or elles bete
What-so I wiste were to †yow distresse.
And hadde I might as good as I have wille,

That ye ne shul me from your service
dryve
That I nil ay, with alle my wittes fyve,
Serve yow trewly, what wo so that I fele.
For I am set on yow in swich manere 100
That, thogh ye never wil upon me rewe,
I moste yow love, and †ever been as
trewe
As any can or may on-lyve [here].
†The more that I love yow, goodly free,
The lasse finde I that ye loven me; 105
Allas! whan shal that harde wit a-
mende?
Wher is now al your wommanly pitee,
Your gentillesse and your debonairtee,
Wil ye no thing ther-of upon me
spende?
And so hool, swete, as I am youre al, 110
And so gret wil as I have yow to serve,
Now, certes, and ye lete me thus sterve,
Yit have ye wonne ther-on but a smal.
For, at my knowing, I do †no-thing
why,
And this I wol beseche yow hertely, 115
That, ther ever ye finde, whyl ye live,
A trewer servant to yow than am I,
Leyeth [me] thanne and sleeth me

VII. ANELIDA AND ARCITE.

The Complaynt of feire Anelida
and fals Arcite.

Proem.

Thou fers god of armes, Mars the rede,
That in the frosty country called Trace,
Within thy grisly temple ful of drede
Honoured art, as patroun of that place!
Wish thy Bellona, Pallas, ful of grace, 5
Be present, and my song continue and
37e;

At my beginning thus to thee I crye. —

For hit ful depe is sonken in my minde,
With pitous herte in English for t'endyte
This olde storie, in Latin which I finde, 10
Of quene Anelida and fals Arcite,
That elde, which that al can frete and
byte,

As hit hath freten mony a noble storie,
Hath nigh devoured out of our memorie.

Be favorable eek, thou Polymnia, 15
On Parnaso that, with thy sustres glade,
By Elicon, not fer from Cirrea,
Singest with vois memorial in the shade,
Under the laurer which that may not
fade,

And do that I my ship to haven winne; 20
First folow I Stace, and after him
Corinne.

The Story.

Iamque domos patrias, &c. ; Statii Thebais,
xii. 519.

Whan Theseus, with werres longe and
grete,
The aspre folk of Cithe had over-come,
With laurer crowned, in his char gold-
bete,

Hoom to his contre-houses is y-come;— 25
For which the peple blisful, al and somme,
So cryden, that unto the sterres hit wente,
And him to honouren dide al hir en-
tente;—

Beorn this duk, in signe of hy victorie,
The trompes come, and in his baner large
The image of Mars; and, in token of
glorie, 31
Men mighten seen of tresor many a
charge,
Many a bright helm, and many a spere
and targe,
Many a fresh knight, and many a blisful
route,
On hors, on fote, in al the felde aboute. 35

Ipolita his wyf, the hardy quene
Of Cithia, that he conquered hadde,
With Emelye, hir yonge suster shene,
Faire in a char of golde he with him ladde,
That al the ground aboute hir char she
spradde 40
With brightnesse of the beautee in hir
face,
Fulfilde of largesse and of alle grace.

With his triumpe and laurer-crowned
thus,
In al the floure of fortunes yevinge,
Lete I this noble prince Theseus 45
Toward Athenes in his wey rydinge,
And founde I wol in shortly for to bringe
The slye way of that I gan to wryte,
Of quene Anelida and fals Arcite.

Mars, which that through his furious
course of yre, 50
The olde wrath of Juno to fulfillle,
Hath set the peples hertes bothe on fyre
Of Thebes and Grece, everich other to
kille

With bloody speres, ne rested never stille.
But throng now her, now ther, among
hem bothe, 55
That everich other slough, so wer they
wrothe.

For whan Amphiorax and Tydeus,
Ipomedon, Parthonopee also
Were dede, and slayn [was] prond Cam-
paneus,

And whan the wrecches Thebans, breth-
 eren two, 60
 Were slayn, and king Adrastus hoom
 a-go,
 So desolat stood Thebes and so bare,
 That no wight coude remedie of his care.

And whan the olde Creon gan espye
 How that the blood roial was broght
 adoun, 65

He held the cite by his tyrannye,
 And did the gentils of that regioun
 To been his frendes, and dwellen in the
 toun.

So what for love of him, and what for awe,
 The noble folk wer to the toun y-drawe.

Among al these, Anelida the quene 71
 Of Ermony was in that toun dwellinge,
 That fairer was then is the sonns shene ;
 Through-out the world so gan hir name
 springe,

That hir to seen had every wight lykinge ;
 For, as of trouthe, is ther noon hir liche, 76
 Of al the women in this worlde riche.

Yong was this quene, of twenty yeer of
 elde,
 Of middel stature, and of swich fairnesse.

But never-the-les ful mikel besinesse
 Had he, er that he mighte his lady winne,
 And swoor he wolde dyen for distresse, 101
 Or from his wit he seyde he wolde twinne.
 Alas, the whyle ! for hit was rounthe and
 sinne,

That she upon his sorowes wolde rewe,
 But no-thing thanketh the fals as doth
 the trewe. 105

Hir fredom fond Arcite in swich manere,
 That al was his that she hath, moche or
 lyte,

Ne to no creature made she chere
 Ferther than that hit lyked to Arcite ;
 Ther was no lak with which he mighte
 hir wyte, 110

She was so ferforth yeven him to plesse,
 That al that lyked him, hit did hir ese.

Ther nas to hir no maner lettre y-sent
 That touched love, from any maner
 wight,

That she ne shewed hit him, er hit was
 brent ; 115

So pleyn she was, and did hir fulle might,
 That she nil hyden nothing from hir
 knight.

<p>And when that she was to hir reste brought, On him she thoughte alwy til that she sleep ; When he was absent, prevely she weep ; Thus liveth fair Anelida the quene 139 For fals Arcite, that did hir al this tene.¹⁴⁰</p> <p>This fals Arcite, of his new-fangelnesse, For she to him so lowly was and trewe, Took lesse dayntee for hir stedfastnesse, And saw another lady, proud and newe, And right anon he cladde him in hir hewe— 145 Wot I not whether in whyte, rede, or grene— And falsed fair Anelida the quene.</p> <p>But never-the-les, gret wonder was hit noon Though he wer fals, for hit is kinde of man, 149 Sith Lamek was, that is so longe agoon, To been in love as fals as ever he can ; He was the firste fader that began To loven two, and was in bigamyne ; And he found tentes first, but-if men lye.</p> <p>This fals Arcite sumwhat moste he feyne, When he wax fals, to covere his trai- torye, 156 Right as an hors, that can both byte and pleyne ; For he bar hir on honde of trecherye, And swoor he coude hir doublenesse espye, And al was falsnes that she to him mente ; Thus swoor this theef, and forth his way he wente. 161</p> <p>Alas ! what herte might enduren hit, For routhe or wo, hir sorow for to telle ? Or what man hath the cunning or the wit ? Or what man might with-in the chambre dwelle, 165 If I to him rehersen shal the helle, That suffreth fair Anelida the quene For fals Arcite, that did hir al this tene ? She wepeth, waileth, swowneth pitonaly, To grounde deed she falleth as a stoon ; Al crampisbeth hir limes cokedly, 171 She speketh as hir wit were al agoon ;</p>	<p>Other colour then ashen hath she noon, Noon other word †she speketh moche or lyte, But 'mercy, cruel herte myn, Arcite !' 175</p> <p>And thus endureth, til that she was so mate That she ne hath foot on which she may sustene ; But forth languisshing ever in this estate, Of which Arcite hath nother routhe ne tene ; His herte was elles-where, newe and grene, 180 That on hir wo ne deyneth him not to thinke, Him rekketh never wher she fiete or sinke.</p> <p>His newe lady holdeth him so narowe Up by the brydel, at the staves ende, That every word, he dradde hit as an arowe ; <i>off his herte</i> 185 Hir daunger made him bothe bowe and bende, And as hir liste, made him turne or wende ; For she ne graunted him in hir livinge No grace, why that he hath lust to singe ; But drof him forth, unnethe liste hir knowe 190 That he was servaunt †to hir ladyshippe, But lest that he wer proude, she held him lowe ; Thus serveth he, withouten fee or shipe, She sent him now to londe, now to shippe ; 194 And for she yaf him daunger al his fille, Therfor she had him at hir owne willa.</p> <p>Ensamble of this, ye thrifty wimmen alle, Take here Anelida and fals Arcite, That for hir liste him 'dere herte' calle, And was so meek, therfor he loved hir lyte ; 200 The kinde of mannes herte is to delyte In thing that straunge is, also god me save ! For what he may not gete, that wolde he have.</p> <p>Now turne we to Anelida ageyn, That pyneth day by day in languisshing ;</p>
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But whan she saw that hir ne gat no
geyn, 206
Upon a day, ful sorowfully weping,
She caste hir for to make a compleyning,
And with hir owne honde she gan hit
wryte;
And sente hit to hir Theban knight
Arcite. 210

The Complaynt of Anelida the queene
upon fals Arcite.

Proem.

So thirleth with the poynt of remem-
braunce,
The swerd of sorowe, y-whet with fals
plesaunce,
Myn herte, bare of blis and blak of
hewe,
That turned is in quaking al my daunce,
Mysuretee in a-whaped countenaunce; 215
Sith hit availleth not for to ben trewe;
For who-so trewest is, hit shal hir
rewe,
That serveth love and doth hir observ-
aunce
Alway to see, and charyteeth for to

Right as him list, he laugheth at my
peyne, 234
And I ne can myn herte not restreyne,
That I ne love him alwey, never-the-les;
And of al this I not to whom me pleyne.

3.

And shal I pleyne—alas! the harde
stounde—
Un-to my foo that yaf my herte a wounde,
And yet desyreth that myn harm be
more? 240
Nay, certes! fether wol I never †founde
Non other help, my sores for to sounde.
My destinee hath shapen it ful yore;
I wil non other medecyne ne lore;
I wil ben ay ther I was ones bounde, 245
That I have seid, be seid for ever-more!

4.

Alas! wher is become your gentillesse!
Your wordes fulle of plesauce and hum-
blesse?
Your observaunces in so low manere,
And your awayting and your besinesse 250
Upon me, that ye calden your maistresse,
Your sovereyn lady in this worlde here?
Alas! and is ther nother word ne chere

To love a newe, and been untrewed
 may!
 And putte yow in solaunders now and
 blame, 275
 And do to me adversitee and grame,
 That love yow most, god, wel thou
 wost! alway?
 Yet turn ayeyn, and be al pleyne som
 day,
 And than shal this that now is mis be
 game, 279
 And al for-yive, whyl that I live may.

(Antistrophe.)

1.

Lo! herte myn, al this is for to seyne,
 As whether shal I preye or elles pleyne?
 Whiche is the way to doon yow to be
 trewe?
 For either mot I have yow in my chayne,
 Or with the dethe ye mot departe us
 tweyne; 285
 Ther ben non other mene weyes newe;
 For god so wisly on my soule rewe,
 As verily ye sleen me with the peyne;
 That may ye see unfeyned of myn hewe.

2.

For thus ferforth have I my deth [y]-
 sought, 290
 My-self I mordre with my prevy thought;
 For sorow and routhe of your unkinde-
 nesse
 I wepe, I wake, I faste; al helpeth noght;
 I weyve joye that is to speke of oght,
 I voyde companye, I flee gladnesse; 295
 Who may avaunte hir bet of hevinesse
 Then I? and to this plyte have ye me
 brought,
 Withoute gilt; me nedeth no witnessa.

3.

And sholdes I preye, and weyve woman-
 hede?
 Nay! rather deth than do so foul a dede,
 And axe mercy gilteles! what nede? 301
 And if I pleyne what lyf that I lede,
 Yow rekkeoth not; that know I, out of
 drede;
 And if I unto yow myn othes bede

For myn excuse, a scorn shal be my
 mede; 305
 Your chere flourerth, but hit wol not sede;
 Ful longe agoon I oghte have take hede.

4.

For thogh I hadde yow to-morow ageyn,
 I might as wel holde Averill fro reyn,
 As holde yow, to make yow stedfast. 310
 Almighty god, of trouthe sovereyn,
 Wher is the trouthe of man? who hath
 hit sleyn?
 Who that hem loveth shal hem fynde
 as fast
 As in a tempest is a roten mast.
 Is that a tame best that is ay feyn 315
 To renne away, when he is leest agast?

5.

Now mercy, swete, if I misseye,
 Have I seyde oght amis, I preye?
 I not; my wit is al aweye.
 I fare as doth the song of *Chante-pleure*.
 For now I pleyne, and now I pleye, 321
 I am so mased that I deye,
 Arctite hath born away the keye
 Of al my worlde, and my good aventure! —
 ¶ For in this worlde nis creature 325
 Wakinge, in more discomfiture
 Than I, ne more sorow endure;
 And if I slepe a furlong wey or tweye, —
 Than thinketh me, that your figure
 Before me stant, clad in asure, 330
 To profren eft a newe assure
 For to be trewe, and mercy me to preye. —

6.

The longe night this wonder sight I
 drye,
 And on the day for this afray I dye, 334
 And of al this right noght, y-wis, ye
 recche.
 Ne never mo myn y8n two be drye,
 And to your routhe and to your trouthe
 I crye.
 But welaway! to far be they to fecche;
 Thus holdeth me my destinee a
 wrecche. 339
 But me to rede out of this drede or gye
 Ne may my wit, so weyk is hit, not
 strecche.

Conclusion.

Than ende I thus, sith I may do no
more,
I yeve hit up for now and ever-more ;
For I shal never eft putten in balauce
My sekernes, ne lerne of love the
lore. 345
But as the swan, I have herd seyde ful
yore,
Aysins his deth shal singe in his
penaunce,
So singe I here my destiny or chance,

How that Arcite Anelida so sore
Hath thirled with the poynt of remem-
braunce ! 350

The story continued.

Whan that Anelida this woful quene
Hath of hir hande writen in this wyse,
With face deed, betwixe pale and grene,
She fel a-swowe ; and sith she gan to ryse,
And unto Mars avoweth sacrificye 355
With-in the temple, with a sorowful
chere,
That shapen was as ye shal after here. 357

(Unfinished.)

VIII. CHAUCERS WORDES UNTO ADAM, HIS OWNE SCRIVEYNE.

ADAM scriveyn, if ever it thee bifalle
Boece or Troilus to wryten newe,
Under thy lokkes thou most have the
scalle,
But after my making thou wryte trewe.

So ofte a daye I mot thy werk renewe, 5
Hit to correcte and eek to rubbe and
sorape ;
And al is through thy negligence and
rape.

IX. THE FORMER AGE.

A blisful lyf, a paisible and a swete
Ladden the peples in the former age ;
They halde hem payed of fruites, that
they ete,
Which that the feldees yave hem by usage ;
They ne were nat forpampred with out-
rage ; 5
Unknowen was the quern and eek the
melle ;
They eten mast, hawes, and swich poun-
age,
And dronken water of the colde wells.

Yit nas the ground nat wounded with
the plough,
But corn up-sprong, unsowe of mannes
hond, 10
The which they tgniden, and ete nat
half y-nough.
No man yit knew the forwes of his lond ;
No man the fyr out of the flint yit
fond ;
Un-korven and un-grobbed lay the vyne ;
No man yit in the mortar spyces grond ; 15
To clarre, ne to sause of galantyne.

No mader, wælde, or wood no litestere
He knew; the fles was of his former
hewe;

No flesh ne wiste offence of egge or spere;
No coyn ne knew man which was fals or
trew; 20

No ship yit karf the wawes grene and
blewe;

No marchaunt yit ne fette outlandish
ware;

No †trompes for the werres folk ne knewe,
No toures hey, and walles rounde or
square.

What sholde it han avayled to werreye? 25
Ther lay no profit, ther was no richesse,
But cursed was the tyme, I dar wel seye,
That men first dide hir swety bysinesse
To grobbe up metal, lurkinge in dark-
nesse,

And in the riveres first gemmes soghte. 30
Allas! than sprong up al the cursednesse
Of covetyse, that first our sorwe broghte!

This tyrants putte hem gladly nat in
pres,

No †wildnesse, ne no bushes for to winne
Ther poverté is, as seith Diogenes, 35
Ther as vitaille is eek so skars and thinne
That nocht but mast or apples is ther-
inne.

But, ther as bagges been and fat vitaille,
Ther wol they gon, and spare for no sinne
With al hir ost the cite for t'assaille. 40

Yit were no paleis-chaumbres, ne non
halles;

In caves and [in] wodes softe and swete
Slepten this blissed folk with-oute walles,
On gras or leves in parfit †quieta.

No doun of fetheres, ne no bleched
shete 45

Was kid to hem, but in seurtee they
slepte;

Hir hertes were al oon, with-oute galles,
Everich of hem his feith to other kepte.

Unforged was the hauberk and the plate;
The lambish peple, voyd of alle vyce, 50

Hadden no fantasye to debate,
But ech of hem wolde other wel cheryce;
No pryde, non envye, non avaryce,

No lord, no taylage by no tyrannye;
Humbleesse and pees, good feith, the em-
perice, 55

[†Fulfilled erthe of olde curtesye.]

Yit was not Jupiter the likerous,
That first was fader of delicacye,
Come in this world; ne Nembrot, de-
sirous

To reynen, had nat maad his toures
hya. 60

Allas, allas! now may men wepe and
crye!

For in our dayes nis but covetyse
[And]doublenesse, and tresoun and envye,
Poysoun, manslaughtre, and mordre in
sondry wyse. 64

Finit Etas prima. Chaucers.

X. FORTUNE.

Ballades de viage sans pointure.

I. Le Pleintif countre Fortune.

THIS wrecched worldes transmucioun,
As wale or wo, now povre and now
honour,
With-outen ordre or wys discrecioun
Governed is by Fortunes errour;
But natheles, the lak of hir favour 5

Ne may nat don me singen, though I dye,
'*Jay tout perdu mon tempe et mon labour:*'
For fynally, Fortune, I thes dafye!

Yit is me left the light of my rescoun,
To knowen frend fro fo in thy mirour. 10
So muche hath yit thy whirling up and
doun

Y-taught me for to knowen in an hour
But trewely, no force of thy reddour

To him that over him-self hath the maystrye!

My suffisaunce shal be my socour: 15
For fynally, Fortune, I thee defye!

O Socrates, thou stedfast champioun,
She never mighte be thy tormentour;
Thou never drestdest hir oppressioun,
Ne in hir chere founde thou no savour. 20
Thou knewe wel deceit of hir colour,
And that hir moste worshipec is to lye.
I knowe hir eek a fals dissimulour:
For fynally, Fortune, I thee defye!

II. La respounse de Fortune au Pleintif.

No man is wrecched, but him-self hit wene, 25

And he that hath him-self hath suffisaunce.

Why seystow thanne I am to thee so kene,

That hast thy-self out of my governaunce?
Sey thus: 'Graunt mercy of thyn haboundaunce

That thou hast lent or this.' Why wolt thou stryve? 30

What wostow sit how I thee...

Aboute the wheel with other most thou dryve. 46

My lore is bet than wikke is thy grevaunce,

And eek thou hast thy beste frend alyve.

III. La respounse du Pleintif contre Fortune.

Thy lore I dampne, hit is adversitee.
My frend maystow nat reven, blind goddesse! 50

That I thy frendes knowe, I thanke hit thee.

Tak hem agayn, lat hem go lye on presse!
The negardye in keping hir richesse

Prenostik is thou wolt hir tour assayle;
Wikke appetyt comth ay before seknesse:

In general, this reule may nat fayle. 56

La respounse de Fortune contre le Pleintif.

Thou pinchest at my mutabilitee,
For I thee lente a drope of my richesse,
And now me lyketh to with-drawe me.

Why sholdestow my realtee oppresse? 60
The see may ebbe and flowen more or lesse;

The walkynge hath might to shynne, reyne...

XI. **MERCILES BEAUTE: A TRIPLE ROUNDEL.**

I. *Captivity.*

Your yēn two wol slee me sodenly,
I may the beaute of hem not sustene,
So woundeth hit through-out my herte
kene.

And but your word wol helen hastily
My hertes wounde, whyl that hit is grene,
Your yēn two wol slee me sodenly, 6
I may the beaute of hem not sustene.

Upon my trouthe I sey yow faithfully,
That ye ben of my lyf and deeth the quene;
For with my deeth the trouthe shal besene.
Your yēn two wol slee me sodenly, 11
I may the beaute of hem not sustene,
So woundeth hit through-out my herte kene.

II. *Rejection.*

So hath your beaute fro your herte chased
Pitee, that me ne availleth not to pleyne;
For Daunger halt your mercy in his
cheyne. 16

Giltles my deeth thus han ye me pur-
chaced;
I sey yow sooth, me nedeth not to feyne;

*So hath your beaute fro your herte chased
Pitee, that me ne availleth not to pleyne.* 20

Allas! that nature hath in yow com-
passed

So greet beaute, that no man may atteyne
To mercy, though he sterve for the peyne.

*So hath your beaute fro your herte chased
Pitee, that me ne availleth not to pleyne;* 25
For Daunger halt your mercy in his cheyne.

III. *Escape.*

Sin I fro Love escaped am so fat,
I never think to ben in his prison lene;
Sin I am free, I counte him not a bene.

He may answere, and seye this or that; 30
I do no fors, I speke right as I mene.

Sin I fro Love escaped am so fat,
I never think to ben in his prison lene.

Love hath my name y-strike out of his
solat,

And he is strike out of my bokes clene 35
For ever-mo; †ther is non other mene.

Sin I fro Love escaped am so fat,
I never think to ben in his prison lene;
Sin I am free, I counte him not a bene. 39

Explicit.

XII. **TO ROSEMOUNDE. A BALADE.**

MADAME, ye ben of al beaute shryne
As fer as cercled is the mappemounde;
For as the cristal glorious ye shyne,
And lyke ruby ben your chekes rounde.
Therwith ye ben so mery and so jocounde,
That at a revel whan that I see you
daunce, 6

It is an oynement unto my wounde,
Though ye to me ne do no daliaunce.

For thogh I wepe of teres ful a tyne,
Yet may that wo myn herte nat con-
founde; 10

Your †seemly voys that ye so †smaal out-
twyne

Maketh my thought in joye and blis
habounde.

So curteisly I go, with lovē bounde,
That to my-self I sey, in my penaunce,

Suffyseth me to love you, Rosemounde, 15
Thogh ye to me ne do no daliaunce.

Nas never pyk walwed in galauntynē
As I in love am walwed and y-wounde;
For which ful ofte I of my-self divyne

Tregentil.

That I am trewe Tristam the secounde, 20
My love may not refreyd be nor afounde;
I brenne ay in an amorous plesaunce.

Do what you list, I wil your thral be
founde,
Thogh ye to me ne do no daliaunce. 24

Chaucer.

XIII. TRUTH.

Balade de bon conseyl.

FLEE fro the prees, and dwelle with soth-
fastnesse,

Suffyces unto thy good, though hit be
smal;

For hord hath hate, and climbing tikel-
nesse,

Prees hath envye, and wele blent overal;

Savour no more than thee bihove shal; 5

Werk wel thy-self, that other folk canst

rede;

And trouthe shal delivere, hit is no drede.

That thee is sent, receyve in buxunnesse,
The wrastling for this worlde axeth a
fal. 16

Her nis non hoom, her nis but wilder-
nesse:

Forth, pilgrim, forth! Forth, beste, out
of thy stal!

Know thy contree, look up, thank God
of al;

Hold the hye wey, and lat thy gost thee

lede: 20

And trouthe shal delivere, hit is no drede.

Chaucer.

And, but his heir love vertu, as dide he,
He is nocht gentil, though he riche seme,
Al were he mytre, croune, or diadema.

Vyce may wel be heir to old richesse; 15
But ther may no man, as men may wel see,

Bequethe his heir his vertuons noblesse
That is appropred unto no degree,
But to the firste fader in magestee,
That maketh him his heir, that can him
queme, 20
Al were he mytre, croune, or diadema.

XV. LAK OF STEDFASTNESSE.

Balade.

Som tyme this world was so stedfast and
stable,
That mannes word was obligacioun,
And now hit is so fals and deceivable,
That word and deed, as in conclusioun,
Ben no-thing lyk, for turned up so doun 5
Is al this world for mede and wilfulnesse,
That al is lost for lak of stedfastnesse.

What maketh this world to be so variable,
But lust that folk have in dissensioun?
Among us now a man is holde unable, 10
But-if he can, by som collusioun,
Don his neighbour wrong or oppressioun.
What causeth this, but wilful wretched-
nesse,
That al is lost, for lak of stedfastnesse?

Trouthe is put doun, resoun is holden
fable; 15
Vertu hath now no dominacioun,
Pitee cryled, no man is merciable.
Through covetyse is blent discrecioun;
The world hath mad a permutacioun
Fro right to wrong, fro trouthe to fikel-
nesse, 20
That al is lost, for lak of stedfastnesse.

Lenvoy to King Richard.

O prince, desyre to be honourable,
Cheriah thy folk and hate extorcioun!
Suffre no thing, that may be reprevable
To thyn estat, don in thy regioun. 25
Shew forth thy sward of castigacioun,
Dred God, do law, love trouthe and worthi-
nesse, 27
And wed thy folk agein to stedfastnesse.

Explicit.

XVI. LENVOY DE CHAUCER A SCOGAN.

To-snooken been the statuts hye in hevene
That creat were eternally to dure,
Sith that I see the brighte goddes sevene
Mow wepe and wayle, and passioun en-
dure,
As may in erthe a mortal creature. 5
Allas, fro whennes may this thing pro-
ceede?
Of whiche errour I deys almost for dreda.

By worde eterne whylom was hit shape
That fro the fite cercle, in no manere,
Ne mighte a drope of teres doun es-
cape. 10
But now so wepeth Venus in hir spare,
That with hir teres she wol drenche us
here.
Allas, Scogan! this is for thyn offence!
Thou causest this deluge of pestilance.

Hast thou not seyde, in blasphemous of this
 goddes, 15
 Through pryde, or through thy grete
 rakelnesse,
 Swich thing as in the lawe of love for-
 bode is?

That, for thy lady saw nat thy distresse,
 Therfor thou yave hir up at Michelmesse!
 Allas, Scogan! of olde folk ne yonge 20
 Was never erst Scogan blamed for his
 tonge!

Thou drowe in scorn Cupyde eek to record
 Of thilke rebel word that thou hast spoken,
 For which he wol no lenger be thy lord.
 And, Scogan, thogh his bowe be nat
 broken, 25

He wol nat with his arwes been y-wroken
 On thee, ne me, ne noon of our figure;
 Weshul of him have neyther hurt ne cure.

Now certes, frend, I drede of thyn un-
 happe,

Lest for thy gilt the wreche of Love pro-
 cede 30

On alle hem that ben here and rounde of
 shape,

That ben so lykly folk in love to spede.
 Than shul we for our labour han no mede;
 But wel I wot, thou wilt answers and seye:
 'Lo! olde Grisel list to ryme and pleye!'

Nay, Scogan, sey not so, for I m'excuse, 36
 God help me so! in no rym, doutelees,
 Ne thinke I never of slepe wak my muse,
 That rusteth in my shethe stille in pees.
 Why! I was yong, I putte hir forth in
 prees, 40

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

Envoy.

Scogan, that knelest at the stremes heed¹
 Of grace, of alle honour and worthinesse,
 In th'ende of which streme² I am dul as
 deed, 45

Forgete in solitarie wilderness;
 Yet, Scogan, thenke on Tullius kinde-
 nesse,

Minne thy frend, ther it may fructifye!
 Far-wel, and lok thou never eft Love
 defye! 49

¹ I. e. Windsor.

² I. e. Grenewich.

That thes were lever to be take in Fryse
Them eft to falle of wedding in the trappe.

Envoy.

This lital writ, proverbes, or figure 25
I sende you, tak kepe of hit, I rede :

Unwys is he that can no wele endure.
If thou be siker, put thes nat in drede.
The Wyf of Bathe I pray you that ye rede
Of this matere that we have on honda. 30
God graunte you your lyf frely to lede
In fredom; for ful hard is to be bonda.

Explicit.

XVIII. THE COMPLEYNT OF VENUS.

I. (*The Lover's worthinesse.*)

Take nis so hy comfort to my plessaunce,
Whan that I am in any heviness,
As for to have layser of remembraunce
Upon the manhod and the worthinesse,
Upon the trouthe, and on the stedfastnesse
Of him whos I am al, whyl I may dure; 6
Ther oghte blame me no creature,
For every wight praiseth his gentillesse.

In him is bountee, wisdom, governaunce
Wel more then anymannes wit can gesse;
For grace hath wold so ferforth him
avaunce 11

That of knighthode he is parfit richesse.
Honour honoureth him for his noblesse;
Therto so wel hath formed him Nature,
That I am his for ever, I him assure, 15
For every wight praiseth his gentillesse.

And not-withstanding al his suffisaunce,
His gentil herte is of so greet humblesse
To me in worde, in werke, in contaunce,
And me to serve is al his besinesse, 20
That I am set in verrey sikernesse.
Thus oghte I blesse wel myn aventure,
Sith that him list me serven and honoure;
For every wight praiseth his gentillesse.

II. (*Disquietude caused by Jealousy.*)

Now certes, Love, hit is right covenable
That men ful dare bye thy noble thing, 26
As wake a-bedde, and fasten at the table,
Weping to laughe, and singe in com-
pleyning,
And down to caste visage and loking,

Often to chaungen hewe and contaunce,
†Pleyne in slesping, and dremen at the
daunce, 31

Al the revers of any glad feling.

Jalousye be hanged by a cable!
She wolde al knowe through hir espying;
Ther doth no wight no-thing so resonable,
That al nis harm in hir imagening. 36
Thus dere abought is love, in yeving,
Which ofte he yiveth with-oute ordin-
aunce,

As sorow ynogh, and lital of plessaunce,
Al the revers of any glad feling. 40

A lital tyme his yift is agreable,
But ful encomberous is the using;
For sotel Jalousye, the deceyvable,
Ful often-tyme causeth destourbing.
Thus be we ever in drede and suffering,
In nouncerteyn we languishe in pen-
aunce, 46
And han ful often many an hard mes-
chaunce,
Al the revers of any glad feling.

III. (*Satisfaction in Constancy.*)

But certes, Love, I sey nat in such wyse
That for t'escape out of your lace I mente;
For I so longe have been in your servyse 51
That for to lete of wol I never assente;
No force thogh Jalousye me tormente;
Suffyoeth me to see him whan I may, 54
And therefore certes, to myn ending-day
To love him best ne shal I never repente.

And certes, Love, whan I me wel avyse
On any estat that man may represente,

Than have ye maked me, through your
 franchise,
 Chese the best that ever on erthe wente.
 Now love wel, herte, and look thou never
 stente ; 61
 And let the jelous putte hit in assay
 That, for no peyne wol I nat sey nay ;
 To love him best ne shal I never repente.
 Herte, to thee hit oghte y-nogh suffyse 65
 That Love so hy a grace to thee sante,
 To chese the worthiest in alle wyse
 And most agreable unto myn entente.
 Seche no ferther, neyther way ne wente,
 Sith I have suffisaunce unto my pay. 70
 Thus wol I ende this compleynt or lay ;
 To love him best ne shal I never repente.

Leavey.

Princess, receyveth this compleynt
 gree,
 Unto your excellent benigittee
 Direct after my lital suffisaunce.
 For eld, that in my spirit dulleth me,
 Hath of andyting al the sotaltee .
 Wel ny bereft out of my reme
 braunce ;
 And eek to me hit is a greet p
 aunce,
 Sith rym in English hath swich scarait
 To folowe word by word the curiositee
 Of Graunson, flour of hem that ma
 in Fraunce.

XIX. THE COMPLEINT OF CHAUCER TO HIS
 EMPTY PURSE.

To you, my purse, and to non other wight
 Compleyne I, for ye be my lady dere !
 I am so sory, now that ye be light ;

Now purs, that be to me my lyves light
 And saveour, as doun in this worlde he
 Out of this tounne help me through y

APPENDIX.

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

XXI. AGAINST WOMEN UNCONSTANT.

Balade.

MADAME, for your newe-fangelnesse,
Many a servaunt have ye put out of grace,
I take my leve of your unstedfastnesse,
For wel I wot, whyl ye have lyves space,
Ye can not love ful half yeer in a place; 5
To newe thing your lust is ever kene;
In stede of blew, thus may ye were al
grene.

Right as a mirour nothing may expresse,
But, lightly as it cometh, so mot it pace,
So fareth your love, your werkes bereth
witness. 10
Ther is no feith that may your herte en-
brace;

But, as a wederook, that turneth his face
With every wind, ye fare, and that is
sene;

In stede of blew, thus may ye were al
grene.

Ye might be shryned, for your brotelnesse,
Bet than Dalyda, Cresseide or Candace; 16
For ever in chaunging †stant your siker-
nesse,

That tache may no wight fro your herte
arace;

If ye lese oon, ye can wel tweyn purchase;
Al light for somer, ye woot wel what I
mene, 20

In stede of blew, thus may ye were al
grene.

Explicit.

XXII. AN AMOROUS COMPLEINT. (COMPLEINT
DAMOIRS.)

An amorous Complant, made at
Windsor.

I, WHICH that am the sorwefulleste
man
That in this world was ever yit livinge,
And leest recoverer of him-selven can,
Beginne †thus my deedly compleininge
On hir, that may to lyf and deeth me
bringe, 5

Which hath on me no mercy ne no rewthe
That love hir best, but sleeth me for my
trewthe.

Can I nocht doon ne seye that may yow
lyke,

†For certes, now, allas! allas! the whyle!
Your plesaunce is to laughen whan I
syke, 10

And thus ye me from al my blisse exyle.

Ye han me cast in thilke spitous yle
 Ther never man on lyve mighte asterte ;
 This have I for I lovè you, swete herte !

Sooth is, that wel I woot, by lyklynesse,
 If that it were thing possible to do 16
 T'acompte youre beutee and goodnesse,
 I have no wonder thogh ye do me wo ;
 Sith I, th'unworthiest that may ryde or go,
 Durste ever thinken in so hy a place, 20
 What wonder is, thogh ye do me no grace ?

Allas ! thus is my lyf brought to an ende,
 My deeth, I see, is my conclusioun ;
 I may wel singe, ' in sory tyme I spende
 My lyf ; ' that song may have confusioun !
 For mercy, pitee, and deep affeccioun, 26
 I sey for me, for al my deedly chere,
 Alle thise diden, in that, me love yow dera.

And in this wyse and in dispayre I live
 In lovè ; nay, but in dispayre I dye ! 30
 But shal I thus [to] yow my deeth for-give,
 That causeles doth me this sorow drye ?
 Ye, certes, I ! For she of my folye
 Hath nought to done, although she do me
 sterve ;
 Hit is nat with hir wil that I hir serve ! 35
 Than sith I am of my sorowe the cause

Why that she lefte pite so behinde ? 55
 It was, y-wis, a greet defaute in kinde.

Yit is al this no lak to hir, pardee,
 But god or nature sore wolde I blame ;
 For, though she shewe no pite unto me,
 Sithen that she doth othere men the same,
 I ne oughte to despise my ladies game ; 61
 It is hir pley to laughen whan men syketh,
 And I assente, al that hir list and lyketh !

Yit wolde I, as I dar, with sorweful herte
 Biseche un-to your meke womanhede 65
 That I now dorste my sharpe sorwes
 smerte

Shewe by worde, that ye wolde ones rede
 The pleynte of me, the which ful sore
 drede

That I have seid here, through myn un-
 conninge,

In any worde to your displesinge. 70

Lothest of anything that ever was loth
 Were me, as wisly god my soule save !
 To seyn a thing through which ye might
 be wroth ;

And, to that day that I be leyd in grave,
 A trewer servaunt shulle ye never have ;
 And, though that I on yow have playned

XXIII. A BALADE OF COMPLEYNT.

[This is added as being a good example of a Complaynt in Chaucer's style.]

COMPLEYNT ne coude, ne might myn herte
never
My peynes halve, ne what torment I have,
Though that I sholde in your presence
ben ever,
My hertes lady, as wisly he me save
That bountee made, and bentee list to
grave 5
In your persone, and bad hem bothe infere
Ever t'awayte, and ay be wher ye were.
As wisly he gye alle my joyes here
As I am youre, and to yow sad and trewe,
And ye, my lyf and cause of my good
chere, 10

And deeth also, whan ye my peynes newe,
My worldes joye, whom I wol serve and
sewe,
My heven hool, and al my suffisaunce,
Whom for to serve is set al my plesaunce.
Beseching yow in my most humble wyse
T'accepte in worth this litel povre dyte, 16
And for my trouthe my service nat de-
spyse,
Myn observaunce eek have nat in despyte,
Ne yit to long to suffren in this plyte;
I yow beseche, myn hertes lady, here, 20
Sith I yow serve, and so wil yeer by
yere.

XXIV. WOMANLY NOBLESSE.

[This genuine poem was first printed in June, 1894.]

Balade that Chaucier made.

So hath my herte caught in remembrance
Your beauté hool, and stedfast govern-
aunce,
Your vertues allè, and your hy noblesse,
That you to serve is set al my plesaunce;
So wel me lykth your womanly conten-
aunce, 5
Your fresshe fetures and your com-
liness,
That, whyl I live, my herte to his
maistresse,
You hath ful chose, in trew persèveraunce,
Never to change, for no maner dis-
tresse.
And sith I [you] shal do this ob-
servaunce 10
Al my lyf, withouten displeaunce,
You for to serve with al my besinesse,
[Taketh me, lady, in your obeisaunce]
And have me somewhat in your souven-
aunce.
My woful hertesuffreth greet duressse; 15
And [loke] how humbl[e]ly, with al
simplesse,

My wil I cónforme to your ordenaunce,
As you best list, my peynes † to redressse.

Considring eek how I hange in balaunce
In your servycé; swich, lo! is my
chaunce, 20
Abyding grace, whan that your gentil-
nesse
Of my gret wo list doon allegeaunce,
And with your pité me som wyse avaunce,
In ful rebating of my hevinesse;
And think † resoun, that wommanly
noblesse 25
Shuld nat desyre † for to doon outrance
Ther-asshe findeth noon unbuxumnesse.

Lenvoye.

Anotour of norture, lady of plesaunce, —
Soverains of beauté, flour of womman-
hede, —
Take ye non hede unto myn ignoraunce, 30
But this receyveth of your goodlihede, —
Thinking that I have caught in re-
membraunce —
Your beauté hool, your stedfast govern-
aunce. —

BOETHIUS DE CONSOLATIONE
PHILOSOPHIE.

BOOK I.

METRE I. *Carmina qui quondam studio
florente peregi.*

ALLAS! I, weping, am constrained to
biginnen vers of sorowful matere, that
whylom in florishing studie made deli-
table ditees. For lo! rendinge Muses of
5 poetes endyten to me thinges to be

hir deceyvable chere to me-ward, myn
unpitous lyf draweth a-long unagreable
dwellinges *in me*. O ye, my frendes, what
or whertoavauntede ye me to ben weleful?
for he that hath fallen stood nat in
stedefast degree.

PROSE I. *Hec dum nescum tacitus ipse
repente*

8 hadde woven with hir owene hondes, as
 I knew wel after by hir-self, declaringe
 and shewing to me the beautee; the
 whiche clothes a derknesse of a forleten
 and dispysed elde hadde dusked and
 12 derked, as it is wont to derken bi-
 smokede images. In the nethereste
 hem or bordure of these clothes men
 redden, y-woven in, a Grekish P, that
 14 signifiyeth the *lyf Actif*; and aboven that
 15 letre, in the heyeste bordure, a Grekish
 T, that signifiyeth the *lyf Contemplatif*.
 And bi-twixen these two lettres ther
 weren seyn degrees, nobly y-wrought in
 manere of laddres; by whiche degrees
 20 men mighten climben fro the nethereste
 letre to the uppereste. Natheles, handes
 of some men hadde corven that cloth
 by violence and by strengthe; and
 everiche man of hem hadde born away
 25 sliche peces as he mighte geten. And
 forsothe, this forseide woman bar smale
 bokes in hir right hand, and in hir left
 hand she bar a ceptre. And whan she
 say this poetical Muses aprochen aboute
 30 my bed, and endytinge wordes to my
 wepinges, she was a litel amoved, and
 glowede with cruel eyen. 'Who,' quod
 she, 'hath suffred aprochen to this syke
 man these comune strompetes of swich
 35 a place that men clepen the theatre?
 The whiche nat only ne asswagen nat
 his sorwes with none remedies, but they
 wolden feden and norisshen hem with
 swete venim. Forsothe, these ben tho
 40 that with thornes and prikkinges of
 talents or affeccions, whiche that ne
 ben no-thing fructefyng nor profitable,
 destroyen the corn plentevous of fruites
 of resoun; for they holden the hertes
 45 of man in usage, but they ne delivere
 nat folk fro maladye. But if ye Muses
 hadden withdrawen fro me, with your
 fateryes, any uncunninge and unprofit-
 able man, as men ben wont to finde
 50 comunly amonges the poeple, I wolde
 wene suffre the lasse grevously; for-why,
 in swiche an unprofitable man, myn
 ententes ne weren no-thing endamaged.
 But ye withdrawen †from me this man,
 55 that hath be norisshed in the studies or

scoles of Eleaticis and of Achademicis in
Grece. But goth now rather away, ye
 mermaidenes, whiche that ben swete til
 it be at the laste, and suffreth this man
 to be cured and heled by myne Muses,' 80
that is to seyn, by notable sciences. And
 thus this compagne of Muses y-blamed
 casten wrothly the chere downward to
 the erthe; and, shewing by reednesse
 hir shame, they passeden sorowfully the 85
 threshold. And I, of whom the sighte,
 plounged in teres, was derked so that
 I ne mighte not knowen what that
 womman was, of so imperial auctoritee,
 I wex al abaissed and astoned, and caste 90
 my sighte down to the erthe, and bigan
 stille for to abyde what she wolde don
 afterward. Tho com she ner, and sette
 hir down up-on the uttereste corner of
 my bed; and she, biholdinge my chere, 95
 that was cast to the erthe, hevyn and
 grevous of wepinge, compleinede, with
 these wordes that I shal seyen, the per-
 turbacioun of my thought.

METRE II. *Hec quam precipiti mersa
 profundo.*

'Allas! how the thought of man, dreint
 in over-throwinge deepnesse, dulleth, and
 forleteth his propre cleernesse, mintinge
 to goon in-to foreine derknesse, as ofte
 as his anoyous businesse wexeth with- 5
 oute mesure, that is driven to and fro
 with worldly windes! This man, that
 whylom was free, to whom the hevene
 was open and knowen, and was wont
 to goon in heveneliche pathes, and saugh 10
 the lightnesse of the rede sonne, and
 saugh the sterres of the colde mone, and
 whiche sterre in hevene useth wandering
 recourses, y-flit by dyverse speres—this
 man, overcomer, hadde comprehended 15
 al this by noubre of *accountinge in astro-
 nomye*. And over this, he was wont to
 seken the causes whennes the souning
 windes moeven and bisien the smothe
 water of the see; and what spirit torneth 20
 the stable hevens; and why the sterre
 aryseth out of the rede eest, to fallen in
 the westrene wawes; and what atempreth

the lusty houres of the firste somer
 25 sesoun, that highteth and apparailth
 the erthe with rosene flowres; and who
 maketh that plentevoue antompne, in
 fulle yeres, fleteth with hevy grapes.
 And eek this man was wont to telle the
 30 dyverse causes of nature that weren
 y-hidde. Allas! now lyeth he emptied of
 light of his thought; and his nekke is
 pressed with hevy cheynes; and bereth
 his chere enclyned adoun for the grete
 35 weichte, and is constrained to looken on
 the fool erthe!

PROSE II. *Set medicine, inquit, tempus est.*

But tyme is now,' quod she, 'of medicine more than of compleinte.' Forsothe than she, entendinge to me-ward with alle the lookinge of hir eyen, seide:—'Art
 5 nat thou he,' quod she, 'that whylom y-norished with my milk, and fostered with myne metes, were escaped and comen to corage of a parfit man? Certes, I yaf thee swiche armures that, yif thou
 10 thy-self ne haddest first cast hem a-vey, they shulden han defended thee in sikernes that may nat ben over-comen. Knowest thou me nat? Why art thou stille? Is it for shame or for astoninge?
 15 It were me lever that it were for shame; but it semeth me that astoninge hath oppressed thee.' And whan she say me nat only stille, but with-outen office of tunge and al dounb, she leide hir hand
 20 softly upon my brest, and seide: 'Here nis no peril,' quod she; 'he is fallen into a litargie, whiche that is a comune sykenes to hertes that ben deceived. He hath a litel foryeten him-self, but certes
 25 he shal lightly remembren him-self, yif so be that he hath knowen me or now; and that he may so don, I wil wypen a litel his eyen, that ben derked by the cloude of mortal thinges.' These wordes
 30 seide she, and with the lappe of hir garment, y-plyted in a frounce, she dryede myn eyen, that weren fulle of the wawes of my wepinges.

METRE III. *Tunc me discussa liquorunt nocte tenebre.*

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

PROSE III. *Haud aliter tristicis nebulis dissolutis.*

Right so, and non other wyse, the cloudes of sorwe dissolved and don a-vey. I took hevене, and receiveide minde to knowen the face of my fysicien; so that I sette myn eyen on hir, and fastnede my lookinge. I beholde my norice Philosophie, in whos houses I hadde conversed and haunted fro my youthe; and I seide thus. 'O thou maistresse of alle vertues, descended from the sovereign sete, why artow comen in-to this solitarie place of myn exile? Artow comen for thou art maked coupable with me of false blames?'

Phil. 'O,' quod she, 'my norry, sholde I forsaken thee now, and sholde I nat parten with thee, by comune travaille, the charge that thou hast suffred for envie of my name? Certes, it nere not leveful ne sittinge thing to Philosophie, to leten with-outen companye the wey of him that is innocent. Sholde I thanne redoute my blame, and agrysen as though ther were bifallen a newe thing? *quasi diceret, non.* For trowestow that Philosophie be now alderfirst assailed in perils by folk of wikkede maneres? Have I nat striven

I greet stryf, in olde tyme, bifore
 of my Plato, ayeines the foolhardi-
 ffolye? And eek, the same Plato
 his maister Socrates deservede
 of unrightful deeth in my pre-
 The heritage of which Socrates—
stage is to seyn the doctrine of the
Socrates in his opinioun of Felicitee,
clepe welefulnesse—whan that the
 of Epicuriens and Stoiciens and
 thre enforceden hem to go ravisshe
 man for his part—that is to seyn,
erich of hem wolde drawn to the
of his opinioun the wordes of
 e—they, as in partie of hir preye,
 ven me, crying and debatinge
 reins, and corven and to-renten my
 that I hadde woven with myn
 ; and with the cloutes that they
 araced out of my clothes they
 away, weninge that I hadde gon
 sem everydel. In whiche *Epi-*
and Stoiciens, for as moche as ther
 some traces or steppes of myn
 the folye of men, weninge tho *Epi-*
and Stoiciens my famuleres, per-
(sc. persequendo) some through the
 of the wikkede or uncunninge
 ide of hem. *This is to seyn that,*
by semede philosophres, they weren
to the deeth and slayn. So yif thou
 at knowen the exilinge of Anaxo-
 e the enpoysoninge of Socrates, ne
 arments of Zeno, for they weren
 geres: yit mightestow han knowen
 necciens and the Canios and the
 ios, of whiche folk the renoun is
 r over-olde ne unsolempne. The
 e men, no-thing elles ne broughte
 the deeth but only for they weren
 med of myne maneres, and seme-
 ost unlyke to the studies of wikk-
 dk. And forthy thou oughtest nat
 dren though that I, in the bittre
 this lyf, be fordriven with tem-
 blowinge aboute, in the whiche
 tes this is my most purpos, *that is*
 to displeasen to wikkede men. Of
 shrewes, al be the ost never so
 t is to dispysse; for it nis governed
 y leder of resoun, but it is ravisshed

only by fletinge errorr folyly and lightly.
 And if they som-tyme, makinge an ost
 ayeins us, assaile us as strengere, our leder 80
 draweth to-gidere hise richesses in-to his
 tour, and they ben ententif aboute sar-
 pulers or sachels unprofitable for to taken.
 But we that ben heye aboven, siker fro
 alle tumulte and wode noise, warnestored 85
 and enclosed in swich a palis, whider as
 that chateringe or anoyinge folye ne may
 nat atayne, we scorne swiche ravineres
 and henteres of fouleste thinges.

METRE IV. *Quisquis composito serenus euo.*

Who-so it be that is cleer of vertu, sad,
 and wel ordinat of livinge, that hath put
 under foot the proude werdes and looketh
 upright up-on either fortune, he may
 holde his chere undiscomfited. The rage 5
 ne the manaces of the see, commoevinge
 or chasing upward hete fro the botme,
 ne shal not moeve that man; ne the
 unstable mountaigne that highte Vesevus,
 that wrytheth out through his brokene 10
 chiminees smokinge fyres. Ne the wey
 of †thonder-leyt, that is wont to smyten
 heye toures, ne shal nat moeve that man.
 Wher-to thanne, o wrecches, drede ye
 tirauntes that ben wode and felonous 15
 with-oute any strengthe? Hope after
 no-thing, ne drede nat; and so shaltow
 desarmen the ire of thilke unmighty
 tiraunt. But who-so that, quakinge,
 dredeth or desireth thing that nis nat 20
 stable of his right, that man that so doth
 bath cast away his sheld and is remoeved
 fro his place, and enlaceth him in the
 cheyne with the which he may ben
 drawn. 25

PROSE IV. *Sentient, inquit, hec.*

Felestow, 'quod she, 'thise thinges,
 and entren they aught in thy corage?
 Artow lyke an asse to the harpe? Why
 wepestow, why spillestow teres? Yif
 thou abydest after help of thy loche, thee 5
 bihoveth discovere thy wounde.' Tho
 I, that hadde gadered strengthe in my
 corage, answerede and seide: 'And
 nedeth it yit,' quod I, 'of rehersinge or
 of amonicioun; and sheweth it nat 10

y-nough by him-self the sharpnesse of Fortune, that wexeth wood ayeins me? Ne moeveth it nat thee to seen the face or the manere of this place (*i. prisoun*)?

15 Is this the librarie whiche that thou haddest chosen for a right cartein sete to thee in myn hous, ther-as thou desputedest ofte with me of the sciences of thinges touchinge divinitee and touchinge man-kinde? Was thanne myn habite swich as it is now? Was than my face or my chere swiche as now (*quasi diceret, non*), whan I soughte with thee secrets of nature, whan thou enformedest my maneres and the rescoun of alle my lyf to the ensaumple of the ordre of hevене? Is nat this the guerdoun that I referre to thee, to whom I have be obeisaunt? Certes, thou confermedest, by the mouth of Plato,

30 this sentence, *that is to seyn*, that comune thinges or comunalitees weren blisful, yif they that haddē studied al fully to wisdom governed thilke thinges, or elles yif it so bifille that the governours of comunalitees studieden to geten wisdom. Thou seidest eek, by the mouth of the same Plato, that it was a necessarie cause, wyse men to taken and desire the governaunce of comune thinges, for that

40 the governements of citees, y-left in the handes of felonous tormentours citizenes, ne sholde nat bringe in pestilence and destruccioun to gode folk. And therfor I, folwinge thilke auctoritee (*sc. Platonis*),

45 desired to putten forth in execucioun and in acte of comune administracioun thilke thinges that I hadde lerned of thee among my secree resting-whyles. Thou, and god that putte thee in the thoughtes of wyse

50 folk, ben knowinge with me, that nothing ne broughte me to maistrie or dignitee, but the comune studie of alle goodnesse. And ther-of comth it that bi-twixen wikked folk and me han ben

55 grevous discordes, that ne mighten ben releued by preyeres; for this libertee hath the freedom of conscience, that the wratthe of more mighty folk hath alwey ben depysed of me for savacioun of right. How

60 ofte have I resisted and withstonde thilke man that lighte Conigaste, that made

alwey assautes ayeins the prospre fortunes of pore feble folk? How ofte eek have I put of or cast out him, Trigwille, provost of the kinges hous, bothe of the wronges that he hadde bigunne to don, and eek fully performed? How ofte have I covered and defended by the auctoritee of me, put ayeins perils—*that is to seyn*, put myn auctoritee in peril for—the wrecched pore folk, that the covetyse of straungeres unpunished tourmenteden alwey with miseyses and grevaunces out of noubre? Never man ne drew me yit fro right to wronge. Whan I say the fortunes and the richesmes of the people of the provinces ben harmed or amenused, outhur by privee ravynes or by comune tributes or cariages, as sory was I as they that suffreden the harm. — *Glossa.* Whan that Theodoric, the king of Gothes, in a dere yere, hadde hise gernerres ful of corn, and comaundede that no man ne sholde byen no corn til his corn were sold, and that at a grevous dere prys, Boece withstood that ordinaunce, and over-com it, knowinge as this the king him-self. — *Textus.* Whan it was in the soure hungry tyme, ther was established or cryed grevous and implitable coempecioun, that men sayen wel it sholde greetly turmenten and endamagen al the province of Campaigne. I took stryf ayeins the provost of the pretorie for comune profit. And, the king knowinge of it, I overcom it, so that the coempecioun ne was not axed ne took effect. — [*Glossa.*] † *Coempecioun, that is to seyn, comune achat or bying to-gidere, that were established up-on the poeple by swich a manere imposicioun, as icho-so bought a busshel corn, he moste yeve the king the fflte part.* — [*Textus.*] Paulin, a counseiller of Rome, the richesmes of the whiche Paulin the houndes of the palays *that is to seyn, the officeres, wolden hat devoured by hope and covetise, yit drov I him out of the jowes (sc. faucibus) of hen that gapeden.* And for as moche as the peyne of the accusacioun ajuged biforn ne sholde nat sodeinly henten ne punissher wrongfully Albin, a counseiller of Rome I putte me ayeins the hates and indig

naciouns of the accuser Ciprian. Is it nat
 thanne y-nough y-seyn, that I have pur-
 chased grete discordes ayeins my-self?
 But I oughte be the more assured ayeins
 alle othro folk (*s. Romayns*), that for the
 love of rightwisnesse I ne reserved never
 no-thing to my-self to hemward of the
 120 kinges halle, *sc. officers*, by the whiche
 I were the more siker. But thorough the
 same accusers accusinge, I am con-
 dempned. Of the noumbir of the whiche
 accusers con Basilius, that whylom was
 125 chased out of the kinges service, is now
 oempelled in accusinge of my name, for
 nede of foreine moneye. Also Opilion and
 Gaudencius han accused me, al be it so
 that the justice regal hadde whylom
 130 demed hem bothe to go in-to exile for hir
 trecheryes and fraudes withoute noumbir.
 To whiche jugement they nolden nat
 obeye, but defendeden hem by the siker-
 nesse of holy houses, *that is to seyn, fledden*
 135 *into seintuaries*; and whan this was aper-
 ceived to the king, he comaundede, that
 let they voidede the citee of Ravenne by
 certain day assigned, that men sholde
 merken hem on the forheved with an hoot
 140 yren and chasen hem out of the tounne.
 Now what thing, semeth thee, mighte ben
 lykned to this crueltee? For certes, thilke
 same day was received the accusinge of
 my name by thilke same accusers. What
 145 may ben seid her-to? (*quasi diceret, nichil*).
 Hath my studie and my cuninge des-
 served thus; or elles the forseide damp-
 nacioun of me, made that hem rightful
 accusers or no? (*quasi diceret, non*). Was
 150 not Fortune ashamed of this? Certes, al
 hadde nat Fortune ben ashamed that
 innocence was accused, yit oughte she
 han had shame of the filthe of myne
 accusours.

155 But, axestow in somme, of what gilt
 I am accused, men seyn that I wolde save
 the companie of the senatours. And
 desirest thou to heren in what manere?
 I am accused that I sholde han des-
 160 tourbed the accuser to beren lettres, by
 whiche he sholde han made the sena-
 tours gilty ayeins the kinges real ma-
 jestee. O maistresse, what demestow of

this? Shal I forsake this blame, that I ne
 be no shame to thee? (*quasi diceret, non*). 16
 Certes, I have wold it, *that is to seyn, the*
savacioun of the senat, ne I shal never
 leten to wilne it, and that I confesse and
 am aknowe; but the entente of the
 accuser to be destourbed shal cese. For 17
 shal I clepe it thanne a felonie or a sinne
 that I have desired the savacioun of the
 ordre of the senat? (*quasi diceret, dubito*
quid). And certes yit hadde thilke same
 senat don by me, thorough hir decrets and 17
 hir jugements, as though it were a sinne
 or a felonie; *that is to seyn, to wilne the*
savacioun of hem (sc. senatus). But folye,
 that lyeth alwey to him-self, may not
 change the merite of thinges. Ne I trowe 18
 nat, by the jugement of Socrates, that it
 were levelful to me to hyde the sothe,
 ne assente to lesinges. But certes, how
 so ever it be of this, I putte it to gessen or
 preisen to the jugement of thee and of 18
 wyse folk. Of whiche thing al the ordi-
 nance and the sothe, for as moche as
 folk that ben to comen after our dayes
 shullen knowen it, I have put it in scrip-
 ture and in remembrance. For touching 19
 the lettres falsly made, by whiche lettres
 I am accused to han hoped the fredom of
 Rome, what aperteneth me to speke ther-
 of? Of whiche lettres the fraude hadde
 ben shewed apertly, yif I hadde had 19
 libertee for to han used and been at the
 confessioun of myne accusours, the
 whiche thing in alle nedes hath greet
 strengthe. For what other fredom may
 men hopen? Certes, I wolde that som 20
 other fredom mighte ben hoped. I wolde
 thanne han answered by the wordes
 of a man that highte Canius; for whan
 he was accused by Gaius Cesar, Ger-
 meynes sone, that he (*Canius*) was know- 20
 inge and consentinge of a conjuracioun
 y-maked ayeins him (*sc. Gaius*), this
 Canius answered thus: "Yif I hadde
 wist it, thou haddest nat wist it." In
 which thing sorwe hath nat so dulled my 21
 wit, that I pleyne only that shrewede folk
 aparailen felonies ayeins vertu; but I
 wondre greetly how that they may per-
 forme thinges that they hadde hoped for to

215 don. For-why, to wilne shrewednesse,
that couth peraventure of oure defaute;
but it is lyk a monstre and a mervaille,
how that, in the present sighte of god,
may ben acheved and performed swiche
220 things as every felonous man hath concei-
ved in his thought ayeins innocents.
For which thing oon of thy famileres nat
unskilfully axed thus: "Yif god is,
whennes comen wikkede things? And
225 yif god ne is, whennes comen gode
things?" But al hadde it ben leveful
that felonous folk, that now desiren the
blood and the deeth of alle gode men and
eek of alle the senat, han wilned to gon
230 destroyen me, whom they han seyen
alwey bataillen and defenden gode men
and eek al the senat, yit had I nat
deserved of the faderes, *that is to seyn, of
the senatoures*, that they sholden wilne my
235 destruceioun.

Thou remembreth wel, as I gesse, that
whan I wolde doon or seyen any thing,
thou thyself, alwey present, rewledest me.
At the city of Verone, whan that the
240 king, gredy of comune slaughter, caste
him to transporten up al the ordre of the
senat the gilt of his real majestee, of the
whiche gilt that Albin was accused, with
how gret sikernesse of peril to me de-
245 fendede I al the senat! Thou wost wel
that I seye sooth, ne I ne avauntede me
never in preysinge of my-self. For alwey,
whan any wight receiveth precious renoun
in avauntinge him-self of his werkes, he
250 amenuseth the secree of his conscience.
But now thou mayst wel seen to what
ende I am comen for myne innocence;
I receive peyne of fals felonye for gerdon
of verray vertu. And what open con-
255 fessioun of felonye hadde ever juges so
acordaunt in crueltee, *that is to seyn, as
myn accusinge hath*, that either error of
mannes wit or elles condicioun of For-
tune, that is uncertein to alle mortal
260 folk, ne submittede some of hem, *that is
to seyn, that it ne enclymede som juge to han
pytee or compassioun?* For al-though I
hadde ben accused that I wolde brenne
holy houses, and strangle preestes with
265 wikkede swerde, or that I hadde greythed

deeth to al gode men, algates the sentence
sholde han punisshed me, present, con-
fessed, or convict. But now I am remewed
fro the citee of Rome almost fyve hundred
thousand pas, I am with-oute defence
dampned to proscriptioun and to the
deeth, for the studie and bountees that
I have doon to the senat. But O, wel ben
they worthy of merite (*as who seith, nay*),
ther mighte never yit non of hem be
convict of swiche a blame as myne is! Of
whiche trespas, myne accusours sayen ful
wel the dignitee; the whiche dignitee,
for they wolden derken it with medeling
of som felonye, they baren me on hand,
and lyeden, that I hadde polut and de-
fouled my conscience with sacrilege, for
coveitise of dignitee. And certes, thou thy-
self, that art plaunted in me, chacedest
out of the sege of my corage al coveitise of
mortal things; ne sacrilege hadde no
leve to han a place in me biforn thyne
eyen. For thou droppedest every day in
myne eres and in my thought thilke
comaundement of Pictagoras, *that is to
seyn, men shal serve to godde, and not to
goddes*. Ne it was nat convenient, *ne no
nede*, to taken help of the foulest spirites;
I, that thou hast ordeined and set in
swiche excellence that thou makedest me
lyk to god. And over this, the right elene
secree chaumbre of myne hous, *that is to
seyn, my wyf*, and the companye of myn
honest freendes, and my wyves fader, as
wel holy as worthy to ben revered
thorough his owne dedes, defenden me
from alle suspecioun of swich blame. But
O malice! For they that accusen me
taken of thee, *Philosophie*, feith of so gret
blame! For they trowen that I have had
affinitee to malefice or *enchaument*,
by-cause that I am replenished and
fulfilled with thy techinges, and enformed
of thy maneres. And thus it suffiseth not
only, that thy reverence ne availe me not
but-yif that thou, of thy free wille, rather
be blemished with myn offencioun. But
certes, to the harmes that I have, ther
bitydeh yit this encrees of harm, that
the gessinge and the jugement of moche
folk ne looken no-thing to the desertes of

things, but only to the aventure of fortune; and jugen that only swiche things ben purveyed of god, whiche that temporel welefulness commendeth.—
 Glose. *As thus: that, yif a wight have prosperitee, he is a good man and worthy to han that prosperitee; and who-so hath aduersitee, he is a wikked man, and god hath forsake him, and he is worthy to han that aduersitee. This is the opinicoun of some folk.*—And ther-of comth that good gessinge, first of alle thing, forsaketh wrecches; certes, it greveth me to thinke right now the dyverse sentences that the poeple seith of me. And thus moche I seye, that the laste charge of contrarious fortune is this: that, whan that any blame is leyd upon a caitif, men wenen that he hath deserved that he suffreth. And I, that am put away fro gode men, and despoiled of dignitees, and defouled of my name by gessinge, have suffred torment for my gode dedes. Certes, me semeth that I see the felonous covines of wikked men habounden in joye and in gladness. And I see that every lorel shapeth him to finde out newe fraudes for to accuse gode folk. And I see that gode men beth overthrowen for drede of my peril; and every luxurious tourmentour dar doon alle felonye unpunished and ben excited therto by yiftes; and innocents ne ben not only despoiled of sikernesse but of defence; and therefore me list to cryen to god in this wyse:—

METRE V. *O stelliferi conditor orbis.*

O thou maker of the whele that bereth the sterres, which that art y-fastned to thy perdurable chayer, and tornest the hevens with a ravishing swaigh, and constrainest the sterres to suffren thy laws; so that the mone som-tyme shyning with hir ful hornes, meting with alle the beames of the sonne hir brother, hydeth the sterres that ben lesse; and somtyme, whan the mone, pale with hir derke hornes, approacheth the sonne, leseth hir lightes; and that the eve-sterre Hesperus, whiche that in the firste tyme of the night

bringeth forth hir colde arysinges, cometh eft ayein hir used cours, and is pale by the morne at the rysing of the sonne, and is thanne cleped Lucifer. Thou restrainest the day by shorter dwelling, in the tyme of colde winter that maketh the leves to falle. Thou dividest the swifte tydes of the night, whan the hote somer is comen. Thy might atempreth the variaunts sesons of the yere; so that Zephirus the deboneir wind bringeth ayein, in the first somer sesoun, the leves that the wind that highte Boreas hath rest away in autumpne, that is to seyn, in the laste ende of somer; and the sedes that the sterre that highte Arcturus saw, ben waxen heyne cornes whan the sterre Sirius eschaufeth hem. Ther nis no-thing unbounde from his olde lawe, ne forleteth the werke of his propre estat. O thou governour, governinge alle thinges by certain ende, why refusetow only to governe the werkes of men by dewe manere? Why suffrest thou that slydinge fortune torneth so grete entrechaunginges of thinges, so that anyous peyne, that sholde dewely punisse felouns, punissheth innocents? And folk of wikkede maneres sitten in heyne chayres, and anyinge folk treden, and that unrightfully, on the nekkes of holy men? And vertu, cler-shyninge naturally, is hid in derke derkenesses, and the rightful man bereth the blame and the peyne of the feloun. Ne forsweringe ne the fraude, covered and kembd with a fals colour, ne anyeth nat to shrewes; the whiche shrewes, whan hem list to usen hir strengthe, they rejoysen hem to putten under ham the sovereyne kinges, whiche that poeple with-outen nonbren dreden. O thou, what so ever thou be that knittest alle bondes of thinges, loke on thise wrecchede erthes; we men that ben nat a foule party, but a fayr party of so grete a werk, we ben tormented in this see of fortune. Thou governour, withdraw and restreyn the ravishinge flodes, and fastne and ferme thise erthes stable with thilke bonde, with whiche thou governest the hevenc that is so largo.

PROSE V. *Hic ubi continuato dolore delatransi.*

Whan I hadde, with a continual sorwe, sobbed or borken out these things, she with hir chere pesible, and no-thing amoeved with my compleintes, seide thus:
 5 'Whan I say thee,' quod she, 'sorweful and wepinge, I wiste anon that thou were a wrecche and exiled; but I wiste never how fer thyne exile was, yif thy tale ne hadde shewed it to me. But certes, al be
 10 thou fer fro thy contree, thou nart nat put out of it; but thou hast failed of thy weye and gon amis. And yif thou hast lever for to wene that thou be put out of thy contree, than hast thou put out thy-
 15 self rather than any other wight hath. For no wight but thy-self ne mighte never han don that to thee. For yif thou remembre of what contree thou art born, it nis nat governed by emperours, ne by
 20 governement of multitude, as weren the contrees of hem of Athenes; but oo lord and oo king, and that is god, that is lord of thy contree, whiche that rejoyseth him of the dwelling of hise citezenes, and nat
 25 for to putte hem in exile; of the whiche lorde it is a soverayne fredom to be governed by the brydel of him and obeye to his justice. Hastow foryeten thilke right olde lawe of thy citee, in the whiche
 30 citee it is ordeined and established, that for what wight that hath lever founden ther-in his sete or his hous than elles- wher, he may nat be exiled by no right from that place? For who-so that is
 35 contened in-with the palis and the clos of thilke citee, ther nis no drede that he may deserve to ben exiled. But who-so that leteth the wil for to enhabite there, he forleteth also to deserve to ben citezein
 40 of thilke citee. So that I sey, that the face of this place ne moveth me nat so mochel as thyne owne face. Ne I axe nat rather the walles of thy librarie, aparayled and wrought with yvory and with
 45 glas, than after the sete of thy thought. In whiche I putte nat whylom bokes, but I putte that that maketh bokes worthy of prys or precious, that is to seyn, the

sentence of my bokes. And certainly of thy desertes, bistowed in comune good, thou hast seid sooth, but after the multitude of thy gode dedes, thou hast seid fewe; and of the honestee or of the falsnesse of thinges that ben aposed ayeins thee, thou hast remembered thinges that ben knowen to alle folk. And of the felonyes and fraudes of thyne accousours, it semeth thee have y-touched it forsothe rightfully and shortly, al mighten the same thinges betere and more plentiously ben couth in the mouthe of the people that knoweth al this. Thou hast eek blamed gretly and compleined of the wrongful dede of the senat. And thou hast sorwed for my blame, and thou hast wopen for the damage of thy renoun that is apayred; and thy laste sorwe eschaufede ayeins fortune, and compleinest that guerdouns ne ben nat evenliche yolden to the desertes of folk. And in the latere ende of thy wode Muse, thou preydest that thilke pees that governeth the hevене sholde govern the erthe. But for that manye tribulaciouns of affeecioun han assailed thee, and sorwe and ire and wepinge to-drawn thee dyversely; as thou art now feble of thought, mightier remedies ne shullen nat yit touchen thee, for whiche we wol usen somdel lighter medicines: so that thilke passiouns that ben woxen harde in swellinge, by perturbaciouns flowing in-to thy thought, mowen wexen esy and softe, to receiven the strengthe of a more mighty and more egre medicine, by an esier touching.

METRE VI.

*Cum Phebi radiis graue
 Cancri sidus inestuat.*

Whan that the hevye sterre of the Cancres eschaufeth by the bemes of Phebus, that is to seyn, whan that Phebus the sonne is in the signe of the Cancres, who-so yeveth thanne largely hise sedes to the feldes that refusen to receiven hem, lat him gon, bigyled of trust that he hadde to his corn, to acorns of okes. Yif thou wolt gadre violettes, ne go thou not to

the purpur wode whan the feld, chirk-
 inge, agryseth of colde by the felnesse of
 the winde that highte Aquillon. Yif thou
 desirest or wolt usen grapes, ne seke thou
 nat, with a glotonous hond, to streyne
 and presse the stalkes of the vine in the
 first somer sesoun; for Bachus, the god
 of wyne, hath rather yeven hise yiftes to
 autumpne, *the later ende of somer*. God
 tokneth and assigneth the tymes, ablinge
 hem to hir propres offices; ne he ne
 saffreth nat the stoundes whiche that
 him-self hath devyded and constreyned
 to ben y-medled to-giders. And forthy
 he that forleteth certain ordinaunce of
 doings by over-throwinge way, he ne hath
 no glade issue or ende of his werkes.

PROSE VI. *Primum igitur paterisne me
 pauculis rogacionibus.*

First woltow suffre me to touche and
 assaye the estat of thy thought by a fewe
 demaundes, so that I may understonde
 what be the manere of thy curacioun?
 Boece. 'Axe me,' quod I, 'at thy wille,
 what thou wolt, and I shal answer.'

The seide she thus: 'Whether we-
 nestow,' quod she, 'that this world be
 governed by foolish happes and for-
 tunous, or elles that there be in it any
 governement of resoun?' 'Certes,'
 quod I, 'I ne trowe nat in no manere,
 that so certain thinges sholde be moeved
 by fortunous fortune; but I wot wel that
 god, maker and mayster, is governour of
 his werk. Ne never nas yit day that
 mighte putte me out of the sothnesse of
 that sentence.'

'So is it,' quod she; 'for the same
 thing songe thou a litel her-biforn, and
 biweyledest and biweptest, that only men
 weren put out of the cure of god. For of
 alle other thinges thou ne doutedest nat
 that they nere governed by resoun. But
 ow! (*i. pape!*) I wondre gretly, certes,
 why that thou art syk, sin that thou art
 put in so holsom a sentence. But lat us
 seken depper; I coniecte that ther lak-
 keth I not nere what. But sey me this:
 sin that thou ne doutest nat that this

world be governed by god, with which
 gouveinailes takestow hede that it is
 governed?' 'Unnethe,' quod I, 'knowe
 I the sentence of thy questioun; so that
 I ne may nat yit answeren to thy de-
 maundes.'

'I nas nat deceived,' quod she, 'that
 ther ne faileth somewhat, by whiche the
 maladye of thy perturbacioun is crept
 in-to thy thought, so as the strengthe of
 the palis chynning is open. But sey me
 this: remembreth thou what is the ende
 of thinges, and whider that the enten-
 cioun of alle kinde tendeth?' 'I have
 herd it told som-tyme,' quod I; 'but
 drerinesse hath dulled my memorie.'

'Certes,' quod she, 'thou wost wel
 whennes that alle thinges ben comen and
 procedeth?' 'I wot wel,' quod I, and
 answerede, that 'god is beginning of al.'

'And how may this be,' quod she, 'that,
 sin thou knowest the beginning of
 thinges, that thou ne knowest nat what
 is the ende of thinges? But swiche ben
 the customes of perturbaciouns, and this
 power they han, that they may moeve
 a man out of his place, *that is to seyn, fro
 the stables and perfeccioun of his know-
 inge*; but, certes, they may nat al arace
 him, ne aliene him in al. But I wolde
 that thou woldest answer to this:
 remembrethow that thou art a man?'
 'Why sholde I nat remembre that?'
 quod I.

'Maystow nat telle me thanne,' quod
 she, 'what thing is a man?' 'Axestow
 me nat,' quod I, 'whether that I be
 a resonable mortal beest? I wot wel, and
 I confesse wel that I am it.'

'Wistestow never yit that thou were
 any other thing?' quod she. 'No,'
 quod I.

'Now woot I,' quod she, 'other cause of
 thy maladye, and that right grete. Thou
 hast left for to knowen thy-self, what
 thou art; thorough whiche I have playnly
 founden the cause of thy maladye, or elles
 the entree of recoveringe of thyn hels.
 For-why, for thou art confounded with
 foryeting of thy-self, for-why sorwestow
 that thou art exiled of thy propre goodes.'

And for thou ne wost what is the ende of
things, for-thy demestow that felonous
and wikked men ben mighty and weful.

85 And for thou hast foryeten by whiche
governements the world is governed, for-
thy wenestow that this mutaciouns of
fortune fleten with-oute governour. These
ben grete causes not only to maladye,
90 but, certes, grete causes to deeth. But
I thanke the auctor and the maker of
hele, that nature hath not al forleten
thee. I have grete norissinges of thyn
hele, and that is, the sothe sentence of
95 governaunce of the worlde; that thou
bilevest that the governings of it nis nat
subject ne underput to the folie of thise
happes aventurous, but to the resoun of
god. And ther-for doute thee no-thing;
100 for of this lital spark thyn hete of lyf
shal shyna. But for as moche as it is
nat tyme yit of faster remedies, and the
nature of thoughtes deceived is this,
that as ofte as they casten away sothe
105 opiniouns, they clothen hem in false
opiniouns, of which false opiniouns the
derkenesse of perturbacioun waxeth up,
that confoundeth the verray insighte:
and that derkenesse shal I assaye som-
110 what to maken thinne and wayk by
lighte and meneliche remedies; so that,

after that the derkenesse of deceivinge
desiringes is don away, thou mowe knowe
the shyninge of verray light.

METRE VII. *Nubibus atris.*

The sterres, covered with blake cloudes,
ne mowen yeten a-doun no light. Yif the
trouble wind that hight Auster, turning
and walvinge the see, medleth the hete,
that is to seyn, the boyling up from the
botme; the wawes, that whylom weren
clere as glas and lyke to the faire clere
dayes, withstande anon the sightes of men
by the filthe and ordure that is resolved.
And the fletinge streem, that royleth
doun dyversly fro heye mountaignes, is
arested and resisted ofte tyme by the
encountringe of a stoon that is departed
and fallen from som roche. And for-
thy, yif thou wolt loken and demen
sooth with cleer light, and holden the
wey with a right path, weyve thou joye,
dryf fro thee drede, fleme thou hope, ne
lat no sorwe aproche; *that is to seyn, lat*
non of thise four passiouns over-comen thee
or blende thee. For cloudy and derke is
thilke thought, and bounde with brydles,
where-as these things regnen.'

Explicit Liber Primus.

BOOK II.

PROSE I. *Postea paulisper conticuit.*

After this she stinte a lital; and, after
that she hadde gadered by atempre stille-
nesse myn attencioun, she seide thus:
(As who mighte seyn thus: After thise
5 *things she stinte a lital; and whan she*
aperceived by atempre stillenesse that I was
ententif to herkene hir, she bigan to speke in
this wyse): 'Yif I, quod she, 'have under-
stonden and knowen outrely the causes
10 and the habit of thy maladye, thou
languisest and art defeted for desyr and
talent of thy rather fortune. She, that

ilke Fortune only, that is changed, as
thou feynest, to thee-ward, hath perverted
the cleernesse and the estat of thy corage.
I understonde the felse-folde colours and
deceites of thilke merveilous monstre
Fortune, and how she useth ful flateringe
familiaritee with hem that she enforeceth
to bigyle; so longe, til that she confounde
with unsufferable sorwe hem that she
hath left in despeyr unpurveyed. And yif
thou remembrest wel the kinde, the
maneres, and the desert of thilke Fortune,
thou shalt wel knowe that, as in hir,
thou never ne haddest ne hast y-lost any
fair thing. But, as I trowe, I shal nat

grestly travaillen to do thee remembren on
 these thinges. For thou were wont
 30 hurtelen and despysen hir, with manly
 wordes, whan she was blaundissinge and
 present, and pursewedest hir with sen-
 tences that were drawn out of myn
 entree, *that is to seyn, out of myn informa-*
 35 *cioun.* But no sodein mutacioun ne
 litydeth nat with-oute a manere chaung-
 inge of corages; and so is it befallen that
 thou art a lital departed fro the pees of
 thy thought.

40 But now is tyme that thou drinke and
 ataste some softe and delitable thinges;
 so that, whan they ben entred with-in
 thee, it mowe maken wey to strengere
 drinkes of medicynes. Com now forth
 45 therfore the suasioun of swetenesse re-
 thorien, whiche that goth only the right
 wey, whyl she forsaketh nat myne
 estatuts. And with Rhetorice com forth
 Musico, a damisel of our hous, that
 50 singeth nowlighter moedes or *prolacious*,
 now hevyer. What eyleth thee, man?
 What is it that hath cast thee in-to
 mornings and in-to wepinge? I trowe
 that thou hast seyn som newe thing and
 55 uncouth. Thou wenest that Fortune be
 chaunged ayein thee; but thou wenest
 wrong, yif thou that wene. Alwey tho
 ben hir maneres; she hath rather kept,
 as to thee-ward, hir propre stableness in
 60 the chaunginge of hir-self. Right swich
 was she whan she flatered thee, and
 deceived thee with unleveful lykinges of
 fals wefulnessse. Thou hast now known
 and staynt the doutous or double visage
 65 of thilke blinde goddesse Fortune. She,
 that yit covereth hir and wimpleth hir
 to other folk, hath shewed hir every-
 del to thee. Yif thou aprovest hir and
 thenkest that she is good, use hir maneres
 70 and pleyne thee nat. And yif thou
 agrysest hir false trecherye, despise and
 cast away hir that pleyeth so harmfully;
 for she, that is now cause of so muche
 sorwe to thee, sholde ben cause to thee of
 75 pees and of joye. She hath forsaken thee,
 forsothe; the whiche that never man
 may ben siker that she ne shal forsake
 him.—Glose. *But natheles, some bokes*

han the text thus: For sothe, she hath
 forsaken thee, ne ther nis no man siker
 that she ne hath nat forsaken.—

Holdestow than thilke wefulnessse
 precious to thee that shal passen? And
 is present Fortune dereworthe to thee,
 which that nis nat feithful for to dwelle;
 and, whan she goth away, that she
 bringeth a wight in sorwe? For sin she
 may nat ben with-holden at a mannes
 wille, she maketh him a wrecche whan
 she departeth fro him. What other thing
 is flittinge Fortune but a maner shewinge
 of wrecchednesse that is to comen? Ne
 it ne suffyseth nat only to loken on thinge
 that is present bifore the eyen of a man.
 But wisdom loketh and amesureth the
 ende of thinges; and the same chaung-
 inge from oon in-to an-other, *that is to*
 80 *seyn, from adversites in-to prosperitee,*
 maketh that the maneres of Fortune ne
 ben nat for to dreden, ne the flateringes
 of hir to ben desired. Thus, at the laste,
 it bihoveth thee to suffren with evene
 wille in pacience al that is don in-with the
 floor of Fortune, *that is to seyn, in this*
 85 *world,* sin thou hast ones put thy nekke
 under the yok of hir. For yif thou wolt
 wryten a lawe of wendinge and of dwell-
 inge to Fortune, whiche that thou hast
 chosen frely to ben thy lady, artow nat
 wrongful in that, and makest Fortune
 wroth and aspere by thyn inpatience,
 and yit thou mayst nat chaunge hir?
 Yif thou committest and bitakest thy
 sailes to the winde, thou shalt be shoven,
 not thider that thou woldest, but whider
 that the wind shoveth thee. Yif thou
 castest thy sedes in-to the felde, thou
 sholdest han in minde that the yerres ben,
 amonges, other-whyle plentevous and
 other-whyle bareyne. Thou hast bitaken
 thy-self to the governaunce of Fortune,
 and for-thy it bihoveth thee to ben
 obeisaunt to the maneres of thy lady.
 Enforcest thou thee to aresten or with-
 holden the swiftnesse and the swaigh of
 hir turninge whele? O thou fool of alle
 mortal foolles, if Fortune bigan to dwelle
 stable, she cesede thanne to ben For-
 tune!

METRE I. *Hec cum superba uerterit uices
dextra.*

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

PROSE II. *Vellem autem pauca tecum.*

Certes, I wolde pleten with thee a fewe thinges, usinge the wordes of Fortune; tak hede now thy-self, yif that she axeth right. "O thou man, wher-fore makest thou me gilty by thyne every-dayes pleyninges? What wrong have I don thee? What goodes have I bireft thee that weren thyne? Stryf or plete with me, bifore what juge that thou wolt, of the possessioun of riches or of dignitees. And yif thou mayst shewen me that ever any mortal man hath received any of the thinges to ben hise in propre, than wol I graunte frely that alle thilke thinges weren thyne whiche that thou axest. When that nature broughte thee forth out of thy moder wombe, I receyved thee naked and nedy of alle thinges, and I norisshe thee with my riches, and was redy and ententif through my favour to susteyne thee; and that maketh thee now inpacient ayeins me; and I envirounde thee with alle the aboun-

dance and shyninge of alle goodes that ben in my right. Now it lyketh me to with-drawn my hand; thou hast had grace as he that hath used of foreine goodes; thou hast no right to pleyne thee, as though thou haddest outrelly forlorn alle thy thinges. Why pleyneest thou thanne? I have done thee no wrong. Richesses, honours, and swiche other thinges ben of my right. My servauntes knowen me for hir lady; they comen with me, and departen whan I wende. I dar wel affermen hardily, that yif tho thinges, of which thou pleyneest that thou hast forlorn, hadde ben thyne, thou ne haddeest not lorn hem. Shal I thanne only ben defended to usen my right? Certes, it is leveful to the hevене to make clere dayes, and, after that, to coveren the same dayes with derke nightes. The yeer hath eek leve to apparailen the visage of the erthe, now with floures and now with fruit, and to confounden hem som-tyme with reynes and with coldes. The see hath eek his right to ben som-tyme calme and blaundishing with smothe water, and som-tyme to ben horrible with wawes and with tempestes. But the covetise of men, that may nat ben stanchid, shal it binde me to ben stedefast, sin that stedefastnesse is uncouth to my maneres? Swich is my strengthe, and this pley I pleye continually. I torne the whirlingge wheel with the torning cercele; I am glad to chaungen the lowest to the heyest, and the heyest to the lowest. Worth up, if thou wolt, so it be by this lawe, that thou ne holde nat that I do thee wronge though thou descende adoun, whan the resoun of my pley axeth it. Wistest thou nat how Cresus, the king of Lydiens, of whiche king Cyrus was ful sore agast a litel biforn, that this rewliche Cresus was caught of Cyrus and lad to the fyr to ben brent, but that a rayn descendede doun fro hevене that rescowede him? And is it out of thy minde how that Paulus, consul of Rome, whan he hadde taken the king of Perciens, weep pitously for the captivitee of the self kinge?

75 What other thing biwailen the cryinges
of tragedies but only the dedes of Fortune,
that with an unwar stroke overtorneth
realmes of grete nobley?—Glose. *Trage-*
80 *die is to seyn, a ditec of a prosperitee for*
a tyme, that endeth in wrecchednesse.—
Lernedest nat thou in *Greke*, whan thou
were yonge, that in the entree, or in the
celere, of Jupiter, ther ben couched two
tonnes; that on is ful of good, that other
85 is ful of harm? What right hast thou to
pleyne, yif thou hast taken more plente-
wously of the gode syde, *that is to seyn, of*
my riches and prosperites; and what
eek if I ne be nat al departed fro thee?
90 What eek yif my mutabilitee yiveth thee
rightful cause of hope to han yit beter
things? Natheles dismaye thee nat in
thy thought; and thou that art put in
the comune realme of alle, ne desyre nat
95 to liven by thyn only propre right.

METRE II. *Si quantas rapidis flatibus*
incitus.

Though Plentee, *that is goddesse of*
richesses, hielde adoun with ful horn, and
withdraweth nat hir hand, as many
richesses as the see torneth upward
5 sandes whan it is moeved with raviss-
inge blastes, or elles as many riches-
ses as ther shynen brighte sterres on hevenc
on the stery nightes; yit, for al that,
mankinde nolde not cese to wepe wrecch-
ede pleyntes. And al be it so that god
10 receyvethe gladly hir prayers, and yiveth
them (as fool-large) moche gold, and
aparalleth covetous men with noble or
clere honours: yit semeth hem haven
15 y-geten no-thing, but alwey hir cruel
ravyns, devouringe al that they han
geten, sheweth other gapinges; *that is to*
seyn, gapen and desyren yit after mo rich-
esses. What brydles mighten withholden,
20 to any certein ende, the desordenee covet-
tise of men, whan, ever the rather that it
fleteth in large yiftes, the more ay bren-
neth in hem the thurst of havinge?
Certes he that, quakinge and dredful,
25 weneth him-selven nedy, he no liveth
never-more riche."

PROSE III. *Hinc igitur si pro se tecum*
Fortuna loqueretur.

Therfor, yif that Fortune spake with
thee for hir-self in this manere, for-sothe
thou ne haddest nat what thou mightest
answere. And, if thou hast any-thing
wherwith thou mayest rightfully de- 5
fenden thy compleint, it behoveth thee
to shewen it; and I wol yeven theespace
to tellen it.' Boeca. 'Certeynly,' quod
I thanne, 'these beth faire things,
and enointed with hony swetenesse of 10
rethorike and musike; and only whyl
they ben herd they ben delicious. But to
wrecches is a depper felinge of harm;
this is to seyn, that wrecches felen the
harmes that they suffren more grevously 15
than the remedies or the delites of this
wordes mouen gladen or comferten hem; so
that, whan these things stinten for to
soune in eres, the sorwe that is inset
greveth the thought.' 20

Phil. 'Right so is it,' quod she. 'For
these ne ben yit none remedies of thy
maladye; but they ben a maner nerissh-
inges of thy sorwe, yit rebel ayein thy
curacioun. For whan that tyme is, I 25
shal moeve swiche things that percen
hem-self depe. But natheles, that thou
shalt not wilne to leten thy-self a wrecche,
hast thou foryeten the noubner and the
manere of thy wefulnessse? I holde me 30
stille, how that the soverayns men of the
citee token thee in cure and kepinge,
whan thou were orphelin of fader and
moder, and were chosen in affinitee of
princes of the citee; and thou bigunne 35
rather to be leef and dere than forto ben
a neighbour; the whiche thing is the
most precious kinde of any propinquitee
or alyaunce that may ben. Who is it
that ne seide tho that thou were right 40
weleful, with so grete a nobleye of thy
fadres-in-lawe, and with the chastitee of
thy wyf, and with the oportunitie and
noblesse of thy masculin children, *that is*
to seyn, thy sones? And over al this—me 45
list to passen the comune thinges—how
thou haddest in thy youthe dignitees that

weren werned to olde men. But it de-
lyteth me to comen now to the singuler
50 uphepinge of thy welefulnesse. Yif any
fruit of mortal thinges may han any
weighte or prys of welefulnesse, mightest
thou ever foryeten, for any charge of
harm that mighte bifalle, the remem-
55 braunce of thilke day that thou saye thy
two sones maked conseileres, and y-lad
to-gedere fro thyn house under so greet
assemblee of senatoures and under the
blythenesse of poeple; and whan thou
60 saye hem set in the court in here chayeres
of dignitees? Thou, rethorien or pron-
ouncere of kinges preysinges, deservedest
glorie of wit and of eloquence, whan
thou, sittinge bitwene thy two sones, con-
65 seileres, in the place that highte Circo,
†fulfuldest the abydinge of the mul-
titude of poeple that was sprad abouten
thee, with so large preysinge and laude,
as men singen in victories. Tho yave
70 thou wordes to Fortune, as I trowe,
*that is to seyn, tho fessedest thou Fortune
with glosinge wordes and deceivedest hir,*
whan she acoyede thee and norisshede
thee as hir owne delyces. Thou bere
75 away of Fortune a yifte, *that is to seyn,
suiche guerdoun,* that she never yaf to
privee man. Wilt thou therfor leye
a rekeninge with Fortune? She hath
now twinkled first upon thee with a wik-
80 kede eye. Yif thou considere the noum-
bre and the manere of thy blisses and
of thy sorwes, thou mayst nat forsaken that
thou art yit blisful. For if thou therfor
wenest thy-self nat weleful, for thinges
85 that tho semeden joyful ben passed, ther
nis nat why thou sholdest wene thy-self
a wrecche; for thinges that semen now
sorye passen also. Art thou now comen
first, a sodein gest, in-to the shadwe or
90 tabernacle of this lyf; or trowest thou
that any stedefastnesse be in mannes
thinges, whan ofte a swift houre dis-
solveth the same man; *that is to seyn,
whan the soule departeth fro the body?*
95 For, al-though that selde is ther any feith
that fortunous thinges wolen dwellen, yit
natheles the laste day of a mannes lyf is
a manere death to Fortune, and also to

thilke that hath dwelt. And therfor,
what, wenestow, thar [thee] recche, yif
thou forlete hir in deyinge, or elles that
she, *Fortune*, forlete thee in fleeinge
away?

METRE III. *Cum polo Phebus
rosceis quadrigis.*

Whan Phebus, the sonne, biginneth to
spreden his cleernesse with rosene chari-
ettes, thanne the sterre, y-dimmed, paleth
hir whyte cheres, by the flambe of the
sonne that overcometh the sterre-light.
*This is to seyn, whan the sonne is risen,
the dey-sterre wezeth pale, and leseth hir
light for the grette brightnesse of the sonne.*
Whan the wode wexeth rody of rosene
floures, in the first somer sesoun, thorough
the brethe of the winde Zephirus that
wexeth warm, yif the cloudy wind Auster
blowe felliche, than goth away the faire-
nesse of thornes. Ofte the see is clear
and calm withoute moevinge flodes; and
ofte the horrible wind Aquilon moeveth
boilinge tempestes and over-whelveth the
see. Yif the forme of this worlde is so
selde stable, and yif it turneth by so
many entrechaunginges, wolt thou thanne
trusten in the tomblinge fortunes of
men? Wolt thou trowen on flittinge
goodes? It is certain and established
by lawe perdurable, that no-thing that is
engendred nis stedefast ne stable.'

PROSE IV. *Tunc ego, uera,
inquam, commemoras.*

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

Phil. 'But that thou,' quod she, 'abyest
thus the torment of thy false opinioun,
that mayst thou nat rightfully blamen
ne aretten to thinges: *as who seith, for*

15 *thou hast yit many habundaunces of thinges.*

—Text. For al be it so that the ydel name of aventurous welefulnesse moeveth thee now, it is lefevel that thou rekne with me of how manye grete thinges
20 thou hast yit plente. And therfor, yif that thilke thing that thou haddest for most precious in al thy richesse of fortune be kept to thee yit, by the grace of god, unwemmed and undefouled, mayst
25 thou thanne pleyne rightfully upon the meschef of Fortune, sin thou hast yit thy beste thinges? Certes, yit liveth in good point thilke precious honour of mankinde, Symacus, thy wyves fader, which
30 that is a man maket alle of sapience and of vertu; the whiche man thou woldest byen redely with the prys of thyn owne lyf. He biwayleth the wronges that men den to thee, and nat for him-self; for he
35 liveth in sikernesse of any sentences put ayeins him. And yit liveth thy wyf, that is atempre of wit, and passinge other wimmen in cleennesse of chastete; and for I wol closen shortely hir bountees, she
40 is lyk to hir fader. I telle thee wel, that she liveth looth of this lyf, and kepeth to thee only hir goost; and is al maat and overcomen by wepinge and sorwe for desyr of thee, in the whiche thing only
45 I moot graunten that thy welefulnesse is amenused. What shal I seyn eek of thy two sones, conseilours, of whiche, as of children of hir age, ther shyneth the lyknesse of the wit of hir fader or of hir
50 elder fader? And sin the sovereyn cure of alle mortel folk is to saven hir owen lyves, O how weleful art thou, yif thou knowe thy goodes! For yit ben ther thinges dwelled to thee-ward, that no
55 man douteth that they ne ben more deresworthe to thee than thyn owen lyf. And for-thy drye thy teres, for yit nis nat everich fortune al hateful to thee-ward, ne over greet tempest hath nat yit
60 fallen upon thee, whan that thyn ances eleven faste, that neither wolen suffren the counfort of this tyme present ne the hope of tyme cominge to passen ne to faylen.' Boece. 'And I preye,' quod I,
65 'that faste moten they halden; for

whyles that they halden, how-so-ever that thinges ben, I shal wel fleten forth and escapen; but thou mayst wel seen how grete aparayles and aray that me laketh, that ben passed away fro me.' 70

Phil. 'I have som-what avaunsed and forthered thee,' quod she, 'yif that thou anoye nat or forthinke nat of al thy fortune: as who seith, I have som-what
75 comforted thee, so that thou tempest thee nat thus with al thy fortune, sin thou hast yit thy beste thinges. But I may nat suffren thy delices, that pleynest so wepinge and anguissous, for that ther lakketh som-what to thy welefulnesse. For what man
80 is so sad or so parfit welefulnesse, that he ne stryveth and pleyneth on som halve ayeen the qualitee of his estat? For-why ful anguissous thing is the condicioun of mannes goodes; for either it cometh nat
85 al-togider to a wight, or elles it last nat perpetuel. For sum man hath grete riches, but he is ashamed of his ungentel linage; and som is renowned of noblesse of kinrede, but he is enclosed in
90 so grete anguisshe of nede of thinges, that him were lever that he were unknowe. And som man haboundeth both in richesse and noblesse, but yit he bewalleth his chaste lyf, for he ne hath no wyf.
95 And som man is wel and selily y-maried, but he hath no children, and norissheth his riches to the eyres of strange folkes. And som man is gladed with children, but he wepeth ful sory for the
100 trespas of his sone or of his daughter. And for this ther ne acordeth no wight lightly to the condicioun of his fortune; for alwey to every man ther is in som-what that, unassayed, he ne wot nat; or
105 elles he dredeth that he hath assayed. And adde this also, that every weleful man hath a ful delicat felinge; so that, but-yif alle thinges bifalle at his owne wil, for he is impacient, or is nat used to
110 han non adversitee, anon he is thrown adoun for every litel thing. And ful litel thinges ben tho that withdrawn the somme or the perfeccioun of blisfulnesse fro hem that ben most fortunat. How
115 many men, trowest thou, wolden demen

hem-self to ben almost in hevене, yif they mighten atayne to the leest party of the remnaunt of thy fortune? This same
 120 place that thou clepest exil, is contree to hem that enhabiten heer, and forthy nothing [is] wrecched but whan thou wenest it: *as who seith, thou thy-self, ne no wight elles, nis a wrecche, but whan he*
 125 *weneth him-self a wrecche by reputacioun of his corage.* And ayeinward, alle fortune is blisful to a man by the agreabletee or by the egalitee of him that suffreth it. What man is that, that is so weleful,
 130 that nolde changen his estat whan he hath lost pacience? The swetnesse of mannes welefulnessse is sprayned with many biternesses; the whiche welefulnessse, al-though it seme swete and joyful
 135 to hem that useth it, yit may it nat ben with-holden that it ne goth away whan it wole. Thanne is it wel sene, how wrecched is the blisfulnessse of mortal thinges, that neither it dureth perpetuel with hem
 140 that every fortune receiven agreablye or egaly, ne it delyteth nat in al to hem that ben anguissous. O ye mortal folk, what seke ye thanne blisfulnessse out of your-self, whiche that is put in your-self?
 145 Errorr and folye confoundeth yow.

I shal shewe thee shortly the poynt of sovereyne blisfulnessse. Is ther anything more precious to thee than thy-self? Thou wolt answer, "nay." Thanne,
 150 yif it so be that thou art mighty over thy-self, *that is to seyn, by tranquillitee of thy soule,* than hast thou thing in thy power that thou noldest never lesen, ne Fortune ne may nat beneme it thee.
 155 And that thou mayst knowe that blisfulnessse ne may nat standen in thinges that ben fortunous and temporel, now understonde and gader it to-gidere thus: Yif blisfulnessse be the sovereyn good of nature
 160 that liveth by resoun, ne thilke thing nis nat sovereyn good that may be taken away in any wyse, (for more worthy thing and more digne is thilke thing that may nat ben taken away); than sheweth
 165 it wel, that the unstablenessse of fortune may nat atayne to receiven verrey blisfulnessse. And yit more-over; what man

that this tounbling welefulnessse ledeth, either he woot that it is changeable, or elles he woot it nat. And yif he woot it nat, what blisful fortune may ther be in the blindnessse of ignorance? And yif he woot that it is changeable, he moot alwey ben adrad that he ne lese that thing that he ne doubteth nat but that he may lesen it; *as who seith, he mot ben alwey agast, lest he lese that he wot wel he may lese it.* For which, the continuel dreed that he hath ne suffreth him nat to ben weleful. Or yif he lese it, he weneth to be dyspysed and forleten. Certes eek, that is a ful litel good that is born with evene herte whan it is lost; *that is to seyn, that men do no more fors of the lost than of the havinge.* And for as moche as thou thy-self art he, to whom it hath ben shewed and proved by ful manye demonstraciouns, as I wot wel, that the sowles of men ne mowe nat deyen in no wyse; and eek sin it is cleer and certein, that fortunous welefulnessse endeth by the deeth of the body; it may nat ben douted that, yif that deeth may take away blisfulnessse, that alle the kinde of mortal thinges ne descendeth in-to wrecchednesse by the ende of the deeth. And sin we knowen wel, that many a man hath sought the fruit of blisfulnessse nat only with suffringe of deeth, but eek with suffringe of peynes and tormentes; how mighte than this present lyf maken men blisful, sin that, whan thilke selve lyf is ended, it ne maketh folk no wrecches?

METRE IV. *Quisquis uolet perennem.*

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

if thou wolt fleen the perilous aventure,
that is to seyn, of the worlde; have minde
 certainly to flicchen thyn hous of a merye
 site in a lowe stoon. For al-though the
 wind, troubling the see, thondre with
 over-throwinges, thou that art put in
 quiete, and weleful by strengthe of thy
 palis, shalt leden a cleer age, scorninge
 the woodnesses and the ires of the eyr.

PROSE V. *Set cum rationum iam in te.*

But for as moche as the norissinges
 of my resouns descenden now in-to thee,
 I trowe it were tyme to usen a litel
 strengre medicynes. Now understand
 beer, al were it so that the yiftes of
 Fortune ne were nat brutel ne transitorie,
 what is ther in hem that may be thyn
 in any tyme, or elles that it nis foul, yif
 that it be considered and loked perfly?
 Richesses, ben they precious by the nature
 of hem-self, or elles by the nature of
 thee? What is most worth of richesses?
 Is it nat gold or might of moneye
 assembled? Certes, thilke gold and
 thilke moneye shyneth and yeveth betere
 renoun to hem that despenden it thanne
 to thilke folk that mokeren it; for avar-
 ice maketh alwey mokereres to ben hated,
 and largesse maketh folk cleer of renoun.
 For sin that swich thing as is transferred
 fram o man to another ne may nat
 dwellen with no man; certes, thanne is
 thilke moneye precious when it is trans-
 lated into other folk and stenteth to ben
 had, by usage of large yevinge *of him*
that hath yeven it. And also: yif that al
 the moneye that is over-al in the worlde
 were gadered toward o man, it sholde
 maken alle other men to ben nedey as of
 that. And certes a voys al hool, *that*
is to seyn, with-oute amensinge, fulfilleth
 to-gidere the hering of moche folk; but
 certes, youre richesses ne mowen nat
 passen in-to moche folke with-oute amen-
 singe. And when they ben apassed,
 nedes they maken hem pore that for-gon
 the richesses. O! streite and nedey clepe
 I this richesse, sin that many folk ne
 may nat han it al, ne al may it nat

comen to o man with-uten poverttee of
 alle other folk! And the shyninge of
 gemmes, *that I clepe precious stones,*
 draweth it nat the eyen of folk to hem-
 ward, *that is to seyn, for the beautes?* But
 certes, yif ther were beautes or bountee
 in the shyninge of stones, thilke cleer-
 nesse is of the stones hem-self, and nat
 of men; for whiche I wondre gretly that
 men mervailen on swiche thinges. For-
 why, what thing is it, that yif it wanteth
 moeving and joynture of sowle and body,
 that by right mighte semen a fair crea-
 ture to him that hath a sowle of resoun?
 For al be it so that gemmes drawn to
 hem-self a litel of the laste beantee of the
 world, through the entente of hir creatour
 and through the distinccioun of hem-self;
 yit, for as mochel as they ben put under
 youre excellence, theyne han nat deserved
 by no wey that ye sholden mervailen on
 hem. And the beautes of feldes, delyteth
 it nat mochel un-to yow?

Boece. 'Why sholde it nat delyten us,
 sin that it is a right fair porcioun of the
 right faire werke, *that is to seyn, of this*
world? And right so ben we gladed som-
 tyme of the face of the see when it is
 cleer; and also mervailen we on the
 hevne and on the sterres, and on the
 sonne and on the mone.'

Philosophye. 'Aperteneth,' quod she,
 'any of thilke thinges to thee? Why
 darst thou glorifyen thee in the shyninge
 of any swiche thinges? Art thou dis-
 tingwed and embelised by the springinge
 floures of the first somer sesoun, or
 swelleth thy plentee in the frutes of
 somer? Why art thou ravished with
 ydel joyes? Why embracest thou straunge
 goodes as they weren thyne? Fortune ne
 shal never maken that swiche thinges
 ben thyne, that nature of thinges hath
 makid foreine fro thee. Sooth is that,
 with-uten doute, the frutes of the erthe
 owen to ben to the norissinge of bestes.
 And yif thou wolt fulfille thy nede after
 that it suffysoth to nature, than is it no
 nede that thou seke after the superfluitee
 of fortune. For with ful fewe thinges
 and wif ful litel thinges nature halt hir

apayed; and yif thou wolt achoken the fulfillinge of nature with superfluitees, certes, thilke thinges that thou wolt thresten or pouren in-to nature shullen
 95 ben unjoyful to thee, or elles anyouns. Wenest thou eek that it be a fair thing to shyne with dyverse clothinge? Of whiche clothinge yif the beautee be agreeable to loken up-on, I wol marvelien
 100 on the nature of the matere of thilke clothes, or elles on the werkman that wroughte hem. But also a long route of meynee, maketh that a blisful man? The whiche servants, yif they ben vicious of
 105 condiciouns, it is a great charge and a distruccioun to the hous, and a greet enemy to the lord him-self. And yif they ben goode men, how shal straunge or foreine goodnesse ben put in the noubre
 110 of thy richesse? So that, by all these forseide thinges, it is clearly y-shewed, that never oon of thilke thinges that thou accountedest for thyne goodes nas nat thy good. In the whiche thinges,
 115 yif ther be no beautee to ben desyred, why sholdest thou ben sory yif thou lese hem, or why sholdest thou rejoysen thee to holden hem? For yif they ben faire
 120 to thee? For al so wel sholden they han ben faire by hem-selve, though they weren departed fram alle thyné richesces. Forwhy faire ne precious ne weren they nat,
 125 for that they comen among thy richesces; but, for they semeden faire and precious, ther-for thou haddest lever rekne hem amonges thy richesces. But what desiredest thou of Fortune with so grete a
 130 noise, and with so grete a fare? I trowe thou seke to dryve away nede with habundaunce of thinges; but certes, it torneth to you al in the contrarie. Forwhy certes, it nedeth of ful manye
 135 helpinges to kepen the diversitee of precious ostelments. And sooth it is, that of manye thinges han they nede that manye thinges han; and ayeinward,
 140 of litel nedeth hem that mesuren hir fille after the nede of kinde, and nat after the outrage of coveityse. Is it thanne so, that ye men ne han no proper good

y-set in you, for which ye moten seken outward youre goodes in foreine and subgit thinges? So is thanne the condicioun of thinges turned up-so-down, that a man, that is a devyne beest by merite of his resoun, thinketh that himself nis neither faire ne noble, but-yif
 it be thorough possessioun of ostelments that ne han no sowles. And certes, al other thinges ben apayed of hir owne beautee; but ye men, that ben semblable to god by your resonable thought, desiren to aparailen your excellent kinde of the lowest thinges; ne ye understonden nat how greet a wrong ye don to your creatour. For he wolde that mankinde were most worthy and noble of any othere
 erthely thinges; and ye threste adoun your dignitees benethe the lowest thinges. For yif that al the good of every thing be more precious than is thilke thing whos that the good is: sin ye demen that the fouleste thinges ben youre
 goodes, thanne submitten ye and putten your-selven under the fouleste thinges by your estimacioun; and certes, this tydeth nat with-oute youre desertes. For certes, swiche is the condicioun of alle mankinde, that only whan it hath knowinge of it-selve, than passeth it in
 noblesse alle other thinges; and whan it forleteth the knowinge of it-self, than is it brought binethen alle beestes. Forwhy al other livinge beestes han of kinde to knowe nat hem-self; but whan that men leten the knowinge of hemself, it cometh hem of vice. But how brode sheweth the errour and the folye of yow men, that wenen that any thing may
 ben aparailled with straunge aparaillements! But for sothe that may nat ben doon. For yif a wight shyneth with thinges that ben put to him, as thus, if
 145 *thilke thinges shynen with which a man is aparailled*, certes, thilke thinges ben comended and preysed with which he is aparailled; but natheles, the thing that is covered and wrapped under that dwelleth in his filtha. And I denye that thilke thing be good that anyeth
 150 him that hath it. Gabbe I of this?

Thou wolt seye "nay." Certes, riches
 han anoyed ful ofte hem that han the
 10 riches; sin that every wikked shrewe,
 (and for his wikkednesse the more gredy
 after other folkes riches, wher-so ever
 it be in any place, be it gold or precious
 stones), weneth him only most worthy
 20 that hath hem. Thou thanne, that so
 hys dredest now the swerd and now the
 spere, yif thou haddest entred in the
 path of this lyf a voide wayferinge man,
 than woldest thou singe befor the theef;
 25 as who seith, a pore man, that berth no
 riches on him by the weye, may boldely
 singe beforn theves, for he hath nat wherof
 to be robbed. O precious and right cleer
 is the blisfulnesse of mortal riches,
 30 that, when thou hast geten it, than hast
 thou lorn thy sikernes!

METRE V. *Feliz nimium prior etas.*

Blisful was the first age of men! They
 helden hem apayed with the metes that
 the trewe feldees broughten forth. They
 ne destroyed nor deceivede nat hem-self
 5 with outrage. They weren wont lightly
 to slaken hir hunger at even with acornes
 of okes. They ne coude nat medly the
 yifte of Bachus to the cleer hony; *that*
is to seyn, they coude make no piment nor
 10 *clarrre; ne they coude nat medle the*
brighte fecces of the contree of Seriens
with the venom of Tyrie; this is to seyn,
they coude nat deyen whyte fecces of Serien
contree with the blode of a maner shelifashe
 15 *that men finden in Tyrie, with whiche blood*
men deyen purpur. They slepen hoolsom
 asleepes up-on the gras, and dronken of the
 renninge wateres; and layen under the
 shadwes of the heye pyn-trees. Ne no
 20 gest ne straungere ne carf yit the heye
 see with ores or with shippes; ne they
 ne hadde seyn yit none newe strondes,
 to leden marchaundyse in-to dyverse
 contrees. The weren the cruel clarious
 25 ful hust and ful stille, ne blood y-shad
 by agre hate ne hadde nat deyed yit
 armures. For wher-to or which wood-
 nesse of enemys wolde first moeven armes,
 when they seyen cruel woundes, ne none

medes be of blood y-shad? I wolde 30
 that oure tymes sholde torna ayein to
 the olde maneres! But the anguisous
 love of havinge brenneth in folk more
 cruelly than the fyr of the mountaigne
 Ethna, *that ay brenneth.* Allas! what 35
 was he that first dalf up the gobetes or
 the weightes of gold covered under erthe,
 and the precious stones that wolden han
 ben hid? He dalf up precious perils.
That is to seyn, that he that hem first up 40
dalf, he dalf up a precious peril; for-why
for the preciousnesse of swiche thinge, hath
many man ben in peril.

PROSE VI. *Quid autem de dignitatibus.*

But what shal I seye of dignitees and
 of powers, the whiche ye men, that
 neither knowen verray dignitee ne verray
 power, areysen hem as heye as the
 hevене? The whiche dignitees and 5
 powers, yif they comen to any wikked
 man, they don as grete damages and
 destrucciouns as doth the flaumbe of the
 mountaigne Ethna, when the flaumbe
 walweth up; ne no deluge ne doth so 10
 cruel harmes. Certes, thee remembreth
 wel, as I trowe, that thilke dignitee that
 men clepen the imperie of consulers, the
 whiche that whylom was biginninge of
 fredom, youre eldres covaiteden to han 15
 don away that dignitee, for the pryde of
 the consulers. And right for the same
 pryde your eldres, biforn that tyme,
 hadden don away, out of the citee of
 Rome, the kinges name; *that is to seyn,* 20
they nolde han no lenger no king. But now,
 yif so be that dignitees and powers be
 yeven to goode men, the whiche thing
 is ful selde, what agreable thing is ther
 in the dignitees or powers but only the 25
 goodnesse of folkes that usen hem? And
 therfor it is thus, that honour ne comth
 nat to vertu for cause of dignitee, but
 ayeinward honour comth to dignitee for
 cause of vertu. But whiche is thilke 30
 youre dereworthe power, that is so cleer
 and so requerable? O ye ertheliche
 bestes, considere ye nat over which
 thinge that it semeth that ye han power?

35 Now yif thou saye a mons amonges other
 mys, that chalaunged to him-self-ward
 right and power over alle other mys,
 how greet scorn woldest thou han of it!
 Glosa. *So fareth it by men; the body hath*
 40 *power over the body.* For yif thou loke
 wel up-on the body of a wight, what
 thing shalt thou finde more freele than is
 mankinde; the whiche men wel ofte ben
 slayn with bytinge of smale flies, or elles
 45 with the entringe of crepinge wormes
 in-to the privetees of mannes body? But
 wher shal man finden any man that may
 exercen or haunten any right up-on
 another man, but only up-on his body,
 50 or elles up-on thinges that ben lowere
 than the body, the whiche I clepe for-
 tunous possessiouns? Mayst thou ever
 have any comaundement over a free
 corage? Mayst thou remuen fro the estat
 55 of his propre reste a thought that is
 clyvinge to-gidere in him-self by stede-
 fast resoun? As whylom a tyraunt
 wende to confounde a free man of corage,
 and wende to constreyne him by torment,
 60 to maken him discoveren and acusen folk
 that wisten of a coniuracioun, *which I*
clepe a confederacie, that was cast ayeins
 this tyraunt; but this free man boot of
 his owne tonge and caste it in the visage
 65 of thilke wode tyraunt; so that the tor-
 ments that this tyraunt wende to han
 makid matere of crueltee, this wyse man
 makid it matere of vertu.

But what thing is it that a man may
 70 don to another man, that he ne may
 receyven the same thing of othre folk
 in him-self: *or thus, what may a man don*
to folk, that folk ne may don him the same?
 I have herd told of Busirides, that was
 75 went to sleen his gestes that herberweden
 in his hous; and he was sleyn him-self
 of Ercules that was his gest. Regulus
 hadde taken in bataile many men of
 Affrike and cast hem in-to feteres; but
 80 sone after he moste yeve his handes to
 ben bounde with the cheynes of hem that
 he hadde whylom overcomen. Wenest
 thou thanne that he be mighty, that
 hath no power to don a thing, that othre
 85 ne may don in him that he doth in othre?

And yit more-over, yif it so were that
 these dignitees or poweres hadden any
 propre or natural goodnesse in hem-self,
 never nolden they comen to shrewes.
 For contrarious thinges ne ben nat wont
 to ben y-felawshiped to-gidere. Nature
 refuseth that contrarious thinges ben
 y-joined. And so, as I am in certain
 that right wikked folk han dignitees ofte
 tyme, than sheweth it wel that dignitees
 and powers ne ben nat goode of hir owne
 kinde; sin that they suffren hem-self to
 cleven or joinen hem to shrewes. And
 certes, the same thing may I most
 digneliche jugen and seyn of alle the
 yiftes of fortune that most plenteuously
 comen to shrewes; of the whiche yiftes,
 I trowe that it oughte ben considered,
 that no man douteth that he nis strong
 in whom he seeth strengthe; and in
 whom that swiftnesse is, sooth it is that
 he is swift. Also musike maketh mu-
 siciens, and phisike maketh phisiciens,
 and rethorike rethoriens. For-why the
 nature of every thing maketh his pro-
 pretee, ne it is nat entremedled with the
 effects of the contrarious thinges; and,
 as of wil, it chaseth out thinges that ben
 to it contrarie. But certes, richesse may
 not restreyne avarice unstaunched; ne
 power ne maketh nat a man mighty
 over him-self, whiche that vicious lustes
 holden destreynd with cheynes that ne
 mowen nat be unbounden. And digni-
 tees that ben yeven to shrewede folk nat
 only ne maketh hem nat digne, but it
 sheweth rather al openly that they ben
 unworthy and undigne. And why is it
 thus? Certes, for ye han joye to clepen
 thinges with false names that beren hem
 alle in the contrarie; the whiche names
 ben ful ofte reprooved by the effects of
 the same thinges; so that these ilke
 richesces ne oughten nat by right to ben
 cleped richesces; ne swich power ne
 oughte nat ben cleped power; ne swich
 dignitee ne oughte nat ben cleped dig-
 nitee. And at the laste, I may con-
 clude the same thing of alle the yiftes
 of Fortune, in which ther nis nothing
 to ben desired, ne that hath in him-self

naturel bountee, as it is ful wel y-sene. For neither they ne joignen hem nat alway to goode men, ne maken hem alway goode to whom that they ben y-joigned.

METRE VI. *Nouimus quantas dederit ruinas.*

We han wel knowen how many grete harmes and destrucciouns weren don by the emperor Nero. He leet brenne the citee of Rome, and made sleen the 5 senatoures. And he, cruel, whylom slew his brother; and he was makid moist with the blood of his moder; that is to seyn, he leet sleen and slitten the body of his moder, to seen wher he was concived; 10 and he loked on every halve up-on her colde dede body, ne no tere ne wette his face, but he was so hard-hered that he mighte ben domes-man or juge of hir dede beautee. And natheles, yit govern- 15 eds this Nero by ceptre alle the poeples that Phebus the sonne may seen, cominge from his outereste arysinge til he hyde his bemes under the wawes; that is to seyn, he governed alle the poeples by 20 ceptre imperial that the sonne goth aboute, from est to west. And eek this Nero governed by ceptre alle the poeples that ben under the colde sterres that highten "septem triones"; this is to seyn, he gover- 25 nede alle the poeples that ben under the party of the north. And eek Nero governed alle the poeples that the violent wind Nothus scorkleth, and baketh the brenning sandes by his drye hete; that is to 30 seyn, alle the poeples in the south. But yit ne mighte nat al his hye power torne the woodnesse of this wikked Nero. Allas! it is a grevous fortune, as ofte as wikked sward is joigned to cruel venim; that is 35 to seyn, venimous crueltie to lordshippe.'

PROSE VII. *Tum ego, scis, inquam.*

Thanne seyde I thus; 'Thou wost wel thy-self that the covetise of mortal thinges ne hadde never lordshipe of me; but I have wel desired matere of thinges 1 to done, as who seith, I desire to han

matere of governaunce over comunaltees, for vertu, stille, ne sholde nat elden; that is to seyn, that [him] leste that, or he seez olde, his vertu, that lay now ful stille, ne should nat perisse unexercised in governaunce of comune; for which men mighten speken or wryten of his goode governement.

Philosophye. 'For sothe,' quod she, 'and that is a thing that may drawn to governaunce swiche hertes as ben worthy and noble of hir nature; but natheles, it may nat drawn or tollen swiche hertes as ben y-brought to the fulle perfeccioun of vertu, that is to seyn, covetise of glorie and renoun to han wel administred the comune thinges or don gode desertes to profit of the comune. For see now and considere, how litel and how voide of alle prys is thilke glorie. Certein thing is, as thou hast lerned by the demonstacioun of astronomye, that al the environing of the erthe aboute ne halt nat but the resoun of a prikke at regard of the greetnesse of hevene; that is to seyn, that yif ther were makid comparisson of the erthe to the greetnesse of hevene, men wolden jugen in al, that the erthe ne helde no space. Of the whiche litel regioun of this world, the ferthe partye is enhabited with living bestes that we knowen, as thou thyself hast y-lerned by Tholomee that proveth it. And yif thou haddest with-drawn and abated in thy thought fro thilke ferthe partye as moche space as the see and the mareys contenen and over-goon, and as moche space as the regioun of droughte over-strecheth, that is to seyn, sandes and desertes, wel unnethe sholde ther dwellen a right streit place to the habitacioun of men. And ye thanne, that ben environed and closed with-in the leste prikke of thilke prikke, thinken ye to manifesten your renoun and don youre name to ben born forth? But your glorie, that is so narwe and so stroite y-throngen in-to so litel boundes, how mochel coveiteth it in largesse and in greet doinge? And also sette this there-to: that many a nacioun, dyverse

of tonge and of maneres and eek of
 resoun of hir livinge, ben enhabited in
 the clos of thilke litel habitacle; to the
 60 whiche naciouns, what for difficultee of
 weyes and what for dyversites of lan-
 gages, and what for defaute of unusage
 and entrecomuninges of marchaundise,
 nat only the names of singuler men ne
 65 may nat stretchen, but eek the fame of
 citees ne may nat stretchen. At the
 laste, certes, in the tyme of Marcus
 Tullius, as him-self writ in his book, that
 the renoun of the comune of Rome ne
 70 hadde nat yit passed ne cloumben over
 the mountaigne that highte Caucasus;
 and yit was, thilke tyme, Rome wel
 waxen and greetly redouted of the Parthes
 and eek of other folk enhabitinge aboute.
 75 Seestow nat thanne how streit and how
 compressed is thilke glorie that ye trav-
 ailen aboute to shewe and to multiplie?
 May thanne the glorie of a singuler
 Romains stretchen thider as the fame
 80 of the name of Rome may nat climben
 ne passen? And eek, seestow nat that
 the maneres of dyverse folk and eek hir
 lawes ben discordaunt among hem-self;
 so that thilke thing that som men jugen
 85 worthy of preysinge, other folk jugen
 that it is worthy of torment? And ther-
 of comth it that, though a man delyte
 him in preysinge of his renoun, he may
 nat in no wyse bringen forth ne spreden
 90 his name to many maner poeples. There-
 fore every man oughte to ben apayed of
 his glorie that is published among his
 owne neighbours; and thilke noble ren-
 noun shal ben restreynd within the
 95 boundes of o manere folke. But how
 many a man, that was ful noble in his
 tyme, hath the wrecched and nedy
 foryetinge of wryteres put out of minde
 and don away! Al be it so that, certes,
 100 thilke wrytinges profiten litel; the whiche
 wrytinges long and derk elde doth away,
 bothe hem and eek hir autours. But ye
 men semen to geten yow a perdurabletee,
 whan ye thenken that, in tyme to-
 105 cominge, your fame shal lasten. But
 natheles, yif thou wolt maken compari-
 soun to the endeles spaces of eternitee,

what thing hast thou by whiche thou
 mayst rejoysen thee of long lastinge of
 thy name? For yif ther were maked
 comparisoun of the abydinge of a moment
 to ten thousand winter, for as mochel as
 bothe the spaces ben ended, yit hath the
 moment som porcioun of it, al-though it
 litel be. But natheles, thilke selve noum-
 bre of yeres, and eek as many yeres as
 ther-to may be multipliyed, ne may nat,
 certes, ben comparisouned to the perdura-
 bletee that is endeles; for of thinges that
 han ende may be maked comparisoun,
 but of thinges that ben with-outen ende,
 to thinges that han ende, may be maked
 no comparisoun. And forthy is it that,
 al-though renoun, of as long tyme as ever
 thee list to thinken, were thought to the
 regard of eternitee, that is unstaunchable
 and infinit, it ne sholde nat only semen
 litel, but pleyliche right naught. But
 ye men, certes, ne conne don nothing
 a-right, but-yif it be for the audience
 of poeple and for ydel rumours; and
 ye forsaken the grete worthinesse of
 conscience and of vertu, and ye seken
 your guerdouns of the smale wordes of
 straunge folk. Have now heer and
 understonde, in the lightnesse of swich
 pryde and veine glorie, how a man
 scornede festively and merily swich vani-
 tee. Whylom ther was a man that
 hadde assayed with stryvinge wordes
 another man, the whiche, nat for usage
 of verray vertu but for proud veine
 glorie, had taken up-on him falsly the
 name of a philosophre. This rather man
 that I spak of thoughte he wolde assaye,
 wher he, thilke, were a philosophre or
 no; that is to seyn, yif that he wolde
 han suffred lightly in pacience the
 wronges that weren don un-to him. This
 feynede philosophre took pacience a litel
 whyle, and, whan he hadde received
 wordes of outrage, he, as in stryvinge
 ayein and rejoysinge of him-self, seyde
 at the laste right thus: "understondest
 thou nat that I am a philosophre?" That
 other man answerde ayein ful bytingly,
 and seyde: "I hadde wel understonden
 it, yif thou haddest holden thy tonge

mills." But what is it to thise noble
 150 worthy men (for, certes, of swiche folke
 speke I) that seken glorie with vertu?
 What is it? quod she; 'what atteyneth
 fame to swiche folk, whan the body is
 resolved by the deeth at the laste? For
 155 yif it so be that men dyen in al, *that*
is to sayn, body and soule, the whiche
 thing our resoun defendeth us to bileven,
 thanne is ther no glorie in no wyse. For
 what shold thilke glorie ben, whan he,
 170 of whom thilke glorie is seyed to be, nis
 right naught in no wyse? And yif the
 soule, whiche that hath in it-self science
 of goode werkes, unbounden fro the
 prison of the erthe, wendeth frely to the
 175 hevene, despyseth it nat thanne alle
 erthely occupacioun; and, being in
 hevene, rejoyseth that it is exempt fro
 alle erthely thinges? *As who seith, thanne*
reketh the soule of no glorie of renoun
 180 *of this world.*

METRE VII. *Quicumque solam mente
 praecipiti petit.*

Who-so that, with overthrowinge
 thought, only seketh glorie of fame,
 and weneth that it be sovereyn good:
 lat him loken up-on the brode shewing
 5 contrees of hevene, and up-on the streite
 site of this erthe; and he shal ben
 ashamed of the encrees of his name, that
 may nat fulfill the litel compas *of the*
erthe. O! what coveiten proude folk to
 10 liften up hir nekkes in ydel in the dedly
 yok *of this worlde*? For al-though that
 renoun y-sprad, passinge to ferne poeples,
 goth by dyverse tonges; and al-though
 that grete houses or kinredes shynen
 15 with clere titles of honours; yit, natheles,
 deeth despyseth alle heye glorie of fame:
 and deeth wrappeth to-gidere the heye
 hevendes and the lowe, and maketh egal
 and evene the heyeste to the loweste.
 20 Wher women now the bones of trewe
 Fabricins? What is now Brutus, or
 stierne Catoun? The thinne fame, yit
 lastinge, of hir ydel names, is marked
 with a fewe lettres; but al-though that
 25 we han knowen the faire wordes of the

fames of hem, it is nat yeven to knowe
 hem that ben dede and consumpte. Lig-
 geth thanne stille, al outrely unknow-
 able; ne fame ne maketh yow nat knowe.
 And yif ye wene to liven the longer for 30
 winde of your mortal name, whan o
 cruel day shal ravisshe yow, thanne is
 the seconde deeth dwellinge un-to yow.
 Glose. *The first deeth he clepeth heer the*
departinge of the body and the soule; and 35
the seconde deeth he clepeth, as heer, the
stintinge of the renoun of fame.

PROSE VIII. *Set ne me inexorable contra
 fortunam.*

'But for as mochel as thou shalt nat
 wenen,' quod she, 'that I bere untretable
 bataille ayeins fortune, yit som-tyme it
 bifalleth that she, deceyvable, deserveth
 to han right good thank of men; and 5
 that is, whan she hir-self opneth, and
 whan she discovereth hir frount, and
 sheweth hir maneres. Peraventure yit
 understondest thou nat that I shal seye.
 It is a wonder that I desire to telle, and 10
 forthy unnethe may I unpleyten my
 sentence with wordes; for I deme that
 contrarious Fortune profiteth more to
 men than Fortune debonaire. For al-
 way, whan Fortune semeth debonaire, 15
 than she lyeth falsly in bihetinge the
 hope of welefulnesse; but forsothe con-
 trarious Fortune is alway soothfast, whan
 she sheweth hir-self unstable thorough
 hir chaunginge. The amiable Fortune 20
 deceyveth folk; the contrarie Fortune
 techeth. The amiable Fortune bindeth
 with the beautee of false goodes the
 hertes of folk that usen hem; the con-
 trarie Fortune unbindeth hem by the 25
 knowinge of freele welefulnesse. The
 amiable Fortune mayst thou seen alway
 † windy and blowinge, and ever mis-
 knowinge of hir-self; the contrarie For-
 tune is atempre and restreynd, and wys 30
 thorough exercise of hir adversitee. At
 the laste, amiable Fortune with hir
 flateringes draweth miswandringe men
 fro the sovereyne good; the contrarious
 Fortune ledeth ofte folk ayein to sooth- 35

fast goodes, and haleth hem ayein as
with an hooke. Wenest thou thanne
that thou oughtest to leten this a litel
thing, that this aspre and horrible
40 Fortune hath discovered to thee the
thoughtes of thy trewe freendes? For-
why this ilke Fortune hath departed
and uncovered to thee bothe the certein
visages and eek the doutous visages of
45 thy felawes. Whan she departed away
fro thee, she took away hir freendes, and
lafte thee thyne freendes. Now whan
thou were riche and weleful, as thee
semede, with how mochel woldest thou
50 han bought the fulle knowinge of this,
*that is to seyn, the knowinge of thy verray
freendes?* Now pleyne thee nat thanne
of richesse y-lorn, sin thou hast founden
the moste precious kinde of richesces,
55 that is to seyn, thy verray freendes.

METRE VIII. *Quod mundus stabili
fide.*

That the world with stable feith varieth
acordable changinges; that the con-
trarious qualitee of elements holden

among hem-self aliaunce perdurable; that
Phebus the sonne with his goldene chariet
bringeth forth the rosene day; that the
mone hath commaundement over the
nights, which nightes Hesperus the eve-
sterre hath brought; that the see, greedy
to flowen, constreyneth with a certein
ende hise flodes, so that it is nat leweful
to strecche hise brode termes or boundes
up-on the erthes, *that is to seyn, to covere
al the erthe*:—al this acordaunce of
things is bounden with Love, that
governeth erthe and see, and hath also
commaundements to the hevenes. And
yif this Love slakede the brydeles, alle
things that now loven hem to-gederes
wolden maken a bataille continuely, and
stryven to fordoon the fasoun of this
worlde, the whiche they now leden in
acordable feith by faire moevinges. This
Love halt to-gideres poeples joigned with
an holy bond, and knitteth sacrament
of mariages of chaste loves; and Love
endyteth lawes to trewe felawes. O
weleful were mankinde, yif thilke Love
that governeth hevене governed youre
corages!

Explicit Liber secundus.

BOOK III.

PROSE I. *Iam cantum illa finierat.*

By this she hadde ended hir song,
whan the sweetnesste of hir ditee hadde
thorough-perced me that was desirous of
herkninge, and I astoned hadde yit
5 streighte myn eres, *that is to seyn, to
herkne the bet what she wolde seye*; so
that a litel here-after I seyde thus: 'O
thou that art sovereyn comfort of an-
guissous corages, so thou hast remounted
10 and norished me with the weighte of
thy sentences and with delyt of thy
singinge; so that I trowe nat now that
I be unparigal to the strokes of Fortune:
*as who seyth, I dar wel now suffren al the
15 assautes of Fortune, and wel defende me*

fro hir. And the remedies whiche that
thou seydest her-biforn weren right
sharpe, nat only that I am nat a-gripen
of hem now, but I, desirous of heringe,
axe gretely to heren the remedies.' Than
seyde she thus: 'That felede I ful wel,
quod she, 'whan that thou, ententif and
stille, ravishedest my wordes; and I
abood til that thou haddest swich habite
of thy thought as thou hast now; or elles
til that I my-self hadde maked to thee
the same habit, which that is a more
verray thing. And certes, the remenaunt
of things that ben yit to seye ben swiche,
that first whan men tasten hem they ben
bytinge, but whan they ben receyved
withinne a wight, than ben they swete

But for thou seyst that thou art so desirous to herkne hem, with how gret breunninge woldest thou glowen, yif thou wistest whider I wol leden thee! 'Whider is that?' quod I.

'To thilke verray welefulnesse,' quod she, 'of whiche thyn herte dremeth; but for as moche as thy sighte is occupied and distorted by imaginacioun of *erthely things*, thou mayst nat yit seen thilke selve welefulnesse.' 'Do,' quod I, 'and shewe me what is thilke verray welefulnesse, I preye thee, with-oute taryinge.'

'That wole I gladly don,' quod she, 'for the cause of thee; but I wol first marken thee by wordes and I wol enforcen me to enformen thee thilke *false cause of blisfulnesse* that thou more knowest; so that, whan thou hast fully biholden thilke false goodes, and torned thyn eyen to that other syde, thou mowe knowe the cleernesse of verray blisfulnesse.'

METRE I. *Qui serere ingenium uolet agrum.*

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

PROSE II. *Tunc defixo paululum visu.*

The fastnade she a litel the sighte of hir eyen, and with-drow hir right as it were in-to the streite sete of hir thought;

and bigan to speke right thus: 'Alle the cures,' quod she, 'of mortal folk, whiche that travaylen hem in many maner studies, goon certes by diverse weyes, but natheles they enforcen hem alle to comen only to oon ende of blisfulnesse. And blisfulnesse is swiche a good, that who-so that hath geten it, he ne may, over that, no-thing more desyre. And this thing is forsothe the sovereyn good that conteyneth in him-self alle maner goodes; to the whiche good yif ther failede any thing, it mighte nat ben cleped sovereyn good: for thanne were ther som good, out of this ilke sovereyn good, that mighte ben desired. Now is it cleer and certein thanne, that blisfulnesse is a parfit estat by the congregacioun of alle goodes; the whiche blisfulnesse, as I have seyde, alle mortal folk enforcen hem to geten by diverse weyes. For-why the covetise of verray good is naturally y-plaunted in the hartes of men; but the miswandringe errour mis-ledeth hem in-to false goodes. Of the whiche men, som of hem wenen that sovereyn good be to liven with-oute nede of any thing, and travaylen hem to be haboundaunt of riches. And som other men demen that sovereyn good be, for to ben right digne of reverence; and enforcen hem to ben reverenced among hir neighbours by the honours that they han y-geten. And som folk ther ben that holden, that right heigh power be sovereyn good, and enforcen hem for to regnen, or elles to joignen hem to hem that regnen. And it semeth to some other folk, that noblesse of renoun be the sovereyn good; and hasten hem to geten glorious name by the arts of werre and of pees. And many folk mesuren and gessen that sovereyn good be joye and gladnesse, and wenen that it be right blisful thing to ploungen hem in voluptuous delyt. And ther ben folk that entrechaungen the causes and the endes of these forsayde goodes, as they that desiren riches to han power and delytes; or elles they desiren power for to han moneye, or for cause of renoun.'

55 In these things, and in swiche othre
 thinges, is torned alle the entencioun of
 desiringes and of werkes of men; as
 thus: noblesse and favour of people,
 whiche that yeveth to men, as it semeth
 60 hem, a maner cleernesse of renoun; and
 wyf and children, that men desiren for
 cause of delyt and of merinesse. But
 forsothe, frendes ne sholden nat be
 rekned a-mong the godes of fortune, but
 65 of vertu; for it is a ful holy maner thing.
 Alle these othre thinges, forsothe, ben
 taken for cause of power or elles for
 cause of delyt. Certes, now am I redy
 to referren the goodes of the body to these
 70 forside thinges aboven; for it semeth
 that strengthe and gretnesse of body
 yeven power and worthinesse, and that
 beautee and swiftnesse yeven noblesse
 and glorie of renoun; and hele of body
 75 semeth yeven delyt. In alle these thinges
 it semeth only that blisfulnesse is desired.
 For-why thilke thing that every man
 desireth most over alle thinges, he
 demeth that it be the sovereyn good;
 80 but I have defyned that blisfulnesse is
 the sovereyn good; for which every wight
 demeth, that thilke estat that he desireth
 over alle thinges, that it be blisfulnesse.
 Now hast thou thanne biforn thyn eyen
 85 almost al the purposed forme of the wele-
 fulnesse of man-kinde, that is to seyn,
 riches, honours, power, and glorie, and
 delys. The whiche delyt only considerede
 Epicurus, and juged and established that
 90 delyt is the sovereyn good; for as moche
 as alle othre thinges, as him thoughte,
 bi-refte away joye and mirthe fram the
 herte. But I retourne ayein to the studies
 of men, of whiche men the corage alway
 95 reherseth and seketh the sovereyn good,
 al be it so that it be with a derked
 memorie; but he not by whiche path,
 right as a drunken man not nat by
 whiche path he may retourne him to his
 100 hous. Semeth it thanne that folk folyen
 and erren that enforecen hem to have
 nede of nothing? Certes, ther nis non
 other thing that may so wel performe
 blisfulnesse, as an estat plentivous of alle
 105 goodes, that ne hath nede of non other

thing, but that is suffisaunt of himself
 unto him-self. And folyen swiche folk
 thanne, that wenen that thilke thing
 that is right good, that it be eek right
 worthy of honour and of reverence?
 Certes, nay. For that thing nis neither
 foul ne worthy to ben despised, that wel
 neigh al the entencioun of mortal folk
 travaylen for to geten it. And power,
 oughte nat that eek to ben rekned
 amonges goodes? What elles? For it
 is nat to wene that thilke thing, that is
 most worthy of alle thinges, be feble and
 with-oute strengthe. And cleernesse of
 renoun, oughte that to ben despised?
 Certes, ther may no man forsake, that al
 thing that is right excellent and noble,
 that it ne semeth to ben right cleer and
 renommed. For certes, it nedeth nat to
 seye, that blisfulnesse be [nat] anguissous
 ne drery, ne subgit to grevaunces ne to
 sorwes, sin that in right lital thinges
 folk seken to have and to usen that may
 delyten hem. Certes, these ben the
 thinges that men wolen and desiren to
 geten. And for this cause desiren they
 riches, dignitees, regnes, glorie, and
 delices. For therby wenen they to han
 suffisaunce, honour, power, renoun, and
 gladnesse. Than is it good, that men
 seken thus by so many diverse studies.
 In whiche desyr it may lightly ben
 shewed how gret is the strengthe of
 nature; for how so that men han diverse
 sentences and discordinge, algates men
 acorden alle in lovinge the ende of good.

METRE II. *Quantas rerum flectat habenas.*

It lyketh me to shewe, by subtil song,
 with slakke and delitable soun of strenges,
 how that Nature, mighty, enclineteth and
 flitteth the governements of thinges, and
 by whiche lawes she, purveyable, kepeth
 the grete world; and how she, bindinge,
 restreyneth alle thinges by a bonde that
 may nat ben unbounde. Al be it so that
 the lyouns of the contre of Pene beren
 the faire chaynes, and taken metes of
 the handes of folk that yeven it hem,
 and dreden hir sturdy maystres of whiche

they ben wont to suffren betinges; yif that hir horrible monthes ben be-bleed, *that is to seyn, of bestes devoured*, hir corage of time passed, that hath ben ydel and rested, repeyareth ayein; and they roren grevously and remembren on hir nature, and slaken hir nekkes fram hir chaynes unbounde; and hir mayster, first to-torn with bloody tooth, assayeth the wode wrathes of hem; *this is to seyn, they freten hir mayster*. And the jangle-linge brid that singeth on the heye *branches, that is to seyn, in the wode*, and after is enclosed in a streyt cage: al-though that the pleyinge businesse of men yeveth hem honiede drinks and large metes with swete studie, yit nathe-les, yif thilke brid, skippinge out of hir streyte cage, seeth the agreables shadewes of the wodes, she defouleth with hir feet hir metes y-shad, and seketh mourninge only the wode; and twitereth, desiringe the wode, with hir swete vois. The yerde of a tree, that is haled a-doun by mighty strengthe, boweth redily the crop a-doun; but yif that the hand of him that it bente lat it gon ayein, anon the crop loketh up-right to hevене. The sonne Phebus, that falleth at even in the westrene wawes, retorneth ayein eftsones his carte, by privee path, ther-as it is wont aryse. Alle things seken ayein to hir propre *cours*, and alle things rejoysen hem of hir retorninge ayein to hir nature. Ne non ordinaunce nis bitaken to thinges, but that that hath joyned the endinge to the beginninge, and hath maked the *cours* of it-self stable, *that it chaungeth nat from his propre kinde*.

PROSE III. *Vos quoque, o terrena animalia.*

Certes also ye men, that ben ertheliche bestes, dremen alwey youre beginninge, al-though it be with a thinne imaginacioun; and by a maner thoughte, al be it nat cleerly ne parfity, ye loken fram a-ser to thilke verray fyn of blisfulnesse; and ther-fore naturel entencioun ledeth you to thilke verray good, but many maner errors mis-torneth you ther-fro.

Consider now yif that by thilke thinges, by whiche a man weneth to geten him blisfulnesse, yif that he may comen to thilke ende that he weneth to come by nature. For yif that moneye or honours, or these other forseide thinges bringen to men swich a thing that no good ne fayle hem ne semeth fayle, certes than wole I graunte that they ben maked blisful by thilke thinges that they han geten. But yif so be that thilke thinges ne mowen nat performen that they bi-heten, and that ther be defaute of manye goodes, sheweth it nat thanne cleerly that fals beautee of blisfulnesse is knowen and atein in thilke thinges? First and forward thou thy-self, that haddest habundaunces of riches nat long agon, I axe yif that, in the habundaunce of alle thilke riches, thou were never anguissous or sory in thy corage of any wrong or grevaunce that bi-tidde thee on any syde? 'Certes,' quod I, 'it ne remembreth me nat that evere I was so free of my thought that I ne was alwey in anguiss of som-what.'

'And was nat that,' quod she, 'for that thee lakked som-what that thou noldest nat han lakked, or elles thou haddest that thou noldest nat han had?' 'Right so is it,' quod I.

'Thanne desiredest thou the presence of that oon and the absence of that other?' 'I graunte wel,' quod I.

'Forsothe,' quod she, 'than nedeth ther som-what that every man desireth?' 'Ye, ther nedeth,' quod I.

'Certes,' quod she, 'and he that hath lakke or nede of aught nis nat in every way suffisaunt to himself?' 'No,' quod I.

'And thou,' quod she, 'in al the plentee of thy riches haddest thilke lakke of suffisaunce?' 'What elles?' quod I.

'Thanne may nat riches maken that a man nis nedy, ne that he be suffisaunt to him-self; and that was it that they bi-highten, as it semeth. And eek certes I trowe, that this be gretly to considero, that moneye ne hath nat in his owne kinde that it ne may ben bi-nomen of

hem that han it, maugre hem?' 'I bi-
knowe it wel,' quod I.

'Why sholdest thou nat bi-knowen it,'
quod she, 'whan every day the strengre
65 folk bi-nemen it fro the febler, maugre
hem? For whennes comen elles alle thise
foreyne compleyntes or quereles of plet-
inges, but for that men axen ayein here
moneye that hath ben bi-nomen hem by
70 force or by gyle, and alwey maugre
hem?' 'Right so is it,' quod I.

'Than,' quod she, 'hath a man nedes
to seken him foreyne helpe by whiche he
may defende his moneye?' 'Who may
75 sey nay?' quod I.

'Certes,' quod she; 'and him nedede
non help, yif he ne hadde no moneye that
he mighte lese?' 'That is douteles,'
quod I.

80 'Than is this thinge turned in-to the
contrarye,' quod she. 'For richesces,
that men wenen sholde make suffisaunce,
they maken a man rather han nede of
foreyne help! Which is the manere or
85 the gyse,' quod she, 'that richesce may
dryve away nede? Riche folk, may they
neither han hunger ne thurst? Thise
riche men, may they fele no cold on hir
limes on winter? But thou wolt answeren,
90 that riche men han y-now wher-with they
may stanchen hir hunger, slaken hir
thurst, and don a-wey cold. In this wyse
may nede be counforted by richesces;
but certes, nede ne may nat al outrely
95 ben don a-wey. For though this nede,
that is alwey gapinge and gredy, be ful-
fild with richesces, and axe any thing,
yit dwelleth thanne a nede that mighte
be fulfild. I holde me stille, and telle
100 nat how that litel thing suffiseth to
nature; but certes to avarice y-nough
ne suffiseth no-thing. For sin that rich-
esses ne may nat al don away nede, but
richesses maken nede, what may it thanne
105 be, that ye wenen that richesces mowen
yeven you suffisaunce?

METRE III. *Quamvis fluente diues auri
purgite.*

Al were it so that a riche covetous
man hadde a river fletinge al of gold, yit

sholde it never stanchen his covetise
and though he hadde his nekke y-
charged with precious stones of the rede
see, and though he do ere his feldes plen-
tivous with an hundred oxen, never ne
shal his bytinge businesse for-leten him
whyl he liveth, ne the lighte richesces ne
sholle nat beren him companye whan he
is deed.

PROSE IV. *Set dignitates.*

But dignitees, to whom they ben comen
maken they him honorable and reverent;
Han they nat so gret strengthe, that they
may putte vertues in the hertes of folk
that usen the lordshipes of hem? Or
elles may they don a-wey the vyces!
Certes, they ne be nat wont to don away
wikkednesse, but they ben wont rather
to shewen wikkednesse. And ther-of
comth it that I have right grete desdeyn,
that dignitees ben yeven ofte to wikked
men; for which thing Catullus cleped
a *consul of Rome*, that highte Nonius
"postum" or "boch"; as *who seyth*, he
cleped him a congregacioun of vyces in his
brest, as a *postum is ful of corrupcioun*,
al were this Nonius set in a chayre of
dignitee. Seest thou nat thanne how
gret vilenye dignitees don to wikked
men? Certes, unworthinesse of wikked
men sholde be the lasse y-sene, yif they
nere renommed of none honours. Certes
thou thyself ne mightest nat ben brought
with as manye perils as thou mightest
suffren that thou woldest beren the
magistrat with Decorat; that is to seyn
that for no peril that mighte befallen thee
by offence of the king Theodorike, thou
noldest nat be felawc in governaunce with
Decorat; whan thou saye that he hadde
wikked corage of a likerous shrewe and
of an accusor. Ne I ne may nat, for
swiche honours, jngen hem worthy of
reverence, that I deme and holde un-
worthy to han thilke same honours. Now
yif thou saye a man that were fulfild of
wisdom, certes, thou ne mightest nat
deme that he were unworthy to the
honour, or elles to the wisdom of which

?'—'No,' quod I.—' Certes, god she, 'apertienen properly d vertu transporteth dignitee to man to which she hir-self d. And for as moche as peple ne may nat maken folk our, it is wel seyn cleerly e han no propre beautee of nd yit men oughten taken t this. For yif it so be that ght be so mochel the foulere e out-cast, that he is despysed , so as dignitee ne may nat wes digne of reverence, the es dignitee sheweth to moche e maketh dignitee shrewes noche more despysed than d forsothe nat unpunished : to seyn, that shrewes revengen d up-on dignitees; for they a to dignitees as gret guer- they bi-spotten and defoulen th hir vilenye. And for as ou mowe knowe that thilke rence ne may nat comen by ey transitorie dignitees, un- e thus: yif that a man hadde d many maner dignitees of d were comen peraventure unge naciouns, sholde thilke ten him worshipful and re- straunge folk? Certes, yif e of peple were a naturel itees, it ne mighte never r amonges no maner folk to e, right as fyr in every on- teth nat to eschaufen and t. But for as moche as for len honourable or reverent nat to folk of hir propre nature, but only of the false folk, that is to seyn, that wenen e maken folk digne of honour; re whan that they comen ne knowen nat thilke digni- onours vanisshen away, and But that is amonges straunge thou seyn; but amonges hem weren born, ne duren nat bees alwey? Certes, the dig- e provoetrie of Rome was

whylom a gret power; now is it nothing but an ydel name, and the rente of the senatorie a gret charge. And yif a wight whylom hadde the office to taken hede to the vitalles of the poeple, as of corn and 95 other thinges, he was holden amonges grete; but what thing is now more out-cast thanne thilke provostrie? And, as I have seyde a litel her-biforn, that thilke thing that hath no propre beautee of 100 him-self receiveth som-tyme prys and "hynge, and som-tyme leseth it by the opinioun of usaunces. Now yif that dignitees thanne ne mowen nat maken folk digne of reverence, and yif that dignitees 105 wexen foule of hir wille by the filthe of shrewes, and yif that dignitees lesen hir shynginge by chaunginge of tymes, and yif they wexen foule by estimacioun of peple: what is it that they han in hem- 110 self of beautee that oughte ben desired? as who seyth, non; thanne ne mowen they yeven no beautee of dignitee to non other.

METRE IV. *Quamvis se, Tyrus superbus ostro.*

Al be it so that the proude Nero, with alle his wode luxurie, kembde him and aparailede him with faire purpres of Tirie, and with whyte perles, algates yit throf he hateful to alle folk: this is to 5 seyn, that al was he behated of alle folk. Yit this wikked Nero hadde gret lordship, and yaf whylom to the reverents senatours the unworshipful setes of dignitees. Unworshipful setes he clepeth here, for that 10 Nero, that was so wikked, yaf the dignitees. Who-so wolde thanne resonably wenen, that blisfulnesse were in swiche honours as ben yeven by vicious shrewes?

PROSE V. *An uero regna regumque familiaritas.*

But regnes and familiaritees of kinges, may they maken a man to ben mighty? How elles, whan hir blisfulnesse dureth perpetuely? But certes, the olde age of tyme passed, and cek of present tyme 5 now, is ful of ensaumples how that

kinges ben changed in-to wretchednesse
 out of hir welefulnesse. O! a noble thing
 and a cleer thing is power, that is nat
 10 founden mighty to kepen it-self! And
 yif that power of reaumes be auctour and
 maker of blisfulnesse, yif thilke power
 lakketh on any syde, amenseth it nat
 thilke blisfulnesse and bringeth in
 15 wretchednesse? But yit, al be it so
 that the reaumes of mankinde strecchen
 brode, yit mot ther nede ben moche folk,
 over whiche that every king ne hath no
 lordshipe ne comaundement. And certes,
 20 up-on thilke syde that power failleth,
 which that maketh folk blisful, right
 on that same syde noun-power entreth
 under-nethe, that maketh hem wrecches;
 in this manere thanne moten kinges han
 25 more porcioun of wretchednesse than of
 welefulnesse. A tyraunt, *that was king
 of Sicile*, that hadde assayed the peril
 of his estat, shewede by similitude the
 dredes of reaumes by gastnesse of a swerd
 30 that heng over the heved *of his familier*.
 What thing is thanne this power, that
 may nat don away the bytinges of bis-
 nesse, ne eschewe the prikkes of drede?
 And certes, yit wolden they liven in
 35 sikernesse, but they may nat; and yit
 they glorifye hem in hir power. Holdest
 thou thanne that thilke man be mighty,
 that thou seest that he wolde don that
 he may nat don? And holdest thou
 40 thanne him a mighty man, that hath
 envirownede his sydes with men of armes
 or serjaunts, and dredeth more hem that
 he maketh agast than they dreden him,
 and that is put in the handes of his
 45 servaunts for he sholde seme mighty?
 But of familiares or servaunts of kinges
 what sholde I telle thee anything, sin
 that I myself have shewed thee that
 reaumes hem-self ben ful of gret feblesse?
 50 The whiche familiares, certes, the ryal
 power of kinges, in hool estat and in
 estat abated, ful ofte throweth adown.
 Nero constreynede Senek, his familier
 and his mayster, to chesen on what deeth
 55 he wolde deyen. Antonius comaundede
 that knightes slown with hir swerdes
 Papinian *his familier*, which Papinian

hadde ben longe tyme ful mighty
 amonges hem of the court. And yit,
 certes, they wolden bothe han renounced
 hir power; of whiche two Senek en-
 forcede him to yeven to Nero his rich-
 esses, and also to han gon in-to solitarie
 exil. But whan the grete weighte, *that
 is to seyn, of lordes power or of fortune*,
 draweth hem that shullen falle, neither
 of hem ne mighte do that he wolde.
 What thing is thanne thilke power, that
 though men han it, yit they ben agast;
 and whanne thou woldest han it, thou
 nart nat siker; and yif thou woldest
 forleten it, thou mayst nat eschuen it?
 But whether swiche men ben frendes
 at nede, as ben conseyled by fortune and
 nat by vertu? Certes, swiche folk as
 weleful fortune maketh freendes,
 contrarious fortune maketh hem enemies.
 And what pestilence is more mighty for
 to anoye a wight than a familier enemy?

METRE V. *Qui se uolet esse potentem.*

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

PROSE VI. *Gloria uero quam fallax saepe.*

But glorie, how deceivable and how
 foul is it ofte! For which thing nat
 unskilfully a tragedien, *that is to seyn,
 a maker of ditees that highten tragedies*,
 cryde and seide: "O glorie, glorie," quod
 he, "thou art nothing elles to thousandes
 of folkes but a greet sweller of eres!"
 For manye han had ful greet renoun by
 the false opinioun of the poeple, and what
 thing may ben thought fouler than swiche
 preysinge? For thilke folk that ben
 preysed falsly, they moten nedes han

shame of hir preysinges. And yif that folk han geten hem thonk or preysinge
 15 by hir desertes, what thing hath thilke prysched or encesed to the conscience of wyse folk, that mesuren hir good, nat by the rumour of the poeple, but by the soothfastnesse of conscience? And
 20 yif it seme a fair thing, a man to han encesed and spred his name, than folweth it that it is demed to ben a foul thing, yif it ne be y-sprad and encesed. But, as I seyde a litel her-biforn that, sin
 25 ther mot nedes ben many folk, to whiche folk the renoun of a man ne may nat comen, it befalleth that he, that thou wenest be glorious and renommed, semeth in the nexte partie of the erthes to ben
 30 with-oute glorie and with-oute renoun.

And certes, amonges these things I ne trowe nat that the prys and grace of the poeple nis neither worthy to ben remembred, ne cometh of wyse judgement,
 35 ne is ferme perdurably. But now, of this name of gentillesse, what man is it that ne may wel seen how veyn and how fittinge a thing it is? For yif the name of gentillesse be referred to renoun and
 40 cleernesse of linage, thanne is gentil name but a foreine thing, *that is to seyn, to hem that glorifyen hem of hir linage.* For it semeth that gentillesse be a maner preysinge that comth of the deserte of an-
 45 cestres. And yif preysinge maketh gentillesse, thanne moten they nedes be gentil that ben preyed. For which thing it folweth, that yif thou ne have no gentillesse of thy-self, *that is to seyn, preyed*
 50 *that comth of thy deserte,* foreine gentillesse ne maketh thee nat gentil. But certes, yif ther be any good in gentillesse, I trowe it be al-only this, that it semeth as that a maner necessitee be imposed to gentil
 55 men, for that they ne sholden nat out-ryen or forliven fro the virtues of hir noble kinrede.

METRE VI. *Omne hominum genus in terra.*

All the linage of men that ben in erthe ben of semblable birthe. On allone is fader of thinges. On allone ministrerth

alle thinges. He yaf to the sonne his benes; he yaf to the mone hir hornes. 5 He yaf the men to the erthe; he yaf the sterres to the hevене. He encloseth with membes the soules that comen fro his hye sete. Thanne comen alle mortal folk of noble sede; why noisen ye or bosten of
 10 youre eldres? For yif thou loke your bigginige, and god your auctor and your maker, thanne nis ther no forlived wight, but-yif he norisshe his corage un-to vyces, and forlete his propre burthe. 15

PROSE VII. *Quid autem de corporis voluptatibus.*

But what shal I seye of delices of body, of whiche delices the desiringes ben ful of anguisshe, and the fulfillinges of hem ben ful of penaunce? How greet syknesse and how grete sorwes unsufferable, 5 right as a maner fruit of wikkednesse, ben thilke delices wont to bringen to the bodies of folk that usen hem! Of whiche delices I not what joye may ben had of hir moevinge. But this wot I wel, that
 10 who-so-ever wole remembre him of his luxures, he shal wel understonde that the issues of delices ben sorwful and sorye. And yif thilke delices mowen maken folk blisful, than by the same
 15 cause moten these bestes ben cleped blisful; of whiche bestes al the entencioun hasteth to fulfille hir bodily jolitee. And the gladnesse of wyf and children were an honest thing, but it hath ben seyde
 20 that it is over muchel ayeins kinde, that children han ben founden tormentours to hir fadres, I not how manye: of whiche children how bytings is every condicioun, it nedeth nat to tellen it thee, that hast
 25 or this tyme assayed it, and art yit now anguissous. In this approve I the sentence of my disciple Euripidis, that seyde, that "he that hath no children is weleful by infortune." 30

METRE VII. *Habet omnis hoc voluptas.*

Every delyt hath this, that it anguisseth hem with prikkes that usen it. It resembleth to these flyinge flyes that we

clepen been, that, after that he hath shad
5 his agreable honies, he fleeth away, and
stingeth the hertes, of hem that ben
y-smite, with bytinge overlonge holdinge.

PROSE VIII. *Nihil igitur dubium est.*

Now is it no doute thanne that these
weyes ne ben a maner misledinges to
blisfulnesse, ne that they ne mowe nat
leden folk thider as they biheten to leden
5 hem. But with how grete harmes these
forseyde weyes ben enlaced, I shal shewe
thee shortly. For-why yif thou enforcest
thee to assemble moneye, thou most bi-
reven him his moneye that hath it. And
10 yif thou wolt shynen with dignitees, thou
most bisechen and supplien hem that
even the dignitees. And yif thou covet-
test by honour to gon biforn other folk,
thou shalt defoule thy-self thorgh hum-
15 blesse of axinge. Yif thou desirest power,
thou shalt by awaytes of thy subgits
anoyously ben cast under manye periles.
Axest thou glorie? Thou shalt ben so
destrat by aspre thinges that thou shalt
20 forgoon sikernesse. And yif thou wolt
leden thy lyf in delices, every wight shal
despisen thee and forleten thee, as thou
that art thral to thing that is right foul
and brotel; that is to seyn, servaunt to
25 thy body. Now is it thanne wel seen,
how litel and how brotel possessioun they
coveiten, that putten the goodes of the
body aboven hir owne resoun. For mayst
thou sormounten these olifaunts in gret-
30 nesse or weight of body? Or mayst thou
ben stronger than the bole? Mayst thou
ben swifter than the tygre? Bihold the
spaces and the stablenesse and the swifte
cours of the hevене, and stint som-tyme
35 to wondren on foule thinges; the which
hevene, certes, nis nat rather for these
thinges to ben wondred up-on, than for
the resoun by which it is governed. But
the shyning of thy forme, *that is to seyn,*
40 *the beautes of thy body,* how swiftly pass-
inge is it, and how transitorie; certes, it
is more fittinge than the mutabilitee of
flowers of the somer-sesoun. For so Aris-
totle telleth, that yif that men hadden

eyen of a beest that highte lynx, so that
the lokinge of folk mighte perceen thorgh
the thinges that with-stonden it, who-so
loked thanne in the entrailes of the body
of Alcibiades, that was ful fayr in the
superfice with-oute, it shold seme right
foul. And forthy, yif thou semest fayr,
thy nature maketh nat that, but the
desceivaunce of the feblesse of the eyen
that loken. But preyse the goodes of the
body as mochel as ever thee list; so that
thou knowe algates that, what-so it be,
that is to seyn, of the goodes of thy body,
which that thou wondrest up-on, may
ben destroyed or dissolved by the hete of
a fevere of thres dayes. Of alle whiche
forseyde thinges I may reducen this
shortly in a somme, that these worldly
goodes, whiche that ne mowen nat even
that they biheten, ne ben nat parfit by
the congregacioun of alle goodes; that
they ne ben nat weyes ne pathes that
bringen men to blisfulnesse, ne maken
men to ben blisful.

METRE VIII. *Eheu! quae miseros
tramite devotos.*

Allas! which folye and which igno-
raunce misledeth wandringe wrecches
fro the path of verray goode! Certes,
ye ne seken no gold in grene trees, ne ye
ne gaderen nat precious stones in the
vynes, ne ye ne hyden nat your ginnes
in the hye mountaignes to cacchen fish
of whiche ye may maken riche festes.
And yif yow lyketh to hunte to roes, ye
ne gon nat to the fordes of the water that
highte Tyrene. And over this, men
knowen wel the crykes and the cavernes
of the see y-hid in the flodes, and knowen
eek which water is most plentivous of
whyte perles, and knowen which water
haboundeth most of rede purple, *that is to
seyn, of a maner shelle-fish with which men
dye purple;* and knowen which strondes
habounden most with tendre fishes, or of
sharpe fishes that highten echines. But
folk suffren hem-self to ben so blinde,
that hem ne reccheth nat to knowe where
thilke goodes ben y-hid whiche that they

coveten, but ploungen hem in erthe and
 5 when there thilke good that sormounteth
 the hevens that bereth the sterres. What
 prayere may I maken that be digne to
 the nyce thoughtes of men? But I preye
 that they coveten richesse and honours,
 10 so that, when they han gotten the false
 goodes with great travaille, that ther-by
 they mowe knowen the verray goodes.

Prose IX. *Hactenus mendacis formam.*

It suffyeth that I have shewed hider-to
 the forme of false welefulnesse, so that,
 yif thou loke now clearly, the order of
 myn entencion requirith from hennec-
 5 furth to shewen thee the verray weleful-
 nesse.' 'For sothe,' quod I, 'I see wel
 now that suffisaunce may nat comen by
 richesse, ne power by reames, ne rever-
 ence by dignitees, ne gentillesse by glorie,
 10 ne joye by delices.'

'And hast thou wel knownen the causes,'
 quod she, 'why it is?' 'Certes, me
 semeth,' quod I, 'that I see hem right as
 though it were thorough a litel clifte; but
 15 me were lever knowen hem more openly
 of thee.'

'Certes,' quod she, 'the resoun is al
 redy. For thilke thing that simply is
 o thing, with-outen any devisioun, the
 20 erroure and folye of mankinde departeth
 and devydeh it, and misledeth it and
 transporteth from verray and parfit good
 to goodes that ben false and unparfit.
 But sey me this. Wenest thou that he,
 25 that hath nede of power, that him ne
 lakketh no-thing?' 'Nay,' quod I.

'Certes,' quod she, 'thou seyst a-right.
 For yif so be that ther is a thing, that in
 any partye be febler of power, certes, as
 30 in that, it mot nedes ben nedy of foreine
 help.' 'Right so is it,' quod I.

'Suffisaunce and power ben thanne of
 o kinde?' 'So semeth it,' quod I.

'And demest thou,' quod she, 'that
 35 a thing that is of this manere, *that is to
 seyn, suffisaunt and mighty*, oughte ben
 despyed, or elles that it be right digne of
 reverence aboven alle thinges?' 'Certes,'

quod I, 'it nis no doute, that it is right
 worthy to ben reverenced.'

'Let us,' quod she, 'adden thanne
 reverence to suffisaunce and to power, so
 that we demen that thise three thinges
 ben al o thing.' 'Certes,' quod I, 'let us
 adden it, yif we wolen graunten the sothe.' 45

'What demest thou thanne?' quod
 she; 'is that a derk thing and nat noble,
that is suffisaunt, reverent, and mighty, or
 elles that it is right noble and right
 clear by celebritee of renoun? Consider 50
 thanne,' quod she, 'as we han graunten
 her-bifore, that he that ne hath nede of
 no-thing, and is most mighty and most
 digne of honour, yif him nedeth any
 cleernesse of renoun, which cleernesse he 55
 mighte nat graunten of him-self, so that,
 for lakke of thilke cleernesse, he mighte
 seme the febler on any syde or the more
 out-cast?' Glose. *This is to seyn, nay;*
for who-so that is suffisaunt, mighty, and 60
*reverent, cleernesse of renoun folweth of the
 forseyde thinges; he hath it al redy of his
 suffisaunce.* Boeca, 'I may nat,' quod
 I, 'denye it; but I mot graunte as it is,
 that this thing be right celebrable by 65
 cleernesse of renoun and noblesse.'

'Thanne folweth it,' quod she, 'that we
 adden cleernesse of renoun to the three
 forseyde thinges, so that ther ne be
 amonges hem no difference?' 'This is 70
 a consequence,' quod I.

'This thing thanne,' quod she, 'that ne
 hath nede of no foreine thing, and that
 may don alle thinges by hise strengthes,
 and that is noble and honourable, nis nat 75
 that a mery thing and a joyful?' 'But
 whennes,' quod I, 'that any sorwe mighte
 comen to this thing that is swiche, certes,
 I may nat thinke.'

'Thanne moten we graunte,' quod she, 80
 'that this thing be ful of gladnesse, yif
 the forseyde thinges ben sothe; and
 certes, also mote we graunten that suffi-
 saunce, power, noblesse, reverence, and
 gladnesse ben only dyverse by names, but 85
 hir substauce hath no diversitee.' 'It
 mot needly been so,' quod I.

'Thilke thing thanne,' quod she, 'that
 is oon and simple in his nature, the

90 wikkednesse of men departeth it and
devydeth it; and whan they enforcen
hem to geten partye of a thing that ne
hath no part, they ne geten hem neither
thilke partye that nis non, ne the thing
95 al hool that they ne desire nat.' 'In
which manere?' quod I.

'Thilke man,' quod she, 'that secheth
richesses to flee povertie, he ne tra-
valleth him nat for to gete power; for he
100 hath lever ben derk and vyl; and eek
withdraweth from him-self many naturel
delyts, for he nolde lese the moneye that
he hath assembled. But certes, in this
manere he ne geteth him nat suffisaunce
105 that power forleteth, and that molestie
prykketh, and that filthe maketh out-cast,
and that derkenesse hydeth. And certes,
he that desireth only power, he wasteth
and scattereth richesse, and despyseth
110 delyts, and eek honour that is with-oute
power, ne he ne preyseth glorie no-thing.
Certes, thus seest thou wel, that manye
things faylen to him; for he hath some-
tyme defaute of many necessitees, and
115 many anguissches byten him; and whan
he ne may nat don the defautes a-way, he
forleteth to ben mighty, and that is the
thing that he most desireth. And right
thus may I maken semblable resouns of
120 honours, and of glorie, and of delyts.
For so as every of thise forseide things
is the same that thise other things ben,
that is to seyn, al oon thing, who-so that
ever seketh to geten that oon of thise,
125 and nat that other, he ne geteth nat that
he desireth.' *Boece*. 'What seyst thou
thanne, yif that a man coveteth to geten
alle these things to-gider?'

Philosophie. 'Certes,' quod she, 'I
130 wolde seye, that he wolde geten him
sovereyn blisfulnesse; but that shal he
nat finde in tho things that I have
shewed, that ne mowen nat yeven that
they beheten.' 'Certes, no,' quod I.

135 'Thanne,' quod she, 'ne sholden men
nat by no way seken blisfulnesse in swiche
things as men wene that they ne mowen
yeven but o thing senglely of alle that
men seken.' 'I graunte wel,' quod I;
140 'ne no sother thing ne may ben sayd.'

'Now hast thou thanne,' quod she, 'the
forme and the causes of false weleful-
nesse. Now torne and fitte the eyen
of thy thought; for ther shalt thou
seen anon thilke verray blisfulnesse that
I have bihight thee.' 'Certes,' quod I,
'it is cleer and open, thogh it were to
a blinde man; and that shewedest thou
me ful wel a litel her-biforn, whan thou
enforcedest thee to shewe me the causes
of the false blisfulnesse. For but-yif I
be bigyled, thanne is thilke the verray
blisfulnesse parfit, that parfitly maketh
a man suffisaunt, mighty, honourable,
noble, and ful of gladnesse. And, for
thou shalt wel knowe that I have wel
understonden these things with-in my
herte, I knowe wel that thilke blisful-
nesse, that may verrayly yeven oon of
the forseide things, sin they ben al oon,
I knowe, douteles, that thilke thing is
the fulle blisfulnesse.'

'O my norie,' quod she, 'by this
opinioun I seye that thou art blisful, yif
thou putte this ther-to that I shal seyn.'
'What is that?' quod I.

'Trowest thou that ther be any thing
in these erthely mortal tounbling things
that may bringen this estat?' 'Certes,'
quod I, 'I trowe it naught; and thou
hast shewed me wel that over thilke good
ther nis no-thing more to ben desired.'

'These things thanne,' quod she, '*that
is to sey, erthely suffisaunces and power and
swiche thinges*, either they semen lyke-
nesses of verray good, or elles it semeth
that they yeve to mortal folk a maner of
goodes that ne ben nat parfit; but thilke
good that is verray and parfit, that may
they nat yeven.' 'I acorde me wel,'
quod I.

'Thanne,' quod she, 'for as mochel as
thou hast knowen which is thilke verray
blisfulnesse, and eek whiche thilke
things ben that lyen falsly blisfulnesse,
*that is to seyn, that by deceite semen verray
goodes*, now behoveth thee to knowe
whennes and where thou mowe seke
thilke verray blisfulnesse.' 'Certes,'
quod I, 'that desire I greetly, and have
abiden longe tyme to herknen it.'

'But for as moche,' quod she, 'as it lyketh to my disciple Plato, in his book of "in Timeo," that in right lital thinges 195 men sholden bisechen the help of god, what jugest thou that be now to done, so that we may deserve to finde the sete of thilke verray good?' 'Certes,' quod I, 'I deme that we shollen clepen the fader 200 of alle goodes; for with-uten him nis ther no-thing founden a-right.'

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

METRE IX. *O qui perpetua mundum ratione gubernas.*

'O thou fader, creator of hevene and of erthes, that governest this world by perdurable rescoun, that comaundest the tymes to gon from sin that age hadde 5 beginninge; thou that dwellest thy-self ay stedefast and stable, and yvest alle othre thinges to ben mooved; ne foreine causes necesseden thee never to componne werk of floteringe matere, but only the 10 forme of sovereign good y-set with-in thee with-oute envye, *that moevede thee freely.* Thou that art alder-fayrest, beringe the faire world in thy thought, formedest this world to the lyknesse semblable of 15 that faire world in thy thought. Thou drawest al thing of thy sovereign ensaumpler, and comaundest that this world, parfitliche y-maked, have freely and absolut his parfit parties. Thou 20 bindest the elements by nombres porcionables, that the colde thinges mowen acorden with the hote thinges, and the drye thinges with the moiste thinges; that the fyr, that is purest, ne 25 flee nat over bye, ne that the hevynesse ne drawe nat adoun over-lowe the erthes that ben plounged in the wateres. Thou knittest to-gider the mene sowle of treble kinde, moevinge alle thinges, and de- 30 vydest it by membres acordinge; and whan it is thus devyded, it hath assembled a moevinge in-to two roundes; it goth to torne ayein to him-self, and environeth a ful deep thought, and torneth the

hevene by semblable image. Thou by 35 evene-lyke causes enhanest the sowles and the lasse lyves, and, ablinge hem heye by lighte cartes, thou sovest hem in-to hevene and in-to erthe; and whan they ben converted to thee by thy be- 40 nigne lawe, thou makest hem retorne ayein to thee by ayein-ledinge fyr. O fader, yive thou to the thought to styen up in-to thy streite sete, and graunte him to envirome the welle of good; and, the 45 lighte y-founde, graunte him to fichen the clere sightes of his corage in thee. And scater thou and to-breke thou the weightes and the cloudes of erthely hevynesse, and shyne thou by thy brightnessse. For thou 50 art cleer nesse; thou art peysible reste to debonaire folk; thou thy-self art biginninge, berer, leder, path, and terme; to loke on thee, that is our ende.

PROSE X. *Quoniam igitur quas sit imperfecti.*

For as moche thanne as thou hast seyn, which is the forme of good that nis nat parfit, and which is the forme of good that is parfit, now trowe I that it were good to shewe in what this perfeccioun of blisful- 5 nesse is set. And in this thing, I trowe that we sholden first enquire for to witen, yif that any swiche maner good as thilke good that thou hast diffinissed a lital heer-biforn, *that is to seyn, sovereign good,* 10 may ben founde in the nature of thinges; for that veyn imaginacioun of thought ne deceyve us nat, and putte us out of the sothfastnesse of thilke thing that is summitted unto us. But it may nat ben 15 denyed that thilke good ne is, and that it nis right as welle of alle goodes. For al thing that is cleped inparfit is prooved inparfit by the amenusinge of perfeccioun or of thing that is parfit. And ther-of 20 comth it, that in every thing general, yif that men seen any-thing that is inparfit, certes, in thilke general ther mot ben som-thing that is parfit; for yif so be that perfeccioun is don away, men may nat 25 thinke ne seye fro whennes thilke thing is that is cleped inparfit. For the nature

of things ne took nat hir beginninge of things amenused and inparfit, but it
 30 procedeth of things that ben al hoole and absolut, and descendeth so doun in-to outterest things, and in-to things empty and with-outen frut. But, as I have y-shewed a litel her-biforn, that yif ther
 35 be a blisfulnesse that be freele and veyn and inparfit, ther may no man doute that ther nis som blisfulnesse that is sad, stedefast, and parfit.' *Boece*. 'This is concluded,' quod I, 'fermely and soth-

40 fastly.'
Philosophia. 'But considere also,' quod she, 'in wham this blisfulnesse enhabiteth. The comune acordance and conceite of the corages of men proeveth
 45 and graunteth, that god, prince of alle things, is good. For, so as nothing ne may ben thought better than god, it may nat ben doubted thanne that he, that nothing nis better, that he nis good.
 50 Certes, resoun sheweth that god is so good, that it proveth by verray force that parfit good is in him. For yif god ne is swich, he ne may nat ben prince of alle things; for certes som-thing possessing
 55 in it-self parfit good, sholde ben more worthy than god, and it sholde semen that thilke thing were first, and elder than god. For we han shewed apertly that alle things that ben parfit ben first or
 60 things that ben unparfit; and for-ty, for as moche as that my resoun or my proces ne go nat a-wey with-oute an ende, we owen to graunten that the sovereign god is right ful of sovereign parfit good.
 65 And we han established that the sovereign good is verray blisfulnesse: thanne mot it nedes be, that verray blisfulnesse is set in sovereign god.' 'This take I wel,' quod I, 'ne this ne may nat ben withseid in no
 70 manere.'

'But I preye,' quod she, 'see now how thou mayst proeven, holly and with-oute corrupcioun, this that I have seyde, that the sovereign god is right ful of sovereign
 75 good.' 'In which manere?' quod I.

'Wenest thou aught,' quod she, 'that this prince of alle things have y-take thilke sovereign good any-wher out of him-

self, of which sovereign good men proveth that he is ful, right as thou mightest 8
 thinken that god, that hath blisfulnesse in him-self, and thilke blisfulnesse that is in him, weren dyvers in substaunce? For yif thou wene that god have received thilke good out of him-self, thou mayst 8
 wene that he that yaf thilke good to god be more worthy than is god. But I am bi-knowen and confesse, and that right dignely, that god is right worthy aboven alle things; and, yif so be that this good 9
 be in him by nature, but that it is dyvers fro him by weninge resoun, sin we speke of god prince of alle things: feigne who-so feigne may, who was he that hath conjoined these dyverse things to-gider? 9
 And eek, at the laste, see wel that a thing that is dyvers from any thing, that thilke thing nis nat that same thing fro which it is understanden to ben dyvers. Thanne folweth it, that thilke thing that by his 10
 nature is dyvers fro sovereign good, that that thing nis nat sovereign good; but certes, that were a felonous corsednesse to thinken that of him that nothing nis 10
 more worth. For alwey, of alle things, the nature of hem ne may nat ben better than his beginning; for which I may concluden, by right verray resoun, that thilke that is beginning of alle things, thilke same thing is sovereign good in his 11
 substaunce.' 'Thou hast seyde right-fully,' quod I.

'But we han graunted,' quod she, 'that the sovereign good is blisfulnesse.' 'And that is sooth,' quod I. 11

'Thanne,' quod she, 'moten we nedes graunten and confessen that thilke same sovereign good be god.' 'Certes,' quod I, 'I ne may nat denye ne withstonde the resouns purposed; and I see wel that 12
 it folweth by strengthe of the premisses.'

'Loke now,' quod she, 'yif this be proved yit more fermely thus: that ther ne mowen nat ben two sovereign goodes that ben dyverse amonge hem-self. For 12
 certes, the goodes that ben dyverse amonges hem-self, that oon nis nat that that other is; thanne ne may neither of hem ben parfit, so as either of hem lak-

130 keth to other. But that that nis nat
parfit, men may seen apertly that it nis
nat sovereign. The thinges, thanne, that
ben sovereignly goode, ne mowen by no
wey ben dyverse. But I have wel con-
135 cluded that blisfulnesse and god ben the
soverein good; for whiche it mot nedes
ben, that sovereign blisfulnesse is sovereign
divinitee.' 'Nothing,' quod I, 'nis
more soothfast than this, ne more ferme
140 by resoun; ne a more worthy thing than
god may nat ben concluded.'

'Up-on these thinges thanne,' quod she,
'right as thise geometriens, when they
han shewed hir proposiciouns, ben wont
145 to bringen in thinges that they clepen
porismes, or declaraciouns of forseide
thinges, right so wole I yeve thee heer as
a corollarie, or a mede of coroune. For-
why, for as moche as by the getinge of
150 blisfulnesse men ben makid blisful, and
blisfulnesse is divinitee: thanne is it
manifest and open, that by the getinge of
divinitee men ben makid blisful. Right
as by the getinge of justice [they ben
155 makid just], and by the getinge of sap-
piance they ben makid wyse: right so,
nedes, by the semblable resoun, when
they han geten divinitee, they ben makid
goddess. Thanne is every blisful man
160 god; but certes, by nature, ther nis but
o god; but, by the participacioun of
divinitee, ther ne let ne desturbeth
nothing that ther ne ben manye goddesses.
'This is,' quod I, 'a fair thing and
165 a precious, clepe it as thou wolt; be it
porisme or corollarie,' or mede of coroune
or declaringes.

'Certes,' quod she, 'nothing nis fayrer
than is the thing that by resoun sholde
170 ben added to thise forseide thinges.'

'What thing?' quod I.

'So,' quod she, 'as it semeth that blis-
fulnesse conteneth many thinges, it were
for to witen whether that alle these
175 thinges maken or conjoignen as a maner
body of blisfulnesse, by dyversitee of
parties or of membres; or elles, yif that
any of alle thilke thinges be swich that it
acomplishe by him-self the substaunce of
180 blisfulnesse, so that alle these othere thinges

ben referred and brought to blisfulnesse,
'that is to seyn, as to the chief of hem.
'I wolde,' quod I, 'that thou makidest
me cleerly to understonde what thou
seyst, and that thou recordedest me the
18 forseide thinges.'

'Have I nat juged,' quod she, 'that
blisfulnesse is good?' 'Yis, forsothe,'
quod I; 'and that sovereign good.'

'Adde thanne,' quod she, 'thilke good, 19
that is makid blisfulnesse, to alle the for-
seide thinges; for thilke same blisful-
nesse that is demed to ben sovereign
suffisaunce, thilke selve is sovereign power,
soverein reverence, sovereign cleernesse or 19
noblesse, and sovereign delyt. Conclusio.
What seyst thou thanne of alle these
thinges, that is to seyn, suffisaunce,
power, and this othere thinges; ben they
thanne as membres of blisfulnesse, or ben 20
they referred and brought to sovereign
good, right as alle thinges that ben
brought to the chief of hem?' 'I under-
stonde wel;' quod I, 'what thou pur-
poset to seke; but I desire for to herkne 20
that thou shewe it me.'

'Tak now thus the discrecioun of this
question,' quod she. 'Yif alle these
thinges,' quod she, 'weren membres to
felicitee, than weren they dyverse that 21
oon from that other; and swich is the
nature of parties or of membres, that
dyverse membres compounen a body.'
'Certes,' quod I, 'it hath wel ben shewed
heer-biforn, that alle these thinges ben 21
alle o thing.'

'Thanne ben they none membres,' quod
she; 'for elles it sholde seme that blis-
fulnesse were conioigned al of on mem-
bre allone; but that is a thing that may 22
nat be don.' 'This thing,' quod I, 'nis
nat doutous; but I abyde to herknen the
remnaunt of thy questioun.'

'This is open and cleer,' quod she,
'that alle othere thinges ben referred and 22
brought to good. For therefore is suffi-
saunce requered, for it is demed to ben
good; and forthy is power requered, for
men trowen also that it be good; and this
same thing mowen we thinken and con- 23
jecten of reverence, and of noblesse, and

of delyt. Thanne is soverein good the
 somme and the cause of al that aughte
 ben desired; for-why thilke thing that
 235 with-holdeth no good in it-self, ne sem-
 blance of good, it ne may nat wel in no
 manere be desired ne requered. And the
 contrarie: for thogh that thinges by hir
 nature ne ben nat goode, algates, yif men
 240 wene that ben goode, yit ben they desired
 as though that they weren verrayliche
 goode. And therfor is it that men
 oughten to wene by right, that bountee
 be the soverein fyn, and the cause of alle
 245 the thinges that ben to requeren. But
 certes, thilke that is cause for which men
 requeren any thing, it semeth that thilke
 same thing be most desired. As thus: yif
 that a wight wolde ryden for cause of
 250 hele, he ne desireth nat so mochel the
 moevinge to ryden, as the effect of his
 hele. Now thanne, sin that alle thinges
 ben requered for the grace of good, they
 ne ben nat desired of alle folk more
 255 thanne the same good. But we han
 graunted that blisfulnesse is that thing,
 for whiche that alle these othre thinges
 ben desired; thanne is it thus: that,
 certes, only blisfulnesse is requered and
 260 desired. By whiche thing it sheweth
 cleerly, that of good and of blisfulnesse is
 al oon and the same substance.' 'I see
 nat,' quod I, 'wherfore that men mighten
 discorden in this.'

265 'And we han shewed that god and
 verray blisfulnesse is al oo thing.' 'That
 is sooth,' quod I.

'Thanne mowen we conclude sikerly,
 that the substance of god is set in thilke
 270 same good, and in non other place.

METRE X. *Huc omnes pariter uenite capti.*

O cometh alle to-gider now, ye that ben
 y-caught and y-bounde with wikkede
 cheynes, by the deceivable delyt of erthely
 thinges enhabitinge in your thought!
 5 Heer shal ben the reste of your labours,
 heer is the havene stable in peysible
 quiete; this allone is the open refut to
 wreches. *Glosa. This is to seyn, that
 ye that ben combed and deceived with*

*worldely affeccious, cometh now to this
 soverein good, that is god, that is refut to
 hem that wolen comen to him. Textus.*
 Alle the thinges that the river Tagus
 yeveth yow with his goldene gravailles, or
 elles alle the thinges that the river
 Hermus yeveth with his rede brinke, or
 that Indus yeveth, that is next the hote
 party of the world, that medleth the
 grene stones with the whyte, ne sholde
 nat cleeren the lookinge of your thought,
 but hyden rather your blinde corages
 with-in hir derknesse. Al that lyketh
 yow heer, and excyteth and moeveth your
 thoughtes, the erthe hath norished it in
 hise lowe caves. But the shyninge, by
 whiche the hevене is governed and
 whennes he hath his strengthe, that
 eschueth the derke overthrowinge of the
 sowle; and who-so may knowen thilke
 light of blisfulnesse, he shal wel seyn,
 that the whyte bemes of the sonne ne ben
 nat cleer.'

PROSE XI. *Assentior, inquam.*

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

Philosophie. 'How mochel wilt thou
 preysen it,' quod she, 'yif that thou
 knowe what thilke good is?' 'I wol
 preyse it,' quod I, 'by prys with-oute
 ende, yif it shal bityde me to knowe also
 to-gider god that is good.'

'Certes,' quod she, 'that shal I do thee
 by verray resoun, yif that the thinges
 that I have concluded a litel her-biforn
 dwellen only in hir first graunting.'
 'They dwellen graunted to thee,' quod I;
*this is to seyn, as who seith: I graunte thy
 forseide conclusiouns.*

'Have I nat shewed thee,' quod she,
 'that the thinges that ben requered of
 many folkes ne ben nat verray goodes ne
 parfite, for they ben dyverse that oon fro
 that othre; and so as ech of hem is lak-
 kinge to other, they ne han no power to
 bringen a good that is ful and absolut!
 But thanne at erst ben they verray good,
 whanne they ben gadered to-gider alle

in-to o forme and in-to oon wirkinge, so that thilke thing that is suffisaunce, thilke same be power, and reverence, and noblesse, and mirthe; and forsothe, but-
 30 yif alle these things ben alle oon same thing, they ne han nat wherby that they mowen ben put in the noubmer of things that oughten ben requered or desired.
 'It is shewed,' quod I; 'ne her-of may
 35 ther no man doute.'

'The things thanne,' quod she, 'that ne ben no goodes whanne they ben dyverse, and whan they begynnen to ben alle oon thing thanne ben they goodes,
 40 ne comth it hem nat thanne by the getinge of unitee, that they ben maked goodes?' 'So it semeth,' quod I.

'But al thing that is good,' quod she, 'grauntest thou that it be good by the
 45 participacioun of good, or no?' 'I graunte it,' quod I.

'Thanne most thou graunten,' quod she, 'by semblable resoun, that oon and good be oo same thing. For of thinges,
 50 of whiche that the effect nis nat naturelly diverse, nedes the substance mot be oo same thing.' 'I ne may nat denye that,' quod I.

'Hast thou nat knowen wel,' quod she, 'that al thing that is hath so longe his dwellinge and his substance as longe as it is oon; but whan it forleteth to ben
 55 oon, it mot nedes dyen and corumpe to-gider?' 'In which manere?' quod I.

'Right as in bestes,' quod she, 'whan the sowle and the body ben conjoined in oon and dwellen to-gider, it is cleped a beest. And whan hir unitee is destroyed by the disseverance of that oon from
 60 that other, than sheweth it wel that it is a ded thing, and that it nis no lenger no beest. And the body of a wight, whyl it dwelleth in oo forme by conjunctioun of membres, it is wel seyn that it is
 70 a figure of man-kinde. And yif the parties of the body ben so devyded and dissevered, that oon fro that other, that they destroyen unitee, the body forleteth to ben that it was biforn. And, who-so
 75 wolde renne in the same manere by alle thinges, he sholde seen that, with-oute

doute, every thing is in his substaunce as longe as it is oon; and whan it forleteth to ben oon, it dyeth and perisseth.
 'Whan I considere,' quod I, 'manye 80 thinges, I see non other.'

'Is ther any-thing thanne,' quod she, 'that, in as moche as it liveth naturelly, that forleteth the talent or appetyt of his beinge, and desireth to come to deeth and
 85 to corrupcioun?' 'Yif I considere,' quod I, 'the beestes that han any maner nature of wilninge and of nillinge, I ne finde no beest, but-yif it be constrained fro with-oute forth, that forleteth or 90 despyseth the entencioun to liven and to duren, or that wole, his thankes, hasten him to dyen. For every beest travailleth him to deffende and kepe the savacioun of his lyf, and eschneth deeth 95 and destruccioun. But certes, I doute me of herbes and of trees, that is to seyn, that I am in a doute of swiche thinges as herbes or trees, that ne han no felinge sowles, ne no naturel wirkinges servinge to 100 appetytes as bestes han, whether they han appetyt to dwellen and to duren.'

'Certes,' quod she, 'ne ther-of thar thee nat doute. Now loke up-on these herbes and these trees; they waxen first 105 in swiche places as ben covenable to hem, in whiche places they ne mowen nat some dyen ne dryen, as longe as hir nature may deffenden hem. For som of hem waxen in feeldes, and som in moun- 110 taignes, and othre waxen in mareys, and othre cleven on roches, and somme waxen plentivous in sondes; and yif that any wight enforce him to beren hem in-to othre places, they waxen drye. For 115 nature yeveth to every thing that that is convenient to him, and travailleth that they ne dye nat, as longe as they han power to dwellen and to liven. What woltow seyn of this, that they drawn 120 alle hir norishinges by hir rotes, right as they hadden hir monthes y-plounged with-in the erthes, and shoden by hir maryes hir wode and hir bark? And what woltow seyn of this, that thilke 125 thing that is right softe, as the marye is, that is alway hid in the sete, al with-

inne, and that is defended fro with-oute by the stedefastnesse of wode; and that
 130 the uttereste bark is put ayeins the destemperaunce of the hevene, as a defendour mighty to suffren harm? And thus, certes, maystow wel seen how greet is the diligence of nature; for alle thinges
 135 renovelten and puplisschen hem with seed y-multiplied; ne ther nis no man that ne wot wel that they ne ben right as a foundement and edifice, for to duren nat only for a tyme, but right as for
 140 to duren perdurably by generacioun. And the thinges eek that men wenen ne haven none sowles, ne desire they nat ech of hem by semblable resoun to kepen that is hirs, *that is to seyn, that is acordinge to*
 145 *hir nature in conservacioun of hir beinge and enduringe?* For wher-for elles bereth lightnesse the flaumes up, and the weighte presseth the erthe a-down, but for as moche as thilke places and thilke
 150 moevinges ben covenable to everich of hem? And forsothe every thing kepeth thilke that is acordinge and propre to him, right as thinges that ben contraries and enemys corompen hem. And yit the
 155 harde thinges, as stones, clyven and holden hir parties to-gider right faste and harde, and defenden hem in withstandinge that they ne departe nat lightly a-twinne. And the thinges that ben
 160 softe and fletinge, as is water and eyr, they departen lightly, and yeven place to hem that breken or devyden hem; but natheles, they retornen sone ayein in-to the same thinges fro whennes they
 165 ben arraced. But fyr fleeth and refuseth al devisioun. No I ne trete nat heer now of wilful moevinges of the sowle that is knowinge, but of the naturel entencioun of thinges, as thus: right as
 170 we swolwe the mete that we receiven and no thinke nat on it, and as we drawn our breeth in slepinge that we wite it nat whyle we slegen. For certes, in the beestes, the love of hir livinges ne of hir
 175 beinges ne comth nat of the wilninges of the sowle, but of the beginninges of nature. For certes, thorough constreininge causes, wil desireth and embraceth

ful ofte tyme the deeth that nature dredeth; *that is to seyn as thus: that a man may ben constreyned so, by som cause, that his wil desireth and taketh the deeth which that nature hateth and dredeth ful sore.* And somtyme we seeth the contrarye, as thus: that the wil of a wight destorbeth and constreyneth that that nature desireth and requereth alwey, *that is to seyn,* the werk of generacioun, by the whiche generacioun only dwelleth and is sustened the long durabletee of mortal thinges. And thus this charitee and this love, that every thing hath to him-self, ne comth nat of the moevinge of the sowle, but of the entencioun of nature. For the purviaunce of god hath yeven to thinges that ben creat of him this, that is a ful gret cause to liven and to duren; for which they desiren naturelly hir lyf as longe as ever they mowen. For which thou mayst nat drede, by no manere, that alle the thinges that ben anywhere, that they ne requeren naturelly the ferme stablenesse of perdurable dwellinge, and eek the eschuinge of destruccioun. 'Now confesse I wel,' quod I, 'that I see now wel certainly, with-oute doutes, the thinges that whylom semeden uncertain to me.'

'But,' quod she, 'thilke thing that desireth to be and to dwellen perdurably, he desireth to ben oon; for yif that that oon were destroyed, certes, beinge ne shulde ther non dwellen to no wight.'
 'That is sooth,' quod I.

'Thanne,' quod she, 'desiren alle thinges oon?' 'I assente,' quod I.

'And I have shewed,' quod she, 'that thilke same oon is thilke that is good?' 'Ye, for sothe,' quod I.

'Alle thinges thanne,' quod she, 'requeren good; and thilke good thanne mayst thou descryven right thus: good is thilke thing that every wight desireth.'
 'Ther ne may be thought,' quod I, 'no more verray thing. For either alle thinges ben referred and brought to nought, and floteren with-oute governour, despoiled of oon as of hir propre heved; or elles, yif ther be any thing to which

230 that alle thinges tenden and hyen, that
thing moste ben the soverain good of alle
goodes.'

Thanne seyde she thus: 'O my nory,'
quod she, 'I have gret gladnesse of thee;
235 for thou hast sicched in thyn herte the
middel soothfastnesse, *that is to seyn*, the
prikke; but this thing hath ben de-
covered to thee, in that thou seydest
that thou wistest nat a lital her-biforn.'

240 'What was that?' quod I.

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

METRE XI. *Quisquis profunda mente
uestigat verum.*

Who-so that seketh sooth by a deep
thought, and coveiteth nat to ben deceived
by no mis-weyes, lat him rollen and
treden with-inne him-self the light of
5 his inward sighte; and lat him gadere
ayein, enclyninge in-to a compas, the
longe moevinges of his thoughtes; and
lat him techen his corage that he hath
enclosed and hid in his tresors, al that
10 he compasseth or seketh fro with-oute.
And thanne thilke thinge, that the blake
clouds of errorr whylom hadde y-covered,
shal lighten more clearly thanne Phebus
him-self ne shyneth. Glosa. *Who-so*
15 *wol seken the deep grounde of sooth in his*
thought, and wol nat be deceived by false
proposiciouns that goon amis fro the trouthe,
lat him wel examine and rolle with-inne
himself the nature and the propretees of the
20 *thing; and lat him yit eftsones examine*
and rollen his thoughtes by good delibera-
ciouns, or that he deme; and lat him techen
his soule that it hath, by natural principles
kindeliche y-hid with-in it-self, alle the
25 *trouthe the whiche he imagineth to ben in*
thinges with-oute. And thanne alle the
darknesse of his misknowinge shal seme more
evidently to sighte of his understandinge

thanne the sonne ne semeth to sighte with-
oute-forth. For certes the body, bring- 30
inge the weighte of foryetinge, ne hath
nat chased out of your thoughte al the
cleernesse of your knowinge; for certainly
the seed of sooth haldeth and clyveth
with-in your corage, and it is awaked 35
and excyted by the winde and by the
blastes of doctrine. For wherfor elles
demen ye of your owne wil the rightes,
whan ye ben axed, but-yif so were that
the norisshinge of resoun ne livede y- 40
plounged in the depthe of your herte?
this is to seyn, how sholden men demen the
sooth of any thing that were axed, yif ther
ners a role of soothfastnesse that were y-
plounged and hid in naturel principles, the 45
whiche soothfastnesse lived scith-in the deep-
nesse of the thought. And yif so be that
the Muse and the doctrine of Plato
singeth sooth, al that every wight lerneth,
he ne doth no-thing elles thanne but 50
recordeth, as men recorden thinges that
ben foryeten.'

PROSE XII. *Tum ego, Platoni, inquam.*

Thanne seide I thus: 'I acorde me
gretly to Plato, for thou remembreth
and recordest me these thinges yit the
secounde tyme; *that is to seyn*, first whan
I loste my memorie by the contagious
5 conjunccioun of the body with the sowe;
and eftsones afterward, whan I loste it,
confounded by the charge and by the
burdene of my sorwe.'

And thanne seide she thus: 'yif thou
10 loke,' quod she, 'first the thinges that
thou hast graunted, it ne shal nat ben
right fer that thou ne shalt remembre
thilke thing that thou seydest that thou
nistest nat.' 'What thing?' quod I. 15

'By whiche government,' quod she,
'that this world is governed.' 'Me
remembreth it wel,' quod I; 'and I con-
fesse wel that I ne wiste it naught. But
al-be-it so that I see now from a-fer what
20 thou purposest, algates, I desire yit to
herkene it of thee more pleyonly.'

'Thou ne wendest nat,' quod she,
'a lital her-biforn, that men sholden

25 doute that this world nis governed by god.' 'Certes,' quod I, 'ne yit ne doute I it naught, ne I nel never wene that it were to doute; *as scho seith, but I wot wel that god governeth this world*; and 30 I shal shortly answeren thee by what resouns I am brought to this. This world,' quod I, 'of so manye dyverse and contrarious parties, ne mighte never han ben assembled in o forme, but-yif ther 35 nere oon that conjoinede so manye dyverse thinges; and the same dyversitee of hir natures, that so discorden that oon fro that other, moste departen and unjoignen the thinges that ben con- 40 joined, yif ther ne were oon that contenede that he hath conjoined and y-bounde. Ne the certein ordre of nature ne sholde nat bringe forth so ordenee moevinges, by places, by tymes, by 45 doinges, by spaces, by qualitees, yif ther ne were oon that were ay stedfast dwellinge, that ordeynede and disponede these dyversitees of moevinges. And thilke thing, what-so-ever it be, by which 50 that alle thinges ben y-maked and y-lad, I clepe him "god"; that is a word that is used to alle folk.'

Thanne seyde she: 'sin thou felest thus these thinges,' quod she, 'I trowe 55 that I have litel more to done that thou, mighty of welefulnesse, hool and sounde, ne see eftsones thy contree. But lat us loken the thinges that we han purposed her-biforn. Have I nat noumbred and 60 seyde,' quod she, 'that suffisaunce is in blisfulnesse, and we han acorded that god is thilke same blisfulnesse?' 'Yis, forsothe,' quod I.

'And that, to governe this world,' 65 quod she, 'ne shal he never han nede of non help fro with-oute? For elles, yif he hadde nede of any help, he ne sholde nat have no ful suffisaunce?' 'Yis, thus it mot nedes be,' quod I.

70 'Thanne ordeineth he by him-self alone alle thinges?' quod she. 'That may nat be denyed,' quod I.

'And I have shewed that god is the same good?' 'It remembreth me wel,' 75 quod I.

'Thanne ordeineth he alle thinges by thilke good,' quod she; 'sin he, which that we han acorded to be good, governeth alle thinges by him-self; and he is as a keye and a sters by which that the edifice of this world is y-kept stable and with-oute coroumpinge.' 'I acorde me greetly,' quod I; 'and I aperceivede a litel her-biforn that thou woldest seye thus; al-be-it so that it were by a thinne suspicioun.'

'I trowe it wel,' quod she; 'for, as I trowe, thou ledest now more ententifly thyne eyen to loken the verray goodes. But natheles the thing that I shal telle thee yit ne sheweth nat lasse to loken.' 'What is that?' quod I.

'So as men trowen,' quod she, 'and that rightfully, that god governeth alle thinges by the keye of his goodnesse, 9 and alle these same thinges, as I have taught thee, hasten hem by naturel entencioun to comen to good: ther may no man douten that they ne be governed voluntariely, and that they ne converten hem of hir owne wil to the wil of hir ordenour, as they that ben accordinge and enclynge to hir governour and hir king.' 'It mot nedes be so,' quod I; 'for the reaume ne sholde nat semen 1 blisful yif ther were a yok of mis-drawinges in dyverse parties; ne the savinge of obedient thinges ne sholde nat be.'

'Thanne is ther nothing,' quod she, 'that kepeth his nature, that enforceeth him to goon ayein god?' 'No,' quod I.

'And yif that any-thing enforceede him to with-stonde god, mighte it availen at the laste ayeins him, that we han 1 graunted to ben almighty by the right of blisfulnesse?' 'Certes,' quod I, 'al-oultrely it ne mighte nat availen him.'

'Thanne is ther no-thing,' quod she, 'that either wole or may with-stonden 1 to this soverain good?' 'J trowe nat,' quod I.

'Thanne is thilke the soverain good,' quod she, 'that alle thinges governeth strongly, and ordeyneth hem softely.' 1 Thanne seyde I thus: 'I delyte me,'

quod I, 'nat only in the endes or in the
somme of the resouns that thou hast
concluded and prooved, but thilke wordes
130 that thou usest delyten me moche more;
so, at the laste, fooles that sumtyme
renden grete thinges oughten ben a-
shamed of hem-self;' *that is to seyn, that*
we fooles that reprehenden wikkedly the
135 *thinges that touchen goddes governaunce,*
we oughten ben ashamed of our-self: as
I, that seyde that god refuseth only the
werkkes of men, and ne entremeteth nat of
hem.

140 'Thou hast wel herd,' quod she, 'the
fables of the poetes, how the giants
assaileden the hevenc with the goddes;
but forsothe, the debonair force of god
deposede hem, as it was worthy; *that is*
145 *to seyn, destroyede the giants, as it was*
worthy. But wilt thou that we joignen
to-gider thilke same resouns? For per-
aventure, of swich conjuncioun may
sterten up som fair sparkle of sooth.'

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

'Wenest thou,' quod she, 'that god ne
be almighty? No man is in doute of it.'
'Certes,' quod I, 'no wight ne douteth
it, yif he be in his minde.'

155 'But he,' quod she, 'that is almighty,
ther nis nothing that he ne may?'
'That is sooth,' quod I.

'May god don yvel?' quod she. 'Nay,
forsothe,' quod I.

160 'Thanne is yvel nothing,' quod she,
'sin that he ne may nat don yvel that
may don alle thinges.' 'Scornest thou
me?' quod I; 'or elles pleyest thou or
deceivest thou me, that hast so woven me
165 with thy resouns the hous of Dedalus,
so entrelaced that it is unable to be un-
laced; thou that other-whyle entrest
ther thou issest, and other-whyle issest
ther thou entrest, ne foldest thou nat
170 to-gider, *by replicacioun of wordes,* a maner
wonderful cercle or environinge of the
simplicitee devyne? For certes, a litel
her-biforn, whan thou bigunne at blisful-
nesse, thou seydest that it is sovereign
175 good; and seydest that it is set in sovereign
god; and seydest that god him-self is
soverein good; and that god is the fulle

blisfulnesse; for which thou yave me a
covenable yift, *that is to seyn,* that n-
wight nis blisful but-yif he be god als
ther-with. And seydest eek, that the
forme of good is the substaunce of god
and of blisfulnesse; and seydest, tha
thilke same oon is thilke same good
that is required and desired of alle the
kinds of thinges. And thou proovedest
in disputinge, that god governeth all the
thinges of the world by the government
of bountee, *and seydest,* that alle thinges
wolen obeyen to him; and seydest, tha
the nature of yvel nis no-thing. And
these thinges ne shewedest thou nat with
none resouns y-taken fro with-oute, but
by prooves in cercles and hoomlich knowen
the whiche proves drawn to hem-sel
hir feith and hir acord, everich of hem
of other.'

Thanne seyde she thus: 'I ne scorne
thee nat, *ne pleye, ne deceive thee;* but
I have shewed thee the thing that is
grettest over alle thinges by the yift of
god, that we whylom preyeden. For this
is the forme of the devyne substaunce,
that is swich that it ne slydeth nat in-to
outterest foreine thinges, ne ne receiveth
no strange thinges in him; but right
as Parmenides seyde in *Greek* of thilke
devyne substaunce; he seyde thus: that
"thilke devyne substaunce torneth the
world and the moevable cercle of thinges,
whyl thilke devyne substaunce kepeth
it-self with-oute moevinge;" *that is to*
seyn, that it ne moeveth never-mo, and yit it
moeveth alle othre thinges. But natheles,
yif I have stired resouns that ne ben nat
taken fro with-oute the compas of thing
of which we treten, but resouns that ben
bistowed with-in that compas, ther nis
nat why that thou sholdest mervellen;
sin thou hast lerned by the sentence of
Plato, that "nedes the wordes moten be
cosines to the thinges of which they
speken."

METRE XII. *Felix, qui potuit boni.*

Blisful is that man that may seen the
clere welle of good; blisful is he that

may unbinden him fro the bondes of the
 hevy erthe. The poete of Trace, *Orpheus*,
 5 that whylom hadde right greet sorwe
 for the deeth of his wyf, after that he
 hadde maked, by his weeply songes, the
 wodes, moeuable, to rennen; and hadde
 maked the riveres to stonden stille; and
 10 hadde maked the hertes and the hindes
 to joignen, dredeles, hir sydes to cruel
 lyouns, *for to herknen his songe*; and
 hadde maked that the hare was nat agast
 of the hounde, which that was plesed by
 15 his songe: so, whan the moste ardaunt
 love of his wif brende the entrailes of his
 brest, ne the songes that hadden over-
 comen alle thinges ne mighten nat as-
 swagen hir lord *Orpheus*, he pleyne-
 20 him of the hevene goddes that weren
 cruel to him; he wente him to the houses
 of helle. And there he temprede hise
 blaundisshinge songes by resowninge
 strenges, and spak and song in wepinge
 25 al that ever he hadde received and laved
 out of the noble welles of his moder
Calliope the goddessse; and he song with
 as mochel as he mighte of wepinge, and
 with as moche as love, that doublede his
 30 sorwe, mighte yeve him and techen him;
 and he commoevede the helle, and re-
 querede and bisoughte by swete preyere
 the lordes of sowles in helle, of relesinge;
that is to seyn, to yilden him his wyf.
 35 *Cerberus*, the porter of helle, with his
 thre hevedes, was caught and al abayst
 for the newe song; and the thre god-
 desses, *Furies*, and vengeresses of felonyes,
 that tormenten and agasten the sowles
 40 by anoy, woxen sorwful and sory, and

wepen teres for pitee. Tho ne was nat
 the heved of Ixion y-tormented by the
 overthrowinge wheel; and Tantalus, that
 was destroyed by the woodnesse of longe
 thirst, despyseth the flodes to drinke; 4
 the fowl that highte voltor, that eteth
 the stomak or the giser of Tityus, is so
 fulfild of his song that it nil eten ne
 tyren no more. At the laste the lord
 and juge of sowles was moeved to miseri- 5
 cordes and cryde, "we ben overcome,"
 quod he; "yive we to Orpheus his wyf
 to bere him companye; he hath wel y-
 bought hir by his song and his ditee;
 but we wol putte a lawe in this, and 53
 covenaunt in the yifte: *that is to seyn*,
 that, til he be out of helle, yif he loke
 behinde him, that his wyf shal comen
 ayein unto us." But what is he that
 may yive a lawe to lovers? Love is 6
 a gretter lawe and a strengre to him-self
than any lawe that men may yeven. Allas!
 whan Orpheus and his wyf weren almost
 at the termes of the night, *that is to seyn*,
at the laste boundes of helle, Orpheus 62
 lokede abakward on Eurydice his wyf,
 and loste hir, and was deed.

This fable aperteineth to yow alle, who-
 so-ever desireth or seketh to lede his
 thought in-to the sovereign day, *that is to* 7
seyn, to cleernesse of sovereign good. For
 who-so that ever be so overcome that
 he ficche his eyen into the putte of helle,
that is to seyn, who-so sette his thoughtes in
orthely thinges, al that ever he hath 75
 drawn of the noble good celestial, he
 leseth it whan he loketh the helles, *that*
is to seyn, in-to love thinges of the erthe.

Explicit Liber tercius.

BOOK IV.

PROSE I. *Hec cum Philosophia, dignitate
 uultus.*

WHAN Philosophye hadde songen softlye
 and delitably the forseide thinges, kepinge
 the dignitee of hir chere and the weighte
 of hir wordes, I thanne, that ne hadde

nat al-outerly foryeten the wepinge and 5
 the mourninge that was set in myn
 herte, forbrak the entencioun of hir that
 entendede yit to seyn some othere thinges.
 'O,' quod I, 'thou that art gyderesse of
 verrey light; the thinges that thou hast 10
 seid me hider-to ben so clere to me and

so shewing by the devyne lookinge of
 hem, and by thy resouns, that they ne
 mowen ben overcome. And thilke
 15 things that thou toldest me, al-be-it so
 that I hadde whylom foryeten ham, for
 the sorwe of the wrong that hath ben
 don to me, yit natheles they ne weren
 nat al-outrely unknowen to me. But this
 20 same is, namely, a right greet cause of
 my sorwe, so as the governour of thinges
 is good, yif that yveles mowen ben by
 any weyes; or elles yif that yveles passen
 with-oute punisshinge. The whiche thing
 25 only, how worthy it is to ben wondred
 up-on, thou considerest it wel thy-self
 certainly. But yit to this thing ther is
 yit another thing y-joigned, more to ben
 wondred up-on. For felonye is emperesse,
 30 and flourerth *ful of riches*; and vertu
 nis nat al-only with-oute medes, but it
 is cast under and fortroden under the
 feet of felonous folk; and it abyeth the
 torments in stede of wikkede felounes.
 35 Of alle whiche thinges ther nis no wight
 that may merveylen y-nough, ne com-
 pleine, that swiche thinges ben doon in
 the regne of god, that alle thinges woot
 and alle thinges may, and ne wole nat
 40 but only gode thinges.'

Thanne seyde she thus: 'Certes,' quod
 she, 'that were a greet merveyle, and an
 embasahinge with-uten ende, and wel
 more horrible than alle monstres, yif it
 45 were as thou wenest; *that is to seyn*, that
 in the right ordene hous of so mochel
 a fader and an ordenour of meynce, that
 the vesseles that ben foule and vyle
 sholden ben honoured and heried, and
 50 the precious vesseles sholden ben de-
 fouled and vyle; but it nis nat so. For
 yif tho thinges that I have concluded
 a lital her-biforn ben kept hole and un-
 rmed, thou shalt wel knowe by the
 55 autoritee of god, of the whos regne
 I speke, that certes the gode folk ben
 alway mighty, and shrewes ben alway
 out-cast and feble; ne the vyces ne ben
 never-mo with-oute payne, ne the vertues
 60 ne ben nat with-oute mede; and that
 blisfulnesse comen alway to goode folk,
 and infortune comth alway to wikked

folk. And thou shalt wel knowe many
 thinges of this kinde, that shollen cesen
 thy pleintes, and strengthen thee with
 stedefast sadnesse. And for thou hast
 seyn the forme of the verray blisfulnesse
 by me, that have whylom shewed it thee,
 and thou hast knowen in whom blisful-
 nesse is y-set, alle thinges y-treted that
 I trowe ben necessarie to putten forth,
 I shal shewe thee the way that shal
 bringen thee ayein un-to thyn hous.
 And I shal ficchen fetheres in thy thought,
 by whiche it may arysen in heighte, so
 that, alle tribulacioun y-don away, thou,
 by my gydinge and by my path and by
 my sledes, shalt mowe retorne hool and
 sound in-to thy contree.

METRE I. *Sunt etenim pennae uolucres
 mihi.*

I have, forsothe, swifte fetheres that
 surmounten the heighte of hevenc. When
 the swifte thought hath clothed it-self in
 tho fetheres, it despyseth the hateful
 erthes, and surmounteth the roundnesse
 of the grete ayr; and it seeth the cloudes
 behinde his bak; and passeth the heighte
 of the region of the fyr, that eschaufeth
 by the swifte moevinge of the firmament,
 til that he areyseth him in-to the houses
 that beren the sterres, and joyneth his
 weyes with the sonne Phebus, and felaw-
 shipeth the way of the olde colde Satur-
 nus; and he y-made a knight of the
 clere sterre; *that is to seyn, that the
 thought is maked goddes knight by the
 sekinge of trouthe to comen to the verray
 knowleche of god.* And thilke thoght
 renneth by the cerce of the sterres, in
 alle places ther-as the shyninge night is
 peinted; *that is to seyn, the night that is
 cloudeles; for on nightes that ben cloudeles
 it semeth as the hevenc were peinted with
 diverse images of sterres.* And whanne
 he hath y-doon ther y-nough, he shal
 forleten the laste hevenc, and he shal
 pressen and wenden on the bak of the
 swifte firmament, and he shal ben maked
 parfit of the worshipful light of god.
 Ther halt the lord of kinges the ceptre

of his might, and atempreth the governements of the world, and the shyninge juge of thinges, stable in him-self, governeth the swifte cart or wayn; *that is to seyn, the circular moevings of the sonne.* And yif thy wey ledeth thee ayein so that thou be brought thider, thanne wolt thou seye now that that is the contree that thou requerest, of which thou ne haddest no minde: "but now it remembreth me wel, heer was I born, heer wol I fastne my-degrees, heer wole I dwelle." But yif thee lyketh thanne to loken on the derknesse of the erthe that thou hast forleten, thanne shalt thou seen that these felonous tyrants, that the wrecchede peple dredeth, now shollen ben exyled fro thilke fayre contree.'

PROSE II. *Tum ego, Papas, inquam.*

Than seyde I thus: 'owh! I wondre me that thou bihetest me so grete thinges; ne I ne doute nat that thou ne mayst wel performe that thou bihetest. But I preye thee only this, that thou ne tarye nat to telle me thilke thinges that thou hast moeved.'

'First,' quod she, 'thou most nedes knowen, that goode folk ben alwey stronge and mighty, and the shrewes ben feble and desert and naked of alle strengthes. And of these thinges, certes, everich of hem is declared and shewed by other. For so as good and yvel ben two contraries, yif so be that good be stedefast, than sheweth the foblesse of yvel al openly; and yif thou knowe clearly the freleness of yvel, the stedefastnesse of good is knowen. But for as moche as the fey of my sentence shal be the more ferme and haboundaunt, I will gon by that oo wey and by that other; and I wole conferme the thinges that ben purposed, now on this syde and now on that syde. Two thinges ther ben in whiche the effect of alle the dedes of mankinde standeth, that is to seyn, wil and power; and yif that oon of these two fayleth, ther nis nothing that may be

don. For yif that wil lakketh, ther nis no wight that undertaketh to don that he wol nat don; and yif power fayleth, the wil nis but in ydel and stant for naught. And ther-of cometh it, that yif thou see a wight that wolde geten that he may nat geten, thou mayst nat douten that power ne fayleth him to haven that he wolde.' 'This is open and cleer,' quod I; 'ne it may nat ben denyed in no manere.'

'And yif thou see a wight,' quod she, 'that hath doon that he wolde doon, thou nilt nat douten that he ne hath had power to don it?' 'No,' quod I.

'And in that that every wight may, in that men may holden him mighty; as who seyth, in so moche as man is mighty to don a thing, in so mochel men halt him mighty; and in that that he ne may, in that men demen him to be feble.' 'I confesse it wel,' quod I.

'Remembreth thee,' quod she, 'that I have gadered and shewed by forseyde resoun that al the entencioun of the wil of mankinde, which that is lad by dyverse studies, hasteth to comen to blisfulnesse?' 'It remembreth me wel,' quod I, 'that it hath ben shewed.'

'And recordeth thee nat thanne,' quod she, 'that blisfulnesse is thilke same good that men requeren; so that, whan that blisfulnesse is requered of alle, that good also is requered and desired of alle?' 'It ne recordeth me nat,' quod I; 'for I have it gretly alwey ficched in my memorie.'

'Alle folk thanne,' quod she, 'goode and eek badde, enforcen hem with-oute difference of entencioun to comen to good?' 'This is a verray consequence,' quod I.

'And certain is,' quod she, 'that by the getinge of good ben men y-maked goode?' 'This is certein,' quod I.

'Thanne geten goode men that they desiren?' 'So semeth it,' quod I.

'But wikkede folk,' quod she, 'yif they geten the good that they desiren, they ne mowe nat be wikkede?' 'So is it,' quod I.

'Thanne, so as that oon and that ether,' quod she, 'desiren good; and the goode folk geten good, and nat the wikke folk; thanne nis it no doute that the
85 goode folk ne ben mighty and the wikke folk ben feble?' 'Who-so that ever,' quod I, 'douteth of this, he ne may nat considere the nature of thinges ne the consequence of resouns.'

90 And over this quod she, 'Yif that ther be two thinges that han oo same purpose by kinde, and that oon of hem pursneth and parformeth thilke same thing by naturel office, and that other ne may nat
95 doon thilke naturel office, but folweth, by two manere thanne is convenable to nature, him that acomplisheth his purpos kindly, and yit he ne acomplisheth nat his owne purpos: whether of these
100 two demestow for more mighty?' 'Yif that I conjecte,' quod I, 'that thou wolt seyn, algates yit I desire to herkne it more pleynly of thee.'

'Thou wilt nat thanne deneye,' quod
105 she, 'that the moevement of goings nis in men by kinde?' 'No, forsothe,' quod I, 'No thou ne doutest nat,' quod she, 'that thilke naturel office of goinge ne be the office of feet?' 'I ne doute it
110 nat,' quod I.

'Thanne,' quod she, 'yif that a wight be mighty to moeve and goth upon his feet, and another, to whom thilke naturel office of feet lakketh, enforceth him to
115 gon crespings up-on his handes: whiche of these two oughte to ben holden the more mighty by right?' 'Knit forth the remenaunt,' quod I; 'for no wight ne douteth that he that may gon by naturel
120 office of feet ne be more mighty than he that ne may nat.'

'But the sovereign good,' quod she, 'that is evenliche purposed to the gode folk and to badde, the gode folk seken it
125 by naturel office of vertues, and the shrewes forforen hem to geten it by dyverse coveityse of earthely thinges, which that nis no naturel office to geten thilke same sovereign good. Trowestow that it
130 be any other wyse?' 'Nay,' quod I; 'for the consequence is open and shew-

inge of thinges that I have graunted; that nedes gode folk moten ben mighty, and shrewes feeble and unmighty.'

'Thou rennest a-right biforn me,' quod she, 'and this is the jugement; that is to seyn, I juge of thee right as thise leches ben wont to hopen of syke folk, when they aperceyven that nature is redressed and withstondeth to the maladye. But, for I see thee now al redy to the understandinge, I shal shewe thee more thikke and continual resouns. For loke now how greetly sheweth the feblesse and infirmitie of wikke folk, that ne mowen nat comen to that hir naturel entencioun ledeth hem, and yit almost thilke naturel entencioun constreineth hem. And what were to demen thanns of shrewes, yif thilke naturel help hadde forleten hem, the which naturel help of intencioun goth away biforn hem, and is so greet that unnetha it may ben overcome? Consider thanne how greet defaute of power and how greet feblesse ther is in wikke felonous folk; as who seyth, the gretter thing that is covetted and the desire nat acomplished, of the lasse might is he that covetteth it and may nat acomplisse. And forthy Philosophie seyth thus by sovereign good; Ne shrewes ne requeren nat lighte medes ne vayne games, whiche they ne may folwen ne holden; but they fallen o thilke somme and of the heichte o thinges, that is to seyn, sovereign good; ne thise wrecches ne comen nat to the effect of sovereign good, the which they enforcer hem only to geten, by nightes and by dayes; in the getinge of which good the strengthe of good folk is ful wel y-sene. For right so as thou mightest demen him mighty of goinge, that gooth on his feet til he mighte come to thilke place, fro th whiche place ther ne laye no wey forthe to ben gon; right so most thou nede demen him for right mighty, that getel and ateyneth to the ende of alle thinge that ben to desire, beyonde the whiche end ther nis nothing to desire. Of the whic power of good folk men may conclude, that the wikke men semen to be bareine and naked of alle strengthe. For-why for

leten they vertues and folwen vyces?
 Nis it nat for that they ne knowen nat
 185 the goodes? But what thing is more feble
 and more caitif thanne is the blindnesse
 of ignoraunce? Or elles they knowen ful
 wel whiche thinges that they oughten
 folwe, but lecherye and coveityse over-
 190 throweth hem mistorned; and certes, so
 doth distemperaunce to feble men, that
 ne mowen nat wrastlen ayeins the vyces.
 Ne knowen they nat thanne wel that they
 forleten the good wilfully, and tornen
 195 hem wilfully to vyces? And in this wyse
 they ne forleten nat only to ben mighty,
 but they forleten al-outrely in any wyse
 for to ben. For they that forleten the
 comune fyn of alle thinges that ben, they
 200 forleten also therwith-al for to ben. And
 per-aventure it sholde semen to som folk
 that this were a merveile to seyen: that
 shrewes, whiche that contienen the more
 partye of men, ne ben nat ne han no
 205 beinge; but natheles, it is so, and thus
 stant this thing. For they that ben
 shrewes, I deneye nat that they ben
 shrewes; but I deneye, and seye simplye
 and plainly, that they ne ben nat, ne han
 210 no beinge. For right as thou mightest
 seyen of the carayns of a man, that it
 were a deed man, but thou ne mightest
 nat simplye callen it a man; so graunte
 I wel forsothe, that vicious folk ben wik-
 215 ked, but I ne may nat graunten absolutly
 and simplye that they ben. For thilke
 thing that with-holdeth ordre and kepeth
 nature, thilke thing is and hath beinge;
 but what thing that faileth of that, *that*
 220 *is to seyn, that he forleteth naturel ordre,*
 he forleteth thilke thing that is set in his
 nature. But thou wolt seyn, that shrewes
 mowen. Certes, that ne deneye I nat;
 but certes, hir power ne descendeth nat
 225 of strengthe, but of feblesse. For they
 mowen don wickednesses; the whiche
 they ne mighte nat don, yif they mighten
 dwellen in the forme and in the doinge of
 good folk. And thilke power sheweth ful
 230 evidently that they ne mowen right
 naught. For so as I have gadered and
 proeved a litel her-biforn, that yvel is
 naught; and so as shrewes mowen only

but shrewednesses, this conclusioun is
 al cleer, that shrewes ne mowen right 23
 naught, ne han no power. And for as
 moche as thou understonde which is the
 strengthe of this power of shrewes, I have
 definisshed a litel her-biforn, that nothing
 is so mighty as sovereign good.' 'That 24
 is sooth,' quod I.

'And thilke same sovereign good may
 don non yvel?' 'Certes, no,' quod I.

'Is ther any wight thanne,' quod she,
 'that weneth that men mowen doon alle 24
 thinges?' 'No man,' quod I, 'but-yif
 he be out of his witte.'

'But, certes, shrewes mowen don yvel,'
 quod she. 'Ye, wolde god,' quod I,
 'that they mighten don non!' 25

'Thanne,' quod she, 'so as he that is
 mighty to doon only but goode thinges
 may don alle thinges; and they that ben
 mighty to don yvele thinges ne mowen
 nat alle thinges: thanne is it open thing 25
 and manifest, that they that mowen don
 yvel ben of lasse power. And yit, *to proeve*
this conclusioun, ther helpeth me this, that
 I have y-shewed her-biforn, that alle
 power is to be noubred among thinges 26
 that men oughten requere. And I have
 shewed that alle thinges, that oughten
 ben desired, ben referred to good, right as
 to a maner heighte of hir nature. But for
 to mowen don yvel and felonye ne may 26
 nat ben referred to good. Thanne nis nat
 yvel of the noubir of thinges that
 oughte ben desired. But alle power
 oughte ben desired and requered. Than
 is it open and cleer that the power ne the 27
 mowinge of shrewes nis no power; and of
 alle thise thinges it sheweth wel, that the
 goode folke ben certainly mighty, and the
 shrewes douteles ben unmighty. And it
 is cleer and open that thilke opinioun of 27
 Plato is veray and sooth, that seith, that
 only wyse men may doon that they
 desiren; and shrewes mowen haunten
 that hem lyketh, but that they desiren,
that is to seyn, to comen to sovereign good, 28
 they ne han no power to acomplisshen
 that. For shrewes don that hem list,
 whan, by the thinges in which they
 delyten, they wenen to ateine to thilke

285 good that they desiren ; but they ne gotten
ne atainen nat ther-to, for vyces ne comen
nat to blisfulnesse.

METRE II. *Quos uides sedere celoos.*

Who-so that the covertoures of hir
veyne aparalles mighte strepen of thise
proude kinges, that thou seest sitten on
heigh in hir chaires gliteringe in shyninge
5 purple, envirounged with sorwful armures,
manasinge with cruel mouth, blowinge
by woodnesse of herte, he shulde seen
thanne that thilke lordes beren with-inne
hir corages ful streite cheines. For
10 lecherye tormenteth hem in that oon
syde with gredy venims; and troublable
ire, that araiseth in him the flodes of
troublinges, tormenteth up-on that other
syde hir thought; or sorwe halt hem wery
15 and y-caught; or slydinge and deceivinge
hope tormenteth hem. And therefore, sen
thou seest oon heed, *that is to seyn, oon
tyraunt*, beren so manye tyrannyes,
thanne ne doth thilke tyraunt nat that
20 he desireth, sin he is cast down with so
many wikkede lordes; *that is to seyn,
with so manye vyces, that han so wikkedly
lordshipes over him.*

PROSE III. *Videsne igitur quanto in
coeno.*

Seestow nat thanne in how grete filthe
thise shrewes ben y-wrapped, and with
which cleernesse thise good folk shynen?
In this sheweth it wel, that to goode folk
5 ne lakketh never-mo hir medes, ne
shrewes lakken never-mo torments. For
of alle thinges that ben y-doon, thilke
thing, for which any-thing is don, it
semeth as by right that thilke thing be
10 the mede of that; as thus: yif a man
renneth in the stadie, or in the forlong,
for the corone, thanne lyth the mede in
the corone for which he Renneth. And
I have shewed that blisfulnesse is thilke
15 same good for which that alle thinges
ben doon. Thanne is thilke same good
parposed to the workes of mankinde
right as a comune mede; which mede ne
may ben dissevered fro good folk. For no

wight as by right, fro thennes-forth that 20
him lakketh goodnesse, ne shal ben
cleped good. For which thing, folk of
goode maneres, hir medes ne forsaken hem
never-mo. For al-be-it so that shrewes
wexen as wode as hem list *ayeins goode* 25
folk, yit never-the-lesse the corone of
wyse men shal nat fallen ne faden. For
foreine shrewednesse ne binimeth nat fro
the corages of goode folk hir propre
honour. But yif that any wight rejoyse 30
him of goodnesse that he hadde take fro
with-oute (*as who seith, yif that any wight
hadde his goodnesse of any other man than
of him-self*), certes, he that yaf him thilke
goodnesse, or elles som other wight, 35
mighte binime it him. But for as moche
as to every wight his owne propre bountee
yeveth him his mede, thanne at erst shal
he fallen of mede whan he forleteth to
ben good. And at the laste, so as alle 40
medes ben requered for men wenen that
they ben goode, who is he that wolde
deme, that he that is right mighty of good
were part-les of mede? And of what
mede shal he be guerdoned? Certes, of 45
right faire mede and right grete aboven
alle medes. Remembre thee of thilke
noble corolarie that I yaf thee a litel
her-biforn; and gader it to-gider in this
manere:—so as good him-self is blisful- 50
nesse, thanne is it clear and certain, that
alle good folk ben maked blisful for they
ben goode; and thilke folk that ben blis-
ful, it acordeth and is covenable to ben
goddess. Thanne is the mede of goode 55
folk swich that no day shal enpeiren it,
ne no wikkednesse ne shal derken it, ne
power of no wight ne shal nat amenusen
it, *that is to seyn*, to ben maked goddess.
And sin it is thus, *that goode men ne fallen* 60
never-mo of hir mede, certes, no wys man
ne may doute of undepartable peyne of
the shrewes; *that is to seyn, that the peyne
of shrewes ne departeth nat from hem-self
never-mo.* For so as goode and yvel, and 65
peyne and medes ben contrarye, it mot
nedes ben, that right as we seen bityden
in guerdoun of goode, that also mot the
peyne of yvel answey, by the contrarye
party, to shrewes. Now thanne, so as 70

bountee and prowesse ben the made to
 goode folk, al-so is shrewednesse it-self
 torment to shrewes. Thanne, who-so that
 ever is enteeched and defouled with
 75 peyne, he ne douteth nat, that he is
 enteeched and defouled with yvel. Yif
 shrewes thanne wolen preysen hem-self,
 may it semen to hem that they ben with-
 outen party of torment, sin they ben
 80 swiche that the uttereste wikkednesse
 (*that is to seyn, wikkede thewes, which that
 is the uttereste and the worste kinde of
 shrewednesse*) ne defouleth ne enteecheth
 nat hem only, but infecteth and en-
 85 venimeth hem gretty? And also look on
 shrewes, that ben the contrarie party of
 goode men, how greet peyns felawshipeth
 and folweth hem! For thou hast lerned
 a litel her-biforn, that al thing that is
 90 and hath beinge is oon, and thilke same
 oon is good; thanne is this the conse-
 quence, that it semeth wel, that al that is
 and hath beinge is good; *this is to seyn,
 as who seyth, that beinge and untee and
 95 goodnesse is al oon.* And in this manere
 it folweth thanne, that al thing that
 faileth to ben good, it stinteth for to be
 and for to han any beinge: wherfore it
 is, that shrewes stinten for to ben that
 100 they weren. But thilke other forme of
 mankinde, that is to seyn, the forme of
 the body with-oute, sheweth yit that these
 shrewes weren whylom men; wher-for,
 whan they ben perverted and torned in-to
 105 malice, certes, than han they forlorn the
 nature of mankinde. But so as only
 bountee and prowesse may enhaunsen
 every man over other men; thanne mot
 it nedes be that shrewes, which that
 110 shrewednesse hath cast out of the con-
 dicioun of mankinde, ben put under the
 merite and the desert of men. Thanne
 bitydeth it, that yif thou seest a wight
 that be transformed into vyces, thou ne
 115 mayst nat wene that he be a man. For
 yif he be ardaunt in avaryce, and that he
 be a ravinour by violence of foreine
 riches, thou shalt seyn that he is lyke
 to the wolf. And yif he be felonous and
 120 with-oute reste, and exerceyse his tonge
 to chydinges, thou shalt lykne him to the

hound. And yif he be a prevey awaitour
 y-hid, and rejoyseth him to ravisshe by
 wyles, thou shalt seyn him lyke to the
 fox-whelpes. And yif he be distempre
 and quaketh for ire, men shal wene that
 he bereth the corage of a lyoun. And yif
 he be dredful and fleinge, and dredeth
 things that ne oughten nat to ben dred,
 men shal holden him lyk to the hert,
 1 And yif he be slow and astoned and
 lache, he liveth as an asse. And yif he
 be light and unstedefast of corage, and
 chaungeth ay his studies, he is lykned to
 briddes. And if he be plounged in foule
 1 and unclene luxuries, he is with-holden
 in the foule delycees of the foule sowe.
 Thanne folweth it, that he that forleteth
 bountee and prowesse, he forleteth to ben
 a man; sin he may nat passen in-to the
 1 condicioun of god, he is torned in-to
 a beest.

METRE III. *Vela Neritii dulcis.*

Eurus the wind aryvede the sailles of
Ulixes, duk of the contree of Narice, and
 his wandringe shippes by the see, in-to
 the ile ther-as *Circes*, the faire goddesse,
 daughter of the sonne, dwelleth; that
 5 medleth to hir newe gesses drinks that
 ben touched and maked with enchaunte-
 ments. And after that hir hand, mighty
 over the herbes, hadde chaunged hir
 gesses in-to dyverse maneres; that oon of
 10 hem, is covered his face with forme of
 a boor; that other is chaunged in-to
 a lyoun of the contree of Marmorike, and
 his nayles and his teeth wexen; that
 other of hem is neweliche chaunged in-to
 15 a wolf, and howleth whan he wolde wepe;
 that other goth debonairely in the hous
 as a tygre of Inde. But al-be-it so that
 the godhed of *Mercurie*, that is cleped the
 brid of Arcadia, hath had mercy of the
 20 duke *Ulixes*, biseged with dyverse yveles,
 and hath unbounden him fro the pesti-
 lence of his ostesse, algates the roweres
 and the marineres hadden by this y-
 drawn in-to hir mouthes and dronken
 25 the wikkede drinks. They that weren
 woxen swyn hadden by this y-chaunged

hir mete of breed, for to eten akornes of
 okes. Non of hir limes ne dwelleth with
 30 hem hole, but they han lost the voice and
 the body; only hir thought dwelleth with
 hem stable, that wepeth and biwelleth
 the monstuous chaunginge that they
 suffren. O overlight hand (*as who seyth,*
 35 *O! feble and light is the hand of Circes the*
enchaunteresse, that chaungeth the bodyes of
folkes in-to bestes, to regard and to com-
parioun of mutacioun that is makid by
vyces); ne the herbes of Circes ne ben nat
 40 *mighty. For al-be-it so that they may*
chaungen the limes of the body, algates
yit they may nat chaunge the hertes; for
with-inne is y-hid the strengthe and vigor
of men, in the secree tour of hir Aertes;
 45 *that is to seyn, the strengthe of resoun. But*
thilke venims of vyces to-drawn a man
to hem more mightily than the venim of
Circes; for vyces ben so cruel that they
 percen and thorough-passen the corage
 50 with-inne; and, though they ne anoye nat
 the body, yit vyces wooden to *destroye men*
 by wounde of thought.'

PROSE IV. *Tum ego, Fateor, inquam.*

Than seyde I thus: 'I confesse and am
 a-knows it,' quod I; 'ne I ne see nat
 that men may sayn, as by right, that
 shrewes ne ben chaunged in-to bestes
 5 by the qualitee of hir soules, al-be-it so
 that they kepen yit the forme of the body
 of mankinde. But I nolde nat of shrewes,
 of which the thought cruel woodeth
 al-vey in-to destruccioun of goode men,
 10 that it were leueful to hem to don that.'

'Certes,' quod she, 'ne is nis nat leueful
 to hem, as I shal wel shewe thee in coven-
 able place; but natheles, yif so were that
 thilke that men wenen be leueful to
 15 shrewes were binomen hem, so that they
 ne mighte nat anoyen or doon harm to goode
 men, certes, a greet partye of the payne to
 shrewes sholde ben allegged and releued.
 For al-be-it so that this ne seme nat
 20 credible thing, per-aventure, to some
 folk, yit moot it nedes be, that shrewes
 ben more wrecches and unsely whan they
 may doon and performe that they co-

veiten, than yif they mighte nat com-
 plisshen that they coveiten. For yif so
 be that it be wrecchednesse to wilne to
 don yvel, than is more wrecchednesse to
 mowen don yvel; with-oute whiche mow-
 inge the wrecched wil sholde languishe
 with-oute effect. Than, sin that everiche
 of these thinges hath his wrecchednesse,
 that is to seyn, wil to don yvel and mowinge
 to don yvel, it moot nedes be that they ben
 constreyned by three unselinesses, that
 wolen and mowen and performen felonyes
 and shrewednesses.' 'I acorde me,'
 quod I; 'but I desire gretly that shrewes
 losten sone thilke unselinessse, that is to
 seyn, that shrewes weren despoyled of
 mowinge to don yvel.'

'So shullen they,' quod she, 'soner, per-
 aventure, than thou woldest; or soner
 than they hem-self wene to lakken mow-
 inge to don yvel. For ther nis no-thing so
 late in so shorte boundes of this lyf, that
 is long to abyde, nameliche, to a corage
 inmortal; of whiche shrewes the grete
 hope, and the hve compassinges of
 shrewednesses, is ofte destroyed by a
 sodeyn ende, or they ben war; and that
 thing establieth to shrewes the ende of hir
 shrewednesse. For yif that shrewednesse
 maketh wrecches, than mot he nedes ben
 most wrecched that lengest is a shrew; e
 the whiche wikked shrewes wolde I demen
 aldermost unsely and caitifs, yif that hir
 shrewednesse ne were finished, at the
 leste wey, by the outtereste deeth. For
 yif I have concluded sooth of the unsel-
 nesse of shrewednesse, than sheweth it
 cleerly that thilke wrecchednesse is with-
 outen ende, the whiche is certain to ben
 perdurable.' 'Certes,' quod I, 'this
 conclusioun is hard and wonderful to
 graunte; but I knowe wel that it acordeth
 moche to the thinges that I have graunted
 her-bifore.'

'Thou hast,' quod she, 'the right esti-
 macioun of this; but who-so-ever wene
 that it be a hard thing to acorde him to
 a conclusioun, it is right that he shewe
 that some of the premisses ben false; or
 elles he moot shewe that the collacioun
 of proposiciouns nis nat speedful to a

75 necessarie conclusioun. And yif it be nat
so, but that the premisses ben y-graunted,
ther is not why he sholde blame the
argument. For this thing that I shal
80 telle thee now ne shal nat seme lasse
wonderful; but of the thinges that ben
taken also it is necessarie; 'as who seyth,
*it foloweth of that which that is purposed
biforn.* 'What is that?' quod I.

'Certes,' quod she, 'that is, that thise
85 wikked shrewes ben more blisful, or *elles
lasse wrecches*, that abyen the torments
that they han deserved, than yif no peyne
of justice ne chastysede hem. Ne this ne
seye I nat now, for that any man mighte
90 thenke, that the maners of shrewes ben
corriged and chastysed by veniaunce, and
that they ben brought to the right wey by
the drede of the torment, ne for that they
yeven to other folk ensaumple to fleen
95 fro vyces; but I understande yit in
another manere, that shrewes ben more
unsely whan they ne ben nat punisshed,
al-be-it so that ther ne be had no resoun
or lawe of correccioun, ne non ensaumple
100 of lokinge.' 'And what manere shal
that ben,' quod I, 'other than hath be
told her-biforn?'

'Have we nat thanne graunted,' quod
she, 'that goode folk ben blisful, and
105 shrewes ben wrecches?' 'Yis,' quod I.

'Thanne,' quod she, 'yif that any good
were added to the wrecchednesse of any
wight, nis he nat more weleful than he
that ne hath no medlinge of good in his
110 solitarie wrecchednesse?' 'So semeth it,'
quod I.

'And what seyestow thanne,' quod she,
'of thilke wrecche that lakketh alle
goodes, so that no good nis medled in his
115 wrecchednesse, and yit, over al his wikked-
nesse for which he is a wrecche, that ther
be yit another yvel anexed and knit to
him, shal nat men demen him more
unsely than thilke wrecche of whiche the
120 unselinese is releved by the participa-
cioun of som good?' 'Why sholde he
nat?' quod I.

'Thanne, certes,' quod she, 'han
shrewes, whan they ben punisshed, som-
125 what of good anexed to hir wrecched-

nesse, that is to seyn, the same peyne
that they suffren, which that is good by
the resoun of justice; and whan thilke
same shrewes ascapen with-oute torment,
than han they som-what more of yvel yit
130 over the wikkednesse that they han don,
that is to seyn, defaute of peyne; which
defaute of peyne, thou hast graunted, is
yvel for the deserte of felonye.' 'I ne may
nat denye it,' quod I.

'Moche more thanne,' quod she, 'ben
shrewes unsely, whan they ben wrong-
fully delivered fro peyne, than whan
they ben punisshed by rightful ven-
jaunce. But this is open thing and cleer,
14 that it is right that shrewes ben pun-
ished, and it is wikkednesse and wrong
that they escapen unpunished.' 'Who
mighte denye that?' quod I.

'But,' quod she, 'may any man denye
14 that al that is right nis good; and also
the contrarie, that al that is wrong is
wikke?' 'Certes,' quod I, 'these
thinges ben clere y-nough; and that we
han concluded a litel her-biforn. But
15 I praye thee that thou telle me, yif thou
acordest to leten no torment to sowles,
after that the body is ended by the
death; 'this is to seyn, *understandestow
aught that sowles han any torment after the
15 death of the body?*

'Certes,' quod she, 'ye; and that right
greet; of which sowles,' quod she, 'I
trowe that some ben tormented by aspre-
nesse of peyne; and some sowles, I trowe,
16 ben exercised by a purginge mekenesse.
But my conseil nis nat to determinye of
these peynes. But I have travailed and
told yit hiderto, for thou sholdest knowe
that the mowinge of shrewes, which
16 mowinge thee semeth to ben unworthy,
nis no mowinge: and eek of shrewes, of
which thou pleinedest that they ne were
nat punisshed, that thou woldest seen
that they ne weren never-mo with-uten
17 the torments of hir wikkednesse: and of
the licence of the mowinge to don yvel, that
thou preydest that it mighte sone ben
ended, and that thou woldest fayn lernen
that it ne sholde nat longe dure; and
17 that shrewes ben more unsely yif they

were of lenger duringe, and most unsely yif they weren perdurable. And after this, I have shewed thee that more unsely
 180 ben shrewes, whan they escapen withoute hir rightful peyne, than whan they ben punisshed by rightful venjaunce. And of this sentence folweth it, that thanne ben shrewes constrained at the
 185 laste with most grevous torment, whan men wene that they ne be nat punisshed.
 'Whan I consider thy resouns,' quod I, 'I ne trowe nat that men seyn any-thing more verayly. And yif I torne ayein to
 190 the studies of men, who is he to whom it sholde seme that he ne sholde nat only leven these things, but eek gladly herkne hem?'

'Certes,' quod she, 'so it is; but men
 195 may nat. For they han hir eyen so wont to the derknesse of *erthely thinges*, that they ne may nat lisen hem up to the light of cleer sothfastnesse; but they ben lyke to briddes, of which the night light-
 200 neth hir lokinge, and the day blindeth hem. For whan men loken nat the ordre of thinges, but hir lustes and talents, they wene that either the leve or the mowinge to don wikkednesse, or elles the scapinge
 205 with-oute peyne, be weleful. But consider the jugement of the perdurable lawe. For yif thou conforme thy corage to the beste thinges, thou ne hast no nede of no juge to yeven thee prys or mede; for
 210 thou hast joynd thy-self to the most excellent thing. And yif thou have enclynd thy studies to the wikked thinges, ne seek no foreyne wreker out of thy-self; for thou thy-self hast thrist thy-self
 215 in-to wikke thinges: right as thou mightest loken by dyverse tymes the foule erthe and the hevене, and that alle other thinges stinten fro with-oute, *so that thou nere neither in hevens ne in erthe,*
 220 *me saye no-thing more*; than it sholde semen to thee, as by only resoun of lokinge, that thou were now in the sterres and now in the erthe. But the poeple ne loketh nat on these thinges. What
 225 thanne? Shal we thanne aprochen us to hem that I have shewed that they ben lyk to bestes? And what woltow seyn of

this: yif that a man hadde al forlorn hi sighte and hadde foryeten that he ever saugh, and wende that no-thing ne faylde him of perfeccioun of mankinde, now we that mighten seen the same thinges wolde we nat wene that he were blinde? Ne also ne acordeth nat the poeple to that I shal seyn, the which thing is sustened by a stronge foundement of resouns *that is to seyn*, that more unsely ben they that don wrong to othre folk than they that the wrong suffren.' 'I wolde heren thilke same resouns,' quod I.

'Denyestow,' quod she, 'that alle shrewes ne ben worthy to han torment?' 'Nay,' quod I.

'But,' quod she, 'I am certain, by many resouns, that shrewes ben unsely.' 'It acordeth,' quod I.

'Thanne ne doutestow nat,' quod she 'that thilke folk that ben worthy of torment, that they ne ben wrecches?' 'I acordeth wel,' quod I.

'Yif thou were thanne,' quod she 'y-set a juge or a knower of thinges whether, trowestow, that men sholder tormenten him that hath don the wrong or elles him that hath suffred the wrong?' 'I ne doute nat,' quod I, 'that I nolde don suffisaunt satisfaccioun to him that hadde suffred the wrong by the sorwe of him that hadde don the wrong.'

'Thanne semeth it,' quod she, 'that the doere of wrong is more wrecche than he that suffred wrong?' 'That folweth wel,' quod I.

'Than,' quod she, 'by these causes and by othre causes that ben enforced by the same rote, filthe or sinne, by the propre nature of it, maketh men wrecches; and it sheweth wel, that the wrong that men don nis nat the wrecchednesse of him that receyveth the wrong, but the wrecchednesse of him that doth the wrong. But certes,' quod she, 'this oratours or advocats don al the contrarye: for they enforcen hem to com-moeve the juges to han pitee of hem that han suffred and receyved the thinges that ben grevous and aspre, and yit met sholden more rightfully han pitee of hem

that don the grevaunces and the wronges;
 280 the whiche shrewes, it were a more
 covenable thing, that the accusours or
 advocats, nat wroth but pitous and de-
 bonair, ledden tho shrewes that han don
 wrong to the jugement, right as men
 285 leden syke folk to the leche, for that they
 sholde seken out the maladyes of sinne
 by torment. And by this covenant,
 either the entente of deffendours or adv-
 290 cats sholde faylen and cesen in al, or
 elles, yif the office of advocats wolde
 bettre profiten to men, it sholde ben
 torned in-to the habite of accusacioun;
that is to seyn, they sholden accuse shrewes,
and nat excuse hem. And eek the shrewes
 295 hem-self, yif hit were lefevel to hem to
 seen at any clifte the vertu that they han
 forleten, and sawen that they sholden
 putten adoun the filthes of hir vyces by
 the tormentes of peynes, they ne oughte
 300 nat, right for the recompensacioun for to
 geten hem bountee and prowess which
 that they han lost, demen ne holden that
 thilke peynes weren tormentes to hem;
 and eek they wolden refuse the attend-
 305 aunce of hir advocats, and taken hem-self
 to hir juges and to hir accusours. For
 which it bitydeth that, as to the wyse
 folk, ther nis no place y-leten to hate;
that is to seyn, that ne hate hath no place
 310 *amonges wyse men.* For no wight nil
 haten goode men, but-yif he were over-
 mochel a fool; and for to haten shrewes,
 it nis no resoun. For right so as lan-
 guissinge is maladye of body, right so ben
 315 vyces and sinne maladye of corage. And
 so as we ne deme nat, that they that ben
 syke of hir body ben worthy to ben hated,
 but rather worthy of pitee: wel more
 worthy, nat to ben hated, but for to ben
 320 had in pitee, ben they of whiche the
 thoughtes ben constrained by felonous
 wikkednesse, that is more cruel than any
 languissinge of body.

METRE IV. *Quid tantos inuat excitare
 motus.*

What delyteth you to excyten so grete
 moevinges of *hateredes*, and to hasten and

bisien the fatal disposicioun of your deeth
 with your propre handes? *that is to seyn,*
by batailles or by contek. For yif ye axen 5
 the deeth, it hasteth him of his owne wil;
 ne deeth ne tarieth nat his swifte hors.
 And the men that the serpent and the
 lyoun and the tygre and the bere and the
 boor seken to sleen with hir teeth, yit 10
 thilke same men seken to sleen everich of
 hem other with sward. Lo! for hir
 maneres ben dyverse and descordaunt,
 they moeven unrightful ostes and cruel
 batailles, and wilnen to perisshe by entre- 15
 chaunginge of dartes. But the resoun of
 crueltee nis naty-nough rightful. Wiltow
 thanne yelden a covenable guerdoun to
 the desertes of men? Love rightfully
 goode folk, and have pitee on shrewes.' 20

PROSE V. *Hic ego uideo inquam.*

'Thus see I wel,' quod I, 'either what
 blisfulnesse or elles what unselinesse is
 established in the desertes of goode men
 and of shrewes. But in this ilke fortune
 of poeple I see somwhat of good and som- 5
 what of yvel. For no wyse man bath
 lever ben exyled, poore and nedy, and
 nameles, than for to dwellen in his citee
 and flouren of riches, and be redoutable
 by honour, and strong of power. For in 10
 this wyse more cleerly and more witnes-
 fully is the office of wyse men y-treted,
 whan the blisfulnesse and the poustee of
 governours is, as it were, y-shad amonges
 poeples that be neigheours *and subgits*; 15
 sin that, namely, prisonn, lawe, and thise
 othre tormentes of laweful peynes ben
 rather owed to felonous citezeins, for the
 whiche felonous citezeins tho peynes ben
 established, *than for good folk.* Thanne 20
 I mervaille me greetly,' quod I, 'why that
 the thinges ben so mis entrechaunged,
 that tormentes of felonyes pressen and
 confounden goode folk, and shrewes
 ravisschen medes of vertu, *and ben in* 25
honours and in gret estats. And I desyre
 eek for to witen of thee, what semeth thee
 to ben the resoun of this so wrongful
 a conclusioun? For I wolde wondre wel
 the lasse, yif I trowede that al thise 30

things weren medled by fortunous happe; but now hepeth and encreseth myn astonyinge god, governour of thinges, that, so as god yeveth ofte tymes to gode men
 35 godes and mirthes, and to shrewes yveles and aspre thinges; and yeveth aysinward to gode folk hardnesses, and to shrewes he graunteth hem hir wil and that they desyren: what difference thanne
 40 may ther be bitwixen that that god doth, and the happe of fortune, yif men ne knowe nat the cause why that it is?

'Ne it nis no mervalle,' quod she, 'though that men wenen that ther be
 45 somewhat folish and confuse, whan the resoun of the ordre is unknowe. But al-though that thou ne knowe nat the cause of so greet a disposicioun, natheles, for as moche as god, the gode governour,
 50 atempreth and governeth the world, ne doute thee nat that alle thinges ben doon a-right.

METRE V. *Si quis Arcturi sidera nescit.*

Who-so that ne knowe nat the sterres of Arcture, y-torned neigh to the sovereign contree or point, *that is to seyn, y-torned neigh to the sovereign pool of the firmament,*
 5 and wot nat why the sterre Bootes passeth or gadereth his weynes, and drencheth his late flambes in the see, and why that Bootes the sterre unfoldeth his over-swifte arysinges, thanne shal he wondren of the
 10 lawe of the heye eyr. *And eek, yif that he ne knowe nat why that the hornes of the fulle mone wexen pale and infect by the boundes of the derke night; and how the mone, derk and confuse, discovereth the*
 15 *sterres that she hadde y-covered by hir clere visage. The comune error moeveth folk, and maketh wery hir basins of bras by thikke strokes; that is to seyn, that ther is a maner of poeple that highte Coribantes, that wenen that, whan the mone is in the eclipse, that it be enchanted; and therfore, for to rescowe the mone, they beten hir basins with thikke strokes.* Ne no man ne wondreth whan the blastes of the
 20 wind Chorus beten the strondes of the see by quakinge flodes; ne no man ne

wondreth whan the weichte of the snowe, y-harded by the colde, is resolved by the brenninge hete of Phebus the sonne; for heer seen men redely the causes. But the causes y-hid, *that is to seyn, in hevenc,* troublen the brestes of men; the moevable poeple is astoned of alle thinges that comen selde and sodeinly in our age. But yif the troublly error of our ignoraunce departede fro us, *so that we wisten the causes why that swiche thinges bi-tyden,* certes, they sholden cese to seme wondres.

PROSE VI. *Ita est, inquam.*

'Thus is it,' quod I. 'But so as thou hast yeven or bi-hight me to unwrappen the hid causes of thinges, and to discovere me the resouns covered with derknesses, I prey thee that thou devyse and juge me of this matere, and that thou do me to understonden it; for this miracle or this wonder troubleth me right gretly.'

And thanne she, a litel what smylinge, seyde: 'thou clepest me,' quod she, 'to telle thing that is grettest of alle thinges that mowen ben axed, and to the whiche questiou unnethe is ther aught y-nough to laven it; *as who seyth, unnethe is ther suffisauntly anything to annwere parfitly to thy questioun.* For the matere of it is swich, that whan o doute is determined and out away, ther wexen other doutes with-oute number; right as the hevedes wexen of Ydre, *the serpent that Hercules slough.* Ne ther ne were no manere ne non ende, but-yif that a wight constrainede tho doutes by a right lyfly and quik fyr of thought; *that is to seyn, by vigour and strengthe of wit.* For in this manere men weren wont to maken questions of the simplicitee of the purviaunce of god, and of the order of destinee, and of sodein happe, and of the knowings and predestinacioun divyne, and of the libertee of free wille; the whiche thinges thou thy-self aperceyvest wel, of what weight they ben. But for as mochel as the knowinge of these thinges is a maner porcioun of the medicine of thes, al-be-it

so that I have litel tyme to don it, yit
 natheles I wol enforcen me to shewe
 somewhat of it. But al-though the no-
 rissinges of ditee of musike delyteth
 40 thee, thou most suffren and forberen
 a litel of thilke delyte, whyle that I weve
 to thee resouns y-knit by ordra.' 'As
 it lyketh to thee,' quod I, 'so do.'

The spak she right as by another
 45 biginninge, and seyde thus. 'The en-
 gendringe of alle thinges,' quod she, 'and
 alle the progressions of muable nature,
 and al that moeveth in any manere,
 taketh his causes, his ordre, and his
 50 formes, of the stableness of the divyne
 thought; and thilke divyne thought, that
 is y-set and put in the tour, *that is to seyn,*
in the heighte, of the simplicitee of god,
 stablisseth many maner gyses to thinges
 55 that ben to done; the whiche maner,
 whan that men loken it in thilke pure
 clenness of the divyne intelligence, it is
 y-cleped purviaunce; but whan thilke
 maner is referred by men to thinges that
 60 it moveth and disponeth, thanne of olde
 men it was cleped destinee.' The whiche
 thinges, yif that any wight loketh wel in
 his thought the strengthe of that oon and
 of that other, he shal lightly mowen seen,
 65 that these two thinges ben dyverse. For
 purviaunce is thilke divyne reson that is
 established in the soverain prince of
 thinges; the whiche purviaunce dis-
 poneth alle thinges. But destinee is the
 70 disposicioun and ordinaunce clyvinge to
 moevable thinges, by the whiche dispo-
 sicioun the purviaunce knitteth alle
 thinges in hir ordres; for purviaunce
 embraceth alle thinges to-hepe, al-though
 75 that they ben dyverse, and al-though they
 ben infinite; but destinee departeth and
 ordeineth alle thinges singularly, and
 divyded in moevinges, in places, in
 formes, in tymes, as thus: lat the un-
 80 foldinge of temporel ordinaunce, assem-
 bled and ooned in the lokinge of the
 divyne thought, be cleped purviaunce;
 and thilke same assemblinge and con-
 inge, divyded and unfolden by tymes, lat
 85 that ben called destinee. And al-be-it so
 that these thinges ben dyverse, yit nathe-

les hangeth that oon on that other; for-
 why the order destinal procedeth of the
 simplicitee of purviaunce. For right as
 a werkman, that aperceyveth in his
 thought the forme of the thing that he
 wol make, and moeveth the effect of the
 werk, and ledeth that he hadde loked
 biforn in his thought simply and pre-
 sently, by temporel ordinaunce: certes,
 right so god disponeth in his purviaunce,
 singularly and stably, the thinges that
 ben to done, but he aministreth in many
 maneres and in dyverse tymes, by des-
 tinee, thilke same thinges that he hath
 disposed. Thanne, whether that des-
 tinee be exercysed outther by some divyne
 spirits, servants to the divyne pur-
 viaunce, or elles by som sowle, or elles by
 alle nature servinge to god, or elles by
 the celestial moevinges of sterres, or elles
 by the vertu of angeles, or elles by the
 dyverse subtilitee of develes, or elles by
 any of hem, or elles by hem alle, the
 destinal ordinaunce is y-woven and acom-
 plished. Certes, it is open thing, that
 the purviaunce is an unmoevable and
 simple forme of thinges to done; and the
 moevable bond and the temporel ordi-
 naunce of thinges, whiche that the
 divyne simplicitee of purviaunce hath
 ordeyned to done, that is destinee. For
 which it is, that alle thinges that ben
 put under destinee ben, certes, subgits to
 purviaunce, to whiche purviaunce des-
 tinee itself is subgit and under. But
 some thinges ben put under purviaunce,
 that surmounten the ordinaunce of des-
 tinee; and the ben thilke that stably ben
 y-ficched negh to the firste godhed: they
 surmounten the ordre of destinal moev-
 abletee. For right as of cerces that
 tornen a-boute a same centre or a-boute
 a poynt, thilke cerce that is innerest or
 most with-inne joyneth to the simplesse
 of the middel, and is, as it were, a centre
 or a poynt to that other cerces that
 tornen a-bouten him; and thilke that is
 outterest, compassed by larger envyon-
 ninge, is unfolden by larger spaces, in se-
 moche as it is furthest fro the middle
 simplicitee of the poynt; and yif ther be

any-thing that knitteth and felawship-
 140 peth him-self to thilke middel poynt, it
 is constrained in-to simplicitee, *that is to*
seyn, in-to unmooveablete, and it ceseth
 to be shad and to fieten dyversely: right so,
 by semblable resoun, thilke thing that
 145 departeth forthest fro the first thought of
 god, it is unfolden and summited to
 gretter bondes of destinee: and in so
 moche is the thing more free and laus
 fro destinee, as it axeth and holdeth him
 150 *seyn, god*. And yif the thing clyveth to
 the stedefastnesse of the thought of god,
 and be with-oute moevinge, certes, it sor-
 mounteth the necessitee of destinee.
 Thanne right swich comparisoun as it is
 155 of skilinge to understandinge, and of
 thing that is engendred to thing that is,
 and of tyme to eternitee, and of the cerele
 to the centre, right so is the ordre of
 moevable destinee to the stable simp-
 160 plicitee of purviaunce. Thilke ordi-
 naunce moeveth the hevене and the
 sterres, and atempreth the elements to-
 gider amonges hem-self, and transformeth
 hem by entrechangeable mutacioun;
 165 and thilke same ordre neweth ayen alle
 thinges growinge and fallinge a-doun, by
 semblable progressiouns of sedes and of
 sexes, *that is to seyn, male and femelle*.
 And this ilke ordre constreinet the for-
 170 tunes and the dedes of men by a bond of
 causes, nat able to ben unbounde; the
 whiche destinal causes, when they passen
 out fro the biginnings of the unmoevable
 purviaunce, it mot nedes be that they ne
 175 be nat mutable. And thus ben the
 thinges ful wel y-governed, yif that the
 simplicitee dwellinge in the divyne thought
 sheweth forth the ordre of causes, unable
 to ben y-bowed; and this ordre constre-
 180 ineth by his propre stableteete the
 moevable thinges, or elles they sholden
 fieten follily. For which it is, that alle
 thinges semen to ben confus and trouble
 to us men, for we ne mowen nat considere
 185 thilke ordinaunce; natheles, the propre
 maner of every thinge, dressinge hem to
 goode, disponeth hem alle.

For ther nis no-thing don for cause of

yvel; ne thilke thing that is don by wik-
 kede folk *nis nat don for yvel*. The whiche 190
 shrewes, as I have shewed ful plenti-
 vously, seken good, but wikked errour
 mistorneth hem, ne the ordre cominge
 fro the poynt of soverein good ne de-
 clyneth nat fro his biginninge. But thou 195
 mayst seyn, what unreste may ben a
 worse confusioun than that gode men han
 somtyme adversitee and somtyme pros-
 peritee, and shrewes also now han
 thinges that they desiren, and now 200
 thinges that they haten? Whether men
 liven now in swich hoolnesse of thought,
 (*as who seyth, ben men now so wyse*), that
 swiche folk as they demen to ben gode
 folk or shrewes, that it moste nedes ben 205
 that folk ben swiche as they wenen?
 But in this manere the domes of men
 discorden, that thilke men that some
 folk demen worthy of mede, other folk
 demen hem worthy of torment. But lat 210
 us graunte, I pose that som man may wel
 demen or knowen the gode folk and the
 badde; may he thanne knowen and seen
 thilke innereste atempraunce of corages,
 as it hath ben wont to be seyde of bodies; 215
*as who seyth, may a man speken and deter-
 minen of atempraunces in corages, as men
 were wont to demen or speken of com-
 plexiouns and atempraunces of bodies?* Ne
 it ne is nat an unlyk miracle, to hem 220
 that ne knowen it nat, (*as who seith, but
 it is lyke a merveil or a miracle to hem that
 ne knowen it nat*), why that swete thinges
 ben covenable to some bodies that ben
 hole, and to some bodies bittere thinges 225
 ben covenable; and also, why that some
 syke folk ben holpen with lighte medi-
 cynes, and some folk ben holpen with
 sharpe medicynes. But natheles, the
 leche that knoweth the manere and the 230
 atempraunce of hele and of maladye, ne
 merveileth of it no-thing. But what
 other thing semeth hele of corages but
 bountee and prowesse? And what other
 thing semeth maladye *of corages* but 235
 vyces? Who is elles kepere of good or
 dryver away of yvel, but god, governour
 and lecher of thoughtes? The whiche god,
 when he hath biholden from the heve

240 tour of his purveaunce, he knoweth what
 is covenable to every wight, and leneth
 hem that he wot that is covenable to
 hem. Lo, her-of comth and her-of is don
 this noble miracle of the ordre destinal,
 245 whan god, that al knoweth, doth swiche
 thing, of which thing that unknowinge
 folk ben astoned. But for to constreine,
as who seyth, but for to comprehende and
telle a fowe things of the divyne deep-
 250 *nesse, the whiche that mannes resoun*
 may understonde, thilke man that thou
 wenest to ben right juste and right kep-
 inge of equitee, the contrarie of that
 semeth to the divyne purveaunce, that al
 255 wot. And Lucan, my familer, telleth
 that "the victorious cause lykede to the
 goddes, and the cause overcomen lykede
 to Catoun." Thanne, what-so-ever thou
 mayst seen that is don in this werld
 260 unhoped or unwened, certes, it is the
 right ordre of thinges; but, as to thy
 wikkede opinioun, it is a confusioun. But
 I suppose that som man be so wel
 y-thewed, that the divyne judgement and
 265 the judgement of mankinde acorden hem
 to-gider of him; but he is so unstedefast
 of corage, that, yif any adversitee come
 to him, he wol foreleten, par-aventure, to
 continue innocence, by the whiche he ne
 270 may nat with-holden fortune. Thanne
 the wyse dispensacioun of god spareth
 him, the whiche man adversitee mighte
 enpeyren; for that god wol nat suffren
 him to travaille, to whom that travaille
 275 nis nat covenable. Another man is parfit
 in alle vertues, and is an holy man, and
 negh to god, so that the purveaunce of
 god wolde demen, that it were a felonye
 that he were touched with any adver-
 280 sitees; so that he wol nat suffre that
 swich a man be moeved with any bodily
 maladye. But so as seyde a philosopre,
 the more excellent by me: *he seyde in*
Grek, that "vertues han edified the body
 285 of the holy man." And ofte tyme it
 bitydeth, that the somme of thinges that
 ben to done is taken to governe to gode
 folk, for that the malice haboundant of
 shrewes sholda ben abated. And god
 290 yeveth and departeth to othre folk pros-

peritees and adversitees y-medled to-
 hepe, after the qualitee of hir corages, and
 remordeth som folk *by adversitee*, for they
 ne sholde nat wexen proude by longe
 welefulnesse. And other folk he suffreth
 2 to ben travailed with harde thinges, for
 that they sholden confermen the vertues
 of corage by the usage and exercitacioun
 of pacience. And other folk dreden more
 than they oughten †that whiche they
 3 mighten wel beren; and somme dispysse
 that they mowe nat beren; and thilke
 folk god ledeth in-to experience of him-
 self by aspre and sorwful thinges. And
 many othre folk han bought honourable
 3 renoun of this world by the prys of
 glorious deeth. And som men, that ne
 mowen nat ben overcomen by tormentes,
 have yeven ensauple to othre folk, that
 vertu may nat ben overcomen by adver-
 3 sitees; and of alle thinges ther nis no
 doute, that they ne ben don rightfully
 and ordenely, to the profit of hem to
 whom we seen these thinges bityde. For
 certes, that adversitee comth somtyme
 3 to shrewes, and somtyme that that they
 desiren, it comth of these forseide causes.
 And of sorwful thinges *that bityden to*
shrewes, certes, no man ne wondreth; for
 alle men wenen that they han wel de-
 3 served it, and that they ben of wikkede
 merite; of whiche shrewes the torment
 somtyme agasteth othre to don felonyes,
 and somtyme it amendeth hem that
 suffren the tormentes. And the pros-
 3 peritee *that is yeven to shrewes* sheweth
 a greet argument to gode folk, what thing
 they sholde demen of thilke welefulnesse,
 the whiche prosperitee men seen ofte
 3 serven to shrewes. In the which thing
 I trowe that god dispenseth; for, per-
 aventure, the nature of som man is so
 overthrowinge *to yvel*, and so uncoven-
 able, that the nedy povertie of his
 household mighte rather egren him to don
 3 felonyes. And to the maladye of him god
 putteth remedie, to yeven him riches.
 And som other man biholdeth his con-
 science defouled with sinnes, and maketh
 comparisoun of his fortune and of him-
 3 self; and dredeth, per-aventure, that his

blisfulnesse, of which the usage is joyeful
to him, that the lesinge of thilke blisful-
nesse ne be nat sorwful to him; and
345 therfor he wol change his maneres, and,
for he dredeth to lese his fortune, he for-
leteth his wikkednesse. To othre folk is
welefulnesse y-yeven unworthily, the
whiche overthroweth hem in-to destruc-
350 cioun that they han deserved. And to som
othre folk is yeven power to punisshen,
for that it shal be cause of *continua-
cioun* and exercysinge to gode folk and
cause of torment to shrewes. For so as
355 ther nis non alyauunce by-twixe gode folk
and shrewes, ne shrewes ne mowen nat
acorden amonges hem-self. And why
nat? For shrewes discorden of hem-self
by hir vyces, the whiche vyces al to-
360 renden hir consciences; and don ofte
tyme thinges, the whiche thinges, whan
they han don hem, they demen that tho
thinges ne sholden nat han ben don. For
which thing thilke soverein purveaunce
365 hath maketh ofte tyme fair miracle; so
that shrewes han maketh shrewes to ben
gode men. For whan that som shrewes
seen that they suffren wrongfully felonyes
of othre shrewes, they wexen eschaufed
370 in-to hate of hem that ancyeden hem, and
retornen to the frut of vertu, whan they
studien to ben unlyk to hem that they
han hated. Certes, only this is the divyne
might, to the whiche might yveles ben
375 thanne gods, whan it useth the yveles
covenably, and draweth out the effect of
any gode; *as who seyth, that yvel is good
only to the might of god, for the might of god
ordeyneth thilke yvel to good.* For oon
380 ordre embraseth alle thinges, so that
what wight that departeth fro the resoun
of thilke ordre which that is assigned to
him, algates yit he slydeth in-to another
ordre, so that no-thing nis lewful to folye
385 in the reame of the divyne purveaunce;
*as who seyth, nothing nis with-outen ordi-
nauunce in the reame of the divyne pur-
veaunce;* sin that the right stronge god
governeth alle thinges in this world. For
390 it nis nat lewful to man to compre-
henden by wit, ne unfolden by word, alle
the subtil ordinaunces and disposiciouns

of the divyne entente. For only it oughte
suffise to han loked, that god him-self,
maker of alle natures, ordeineth and
395 dresseth alle thinges to gode; whyl that
he hasteth to with-holden the thinges
that he hath maketh in-to his semblaunce,
*that is to seyn, for to with-holden thinges
in-to good, for he him-self is good,* he
400 chaseth out al yvel fro the boundes of his
comunalitee by the ordre of necessitee
destinable. For which it folweth, that
yif thou loke the purveaunce ordeininge
the thinges that men wenen ben out-
405 rageous or haboundant in erthes, thou ne
shalt not seen in no place no-thing of
yvel. But I see now that thou art
charged with the weighte of the ques-
tioun, and wery with the lengthe of my
410 resoun; and that thou abydest som sweet-
nesse of songe. Tak thanne this draught;
and whan thou art wel refreshed and
refect, thou shal be more stedefast to stye
in-to heyere questiouns. 415

METRE VI. *Si vis celsi iura tonantis.*

If thou, wys, wilt demen in thy pure
thought the rightes or the lawes of the
heye thonderer, *that is to seyn, of god,* loke
thou and bihold the heightes of the
soverein hevene. There kepen the sterres,
5 by rightful alliaunce of thinges, hir olde
pees. The sonne, y-mooved by his rody
fyr, ne disturbeth nat the colde cercle of
the mona. Ne the sterre y-cleped 'the
Bere,' that enclyneth his ravissinge
10 courses abouten the soverein heighte of
the worlde, ne the same sterre Ursa nis
never-mo wasshen in the depa westrene
see, ne coveteth nat to deyen his flaumbes
in the see of the occian, al-though he see
15 othre sterres y-plounged in the see. And
Hesperus *the sterre* bodeth and telleth
alwey the late nightes; and Lucifer *the
sterre* bringeth ayein the clere day. And
thus maketh Love entrechangeable the
20 perdurable courses; and thus is discor-
dable bataille y-put out of the contres of
the sterres. This acordaunce atempreth
by evenlyk maneres the elements, that
the moiste thinges, stryvinge with the 25

drye thinges, yeven place by stoundes; and the colde thinges joynen hem by fayth to the hote thinges; and that the lighte fyr aryseth in-to heichte; and the hevy erthes avalen by hir weightes. By these same causes the floury yeer yildeth swote smelles in the fraste somer-sesoun warminge; and the hote somer dryeth the cornes; and autumpne comth ayein, hevy of apples; and the fletinge reyn bideweth the winter. This atempraunce norisseth and bringeth forth al thing that þ bretheth lyf in this world; and thilke same atempraunce, ravishinge, hydeth and binimeth, and drencheth under the laste deeth, alle thinges y-born. Amonges these thinges sitteth the heye maker, king and lord, welle and beginninge, lawe and wys juge, to don equitee; and governeth and enclyneth the brydles of thinges. And the thinges that he stereth to gon by moevinge, he withdraweth and aresteth; and affermeth the moevable or wandringe thinges. For yif that he ne clepede ayein the right goinge of thinges, and yif that he ne constrainede hem nat eft-sones in-to roundnesses enclynede, the thinges that ben now continued by stable ordinaunce, they sholden departen from hir welle, *that is to seyn, from hir biginninge*, and faylen, *that is to seyn, torne in-to nought*. This is the comune Love to alle thinges; and alle thinges axen to ben holden by the fyn of good. For elles ne mighten they nat lasten; yif they ne come nat eft-sones ayein, by Love returned, to the cause that hath yeven hem beinge, *that is to seyn, to god*.

PROSE VII. *Iamne igitur uides.*

Seestow nat thanne what thing folweth alle the thinges that I have seyde? Boece. 'What thing?' quod I.

'Certes,' quod she, 'al-outrily, that alle fortune is good.' 'And how may that be?' quod I.

'Now understand,' quod she, 'so as alle fortune, whether so it be joyeful fortune or aspre fortune, is yeven either by cause

of guerdoning or elles of exercysinge of good folk, or elles by cause to punisshen or elles chastysen shrewes; thanne is alle fortune good, the whiche fortune is certain that it be either rightful or elles profitable.' 'Forsothe, this is a ful verray resoun,' quod I; 'and yif I consider the purviaunce and the destinee that thou taughtest me a litel her-biforn, this sentence is sustened by stedefast resouns. But yif it lyke unto thee, lat us noumbren hem amonges thilke thinges, of whiche thou seydest a litel her-biforn, that they ne were nat able to ben wened to the poeple.'

'Why so?' quod she. 'For that the comune word of men,' quod I, 'misuseth this maner speche of fortune, and seyn ofte tymes that the fortune of som wight is wikkede.'

'Wiltow thanne,' quod she, 'that I aproche a litel to the wordes of the poeple, so that it seme nat to hem that I be overmoche departed as fro the usage of mankinde?' 'As thou wolt,' quod I.

'Demestow nat,' quod she, 'that al thing that profiteth is good?' 'Yis,' quod I.

'And certes, thilke thing that exercyseth or corigeth, profiteth?' 'I confesse it wel,' quod I.

'Thanne is it good?' quod she. 'Why nat?' quod I.

'But this is the fortune,' quod she, 'of hem that either ben put in vertu and bataillen ayeins aspre thinges, or elles of hem that eschuen and declynen fro vyces and taken the way of vertu.' 'This ne may I nat denye,' quod I.

'But what seystow of the mery fortune that is yeven to good folk in guerdoun? Demeth aught the poeple that it is wikked?' 'Nay, forsothe,' quod I; 'but they demen, as it sooth is, that it is right good.'

'And what seystow of that other fortune,' quod she, 'that, al-though that it be aspre, and restraineth the shrewes by rightful torment, weneth aught the poeple that it be good?' 'Nay,' quod I, 'but the poeple demeth that it is most

45 Hercules, slowh Ydra *the serpent*, and
brende the venim. And Achelous the
flood, defouled in his forhed, dreynte his
shamefast visage in his strondes; *this is*
50 *to seyn, that Achelous coude transfigure*
him-self in-to dyverse lyknesses; and, as he
faught with Hercules, at the laste he tornede
him in-to a bole; and Hercules brak of oon
of his hornes, and he, for shame, hidde him
in his river. And he, Hercules, caste
55 adoun Antheus the gyaunt in the
strondes of Libie; and Cacus apaysede
the wratthes of Evander; *this is to seyn,*
that Hercules sloth the monstre Cacus, and
apaysede with that deeth the wratthe of
60 *Evander.* And the bristled boor markede
with scomes the shuldres of Hercules, the

whiche shuldres the heye cercle of hevene
sholde thriste. And the laste of his la-
bours was, that he sustened the hevene
up-on his nekke unbowed; and he de-
servede eft-sones the hevene, to ben the
prys of his laste travaille. Goth now
thanne, ye stronge men, ther-as the heye
wey of the grete ensauple ledeth yow.
O nyce men, why nake ye youre bakkes?
As who seyth: O ye slowe and delicat men,
why flec ye adversitoes, and ne fighten nat
ayeins hem by vertu, to winnen the mede of
the hevene? For the erthe, overcomen,
yeveth the sterres'; *this is to seyn, that,*
whan that erthely lust is overcomen, a man
is makid worthy to the hevene.

BOOK V.

PROSE I. *Dixerat, orationisque
cursum.*

She hadde seyde, and torned the cours
of hir resoun to some othere thinges to ben
treded and to ben y-sped. Thanne seyde
I, 'Certes, rightful is thyn amonestinge
5 and ful digne by auctoritee. But that
thou seidest whylom, that the questioun
of the divyne purviaunce is enlaced with
many other questiouns, I understonde
wel and proeve it by the same thing. But
10 I axe yif that thou wenest that hap be
any thing in any weys; and, yif thou
wenest that hap be anything, what is
it?'

Thanne quod she, 'I haste me to yilden
15 and assoilen to thee the dette of my
bilhest, and to shewen and open the wey,
by which wey thou mayst come ayein to
thy contree. But al-be-it so that the
things which that thou axest ben right
20 profitable to knowe, yit ben they diverse
somwhat fro the path of my purpos; and
it is to douten that thou ne be makid
wery by mis-weyes, so that thou ne mayst
nat suffyoe to mesuren the right wey.'
25 'Ne doute thee ther-of nothing,' quod I,

'For, for to knowen thilke thinges to-
gedere, in the whiche thinges I delyte me
greetly, that shal ben to me in stede of
reste; sin it is nat to douten of the
thinges folwinge, whan every syde of thy
disputacioun shal be stedefast to me
by undoutous foith.'

Thanne seyde she, 'That manere wol
I don thee'; and bigan to speken right
thus. 'Certes,' quod she, 'yif any wight
diffinisse hap in this manere, that is to
seyn, that "hap is bitydinge y-brought
forth by foolish moevinge and by no
knettinge of causes," I conferme that hap
nis right naught in no wyse; and I deme
al-outrly that hap nis, ne dwelleth but
a voice, *as who seith, but an ydel word,*
with-uten any significacioun of thing
submitted to that vois. For what place
mighte ben left, or dwellinge, to folye
and to disordenaunce, sin that god ledeth
and constreinethe alle thinges by ordre?
For this sentence is verray and sooth,
that "nothing ne hath his beinge of
naught"; to the whiche sentence none
of these olde folk ne withseyde never;
al-be-it so that they ne understoden ne
meneden it naught by god, prince and

55 [it] as a manere foundement of subject
 material, that is to seyn, of the nature of
 alle resoun. And yif that any thing is
 woxen or comen of no causes, than shal it
 seme that thilke thing is comen or woxen
 60 of naught; but yif this ne may nat ben
 don, thanne is it nat possible, that hap
 be any swich thing as I have diffinissed
 a litel heer-biforn.' 'How shal it
 thanne be?' quod I. 'Nis ther thanne
 65 no-thing that by right may be cleped
 either "hap" or elles "aventure of fortune";
 or is ther aught, al-be-it so that it is
 hid fro the peple, to which these wordes
 ben covenable?'
 70 'Myn Aristotalis,' quod she, 'in the
 book of his Phisik, diffinisseth this thing
 by short resoun, and neigh to the sothe.'
 'In which manere?' quod I.
 'As ofte,' quod she, 'as men doon any
 75 thing for grace of any other thing, and
 an-other thing than thilke thing that
 men entenden to don bitydeth by some
 causes, it is cleped "hap." Right as
 a man dalf the erthe by cause of tilyinge
 80 of the feeld, and founde ther a gobet of
 gold bidolven, thanne wenen folk that it
 is bifalle by fortunous bitydinge. But,
 for sothe, it nis nat of naught, for it hath
 his propre causes; of whiche causes the
 85 cours unforescyn and unwar semeth to
 han maked hap. For yif the tilyere of
 the feeld ne dolve nat in the erthe, and yif
 the hyder of the gold ne hadde hid the
 gold in thilke place, the gold ne hadde
 90 nat been founde. These ben thanne the
 causes of the abregginge of fortuit hap,
 the which abregginge of fortuit hap
 comth of causes encountringe and flow-
 inge to-gidere to hem-self, and nat by the
 95 entencioun of the doer. For neither the
 hyder of the gold ne the delver of the
 feeld ne understoden nat that the gold
 sholde han ben founde; but, as I sayde,
 it bitidde and ran to-gidere that he dalf
 100 ther-as that other hadde hid the gold.
 Now may I thus diffinishe "hap." Hap
 is an unwar bitydinge of causes assem-
 bled in thinges that ben don for som
 other thing. But thilke ordre, proceedinge

by an uneschuable bindinge to-gidere,
 which that descendeth fro the welle of
 purviaunce that ordeineth alle thinges in
 hir places and in hir tymes, maketh that
 the causes rennen and assemblen to-
 gidere.

METEX I. *Rupis Achemenis scopulis,
 ubi uersa sequentum.*

Tigris and Eufrates resolven and
 springen of oo welle, in the craggas of the
 roche of the contree of Achemenis, ther-as
 the fleinge bataile ficceth hir dartes,
 returned in the brestes of hem that fol-
 wen hem. And sone after the same
 riveres, Tigris and Eufrates, unjoinen and
 departen hir wateres. And yif they
 comen to-gideres, and ben assembled and
 cleped to-gidere into o cours, thanne
 moten thilke thinges fleten to-gidere
 which that the water of the entro-
 chaunginge flood bringeth. The shippes
 and the stokkes arraced with the flood
 moten assemblen; and the wateres y-
 medled wrappeth or implyeth many for-
 tunel happes or maneres; the whiche
 wandringe happes, natheles, thilke de-
 clyninge lownesse of the erthe and the
 flowinge ordre of the slydinge water
 governeth. Right so Fortune, that semeth
 as that it fleteth with slaked or un-
 governede brydles, it suffereth brydles,
 that is to seyn, to be governed, and passeth
 by thilke laws, that is to seyn, by thilke
 divyne ordenaunce.'

PROSE II. *Animaduerto, inquam.*

'This understonde I wel,' quod I, 'and
 I acorde wel that it is right as thou
 seyst. But I axe yif ther be any libertee
 of free wil in this ordre of causes that
 clyven thus to-gidere in hem-self; or
 elles I wolde witen yif that the destinal
 cheyne constreinet the movinges of the
 corages of men?'

'Yis,' quod she; 'ther is libertee of
 free wil. Ne ther ne was nevere no
 nature of resoun that it ne hadde libertee



of free wil. For every thing that may naturally usen resoun, it hath doom by which it decerneth and demeth every thing; thanne knoweth it, by it-self, things that ben to fleen and thinges that ben to desairen. And thilke thing that any wight demeth to ben desired, that axeth or desireth he; and fleeth thilke thing that he troweth ben to fleen. Wherefore in alle thinges that resoun is, in hem also is libertee of willinge and of nillinge. But I ne ordeyne nat, as *who seyth, I ne graunte nat*, that this libertee be evene-lyk in alle thinges. Forwhy in the soveraines devynes substaunces, *that is to seyn, in spirits*, jugement is more cleer, and wil nat y-corumped, and might redy to speden thinges that ben desired. But the soules of men moten nedes be more free whan they loken hem in the speculacioun or lokinge of the devyne thought, and lasse free whan they slyden in-to the bodies; and yit lasse free whan they ben gadered to-gidere and comprehended in erthely membra. But the laste servage is whan that they ben yeven to voyes, and han y-falle from the possessioun of hir propre resoun. For after that they han cast away hir eyen fro the light of the sovereyn soothfastnesse to lowe thinges and derke, anon they derken by the cloude of ignorance and ben troubled by felonous talents; to the whiche talents whan they aprochen and asenten, they hepen and encreasen the servage which they han joyned to hemself; and in this manere they ben caitifs fro hir propre libertee. The whiche thinges, nathalesse, the lokinge of the devyne purviaunce seeth, that alle thinges biholdeth and seeth fro eterne, and ordaineth hem everich in hir merites as they ben predestinat: *and it is seyed in Greesk, that "alle thinges he seeth and alle thinges he hereth."*

Metre II. *Puro clarum lumine Phœbum.*

Homer with the hony mouth, *that is to seyn, Homer with the sweets dittes*, singeth, that the sonne is cleer by pure light;

nathales yit ne may it nat, by the infirme light of his bemes, breken or percen the inwardes entrailes of the erthe, or elles of the see. So ne seeth nat god, maker of the grete world: to him, that loketh alle thinges from an heigh, ne withstondeth nat no thinges by hevynesse of erthe; ne the night ne withstondeth nat to him by the blake cloude. *Thilke god seeth*, in oo strok of thought, alle thinges that ben, or weren, or sholle comen; and *thilke god*, for he loketh and seeth alle thinges alone, thou mayst seyn that he is the verray sonne.

PROSE III. *Tum ego, en, inquam.*

Thanne seyde I, 'now am I confounded by a more hard doute than I was.'

'What doute is that?' quod she. 'For certes, I coniecte now by whiche thinges thou art troubled.'

'It semeth,' quod I, 'to repugnen and to contrarien greetly, that god knoweth biforn alle thinges, and that ther is any freedom of libertee. For yif so be that god loketh alle thinges biforn, ne god ne may nat ben desseived in no manere, than mot it nedes been, that alle thinges bityden the whiche that the purviaunce of god hath seyn biforn to comen. For which, yif that god knoweth biforn nat only the werkis of men, but also hir conseilis and hir willes, thanne ne shal ther be no libertee of arbitre; ne, certes, ther ne may be noon other dede, ne no wil, but thilke which that the divyne purviaunce, that may nat ben desseived, hath feled biforn. For yif that they mighten wrythen away in othre manere than they ben purveyed, than sholde ther be no stedefast prescience of thing to comen, but rather an uncertein opinioun; the whiche thing to trowen of god, I deme it felonys and unlevaful. Ne I ne prove nat thilke same resoun, as *who seyth, I ne allowe nat, or I ne preys nat, thilke same resoun*, by which that som men wenen that they mowen assoilen and unknitten the knotte of this questioun. For, certes,

they seyn that thing nis nat to comen
 35 for that the purviaunce of god hath seyn
 it biforn that is to comen, but rather the
 contrarye, *and that is this*: that, for that
 the thing is to comen, therefore ne may it
 nat ben hid fro the purviaunce of god;
 40 and in this manere this necessitee slydeth
 ayein in-to the contrarye partye: ne it
 ne bihoveth nat, nedes, that thinges bi-
 tyden that ben purveyed, but it bihoveth,
 45 nedes, that thinges that ben to comen
 ben y-purveyed: but as it were y-travailed,
*as who seyth, that thilke ansuere procedeth
 right as thogh men travaileden, or weren
 bisy to enqueren*, the whiche thing is cause
 of the whiche thing:—as, whether the
 50 prescience is cause of the necessitee of
 thinges to comen, or elles that the
 necessitee of thinges to comen is cause
 of the purviaunce. But I ne enforce me
 nat now to shewen it, that the bitydinge
 55 of thinges y-wist biforn is necessarie, how
 so or in what manere that the ordre of
 causes hath it-self; al-though that it ne
 seme nat that the prescience bringe in
 necessitee of bitydinge to thinges to
 60 comen. For certes, yif that any wight
 sitteth, it bihoveth by necessitee that the
 opinioun be sooth of him that coniecteth
 that he sitteth; and ayeinward also is it
 of the contrarye: yif the opinioun be
 65 sooth of any wight for that he sitteth,
 it bihoveth by necessitee that he sitte.
 Thanne is heer necessitee in that oon
 and in that other: for in that oon is
 necessitee of sittinge, and, certes, in that
 70 other is necessitee of sooth. But therefore
 ne sitteth nat a wight, for that the
 opinioun of the sittinge is sooth; but the
 opinioun is rather sooth, for that a wight
 sitteth biforn. And thus, al-though that
 75 the cause of the sooth cometh of that
 other syde (*as who seyth, that al-though the
 cause of sooth comth of the sitting, and nat
 of the trewe opinioun*), algates yit is ther
 comune necessitee in that oon and in
 80 that other. Thus sheweth it, that I may
 make semblable skiles of the purviaunce
 of god and of thinges to comen. For
 al-though that, for that thinges ben to
 comen, ther-for ben they purveyed, nat,
 certes, for that they ben purveyed, ther- 85
 fore ne bityde they nat. Yit natheles,
 bihoveth it by necessitee, that either the
 thinges to comen ben y-purveyed of god,
 or elles that the thinges that ben pur- 90
 veyed of god bityden. And this thing
 only suffiseth y-nough to destroyen the
 freedom of oure arbitre, *that is to seyn, of
 oure free wil*. But now, certes, *sheweth it
 wel, how fer fro the sothe and how up-so-*
 95 *doun* is this thing that we seyn, that the
 bitydinge of temporel thinges is cause of
 the eterne prescience. But for to wenen
 that god purvyeth the thinges to comen
 for they ben to comen, what other thing
 is it but for to wene that thilke thinges 100
 that bitidden whylom ben causes of thilke
 sovereign purviaunce *that is in god*? And
her-to I adde yit this thing: that, right
 as whan that I wot that a thing is, it
 bihoveth by necessitee that thilke solve 105
 thing be; and eek, whan I have knowe
 that any thing shal bityden, so byhoveth
 it by necessitee that thilke thing bityde:
 —so folweth it thanne, that the bitydinge
 of the thing y-wist biforn ne may nat 110
 ben eschued. And at the laste, yif that
 any wight wene a thing to ben other
 weyes thanne it is, it is nat only un-
 science, but it is deceivable opinioun ful
 diverse and fer fro the sothe of science. 115
 Wherfore, yif any thing be so to comen,
 that the bitydinge of hit ne be nat cer-
 tein ne necessarie, who may weten biforn
 that thilke thing is to comen? For right
 as science ne may nat ben medled with 120
 falsnesse (*as who seyth, that yif I wot
 a thing, it ne may nat be false that I ne wot
 it*), right so thilke thing that is conceived
 by science ne may nat ben non other
 weyes than as it is conceived. For that is 125
 the cause why that science wanteth lesing
 (*as who seyth, why that wittinge ne receiveth
 nat lesinge of that it wot*); for it bihoveth,
 by necessitee, that every thing be right
 as science comprehendeth it to be. What 130
 shal I thanne seyn? In whiche manere
 knoweth god biforn the thinges to comen,
 yif they ne be nat certain? For yif that
 he deme that they ben to comen un-
 eschewably, and so may be that it is 135

possible that they ne shollen nat comen, god is deceived. But nat only to trowen that god is deceived, but for to speke it with mouth, it is a felonous sinne. But
 140 yif that god wot that, right so as thinges ben to comen, so shullen they comen—so that he wite egaly, *as who seyth, indifferently*, that thinges mowen ben doon or elles nat y-doon—what is thilke prescience
 145 that ne comprehendeth no certain thing ne stable? Or elles what difference is ther bitwixe the prescience and thilke jape-worthy divyninge of Tiresie the divynour, *that seyde*: “Al that I seye,”
 150 quod he, “either it shal be, or elles it ne shal nat be?” Or elles how mochel is worth the devyne prescience more than the opinioun of mankinde, yif so be that it demeth the thinges uncertein, as
 155 men doon; of the whiche domes of men the bitydinge nis nat certain? But yif so be that non uncertein thing ne may ben in him that is right certain welle of alle thinges, thanne is the bitydinge
 160 certain of thilke thinges whiche he hath wist biforn fermely to comen. For which it folweth, that the freedom of the conseilles and of the werkes of mankind nis non, sin that the thought of god, that
 165 seeth alle thinges without error of falsnesse, bindeth and constraineth hem to a bitydinge *by necessitee*. And yif this thing be ones y-graunted and received, *that is to seyn, that ther nis no free wille*,
 170 than sheweth it wel, how greet destruciou and how grete damages ther folwen of thinges of mankinde. For in ydel ben ther thanne purposed and bihight medes
 175 to gode folk, and peynas to badde folk, sin that no moevings of free corage voluntarie ne hath nat deserved hem, *that is to seyn, neither mede ne peyne*; and it sholde seme thanne, that thilke thing is alderworst, which that is now demed
 180 for aldermost just and most rightful, *that is to seyn*, that shrewes ben punished, or elles that gode folk ben y-gerdoned: the whiche folk, sin that hir propre wil ne sent hem nat to that oon ne to that
 185 other, *that is to seyn, neither to gode ne to harm*, but constraineth hem certain

necessitee of thinges to comen: thanne ne shollen ther nevere ben, ne nevere weren, vyce ne vertu, but it sholde rather ben confusioun of alle desertes medled
 190 with-uten discrecioun. And yit *ther folweth an-other inconvenient*, †than whiche ther ne may ben thocht no more felonous ne more wikke; and *that is this*: that, so as the ordre of thinges is y-led and comth
 195 of the purviaunce of god, ne that no-thing nis leveful to the conseilles of mankinde (*as who seyth, that men han no power to doon no-thing, ne wilne no-thing*), than folweth it, that oure vyces ben referred to
 200 the maker of alle good (*as who seyth, than folweth it, that god oughte han the blame of oure vyces, sin he constraineth us by necessitee to doon vyces*). Thanne is ther no resoun to hopen *in god*, ne for to preyen
 205 to god; for what sholde any wight hopen to god, or why sholde he preyen to god, sin that the ordenaunce of destinee, which that ne may nat ben inclyned, knitteth and streineth alle thinges that men may
 210 desiren? Thanne sholde ther be doon away thilke only allyaunce bitwixen god and men, that is to seyn, to hopen and to preyen. But by the prys of rightwisnesse and of verray mekenesse we deserven the
 215 gerdoun of the divyne grace, which that is inestimable, *that is to seyn, that it is so greet, that it ne may nat ben ful y-preyed*. And this is only the manere, *that is to seyn, hope and preyeres*, for which it
 220 semeth that men mowen speke with god, and by resoun of supplicacioun be conjoined to thilke cleernesse, that nis nat aproched no rather or that men beseken it and impetren it. And yif men wene
 225 nat that hope ne preyeres ne han no strengthes, by the necessitee of thinges to comen y-received, what thing is ther thanne by whiche we mowen ben conjoined and clyven to thilke sovereign
 230 prince of thinges? For which it bihoveth, by necessitee, that the linage of mankinde, as thou songe a litel her-biforn, be departed and unjoined from his welle, and fallen *of his biginnings, that is to*
 235 *seyn, god*.

METRE III. *Quenam discors federa rerum.*

What discordable cause hath to-rent
 and unjoined the bindings, or the alliaunce,
 of thinges, *that is to seyn, the conjunccioun*
of god and man? Whiche god hath
 5 established so greet bataile bitwixen
 these two soothfast or verray thinges,
that is to seyn, bitwixen the purviaunce of
god and free wil, that they ben singular
 and devyded, ne that they ne wolen nat
 10 be medeled ne coupled to-gidere? But
 ther nis no discord to the verray thinges,
 but they clyven, certein, alway to hem-
 self. But the thought of man, confounded
 and overthrowen by the dirke membres
 15 of the body, ne may nat, by fyr of his
 darked looking, *that is to seyn, by the*
rigour of his insighte, whyl the soule is in
the body, knowe the thinne subtil knitt-
 inges of thinges. But wherfore enchaufeth
 20 it so, by so greet love, to finden thilke
 notes of sooth y-covered; *that is to seyn,*
wherfore enchaufeth the thought of man by
so greet desyr to knowen thilke notificacions
that ben y-hid under the covertoures of
 25 *sooth?* Wot it aught thilke thing that it,
 anguissous, desireth to knowe? *As who*
seith, nay; for no man travaileth for to
witen thinges that he wot. And therefore
the texte seith thus: but who travaileth to
 30 witen thinges y-knowe? And yif that he
 ne knoweth hem nat, what seketh thilke
 blinde thought? What is he that desireth
 any thing of which he wot right naught?
As who seith, who so desireth any thing,
 35 *nedes, somwhat he knoweth of it; or elles,*
he ne coude nat desire it. Or who may
 folwen thinges that ne ben nat y-wist?
And thogh that he seke tho thinges, wher
 shal he finde hem? What wight, that is
 40 al unconninge and ignoraunt, may
 knowen the forme that is y-founde? But
 whan the soule biholdeth and seeth the
 heye thought, *that is to seyn, god,* than
 knoweth it to-gidere the somme and the
 45 singularitees, *that is to seyn, the principles*
and everich by him-self. But now, whyl
 the soule is hid in the cloude and in the
 derkenesse of the membres of the body,
 it ne hath nat al for-yeten it-self, but

it with-holdeth the somme of thinges,
 and leseth the singularitees. Thanne,
 who-so that seeketh soothnesse, he nis in
 neither nother habite; for he noot nat al,
 ne he ne hath nat al for-yeten: but yit
 him remembreth the somme of thinges
 that he with-holdeth, and axeth conseil,
 and retreteth deepliche thinges y-seyn
 biforn, *that is to seyn, the grette somme in*
his minde: so that he mowe adden the
 parties that he hath for-yeten to thilke
 that he hath with-holden.'

PROSE IV. *Tum illa: Vetus, inquit, hec est.*

Thanne seide she: 'this is,' quod she,
 'the olde question of the purviaunce of
 god; and Marcus Tullius, whan he de-
 vyded the divynaciouns, *that is to seyn, in*
his book that he wroot of divynaciouns, he
 moevede gretly this questioun; and thou
 thy-self has y-sought it mochel, and
 outrelly, and longe; but yit ne hath it
 nat ben determined ne y-sped fermely
 and diligently of any of yow. And the
 cause of this derkenesse and of this diffi-
 cultee is, for that the moevinge of the
 resoun of mankinde ne may nat moeven
 to (*that is to seyn, applyen or joinen to*) the
 simplicitee of the devyne prescience; the
 whiche *simplicitee of the devyne prescience,*
 yif that men mighten thinken it in any
 maner, *that is to seyn, that yif men mighten*
thinken and comprehend the thinges as
god seeth hem, thanne ne sholde ther
 dwellen outrelly no doute: the whiche
 resoun and cause of difficultee I shal assaye
 at the laste to shewe and to speden,
 whan I have first y-spended and answered
 to the resouns by which thou art y-
 moeved. For I axe why thou wenest that
 thilke resouns of hem that assollen this
 questioun ne ben nat speedful y-nough
 ne sufficient: the whiche *solucioun, or*
the whiche resoun, for that it demeth that
 the prescience nis nat cause of necessitee
 to thinges to comen, than ne weneth it
 nat that freedom of wil be destorbed or
 y-let by prescience. For ne drawestow
 nat arguments from elles-where of the
 necessitee of thinges to-comen (*as who*

seith, any other way than thus) but that
 thilke thinges that the prescience wot
 biforn ne mowen nat unbityde? *That is*
 40 *to seyn, that they moten bityde.* But
 thanne, yif that prescience ne putteth
 no necessitee to thinges to comen, as
 thou thy-self hast confessed it and bi-
 knowen a litel her-biforn, what cause or
 45 what is it (*as who seith, ther may no cause*
be) by which that the endes voluntarie of
 thinges mighten be constrained to certain
 bitydinges? For by grace of positoun, so
 that thou mowe the betere understonde
 50 this that folweth, I pose, *per impossibile*,
 that ther be no prescience. Thanne axe
 I, 'quod she, 'in as mochel as apertieneth
 to that, sholden thanne thinges that
 comen of free wil ben constrained to bi-
 55 tyden by necessitee?' *Boece.* 'Nay,'
 quod I.

'Thanne ayeinward,' quod she, 'I sup-
 pose that ther be prescience, but that it
 ne putteth no necessitee to thinges;
 60 thanne trowe I, that thilke selve freedom
 of wil shal dwellen al hool and absolut
 and unbounden. But thou wolt seyn
 that, al-be-it so that prescience nis nat
 cause of the necessitee of bitydinge to
 65 thinges to comen, algates yit it is a signe
 that the thinges ben to bityden by
 necessitee. By this manere thanne, al-
 though the prescience ne hadde never
 y-ben, yit *algate or at the leeste weye* it
 70 is certain thing, that the endes and
 bitydinges of thinges to comen sholden
 ben necessarie. For every signe sheweth
 and signifyeth only what the thing is,
 but it ne maketh nat the thing that it
 75 signifyeth. For which it bihoveth first
 to shewen, that no-thing ne bitydeth
 that it ne bitydeth by necessitee, so that
 it may appere that the prescience is signe
 of this necessitee; or elles, yif ther nere
 80 no necessitee, certes, thilke prescience
 ne mighte nat be signe of thing that nis
 nat. But certes, it is now certain that
 the provee of this, y-sustened by stidefast
 resoun, ne shal nat ben lad ne proveed
 85 by signes ne by arguments y-taken fro
 with-oute, but by causes covenable and
 necessario. But *thou mayst seyn*, how

may it be that the thinges ne bityden
 nat that ben y-purveyed to comen? But,
 certes, right as we trowen that the
 90 thinges which that the purviance wot
 biforn to comen ne ben nat to bityden;
 but that ne sholden we nat demen; but
 rather, al-though that they shal bityden,
 yit ne have they no necessitee of hir
 95 kinde to bityden. And this maystow
 lightly aperceiven by this that I shal
 seyn. For we seen many thinges whan
 they ben don biforn oure eyen, right as
 men seen the cartere worken in the
 100 toringe or atempringe or adressinge of
 hise cartes or charietes. And by this
 manere (*as who seith, maystow understonde*)
 of alle othere *workmen*. Is ther thanne
 any necessitee, *as who seith, in oure*
 105 *lokings*, that constraineth or compelleth
 any of thilke thinges to ben don so?
Boece. 'Nay,' quod I; 'for in ydel and
 in veyn were al the effect of craft, yif
 that alle thinges weren moeved by con-
 110 streininge; *that is to seyn, by constraininge*
of oure eyen or of oure sight.

'The thinges thanne,' quod she, 'that,
 whan men doon hem, ne han no neces-
 sitee that men doon hem, eek the same
 115 thinges, first or they ben doon, they ben
 to comen with-oute necessitee. For-why
 ther ben somme thinges to bityden, of
 which the endes and the bitydinges of
 hem ben absolut and quit of alle neces-
 120 sitee. For certes, I ne trowe nat that
 any man wolde seyn this: that the
 thinges that men doon now, that they
 ne weren to bityden first or they weren
 y-doon; and thilke same thinges, al-
 125 though that men had y-wist hem biforn,
 yit they han free bitydinges. For right
 as science of thinges present ne bringeth
 in no necessitee to thinges that men
 doon, right so the prescience of thinges
 130 to comen ne bringeth in no necessitee
 to thinges to bityden. But thou mayst seyn,
 that of thilke same it is y-douted, as
 whether that of thilke thinges that ne
 han non issues and bitydinges necessaries,
 135 yif ther-of may ben any prescience; for
 certes, they semen to discorden. For
 thou wenest that, yif that thinges ben

y-seyn biforn, that necessitee folweth
 140 hem; and yif necessitee falleth hem,
 they ne mighten nat ben wist biforn,
 and that no-thing ne may ben compre-
 hended by science but certein; and yif
 145 the thinges that ne han no certein bi-
 tydinges ben purveyed as certein, it
 sholde ben dirknesse of opinioun, nat
 soothfastnesse of sciencia. And thou
 wenest that it be diverse fro the hool-
 nesse of science that any man sholde
 150 deme a thing to ben other-ways thanne
 it is it-self. And the cause of this erroure
 is, that of alle the thinges that every
 wight hath y-knowe, they wenest that
 the thinges been y-knowe al-only by the
 155 strengthe and by the nature of the
 thinges that ben y-wist or y-knowe; and
 it is al the contraria. For al that ever
 is y-knowe, it is rather comprehended
 and knowen, nat after his strengthe and
 160 his nature, but after the facultee, *that*
is to seyn, the power and the nature, of hem
 that knowen. And, for that this thing
 shal mowen shewen by a short ensaunple:
 the same roundnesse of a body, other-
 165 weys the sighte of the eye knoweth it,
 and other-ways the touchinge. The
 lokinge, by castinge of his bemes, waiteth
 and seeth from afer al the body to-gidere,
 with-oute moevinge of it-self; but the
 170 touchinge clyveth and conjoineth to the
 rounde body, and moeveth aboute the
 environinge, and comprehendeth by
 parties the roundnesse. And the man
 him-self, other-ways wit biholdeth him,
 175 and other-ways imaginacioun, and other-
 weys resoun, and other-ways intelligence.
 For the wit comprehendeth withoute-
 forth the figure of the body of the man
 that is established in the matere subject;
 180 but the imaginacioun comprehendeth
 only the figure withoute the matere.
 Resoun surmounteth imaginacioun, and
 comprehendeth by universal lokinge the
 comune spece that is in the singular
 185 peces. But the eye of intelligence is
 heere; for it surmounteth the environ-
 inge of the universitee, and looketh, over
 that, by pure subtilitee of thought, thilke
 same simple forme of man that is per-

durably in the divyne thought. In whiche 190
 this oughte greetly to ben considered,
 that the heyste strengthe to compre-
 hend the thinges enbraseth and contieneth
 the lowere strengthe; but the lowere
 strengthe ne aryseth nat in no manere 195
 to heere strengthe. For wit ne may
 no-thing comprehende out of matere, ne
 the imaginacioun ne loketh nat the uni-
 versels spes, ne resoun taketh nat the
 simple forme so as intelligence taketh it; 200
 but intelligence, that looketh al aboven,
 whan it hath comprehended the forme,
 it knoweth and demeth alle the thinges
 that ben under that forme. But she
 205 knoweth hem in thilke manere in the
 whiche it comprehendeth thilke same
 simple forme that ne may never ben
 knowen to none of that other; *that is to*
seyn, to none of the three forseide thinges
of the soule. For it knoweth the univer- 210
 sitee of resoun, and the figure of the
 imaginacioun, and the sensible material
 conceived by wit; ne it ne useth nat nor
 of resoun ne of imaginacioun ne of wit
 withoute-forth; but it biholdeth alle 215
 thinges, so as I shal seye, by a strok of
 thought formely, *withoute discours or col-*
lacioun. Certes resoun, whan it looketh
 any-thing universel, it ne useth nat of
 imaginacioun, nor of witte, and algates 220
 yit it comprehendeth the thinges imagin-
 able and sensible; for resoun is she that
 diffiniseth the universel of hir conseyte
 right thus:—man is a resonable two-
 foted beest. And how so that this 225
 knowinge is universel, yet nis ther no
 wight that ne woot wel that a man is
 a thing imaginable and sensible; and
 this same considereth wel resoun; but
 that nis nat by imaginacioun nor by wit, 230
 but it looketh it by a resonable concep-
 cioun. Also imaginacioun, al-be-it so that
 it taketh of wit the beginninges to seen
 and to formen the figures, algates, al-
 though that wit ne were nat present, yit 235
 it environeth and comprehendeth alle
 thinges sensible; nat by resoun sensible
 of deminge, but by resoun imaginatif.
 Seestow nat thanne that alle the thinges,
 in knowinge, usen more of hir facultee 240

or of hir power than *they doon of the facultes or power* of things that ben y-knowe? Ne that nis nat wrong; for so as every jugement is the dede or doinge
 245 of him that demeth, it bihoveth that every wight performe the werk and his entencioun, nat of foreine power, but of his propre power.

METRE IV. *Quondam porticus attulit.*

The Porche, *that is to seyn*, a gate of the town of Athenes ther-as philosophres hadden hir congregacioun to desputen, thilke Porche broughte som-tyme olde
 5 men, ful derke in hir sentences, *that is to seyn*, philosophres that highten Stoiciens, that wenden that images and sensibilitates, *that is to seyn*, sensible imaginaciouns, or elles imaginaciouns of sensible
 10 things, weren empreinted in-to sowles fro bodies withoute-forth; as *who seith*, that thilke Stoiciens wenden that the soule hadde ben naked of it-self, as a mirour or a clene parchemin, so that alle figures
 15 mosten first comen fro things fro withoute-forth in-to soules; Text: right as we ben wont som-tyme, by a swifte pointel, to flechen lettres empreinted in the smotheresse or
 20 in the pleinness of the table of wax or in parchemin that ne hath no figure ne note in it. Glose. But now argueth Boece ayeins that opinioun, and seith thus: But yif the thyrvinge soule ne un-
 25 pleyteth no-thing, *that is to seyn*, ne doth no-thing, by his propre moevinges, but suffreth and lyth subgit to the figures and to the notes of bodies withoute-forth, and yildeth images ydel and veyn in the
 30 manere of a mirour, whennes thryveth thanne or whennes comth thilke knowinge in our sowle, that discerneth and biholdeth alle things? And whennes is thilke strengthe that biholdeth the singu-
 35 ler things; or whennes is the strengthe that devydeh things y-knowe; and thilke strengthe that gadereth to-gidere the things devyded; and the strengthe that cheseth his entrechaunged wey?

For som-tyme it heveth up the heved, 40 *that is to seyn*, that it heveth up the entencioun to right heye things; and som-tyme it descendeth in-to right lowe things. And whan it returneth in-to him-self, it reproeveth and destroyeth the false 45 things by the trewe things. Certes, this strengthe is cause more efficient, and mochel more mighty to *seen and to knowe things*, than thilke cause that suffreth and receiveth the notes and the 50 figures impressed in maner of matere. Algates the passioun, *that is to seyn*, the suffraunce or the wit, in the quike body, goth biforn, excitinge and moevinge the strengthes of the thought. Right so as 55 whan that cleernesse smyteth the eyen and moeveth hem to *seen*, or right so as vois or soun hurteleth to the eres and commoeveth hem to *herkne*, than is the strengthe of the thought y-mooved and 60 excited, and clepeth forth, to semblable moevinges, the speces that it halt with-inne it-self; and addeth the speces to the notes and to the things withoute-forth, and medleth the images of things 65 withoute-forth to the formes y-hidde with-inne him-self.

PROSE V. *Quod si in corporibus sentiendis.*

But what yif that in bodies to ben feled, *that is to seyn*, in the takinge of knowelechinge of bodily things, and al-be-it so that the qualitees of bodies, that ben objeete fro withoute-forth, moeven 5 and entalenten the instruments of the wittes; and al-be-it so that the passioun of the body, *that is to seyn*, the wit or the suffraunce, goth to-forn the strengthe of the workinge corage, the which passioun 10 or suffraunce clepeth forth the dede of the thoght in him-self, and moeveth and exciteth in this mene whyle the formes that resten withinne-forth; and yif that, in sensible bodies, as I have seyde, our 15 corage nis nat y-taught or empreinted by passioun to *knowe these things*, but demeth and knoweth, of his owne strengthe, the passioun or suffraunce

20 subject to the body: moche more thanne
 the thinges that ben absolut and quite
 fro alle talenis or affeccions of bodies,
 as god or his aungeles, ne folwen nat in
 25 discerninge thinges object fro withoute-
 forth, but they accomplisshen and speden
 the dede of hir thought. By this resoun
 thanne ther comen many maner know-
 inges to dyverse and differinge sub-
 stances. For the wit of the body, the
 30 whiche wit is naked and despoiled of
 alle other knowinges, thilke wit comth
 to beestes that ne mowen nat moeven
 hem-self her and ther, as *oystres* and
muscles, and other *soiche* shelle-fish of
 35 the see, that clyven and ben norisshed
 to roches. But the imaginacioun comth
 to remuable beestes, that semen to han
 talent to fleen or to desiren any thing.
 But resoun is al-only to the linage of
 40 mankinde, right as intelligence is only
 [to] the devyne nature: of which it fol-
 weth, that thilke knowinges is more worth
 than thise othere, sin it knoweth by his
 propre nature nat only his subject, as
 45 *who seith, it ne knoweth nat al-only that
 apertieneth properly to his knowinge*, but
 it knoweth the subjects of alle other
 knowinges. But how shal it thanne be,
 yif that wit and imaginacioun stryven
 50 ayein resoninge, and seyn, that of thilke
 universel thing that resoun weneth to
 seen, that it nis right naught? For *wit
 and imaginacioun seyn that that, that is
 sensible or imaginable, it ne may nat be*
 55 universel. Thanne is either the jage-
 ment of resoun sooth, ne that ther nis
 nothing sensible; or elles, for that resoun
 wot wel that many thinges ben subject
 to wit and to imaginacioun, thanne is
 60 the concepcioun of resoun veyn and false,
 which that loketh and comprehendeth
 that that is sensible and singuler as
 universel. And yif that resoun wolde
 answeren ayein to thise two, *that is to
 65 seyn, to wille and to imaginacioun*, and
 seyn, that soothly she hir-self, *that is to
 seyn, resoun*, loketh and comprehendeth,
 by resoun of universalitee, bothe that
 that is sensible and that that is imagin-
 70 able; and that thilke two, *that is to seyn*.

wit and imaginacioun, ne mowen nat
 strecken ne enhansen hem-self to the
 knowinge of universalitee, for that the
 knowinge of hem ne may exceden ne
 75 surmounte the bodily figures: certes, of
 the knowinge of thinges, men oughten
 rather yeven credence to the more stede-
 fast and to the more parfit jugement.
 In this maner stryvinge thanne, we
 that han strengthe of resoninge and of 80
 imagininge and of wit, *that is to seyn*,
by resoun and by imaginacioun and by wit,
 we sholde rather preyse the cause of
 resoun; as *who seith, than the cause of
 wit and of imaginacioun*. 85

Semblable thing is it, that the resoun
 of mankinde ne weneth nat that the
 devyne intelligence bi-holdeth or know-
 eth thinges to comen, but right as the
 resoun of mankinde knoweth hem. For 90
 thou arguest and seyst thus: that yif
 it ne seme nat to men that some thinges
 han certein and necessarie bitydinges,
 they ne mowen nat ben wist biforn cer-
 teinly to bityden. And thanne nis ther 95
 no prescience of thilke thinges; and yif
 we trowe that prescience be in thise
 thinges, thanne is ther no-thing that it
 ne bitydeth by necessitee. But certes,
 yif we mighten han the jugement of the 100
 devyne thought, as we ben parsoneres of
 resoun, right so as we han demed that
 it behoveth that imaginacioun and wit
 be binethe resoun, right so wolde we
 demen that it were rightful thing, that 105
 mannes resoun oughte to submitten it-
 self and to ben binethe the divyne
 thought. For which, yif that we mowen,
 as *who seith, that, yif that we mowen,
 I counseyle, that we enhance us in-to the* 110
 heighte of thilke sovereyn intelligence;
 for ther shal resoun wel seen that, that
 it ne may nat biholden in it-self. And
 certes that is this, in what maner the
 prescience of god seeth alle thinges cer- 115
 teins and diffinished, al-though they ne
 han no certein issues or bitydinges; ne
 this is non opinioun, but it is rather the
 simplicitee of the sovereyn science, tha^s
 nis nat enclosed nor y-shet within none 120
 boundes.

METRE V. *Quam uariis terris animalia permeant figuris.*

The beestes passen by the erthes by ful diverse figures. For som of hem han hir bodies straught and crepen in the dust, and drawn after hem a tras or a foruh
 5 y-continued; *that is to seyn, as nadres or snakes.* And other beestes, by the wandringe lightnesse of hir winges, beten the windes, and over-swimmen the spaces of the longe eyr by moist fleeing. And other
 10 beestes gladen hem-self to diggen hir tras or hir steppes in the erthe with hir goings or with hir feet, and to goon either by the grene felde, or elles to walken under the wodes. And al-be-it so that thou
 15 seest that they alle discorden by diverse formes, algates hir faces, enclined, hevieth hir dulle wittes. Only the linage of man heveth heyeste his heye heved, and stondest light with his up-right body,
 20 and biholdeth the erthes under him. And, but-yif thou, erthely man, waxest yvel out of thy wit, this figure amonesteth thee, that axest the hevne with thy righte visage, and hast areysed thy fore-
 25 heved, to beren up a-heigh thy corage; so that thy thocht ne be nat y-heved ne put lowe under fote, sin that thy body is so heye areysed.

PROSE VI. *Quoniam igitur, uti paullo ante.*

Therfor thanne, as I have shewed a litel her-biforn, that al thing that is y-wist nis nat knowen by his nature propre, but by the nature of hem that
 5 comprehenden it, lat us loke now, in as mochel as it is leveful to us, *as who seith, lat us loke now as we mowen,* which that the estat is of the devyne substaunce; so that we mowen eek knowen what his
 10 science is. The commune jugement of alle creatures resonables thanne is this: that god is eterne. Lat us considere thanne what is eternitee; for certes that shal shewen us to-gidere the devyne
 15 nature and the devyne science. Eternitee, thanne, is parfitt possessioun and al-

togidere of lyf interminable; and that sheweth more cleerly by the comparissoun or the collacioun of temporel thinges. For al thing that liveth in tyme it is present, and procedeth fro preterits in-to futures, *that is to seyn, fro tyme passed in-to tyme cominge;* ne ther nis no-thing established in tyme that may embracen to-gider al the space of his lyf. For certes, yit ne hath it taken the tyme of to-morwe, and it hath lost the tyme of yisterday. And certes, in the lyf of this day, ye ne liven no more but right as in the moeable and transitorie moment. Thanne thilke thing that suffreth tem-
 3 porel condicioun, al-though that it never bigan to be, ne thogh it never cese for to be, as Aristotle demed of the world, and al-though that the lyf of it be strecched with infinitee of tyme, yit algates nis
 3 it no swich thing that men mighten trowen by right that it is eterne. For al-though that it comprehende and embrace the space of lyf infinit, yit algates ne embraceth it nat the space of the lyf
 4 al-togider; for it ne hath nat the futures that ne ben nat yit, *ne it ne hath no lenger the preterits that ben y-doon or y-passed.* But thilke thing thanne, that hath and comprehendeth to-gider al the plentee of
 4 the lyf interminable, to whom ther ne failleth naught of the future, and to whom ther nis naught of the preterit escaped nor y-passed, thilke same is y-witnessed and y-proeved by right to be eterne. And
 5 it bihoveth by necessitee that thilke thing be al-wey present to him-self, and compotent; *as who seith, al-wey present to him-self, and so mighty that al be right at his plesaunce;* and that he have al present
 5 the infinitee of the moeable tyme. Wher-for som men trowen wrongfully that, whan they heren that it semede to Plato that this world ne hadde never
 6 beginninge of tyme, ne that it never shal han fallinge, they wenen in this
 6 maner that this world be maked coeterne with his maker; *as who seith, they wene that this world and god ben maked togider eterne, and that is a wrongful weninge.*
 6 For other thing is it to ben y-lad by lyf

interminable, as Plato graunted to the world, and other thing is it to embrace to-gider al the present of the lyf inter-

70 minable, the whiche thing it is cleer and manifest that it is prope to the devyne thought.

Ne it ne sholde nat semen to us, that god is elder thanne things that ben y-maked

75 by quantitee of tyme, but rather by the propretee of his simple nature. For this ilke infinit moevinge of temporel thinges folweth this presentarie estat of lyf un-

80 moeuable; and so as it ne may nat countrefeten it ne feynen it ne be even-lyke to it for the inmoevabletee, *that is to seyn, that is in the eternitee of god*, it falleth and falleth in-to moevinge fro the simplicitee of the presence of god, and

85 disencreseth in-to the infinit quantitee of future and of preterit: and so as it ne may nat han to-gider al the plentee of the lyf, algates yit, for as moche as it ne ceseth never for to ben in som maner, it

90 semeth som-del to us, that it folweth and resembleth thilke thing that it ne may nat atayne to ne fulfillen, and bindeth it-self to som maner presence of this litel and swift moment: the which presence

95 of this litel and swift moment, for that it bereth a maner image or lyknesse of the ay-dwellinge presence of god, it graunteth, to swiche maner thinges as it bitydeth to, that it semeth hem as thise thinges

100 *has y-ben, and ben.*

And, for that the presence of swich litel moment ne may nat dwelle, ther-for it ravished and took the infinit wey of tyme, *that is to seyn, by successioun*; and

105 by this maner is it y-doon, for that it sholde continue the lyf in goinge, of the whiche lyf it ne mighte nat embrace the plentee in dwellinge. And for-thy, yif we wollen putten worthy names to

110 thinges, and folwen Plato, lat us seye thanne soothly, that god is eterne, and the world is perpetuel. Thanne, sin that every judgement knoweth and comprehendeth by his owne nature thinges that ben

115 subject un-to him, ther is soothly to god, al-weys, an eterne and presentarie estat; and the science of him, that over-passeth

al temporel moevement, dwelleth in the simplicitee of his presence, and embraceth and considereth alle the infinit spaces of tymes, preterits and futures, and loketh, in his simple knowinge, alle thinges of preterit right as they weren y-doon presently right now. Yif thou wolt thanne thenken and avyse the prescience, by which it knoweth alle thinges, thou ne shal nat demen it as prescience of thinges to comen, but thou shalt demen it more rightfully that it is science of presence or of instaunce, that never ne failleth. For which it nis nat y-cleped "previdence," but it sholde rather ben cleped "purviance," that is established ful fer fro right lowe thinges, and biholdeth from a-fer alle thinges, right as it were fro the heye heighte of thinges. Why axestow thanne, or why desputestow thanne, that thilke thinges ben doon by necessitee whiche that ben y-seyn and known by the devyne sighte, sin that, forsothe, men ne maken nat thilke thinges necessarie which that they seen ben y-doon in hir sighte? For addeth thy biholdinge any necessitee to thilke thinges that thou biholdest presente? 'Nay,' quod I.

Philosophie. 'Certes, thanne, if men mighte maken any digne comparisoun or collacioun of the presence devyne and of the presence of mankinde, right so as ye seen some thinges in this temporel present, right so seeth god alle thinges by his eterne present. Wher-for this devyne prescience ne chaungeth nat the nature ne the propretee of thinges, but biholdeth swiche thinges present to himward as they shullen bityde to yow-ward in tyme to comen. Ne it confoundeth nat the jugement of thinges; but by o sighte of his thought, he knoweth the thinges to comen, as wel necessarie as nat necessarie. Right so as whan ye seen to-gider a man walken on the erthe and the sonne arysen in the hevене, al-be-it so that ye seen and biholden that oon and that other to-gider, yit natheles ye demen and discernen that that oon is voluntarie and that other necessarie. Right so thanne the devyne lookings, biholdinge

alle thinges under him, ne troubleth nat
 170 the qualitee of thinges that ben certainly
 present to him-ward ; but, as to the con-
 ditionn of tyme, forsothe, they ben
 future. For which it folweth, that this
 nis noon opinioun, but rather a stedefast
 175 knowinge, y-strengthened by soothnesse,
 that, whanne that god knoweth anything
 to be, he ne unwot nat that thilke thing
 wanteth necessitee to be ; *this is to seyn,*
 180 *that, whan that god knoweth any thing to*
bityde, he wol wel that it ne hath no neces-
sitee to bityde. And yif thou seyst heer,
 that thilke thing that god seeth to
 bityde, it ne may nat unbityde (*as who*
seith, it mot bityde), and thilke thing that
 185 ne may nat unbityde it mot bityde by
 necessitee, and that thou streyne me by
 this name of necessitee : certes, I wol wel
 confessen and biknowe a thing of ful sad
 trouthe, but unneths shal ther any wight
 190 mowe *seen it* or come ther-to, but-yif that
 he be biholder of the devyne thoght. For
 I wol answeren thee thus : that thilke
 thing that is future, whan it is referred
 to the devyne knowinge, thanne is it
 195 necessarie ; but certes, whan it is under-
 stonden in his owne kinde, men seen
 it is outrely free, and absolut *fro alle*
necessitee.

For certes, ther ben two maneres of
 200 necessitee. That oon necessitee is simple,
 as thus : that it bihoveth by necessitee,
 that alle men be mortal *or deedly*.
 Another necessitee is conditionel, as thus :
 yif thou wost that a man walketh, it
 205 bihoveth by necessitee that he walke.
 Thilke thing thanne that any wight hath
 y-knowe to be, it ne may ben non other
 weyes thanne he knoweth it to be. But
 this condicioun ne draweth nat with hir
 210 thilke necessitee simple. For certes, this
 necessitee *conditionel*, the propre nature
 of it ne maketh it nat, but the adjeccioun
 of the condicioun *maketh it*. For no ne-
 cessitee ne constreyneth a man to gon,
 215 that goth by his propre wil ; al-be-it so
 that, whan he goth, that it is necessarie
 that he goth. Right on this same maner
 thanne, yif that the purviaunce of god
 seeth any thing present, than mot thilke

thing ben by necessitee, al-though that it
 215 ne have no necessitee of his owne nature.
 But certes, the futures that bityden by free-
 dom of arbitre, god seeth hem alle to-gider
 present. These thinges thanne, yif they
 ben referred to the devyne sighte, thanne
 220 ben they makid necessarie by the con-
 ditionn of the devyne knowinge. But
 certes, yif thilke thinges be considered by
 hem-self, they ben absolut *of necessitee*,
 and ne forleten nat ne cesen nat of the
 225 libertee of hir owne nature. Thanne,
 certes, with-oute doute, alle the thinges
 shollen ben doon which that god wot
 biforn that they ben to comen. But som
 of hem comen and bityden of free arbitre
 230 *or of free wille*, that, al-be-it so that they
 bityden, yit algates ne lese they nat hir
 propre nature in beinge ; by the which
 first, or that they weren y-doon, they
 hadden power nat to han bitid.' *Boece.*
 235 'What is this to seyn thanne,' quod I,
 'that thinges ne ben nat necessarie *by hir*
propre nature, so as they comen in alle
 maneres in the lyknesse of necessitee by
 the condicioun of the devyne science?'

'This is the difference,' quod she ; 'that
 240 the thinges that I purposede thee a litel
 heer-biforn, that is to seyn, the sonne
 arysinge and the man walkinge, that,
 ther-whyles that thilke thinges been y-
 245 doon, they ne mighte nat ben undoon ;
 natheles, that oon of hem, or it was
 y-doon, it bihoveth by necessitee that it
 was y-doon, but nat that other. Right so
 250 *is it here*, that the thinges that god hath
 present, with-oute doute they shollen
 been. But som of hem descendeth of the
 nature of thinges, *as the sonne arysinge* ;
 and som descendeth of the power of the
 255 doeres, *as the man walkinge*. Thanne
 seide I no wrong, that yif these thinges
 ben referred to the devyne knowinge,
 thanne ben they necessarie ; and yif they
 ben considered by hem-self, thanne ben
 260 they absolut fro the bond of necessitee.
 Right so as alle thinges that apereth or
 sheweth to the wittes, yif thou referre it
 to resoun, it is universel ; and yif thou
 referre it or loke it to it-self, than is it
 265 singlar. But now, yif thou seyst thus,

that yif it be in my power to change my
 purpos, than shal I voide the purvisance
 of god, whan that, peradventure, I shal
 han changed the thinges that he know-
 275 eth biforn, thanne shal I answee thee
 thus. Certes, thou mayst wel change
 thy purpos; but, for as mochel as the
 present soothnesse of the devyne pur-
 visance biholdeth that thou mayst
 280 change thy purpos, and whether thou
 wolt change it or no, and whiderward
 that thou torne it, thou ne mayst nat
 eschuen the devyne prescience; right as
 thou ne mayst nat fleen the sighte of the
 285 presente eye, al-though that thou torne
 thy-self by thy free wil in-to dyverse
 acciouns. But thou mayst seyn ayein:
 "How shal it thanne be? Shal nat the
 devyne science be changed by my dis-
 290 posicioun, whan that I wol o thing now,
 and now another? And thilke prescience,
 ne semeth it nat to entrechaunge stoundes
 of knowinge;" *as who seith, ne shal it nat
 seeme to us, that the devyne prescience entre-*
 295 *chaungeth his dyverse stoundes of know-*
inge, so that it knowe sum-tyme o thing and
sum-tyme the contrarie of that thing?
 'No, forsothe,' *quod I.*

Philosophie. 'For the devyne sighte
 300 renneth to-forn and seeth alle futures,
 and clepeth hem ayein, and returneth
 hem to the presence of his propre know-
 inge; ne he ne entrechaungeth nat, so as
 thou weneest, the stoundes of forknow-
 305 inge, as now this, now that; but he ay-
 dwellinge comth biforn, and embraceth
 at o strook alle thy mutaciouns. And this
 presence to comprehenden and to seen
 alle thinges, god ne hath nat taken it of
 310 the bitydinge of thinges to come, but of his

propre simplicitee. And her-by is assoiled
 thilke thing that thou putttest a lital
 her-biforn, *that is to seyn*, that it is un-
 worthy thing to seyn, that our futures
 yeven cause of the science of god. For 315
 certes, this strengthe of the devyne
 science, which that embraceth alle
 thinges by his presentarie knowinge,
 establisheth maner to alle thinges, and
 it ne oweth naught to latter thinges; and 320
 sin that these thinges ben thus, *that is to
 seyn, sin that necessitee nis nat in thinges by
 the devyne prescience*, than is ther freedom
 of arbitre, that dwelleth hool and un-
 wemmed to mortal men. Ne the lawes ne 325
 purposen nat wikkedly medes and peynes
 to the willinges of men that ben un-
 bounden and quite of alle necessitee. And
 god, biholder and for-witer of alle thinges,
 dwelleth above; and the present eternitee 330
 of his sighte renneth alwey with the
 dyverse qualitee of oure dedes, dispens-
 inge and ordeyninge medes to goode men,
 and torments to wikked men. Ne in ydel
 ne in veyn ne ben ther nat put in god 335
 hope and preyeres, that ne mowen nat
 ben unspedful ne with-oute effect, whan
 they ben rightful. Withstond thanne
 and eschue thou vyces; worshipec and love
 thou virtues; areys thy corage to right- 340
 ful hopes; yilde thou humble preyeres
 a-heigh. Gret necessitee of prowesse
 and vertu is encharged and commaunded
 to yow, yif ye nil nat dissimulen; sin
 that ye worken and doon, *that is to seyn,* 345
your dedes or your workes, biforn the eyen
 of the juge that seeth and demeth alle
 thinges. *To whom be glorie and worshipec
 by infait tymes. AMEN.*

TROILUS AND CRISEYDE.

BOOK I.

1. THE double sorwe of Troilus to tellen,
That was the king Priamus sone of
Troye,

In lovinge, how his aventures fellen
Fro wo to wele, and after out of joye,
My purpos is, er that I parte fro ye. 5
Thesiphone, thou help me for t'endyte
These woful vers, that wepen as I wryte!

2. To thee clepe I, thou goddesse of tor-

5. And preyeth for hem that ben in the cas
Of Troilus, as ye may after here, 30
That love hem bringe in hevenc to solas,
And eek for me preyeth to god so dere,
That I have might to shewe, in som
manere,

Swich peyne and wo as Loves folk endure,
In Troilus unsely aventure. 35

6. And biddeth eek for hem that been

Of Troilus, in loving of Criseyde, 55
And how that she forsook him er she
deyde.

—+—

9. It is wel wist, how that the Grekes
stronge

In armes with a thousand shippes wente
To Troye-wardes, and the citee longe
Assegeden neigh ten yeer ethy stente, 60
And, in diverse wyse and oon entente,
The ravishing to wreken of Eleyne,
By Paris doon, they wroughten al hir
peyne.

10. Now fil it so, that in the toun ther was
Dwellinge a lord of greet auctoritee, 65
A gret devyn that cleped was Calkas,
That in science so expert was, that he
Knew wel that Troye sholde destroyed be,
By answer of his god, that highte thus,
Daun Phebus or Apollo Delphicus. 70

11. So whan this Calkas knew by calcu-
linge,
And eek by answer of this Appollo,
That Grekes sholden swich a peple bringe,
Thorough which that Troye moste been
for-do,
He caste anon out of the toun to go; 75
For wel wiste he, by sort, that Troye
sholde
Destroyed been, ye, wolde who-so nolde.

12. For which, for to departen softly
Took purpos ful this forknowinge wyse,
And to the Grekes ost ful prively 80
He stal anon; and they, in curteys wyse,
Him deden bothe worship and servyse,
In trust that he hath conning hem to rede
In every peril which that is to drede.

13. The noyse up roos, whan it was first
aspyed, 85
Thorough al the toun, and generally was
spoken,
That Calkas traytor fled was, and allyed
With hem of Grece; and casten to ben
wroken
On him that falsly hadde his feith so
broken;
And seyden, he and al his kin at ones 90
Ben worthy for to brennen, fel and bones.

14. Now hadde Calkas left, in this mes-
chaunce,
Al unwist of this false and wikked dede,
His daughter, which that was in gret
penaunce,
For of hir lyf she was ful sore in drede, 95
As she that niste what was best to rede;
For bothe a widowe was she, and allone
Of any freend, to whom she dorste hir
mone.

15. Criseyde was this lady name a-right;
As to my dome, in al Troyes citee 100
Nas noon so fair, for passing every wight
So aungellyk was hir natyf beautee,
That lyk a thing inmortal semed she,
As doth an hevenish parfit creature,
That doon were sent in scorning of
nature. 105

16. This lady, which that al-day herde at
ere
Hir fadres shame, his falsnesse and
tresoun,
Wel nigh out of hir wit for sorwe and fere,
In widewes habit large of samit broun,
On knees she fil biforn Ector a-down; 110
With pitous voyes, and tendrely wepinge,
His mercy bad, hir-selven excusinge.

17. Now was this Ector pitous of nature,
And saw that she was sorwfully bigoon,
And that she was so fair a creature; 115
Of his goodnesse he gladed hir anon,
And seyde, 'lat your fadres treson goon
Forth with mischaunce, and ye your-self,
in joye,
Dwelleth with us, whyl you good list, in
Troye.

18. And al th'onour that men may doon
yow have, 120
As ferforth as your fader dwelled here,
Ye shul han, and your body shal men save,
As fer as I may ought enquire or here.'
And she him thonked with ful humble
chere,
And offer wolde, and it hadde ben his
wille, 125
And took hir leve, and hoom, and held
hir stille.

19. And in hir hous she abood with swich
meynee

As to hir honour nede was to holde ;
And whyl she was dwellinge in that citee,
Kepte hir estat, and bothe of yonge and
olde 130

Ful wel beloved, and wel men of hir tolde.
But whether that she children hadde or
noon,
I rede it nought ; therfore I lete it goon.

20. The thinges fellen, as they doon of
werre,
Bitwixen hem of Troye and Grekes
ofte ; 135

For som day boughten they of Troye it
derre,
And eft the Grekes founden no thing softe
The folk of Troye ; and thus fortune on-
lofte,

And under eft, gan hem to wheelen bothe
After hir cours, ay whyl they were wrothe.

21. But how this toun com to destruc-
cioun 141

Ne falleth nought to purpos me to telle ;
For it were here a long disgressioun

To herkennen of Palladion the servyse ;
And namely, so many a lusty knight, 165
So many a lady fresh and mayden bright,
Ful wel arayed, bothe moste and leste,
Ye, bothe for the seson and the feste.

25. Among these othere folk was Criseyda,
In widewes habite blak ; but nathelees,
Right as our firste lettre is now an A, 171
In beautee first so stood she, makelees ;
Hir godly looking gladede al the prees.
Nas never seyn thing to ben preyed derre,
Nor under cloude blak so bright a sterre

26. As was Criseyde, as folk seyde everich-
oon 176

That hir bihelden in hir blake wede ;
And yet she stood ful lowe and stille
alloon,

Bihinden othere folk, in litel brede,
And nigh the dore, ay under shames
drede, 180

Simple of a-tyr, and debonaire of chere,
With ful assured loking and manere.

27. This Troilus, as he was wont to gyde
His yonge knightes, ladde hem up and

And whan your preye is lost, wo and
penaunces ;

O verrey foles ! nyce and blinde be ye ;
Ther nis not oon can war by other be.'

80. And with that word he gan cast up
the browe,
Ascaunces, 'lo ! is this nought wysly
spoken ?' 205

At which the god of love gan loken rowe
Right for despyt, and shoop for to ben
wroken ;

He kidded anon his bowe nas not broken ;
For sodeynly he hit him at the fulle ;
And yet as proud a pekok can he pulle. 210

81. O blinde world, O blinde entencioun !
How ofte falleth al th'effect contraire
Of surquidrye and foul presumpcioun ;
For caught is proud, and caught is de-
bonaire.

This Troilus is clomben on the staire, 215
And lital weneth that he moot descenden.
But al-day fayleth thing that foles
wenden.

82. As proude Bayard ginneth for to
skippe

Out of the way, so priketh him his corn,
Til he a lash have of the longe whippe, 220
Than thenketh he, 'though I praunce al
biforn

First in the trays, ful fat and newe shorn,
Yet am I but an hors, and horses lawe
I moot endure, and with my feres drawe.'

83. So ferde it by this fers and proude
knight ; 225

Though he a worthy kinges sone were,
And wende no-thing hadde had swiche
might

Ayens his wil that sholde his herte stere,
Yet with a look his herte wax a-fere,

That he, that now was most in pryde
above, 230

Wax sodeynly most subget un-to love.

84. For-thy ensample taketh of this man,
Ye wyse, proude, and worthy folkes alle,
To scornen Love, which that so sone can
The freedom of your hertes to him thralle ;
For ever it was, and ever it shal bifalle,

That Love is he that alle thing may
binde ;

For may no man for-do the lawe of kinde.

85. That this be sooth, hath proved and
doth yit ; 239

For this trowe I ye knowen, alle or some,
Men reden not that folk han gretter wit
Than they that han be most with love
y-nome ;

And strengest folk ben therwith overcome,
The worthiest and grettest of degree ; 244
This was, and is, and yet men shal it see.

86. And trowelich it sit wel to be so ;
For alderwysest han ther-with ben plesed ;
And they that han ben aldermost in wo,
With love han been confortd most and
eesed ; 249

And ofte it hath the cruel herte apesed,
And worthy folk maad worthier of name,
And causeth most to dreden vyce and
shame.

87. Now sith it may not goodly be with-
stonde,

And is a thing so vertuons in kinde,
Refuseth not to Love for to be bonde, 255
Sin, as him-selven list, he may yow binde.
The yerde is bet that bowen wole and
winde

Than that that brest ; and therfor I yow
rede

To folwen him that so wel can yow lede.

88. But for to tallen forth in special 260
As of this kinges sone of which I tolde,

And leten other thing collateral,
Of him thenke I my tale for to holde,
Bothe of his joye, and of his cares colde ;
And al his werk, as touching this matere,
For I it gan, I wil ther-to refere. 266

89. With-inne the temple he wente him
forth pleyinge,

This Troilus, of every wight aboute,
On this lady and now on that lokinge,
Wher-so she were of toune, or of with-
oute : 270

And up-on cas bifel, that thorough a route
His eye perced, and so depe it wente,
Til on Criseyde it smoot, and ther it
stente.

40. And sodeynly he wex ther-with
astoned,
And gan hire bet biholde in thrifty wyse :
' O mercy, god ! ' thoughte he, ' wher
hastow woned, 276
That art so fair and goodly to devyse ?'
Ther-with his herte gan to sprede and
ryse,
And softe sighed, lest men mighte him
here,
And caughte a-yein his firste playinge
chere. 280
41. She nas not with the leste of hir
stature,
But alle hir lines so wel answeringe
Weren to womanhode, that creature
Was never lasse mannish in seminge. 284
And eek the pure wyse of here mekynge
Shewede wel, that men might in hir goose
Honour, estat, and wommanly noblesse.
42. To Troilus right wonder wel with-alle
Gan fer to lyke hir mening and hir
chere,
Which somdel deynous was, for she leet
falle 290
His looke litte a-fulle in swich manere.
- Right with hir look, the spirit in his
herte;
Blessed be love, that thus can folk con-
verte !
45. She, this in blak, lykinge to Troilus,
Over alle thing he stood for to biholde ;
Ne his desir, ne wherfor he stood thus,
He neither chere made, ne worde tolde ;
But from a-fer, his maner for to holde,
On other thing his look som-tyme he caste,
And eft on hir, whyl that servyse laste. 315
46. And after this, not fulliche al a-
whaped,
Out of the temple al esliche he wente,
Repenting him that he hadde ever y-
japed
Of loves folk, lest fully the descente
Of scorn fille on him-self ; but, what he
mente, 320
Lest it were wist on any maner syde,
His wo he gan dissimulen and hyde.
47. Whan he was fro the temple thus
departed,
He streyghtanon un-to his paleystorneth,
Right with his look thurgh shoten and

50. But tak this, that ye lovers ofte
 eschuwe,
 Or elles doon of good entencioun, 345
 Ful ofte thy lady wole it misconstrue,
 And deme it harm in hir opinioun;
 And yet if she, for other enchesoun,
 Be wrooth, than shalt thou han a groyn
 anoon:
 Lord! wel is him that may be of yow oon!
51. But for al this, whan that he say his
 tyme, 351
 He held his pees, non other bote him
 gayned;
 For love bigan his fetheres so to lyme,
 That wel unnethe un-to his folk he feyned
 That othere besye nedes him destrayned;
 For wo was him, that what to doon he
 niste, 356
 But had his folk to goon wher that hem
 liste.
52. And whan that he in chaumbre was
 alone,
 He doun up-on his beddes feet him sette,
 And first he gan to syke, and eft to
 grone, 360
 And thoughte ay on hir so, with-onten
 lette,
 That, as he sat and wook, his spirit mette
 That he hir saw a temple, and al the wyse
 Right of hir loke, and gan it newe avyse.
53. Thus gan he make a mirour of his
 minde, 365
 In which he saugh al hoolly hir figure;
 And that he wel coude in his herte finde,
 It was to him a right good aventure
 To love swich oon, and if he dide his cure
 To serven hir, yet mighte he falle in
 grace, 370
 Or elles, for oon of hir servaunts pace.
54. Imagininge that travaille nor grame
 Ne mighte, for so goodly oon, be lorn
 As she, ne him for his desir ne shame,
 Al were it wist, but in prys and up-born
 Of alle lovers wel more than biforn; 376
 Thus argumented he in his ginninge,
 Ful unavyse of his wo cominge.
55. Thus took he purpos loves craft to
 suwe,
 And thoughte he wolde werken prively,
 First, to hyden his desir in muwe 381
 From every wight y-born, al-outrely,
 But he mighte ought recovered be therby;
 Remembring him, that love to wyde y-
 blowe
 Yelt bittere fruyt, though swete seed be
 sowe. 385
56. And over al this, yet muchel more he
 thoughte
 What for to speke, and what to holden
 inne,
 And what to arten hir to love he sougte,
 And on a song anoon-right to biginne, 389
 And gan loude on his sorwe for to winne;
 For with good hope he gan fully assente
 Criseyde for to love, and nought repente.
57. And of his song nought only the
 sentence,
 As writ myn antour called Lollins,
 But pleynly, save our tonges difference,
 I dar wel sayn, in al that Troilus 396
 Seyde in his song; lo! every word right
 thus
 As I shal seyn; and who-so list it here,
 Lo! next this vers, he may it finden here.
- Cantus Troili.
58. 'If no love is, O god, what fele I so?
 And if love is, what thing and whiche
 is he? 401
 If love be good, from whennes comth my
 wo?
 If it be wikke, a wonder thinketh me,
 When every torment and adversitee
 That cometh of him, may to me savory
 thinke; 405
 For ay thurst I, the more that I it drinke.
59. And if that at myn owene lust I
 brenne,
 Fro whennes cometh my wailing and my
 pleynte?
 If harme agree me, wher-to pleyne I
 thenne?
 I noot, ne why unwery that I feynte. 410
 O quike deeth, o swete harm so queynte,
 How may of thee in me swich quantitee,
 But-if that I consente that it be?
60. And if that I consente, I wrongfully
 Complayne, y-wis; thus possed to and fro,

Al sterelées with-inne a boot am I 416
 A-mid the see, by-twixen windes two,
 That in contrarie stonden ever-mo.
 Allas! what is this wonder maladye? 419
 For hete of cold, for cold of hete, I dye.'

61. And to the god of love thus seyde he
 With pitous voys, 'O lord, now youre is
 My spirit, which that oughte youre be,
 Yow thanke I, lord, that han me brought
 to this;

But whether goddesse or womman, y-wis,
 She be, I noot, which that ye do me
 serve; 426
 But as hir man I wole ay live and sterve.

62. Ye stonden in hire eyen mightily,
 As in a place un-to your vertu digne;
 Wherefore, lord, if my servyse or I 430
 May lyke yow, so beth to me benigne;
 For myn estat royal here I resigne
 In-to hir hond, and with ful humble chere
 Bicoome hir man, as to my lady dere.' 434

63. In him ne deynd sparen blood royal
 The fyr of love, wher-fro god me blesse,
 Ne him forbar in no degree, for al
 His vertu or his excellent prowesse;

'Good goodly, to whom serve I and la-
 loure, 458
 As I best can, now wolde god, Criseyde,
 Ye wolden on me rewe er that I deyde!
 My dere herte, allas! myn hele and hewe
 And lyf is lost, but ye wole on me rewe.'

67. Alle othere dredes weren from him
 fledde,
 Bothe of th'assege and his savacioun;
 Ne in him desyr noon othere fownes
 bredde 465
 But arguments to this conclusioun,
 That she on him wolde han compassioun,
 And he to be hir man, whyl he may dure;
 Lo, here his lyf, and from the deeth his
 cure! 469

68. The sharpe shoures felle of armes preve,
 That Ector or his othere bretheren diden,
 Ne made him only ther-fore ones meve;
 And yet was he, wher-so men wente or
 riden,
 Founde on the best, and lengest tyme
 abiden 474
 Ther peril was, and dide cek such travayle
 In armes, that to thanke it was mervayle.

If that his lady understood not this,
Or feyned hir she niste, oon of the tweye;
But wel I rede that, by no maner weye,
Ne semed it [as] that she of him roughte,
Nor of his peyne, or what-so-ever he
thoughte.

72. But than fel to this Troilus such wo,
That he was wel neigh wood; for ay his
drede 499
Was this, that she som wight had loved so,
That never of him she wolde have taken
hede;
For whiche him thoughte he felte his
herte blede.
Ne of his wo ne dorste he not biginne
To tellen it, for al this world to winne.

73. But whanne he hadde a space fro his
care, 505
Thus to him-self ful ofte he gan to pleyne;
He sayde, 'O fool, now art thou in the
snare,
That whilom japedest at loves peyne;
Now artow hent, now gnaw thyn owene
cheyne;
Thou were ay wonteche lovers reprehende
Of thing for which thou canst thee nat
defende. 511

74. What wole now every lover seyn of
thee,
If this be wist, but ever in thyn absence
Laughen in scorn, and seyn, "lo, ther
gooth he,
That is the man of so gret sapience, 515
That held us loveres leest in reverence!
Now, thanked be god, he may goon in the
daunce
Of hem that Love list feblly for to avaunce!

75. But, O thou woful Troilus, god wolde,
Sin thou most loven thurgh thy destinee,
That thou beset were on swich oon that
sholde 521
Knowe al thy wo, al lakkede hir pitee:
But al so cold in love, towards thee,
Thy lady is, as frost in winter mone, 524
And thou fordoon, as snow in fyr is sone."

76. God wolde I were aryved in the port
Of deeth, to which my sorwe wil me lede!

A, lord, to me it were a greet comfort;
Then were I quit of languisshing in drede.
For by myn hidde sorwe y-blowe on brede
I shal bi-japed been a thousand tyme 531
More than that fool of whos folye men
ryma.

77. But now help god, and ye, swete, for
whom
I pleyne, y-caught, ye, never wight so
faste! 534
O mercy, dere herte, and help me from
The deeth, for I, whyl that my lyf may
laste,
More than my-self wol love yow to my
laste.
And with som freendly look gladeth me,
swete,
Though never more thing ye me bi-hete!"

78. This wordes and ful manye an-other to
He spak, and called ever in his com-
pleynte 541
Hir name, for to tellen hir his wo,
Til neigh that he in salte teres dreyn-
te.
Al was for nought, she herde nought his
pleynte;
And whan that he bithoughte on that
folye, 545
A thousand fold his wo gan multiplye.

79. Bi-wayling in his chambre thusallone,
A freend of his, that called was Pandare,
Com ones in unwar, and herde him grone,
And sey his freend in swich distresse and
care: 550
'Allas!' quod he, 'who causeth al this
fare?
O mercy, god! what unhap may this
mene?
Han now thus sone Grekes maad yow
lene?

80. Or hastow som remors of conscience,
And art now falle in som devocioun, 555
And waylest for thy sinne and thyn
offence,
And hast for ferde caught attricioun?
God save hem that bi-seged han our toun,
And so can leye our jolytee on presse,
And bring our lusty folk to holinesse!"

81. These wordes seyde he for the nones
alle, 561
That with swich thing he mighte him
angry maken,
And with an angre don his sorwe falle,
As for þe tyme, and his corage awaken ;
But wel he wiste, as fer as tonges spaken,
Ther nas a man of gretter hardinesse 566
Than he, ne more desired worthinesse.

82. 'What cas,' quod Troilus, 'or what
aventure
Hath gyded thee to see my languisshinge,
That am refus of every creature? 570
But for the love of god, at my preyinge,
Go henne a-way, for certes, my dayinge
Wol thee disese, and I mot nedes deye ;
Ther-for go wey, ther is no more to seye.

83. But if thou wene I be thus syk for
drede, 575
It is not so, and ther-for scorne nought ;
Ther is a-nother thing I take of hede
Wel more than ought the Grekes han
y-wrought,
Which cause is of my death, for sorwe
and thought.
But though that I now telle thee it ne

To telle it thee ; for, sith it may thee
lyke,
Yet wole I telle it, though myn herte
breste ; 599
And wel wot I thou mayst do me no reste.
But lest thou deme I truste not to thee,
Now herkne, freend, for thus it stant with
me.

87. Love, a-yeins the which who-so de-
fendeth
Him-selven most, him alder-lest awayleth,
With desespeir so sorwfully me offendeth,
That streyght un-to the deeth myn herte
sayleth. 606
Ther-to desyr so brenningly me assayleth,
That to ben slayn it were a gretter joye
To me than king of Grece been and Troye!

88. Suffiseth this, my fulle freend Pandare,
That I have seyde, for now wostow my wo ;
And for the love of god, my colde care 612
So hyd it wel, I telle it never to mo ;
For harmes mighte folwen, mo than two,
If it were wist ; but be thou in gladnesse,
And lat me sterve, unknowe, of my dis-
tresse.' 616

- And ther thou woost that I have ought
miswent,
Eschewe thou that, for swich thing to
thee soole is ;
Thus ofte wyse men ben war by folis. 635
If thou do so, thy wit is wel biwared ;
By his contrarie is every thing declared.
92. For how might ever sweetness have
be knowe
To him that never tasted bitterness ?
Ne no man may be inly glad, I trowe, 640
That never was in sorwe or som distresse ;
Eek whyt by blak, by shame eek worthi-
nesse,
Ech set by other, more for other semeth ;
As men may see ; and so the wyse it
demeth.
93. Sith thus of two contraries is a lore,
I, that have in love so ofte assayed 646
Grevauces, oughte conne, and wel the
more
Counsayllen thee of that thou art amayed.
Eek thee ne oughte nat ben yvel apayed,
Though I desyre with thee for to bere 650
Thyn hevy charge ; it shal the lasse dere.
94. I woot wel that it fareth thus by me
As to thy brother Parys an herdesse,
Which that y-cleped was Oenone, 654
Wroot in a compleynt of hir hevinesse :
Ye sey the lettre that she wroot, y gesse ?
' Nay, never yet, y-wis, ' quod Troilus.
' Now, ' quod Pandare, ' herkneth ; it was
thus.—
95. " Phebus, that first fond art of medi-
cyne,"
Quod she, " and coude in every wightes
care 660
Remede and reed, by herbes he knew fyne,
Yet to him-self his conninge was ful bare ;
For love hadde him so bounden in a snare,
Al for the daughter of the kinge Admete,
That al his craft ne coude his sorwe
beta."— 665
96. Right so fare I, unhappily for me ;
I love oon best, and that me smerteth sore ;
And yet, paraunter, can I rede thee,
And not my-self ; repreve me no more. 669
I have no cause, I woot wel, for to sore
- As doth an hawk that listeth for to
plye,
But to thyn help yet somewhat can I seye.
97. And of o thing right siker maystow be,
That certayn, for to deyen in the peyne,
That I shal never-mo discoveren thee ; 675
Ne, by my trouthe, I kepe nat restreyne
Thee fro thy love, though that it were
Eleyne,
That is thy brotheres wyf, if ich it wiste ;
Be what she be, and love hir as thee liste.
98. Therefore, as freend fullich in me
assure, 680
And tel me plat what is thyn enchesoun,
And final cause of wo that ye endure ;
For douteth no-thing, myn entencioun
Nis nought to yow of reprehencioun
To speke as now, for no wight may
bireve 685
A man to love, til that him list to leve.
99. And witeth wel, that bothe two ben
vyces,
Mistrusten alle, or elles alle leve ;
But wel I woot, the mene of it no vyce is,
For for to trusten sum wight is a preve 690
Of trouthe, and for-thy wolde I fayn re-
meve
Thy wrong 'conceyte, and do thee som
wight triste,
Thy wo to telle ; and tel me, if thee liste.
100. The wyse seyth, " wo him that is
allone,
For, and he falle, he hath noon help to
ryse ;" 695
And sith thou hast a felawe, tel thy mone ;
For this nis not, certeyn, the nexte wyse
To winnen love, as techen us the wyse,
To walwe and wepe as Niobe the quene,
Whos teres yet in marbel been y-sona. 700
101. Lat be thy weping and thy drerinesse,
And lat us lissen wo with other speche ;
So may thy woful tyme seme lesse.
Delyte not in wo thy wo to seche, 704
As doon thise folis that hir sorwes eche
With sorwe, whan they han misaventure,
And listen nought to seche hem other
cura.

102. Men seyn, "to wrecche is consolacioun

To have an-other felawe in his payne;"
That oughte wel ben our opinioun, 710
For, bothe thou and I, of love we pleyne;
So ful of sorwe am I, soth for to seyne,
That certeynly no more harde grace
May sitte on me, for-why ther is no
space.

103. If god wole thou art not agast of me,
Lest I wolde of thy lady thee bigyle, 716
Thow wost thy-self whom that I love,
pardee,

As I best can, gon sithen longe whyle.
And sith thou wost I do it for no wyle, 719
And sith I am he that thou tristest most,
Tel me sumwhat, sin al my wo thou wost.'

104. Yet Troilus, for al this, no word
seyde,

But longe he lay as stille as he ded were;
And after this with sykinge he abreyde,
And to Pandarus voys he lente his ere, 725
And up his eyen caste he, that in fere
Was Pandarus, lest that in frenesye
He sholde falle, or elles sone dye:

But-if that it the bet governed be.
Eek som-tyme it is craft to seme flee
Fro thing which in effect men hunte faste;
Al this gan Troilus in his herte caste.

108. But nathelees, whan he had herd
him crye 750
'Awake!' he gan to syke wonder sore,
And seyde, 'freend, though that I stille
lye,

I am not deaf; now pees, and cry no more;
For I have herd thy wordes and thy lore;
But suffre me my mischef to biwayle, 755
For thy proverbes may me nought avayle.

109. Nor other cure canstow noon for me.
Eek I nil not be cured, I wol deye;
What knowe I of the quene Niobe?

Lat be thyne olde ensamples, I thee
preye.' 760

'No,' quod the Pandarus, 'therfore I seye,
Swich is delyt of foles to biwepe
Hir wo, but seken bote they ne kepe.

110. Now knowe I that ther reson in thee
fayleth.

But tel me, if I wiste what she were 765

- What? liveth not thy lady? *benedicite!* 780
 How wostow so that thou art gracelees?
 Swich yvel is not alwey botelees.
 Why, put not impossible thus thy cure,
 Sin thing to come is ofte in aventure.
113. I graunte wel that thou endurest wo
 As sharp as doth he, Ticius, in helle, 786
 Whos stomak foules tyren ever-mo
 That highte volturis, as bokes telle.
 But I may not endure that thou dwelle
 In so unskillful an opinioun 790
 That of thy wo is no curacioun.
114. But ones niltow, for thy coward
 herte,
 And for thyn ire and folish wilfulnesse,
 For wantrust, tellen of thy sorwes smerte,
 Ne to thyn owene help do bisnesse 795
 As muche as speke a resoun more or lesse,
 But lyst as he that list of no-thing recche.
 What womman coude love swich a
 wrecche?
115. What may she demen other of thy
 deeth,
 If thou thus deye, and she not why it is, 800
 But that for fere is yolden up thy breeth,
 For Grekes han biseged us, y-wis?
 Lord, which a thank than shaltow han of
 this!
 Thus wol she seyn, and al the toun at
 ones,
 "The wrecche is deed, the devel have his
 bones!" 805
116. Thou mayst allone here wepe and
 crye and knele;
 But, love a woman that she woot it
 nought,
 And she wol quyte that thou shalt not
 fele;
 Unknowe, unkist, and lost that is un-
 sought.
 What! many a man hath love ful dere
 y-bought 810
 Twenty winter that his lady wiste,
 That never yet his lady mouth he kiste.
117. What? shulde he therfor fallen in
 despeyr,
 Or be recreaunt for his owene tene,
- Or sleen him-self, al be his lady fayr? 815
 Nay, nay, but ever in oon be fresh and
 grene
 To serve and love his dere hertes quene,
 And thenke it is a guerdoun hir to serve
 A thousand-fold more than he can deserve.'
118. And of that word took hede Troilus,
 And thoughte anon what folye he was
 inne, 821
 And how that sooth him seyde Pandarus,
 That for to sleen him-self mighte he not
 winne,
 But bothe doon unmanhod and a sinne, 824
 And of his deeth his lady nought to wyte;
 For of his wo, god woot, she knew ful lyte.
119. And with that thought he gan ful
 sore syke,
 And seyde, 'allas! what is me best to do?'
 To whom Pandare answerde, 'if thee lyke,
 The best is that thou telle me þy wo; 830
 And have my trouthe, but thou it finde so,
 I be thy bote, or that it be ful longe,
 To peces do me drawe, and sithen honge!'
120. 'Ye, so thou seyst,' quod Troilus tho,
 'allas!
 But, god wot, it is not the rather so; 835
 Ful hard were it to helpen in this cas,
 For wel finde I that Fortune is my fo,
 Ne alle the men that ryden conne or go
 May of hir cruel wheel the harm with-
 stonde;
 For, as hir list, she pleyeth with free and
 bonde.' 840
121. Quod Pandarus, 'than blamestow
 Fortune
 For thou art wrooth, ye, now at erst I see;
 Wostow nat wel that Fortune is commune
 To every maner wight in som degree? 844
 And yet thou hast this comfort, lo, pardee!
 That, as hir joyes moten over-goon,
 So mote hir sorwes passen everichoon.
122. For if hir wheel stinte any-thing to
 torne,
 Than cessed she Fortune anon to be:
 Now, sith hir wheel by no wey may
 sojorne, 850
 What wostow if hir mutabilitee
 Right as thy-selven list, wol doon by thee,

Or that she be not fer fro thyn helpinge?
Paraunter, thou hast cause for to singe!

123. And therfor wostow what I thee
beseche? 855

Lat be thy wo and turning to the grounde;
For who-so list have helping of his leche,
To him bihoveth first unwrye his wounde.
To Cerberus in helle ay be I bounde,
Were it for my suster, al thy sorwe, 860
By my wil, she sholdeal be thyn to-morwe.

124. Loke up, I seye, and tel me what she is
Anoon, that I may goon aboute thy nede;
Knewe ich hir ought? for my love, tel me
this; 864

Than wolde I hopen rather for to spede,
Tho gan the veyne of Troilus to blede,
For he was hit, and wex al reed for shame;
'A ha!' quod Pandare, 'here biginneth
game!'

125. And with that word he gan him for
to shake,
And seyde, 'theef, thou shalt hir name
telle.' 870

But tho gan sely Troilus for to quake
As though men sholde han led him in to

128. And for-thy loke of good comfort
thou be; 890

For certainly, the firste poynt is this
Of noble corage and wel ordeyné,
A man to have pees with him-self, y-wis;
So oughtest thou, for nought but good it is
To loven wel, and in a worthy place; 895
Thee oughte not to clepe it hap, but grace.

129. And also thenk, and ther-with glade
thee,

That sith thy lady vertuons is al,
So folweth it that ther is som pitee
Amonges alle thise othere in general; 900
And for-thy see that thou, in special,
Requere nought that is ayein hir name;
For vertue streccheth not him-self to
shame.

130. But wel is me that ever I was born,
That thou biset art in so good a place; 905
For by my trouthe, in love I dorste have
sworn,
Thee sholde never han tid thus fayr a
grace;
And wostow why? for thou were wont to
chace

183. Yet seydestow, that, for the more
part, 925
These lovers wolden speke in general,
And thoughten that it was a siker art,
For fayling, for to assayen over-al.
Now may I jape of thee, if that I shal!
But natheless, though that I sholde deye,
That thou art noon of tho, that dorste I
seye. 931
184. Now beet thy brest, and sey to god
of love,
"Thy grace, lord! for now I me repente
If I mis spak, for now my-self I love:"
Thus sey with al thyn herte in good en-
tente.' 935
Quod Troilus, 'a! lord! I me consente,
And pray to thee my japes thou foryive,
And I shal never-more whyl I live.'
185. 'Thow seyst wel,' quod Pandare, 'and
now I hope
That thou the goddes wratthe hast al
spesed; 940
And sithen thou hast wepen many a drope,
And seyde swich thing wher-with thy god
is plesed,
Now wolde never god but thou were esed;
And think wel, she of whom rist al thy wo
Here-after may thy comfort been al-so. 945
186. For thilke ground, that bereth the
weddes wikke,
Bereth eek thise holsom herbes, as ful ofte
Next the foule netle, rough and thikke,
The rose waxeth swote and smothe and
softe;
And next the valey is the hil a-lofte; 950
And next the derke night the glade
morwe;
And also joye is next the fyn of sorwe. .
187. Now loke that atempre be thy brydal,
And, for the beste, ay suffre to the tyde,
Or elles al our labour is on ydal; 955
He hasteth wel that wyal can abyde;
Be diligent, and trewa, and ay wel hyde.
Be lusty, free, persevere in thy servyse,
And al is wel, if thou werke in this wyse.
188. But he that parted is in every
place 960
Is no-whar hool, as writen clerkes wyse;
- What wonder is, though swich oon have
no grace?
Eek wostow how it fareth of som servyse?
As plaunte a tre or herbe, in sondry wyse,
And on the morwe pulle it up as blyve, 965
No wonder is, though it may never thryve.
189. And sith that god of love hath thee
bistowed
In place digne un-to thy worthynesse,
Stond faste, for to good port hastow rowed;
And of thy-self, for any hevynesse, 970
Hope alway wel; for, but-if drerynesse
Or over-haste our bothe labour shende,
I hope of this to maken a good ende.
140. And wostow why I am the lasse a-
fared
Of this matere with my nece trete? 975
For this have I herd seyde of wyse y-lared,
"Was never man ne woman yet bigete
That was unapt to suffren loves hete
Celestial, or elles love of kinde;" 979
For-thy som grace I hope in hir to finde.
141. And for to speke of hir in special,
Hir beautee to bithinken and hir youthe,
It sit hir nought to be celestial
As yet, though that hir liste bothe and
couthe; 984
But trewely, it sete hir wel right nouthe
A worthy knight to loven and cheryce,
And but she do, I holde it for a vyce.
142. Wherfore I am, and wol be, ay redy
To peyne me to do yow this servyse;
For bothe yow to plesse thus hope I 990
Her-afterward; for ye beth bothe wyse,
And conne it counseyl kepe in swich a
wyse,
That no man shal the wyser of it be;
And so we may be gladed alle thre.
143. And, by my trouthe, I have right
now of thee 995
A good conceyt in my wit, as I gesse,
And what it is, I wol now that thou see.
I thenke, sith that love, of his goodnesse,
Hath thee converted out of wikkednesse,
That thou shalt be the beste post, I
leve, 1000
Of al his lay, and most his foon to-greve.

144. Ensample why, see now these wyse
clerkes,
That erren aldermost a-yein a lawe,
And ben converted from hir wikked
werkes

Thorough grace of god, that list hem to
him drawe, 1005

Than arn they folk that han most god in
awe,

And strengest-feythed been, I under-
stonde,

And conne an errour alder-best with-
stonde.'

145. Whan Troilus had herd Pandare
assented

To been his help in loving of Criseyde, 1010
Wex of his wo, as who seyth, untormented,

But hotter wex his love, and thus he seyde,
With sobre chere, al-though his herte

pleyde,
'Now blisful Venus helpe, er that I sterve,

Of thee, Pandare, I may som thank de-
serve. 1015

146. But, dere frend, how shal myn wo
ben lesse

That toucheth harm or any vilenye ;
For dredelees, me were lever dye 1034
Than she of me ought elles understode
But that, that mighte sounen in-to gode.'

149. Tho lough this Pandare, and anoon
answerde,

'And I thy borw? fy! no wight dooth
but so ;

I roughte nought though that she stode
and herde 1039

How that thouseyst ; but fare-wel, I wol go.
A-dieu ! be glad ! god spede us bothe two!

Yif me this labour and this besynesse,
And of myspeed bethyn al that swetnesse.'

150. Tho Troilus gan down on knees to
falle, 1044

And Pandare in his armes hente faste,
And seyde, 'now, fy on the Grekes alle !

Yet, pardee, god shal helpe us at the laste ;
And dredelees, if that my lyf may laste,

And god to-forn, lo, som of hem shal
smerte ;

And yet me athinketh that this avaunt
me asterte ! 1050

153. For every wight that hath an hous
to founde 1065
He renneth nought the werk for to bi-
ginne
With rakel hond, but he wol byde a
stounde,
And sende his herteslyne out fro with-inne
Alderfirst his purpos for to winne. 1069
Al this Pandare in his herte thoughte,
And caste his werk ful wydy, or he
wroughte.

154. But Troilus lay tho no lenger doun,
But up anon up-on his stede bay,
And in the feld he pleyde the leoun;
Wo was that Greek that with him mette
that day. 1075
And in the toun his maner tho forth ay
So goodly was, and gat him so in grace,
That ech him lovede that loked on his face.

155. For he bi com the frendlyeste wight,
Thegentileste, and eek the moste free, 1080
The thurftieste and oon the beste knight,
That in his tyme was, or mighte be.
Dede were his japes and his crneltee,
His heighe port and his manere
estraunge,
And ech of tho gan for a vertu change.

156. Now lat us stinte of Troilus a
stounde, 1086
That fareth lyk a man that hurt is
sore,
And is somdel of akinge of his wounde
Y-lissed wel, but heled no del more:
And, as an esy pacent, the lore 1090
Abit of him that gooth aboute his cure;
And thus he dryveth forth his aventure.

Explicit Liber Primus.

BOOK II.

Incipit prohemium Secundi Libri.

1. Our of these blake wawes for to sayle,
O wind, O wind, the weder ginneth clere;
For in this see the boot hath swich tra-
vayle,
Of my conning that unnethe I it stere:
This see clepe I the tempestous matere 5
Of desespeyr that Troilus was inne:
But now of hope the calendes biginne.

2. O lady myn, that called art Cleo,
Thou be my speed fro this forth, and my
muse,
To ryme wel this book, til I have do; 10
Me nedeth here noon other art to use.
For-why to every lovare I me excuse,
That of no sentement I this endyte,
But out of Latin in my tonge it wryte.

3. Wherefore I nil have neither thank ne
blame 15
Of al this werk, but pray yow mekely,
Disblameth me, if any word be lame,
For as myn auctor seyde, so seye I.
Eek though I speke of love unfeelingly,

No wonder is, for it no-thing of newe is; 20
A blind man can nat juggen wel in hewis.

4. Ye knowe eek, that in forme of speche
is chaunge
With-inne a thousand year, and wordes
tho
That hadden pryv, now wonder nyce and
straunge
Us thinketh hem; and yet they spake
hem so, 25
And spedde as wel in love as men now do;
Eek for to winne love in sondry ages,
In sondry londes, sondry been usages.

5. And for-why if it happe in any wyse,
That here be any lovare in this place 30
That herkeneth, as the story wol devyse.
How Troilus com to his lady grace,
And thenketh, so nolde I nat love pur-
chace,

Or wondreth on his speche and his doinge,
I noot; but it is me no wonderinge; 35

6. For every wight which that to Rome
went,
Halt nat o path, or alwey o manere;

Eek in som lond were al the gamen shent,
 If that they ferde in love as men don here,
 As thus, in open doing or in chere, 40
 In visitinge, in forme, or seyde hir sawes;
 For-thy men seyn, ech contree hath his
 lawes.

7. Eek scarsly been ther in this place three
 That han in love seyde lyk and doon in al;
 For to thy purpos this may lyken thee, 45
 And thee right nought, yet al is seyde or
 shal;
 Eek som men grave in tree, som in stoon
 wal,
 As it bitit; but sin I have begonne,
 Myn auctor shal I folwen, if I conne.

Explicit prohemium Secundi Libri.

Incipit Liber Secundus.

8. In May; that moder is of monthes glade,
 That fresshe floures, blewe, and whyte,
 and rede, 51
 Ben quike agayn, that winter dede made,
 And ful of bawme is fletinge every mede;
 Whan Phebus doth his brighte bemes
 sprede

And caste and knew in good plyt was t
 mone

To doon viage, and took his wey ful so;
 Un-to his neces paleys ther bi-syde;
 Now Janus, god of entree, thou him gy

12. When he was come un-to his ne
 place,

'Wher is my lady?' to hir folk seyde I
 And they him tolde; and he forth in g
 pace,

And fond, two othere ladyes sete and s
 With-inne a paved parlour; and they th
 Herden a mayden reden hem the geste
 Of the Sege of Thebes, whyl hem leste.

13. Quod Pandarus, 'ma dame, god yows
 With al your book and al the company
 'Ey, uncle myn, welcome y-wis,' quod s
 And up she roos, and by the hond in h
 She took him faste, and seyde, 'this nig
 thrye,

To goode mote it turne, of yow I mette
 And with that word she doun on ben
 him sette.

14. 'Ye, nece, ye shal fare wel the bet
 If god wyle, al this was I god Pandar

Do way your heek, yis up, and let us
daunce.

And let us dan to May som observance.'

17. 'A! god forbode!' quod she, 'be ye
mad?

Is that a widewes lyf, so god you save?

By god, ye maken me right sore a-drad, 115

Ye ben so wilde, it semeth as ye rave!

It sute me wel bet ay in a cave

To hidde, and rede on holy sayntes lyves:

Let maydens gun to daunce, and yonge
wyves.'

18. 'As ever thyrve I,' quod this Pandarus,
'Yet coude I telle a thing to doon you
pleye.'

121

'Now uncle dere,' quod she, 'tel it us

For goddes love; is than th'assage aweye?

I am of Grekes so ferd that I dye.'

'Nay, nay,' quod he, 'as ever mote I
thyrve!'

125

It is a thing wel bet than swiche fyve.'

19. 'Ye, holy god!' quod she, 'what thing
is that?

What? bet than swiche fyve? ey, nay,
y-wis!

For al this world ne can I reden what

It sholde been; som jape, I trowe, is this;

And but your-selven telle us what it is, 131

My wit is for to arede it al to lene;

As help me god, I noot nat what ye mene.'

20. 'And I your borow, ne never shal,
for me,

This thing be told to yow, as mote I
thyrve!'

135

'And why so, uncle myn? why so?' quod
she.

'By god,' quod he, 'that wole I telle as
blyve;

For prouder womman were ther noon on-
lyve,

And ye it wiste, in al the toun of Troye;
I jape nought, as ever have I joye!'

140

21. Tho gan she wondren more than bi-
form

A thousand fold, and down hir eyen caste;
For never, sith the tyme that she was born,

To knowe thing desired she so faste; 144

And with a syk she sayde him at the laste.
'Now, uncle myn, I nil yow nought dis-
plesa,

Nor aren more, that may do yow disece.'

22. So after this, with many wordes glade,
And frendly tales, and with mery chere,

Of this and that they pleyde, and gunnen
wade

151

In many an unkouth glad and deep
matere,

As freendes doon, whan they ben met
y-fere;

Til she gan axen him how Ector ferde,
That was the tounes wal and Grekes yerde.

23. 'Ful wel, I thanke it god,' quod Pan-
darus,

155

'Save in his arm he hath a litel wounde;

And eek his fresshe brother Troilus,

The wyse worthy Ector the secoude,

In whom that every vertu list aboude,

As alle trouthe and alle guntillousse, 161

Wysdom, honour, fredom, and worthi-
nesse.'

24. 'In good feith, eem,' quod she, 'that
lyketh me;

They faren wel, god save hem bothe two!

For trowely I holde it greet deyntee

A kinges sone in armes wel to do, 165

And been of good condicions ther-to,

For greet power and moral vertu here

Is selde y-seye in o persone y-fere.'

25. 'In good feith, that is sooth,' quod
Pandarus;

'But, by my trouthe, the king hath sones
tweye,

171

That is to mene, Ector and Troilus,

That certainly, though that I sholde deye,

They been as voyde of vyces, dar I seye,

As any men that liveth under the sunne,

Hir might is wyde y-knowe, and what

they conne. 175

26. Of Ector nedeth it nought for to telle;

In al this world ther nis a bettre knight

Than he, that is of worthinesse welle;

And he wel more vertu hath than might.

This knoweth many a wys and worthy

wight. 180

The same prys of Troilus I seye,
God help me so, I knowe not swiche
tweye.'

27. 'By god,' quod she, 'of Ector that is
sooth;

Of Troilus the same thing trowe I;
For dredelees, men tellen that he dooth
In armes day by day so worthily, 186
And bereth him here at hoom so gentilly
To every wight, that al the prys hath he
Of hem that me were levest preysed be.'

28. 'Ye sey right sooth, y-wis,' quod Pan-
darus; 190

'For yesterday, who-so hadde with him
been,

He might have wondred up-on Troilus;
For never yet so thikke a swarm of been
Ne fleigh, as Grekes fro him gonne fleen;
And thorough the feld, in every wightes
ere, 195

Ther nas no cry but "Troilus is there!"

29. Now here, now there, he hunted hem
so faste,

Ther nas but Grekes blood; and Troilus,
Now here he hante, and here alle day he

With yow, to speke of wisdom er ye go.'
And every wight that was a-boute hem
tho, 211

That herde that, gan fer a-wey to stonde
Why! they two hadde al that hem liste
in honde,

32. Whan that hir tale al brought was to
an ende

Of hire estat and of hir governaunce, 219
Quod Pandarus, 'now is it tyme I wende;
But yet, I seye, aryseth, lat us danuce,
And cast your widwes habit to mis-
chaunce:

What list yow thus your-self to disfigure,
Sith yow is tid thus fair an aventure?'

33. 'A! wel bithought! for love of god,'
quod she, 225

'Shal I not witen what ye mene of this?'

'No, this thing axeth layser,' tho quod he,
'And eek me wolds mucche greve, y-wis,

If I it tolde, and ye it toke amis,
Yet were it bet my tonge for to stille 230
Than seye a sooth that were ayeins your
wille,

34. For noon, by the goddess Minerva

- And sey to me, your nece, what yow liste :'
And with that word hir uncle anon hir
kiste, 250
And seyde, ' gladly, leve nece dere,
Tak it for good that I shal seye yow here.'
87. With that she gan hir eyen doun to
caste,
And Pandarus to coghe gan a lyte, 254
And seyde, ' nece, alwey, lo! to the laste,
How-so it be that som men hem delyte
With subtil art hir tales for to endyte,
Yet for al that, in hir entencioun,
Hir tale is al for som conclusioun.
88. And sithen th'ende is every tales
strengthe, 260
And this matere is so bihovely,
What sholde I peynte or drawn it on
lengthe
To yow, that been my freend so faithfully?'
And with that word he gan right inwardly
Biholden hir, and loken on hir face, 265
And seyde, ' on suche a mirour goode
grace!'
89. Than thoughte he thus, 'if I my tale
endyte
Ought hard, or make a proces any whyle,
She shal no savour han ther-in but lyte,
And trowe I wolde hir in my wil bigyle.
For tandre wittes wenen al be wyle 271
Ther-as they can nat pleyntly understonde;
For-thy hir wit to serven wol I fonde'—
40. And loked on hir in a besy wyse, 274
And she was war that he byheld hir so,
And seyde, 'lord! so faste ye me avyse!
Seyye me never er now? what seyye, no?'
'Yes, yes,' quod he, 'and bet wole er I go;
But, by my trouthe, I thoughte now
if ye
Be fortunat, for now men shal it see. 280
41. For to every wight som goodly aven-
ture
Som tyme is shape, if he it can receyven;
And if that he wol take of it no cure,
Whan that it cometh, but wilfully it
weyven,
Lo, neither cas nor fortune him deceyven,
- But right his verray slonthe and wrecched-
nesse; 286
And swich a wight is for to blame, I gesse.
42. Good aventure, O bele nece, have ye
Ful lightly founden, and ye conne it take;
And, for the love of god, and eek of me,
Cacche it anon, lest aventure slake. 291
What sholde I lenger proces of it make?
Yif me your hond, for in this world is
noon,
If that you list, a wight so wel begoon. 294
43. And sith I speke of good entencioun,
As I to yow have told wel here-biforn,
And love as wel your honour and renoun
As creature in al this world y-born;
By alle the othes that I have yow sworn,
And ye be wrooth therfore, or wene I lye,
Ne shal I never seen yow eft with y8. 301
44. Both nought agast, ne quaketh nat;
wher-to?
Ne chaungeth nat for fere so your hewe;
For hardely, the werste of this is do;
And though my tale as now be to yow
newe, 305
Yet trist alwey, ye shal me finde trowe;
And were it thing that me thoughte
unsittinge,
To yow nolde I no swiche tales bringe.'
45. 'Now, my good seem, for goddes love,
I preye,' 309
Quod she, 'com of, and tel me what it is;
For bothe I am agast what ye wol soye,
And eek me longeth it to wite, y-wis.
For whether it be wel or be amis,
Sey on, lat me not in this fere dwelle :'
'So wol I doon, now herkneþ, I shal
telle: 315
46. Now, nece myn, the kinges dore sone,
The goode, wyse, worthy, freshe, and free,
Which alwey for to do wel is his wone,
The noble Troilus, so loveth theu,
That, bot ye helpe, it wol his bane be. 320
Lo, here is al, what sholde I more seye?
Doth what yow list, to make him live or
deya.
47. But if ye lete him deye, I wol sterve;
Have her my trouthe, nece, I nil not lye;

- Al sholde I with this knyf my throte
kerve'— 325
With that the teres braste out of his y^{en},
And seyde, 'if that ye doon us bothe
dyen,
Thus giltelees, than have ye fished faire;
What mende ye, though that we bothe
apeyre?
48. Allas! he which that is my lord so
dere, 330
That trewe man, that noble gentil knight,
That nought desireth but your freendly
chere,
I see him deye, ther he goth up-right,
And hasteth him, with al his fulle might,
For to be slayn, if fortune wol assente; 335
Allas! that god yow swich a beantee
sente!
49. If it be so that ye so cruel be,
That of his deeth yow liste nought to
recche,
That is so trewe and worthy, as ye see,
No more than of a japere or a wrecche, 340
If ye be swich, your beantee may not
strecche
52. Now understand, for I yow nought
requere
To binde yow to him thorough no behest,
But only that ye make him bettre chere 360
Than ye han doon er this, and more feste,
So that his lyf be saved, at the leste.
This al and som, and playnly our entente;
God helpe me so, I never other mente. 364
53. Lo, this request is not but skile, y-wis,
Ne doute of reson, pardee, is ther noon.
I sette the worste that ye dredden this,
Men wolden wondren seen him come or
goon:
Ther-ayeins answer I thus a-noon, 369
That every wight, but he be fool of kinde,
Wol deme it love of freendship in his
minde.
54. What? who wol deme, though he see
a man
To temple go, that he the images eteth?
Think eek how wel and wysly that he can
Governe him-self, that he no-thing for-
yeteth, 375
That, wher he cometh, he prys and thank
him geteth;

That ye him love ayen for his lovinge,
As love for love is skilful guardoninge.

57. Thank eek, how elde wasteth every
houre

In eche of yow a party of beautee ;
And therefore, er that age thee devoure, 395
Go love, for, olde, ther wol no wight of
thee.

Lat this proverbe a lore un-to yow be ;
' To late y-war, quod Beautee, when it
paste ;'

And elde daunteth daunger at the laste.

58. The kinges fool is woned to cryen
loude, 400

When that him thinketh a woman
bereth hir hye,

" So longe mote ye live, and alle proude,
Til crowes feet be growe under your ye,
And sende yow thanne a mirour in to
prye 404

In whiche ye may see your face-a-morwe !"
Nee, I bid wishe yow no more sorwe.'

59. With this he stente, and caste adoun
the heed,

And she bigan to breste a-wepe anon.
And seyde, 'allas, for wo! why nere I
deed ?

For of this world the faith is al agoon ! 410
Allas! what sholden straunge to me doon,
When he, that for my beste freend I
wende,

Ret me to love, and sholde it me defende ?

60. Allas ! I wolde han trusted, douteles,
That if that I, thurgh my disaventure, 415
Had loved other him or Achilles,
Ector, or any mannes creature,
Ye nolde han had no mercy ne mesure
On me, but alwey had me in repreve ;
This false world, allas ! who may it leve ?

61. What ? is this al the joye and al the
feste ? 421

Is this your reed, is this my blisful cas ?
Is this the verray mede of your beheste ?
Is al this peynted proces seyde, allas ! 424
Right for this fyn ? O lady myn, Pallas !
Thou in this dredful cas for me purveye ;
For so astonied am I that I deye !'

62. With that she gan ful sorwfully to
syke ;

' A ! may it be no bet ?' quod Pandarus ;
' By god, I shal no-more come here this
wyke, 430

And god to-forn, that am mistrusted thus ;
I see ful wel that ye sette lyte of us,
Or of our deeth ! Allas ! I woful wrecche !
Mighte he yet live, of me is nought to
recoche.

63. O cruel god, O dispitousse Marte, 435
O Furies thre of helle, on yow I crye !

So lat me never out of this hous departe,
If that I mente harm or vilanye !
But sith I see my lord mot nedes dye,
And I with him, here I me shryve, and
seye 440

That wikkedly ye doon us bothe deye.

64. But sith it lyketh yow that I be
deed,

By Neptunus, that god is of the see,
Fro this forth shal I never eten breed
Til I myn owene herte blood may see ; 445
For certayn, I wole deye as sone as he —
And up he sterte, and on his wey he
raughte,
Til she agayn him by the lappe caughte.

65. Criseyde, which that wel neigh starf
for fere,

So as she was the ferfulleste wight 450
That mighte be, and herde eek with hir
ere,
And saw the sorwful ernest of the knight,
And in his preyere eek saw noon unright,
And for the harm that mighte eek fallen
more,
She gan to rewe, and dradde hir wonder
sore ; 455

66. And thoughte thus, ' unhappes fallen
thikke

Alday for love, and in swich maner cas,
As men ben cruel in hem-self and wikke ;
And if this man alee here him-self, allas !
In my presence, it wol be no solas. 460
What men wolde of hit deme I can nat
seye ;
It nedeth me ful sleily for to playe.'

67. And with a sorwful syk she seyde
thrye,
'A! lord! what me is tid a sory chaunce!
For myn estat now lyth in jupartye, 465
And eek myn emes lyf lyth in balaunce;
But natheles, with goddes governaunce,
I shal so doon, myn honour shal I kepe,
And eek his lyf;' and stinte for to wepe.
68. 'Of harmes two, the lesse is for to
chese; 470
Yet have I lever maken him good chere
In honour, than myn emes lyf to lese;
Ye seyn, ye no-thing elles me requere?'
'No, wis,' quod he, 'myn owene nece dere.'
'Now wel,' quod she, 'and I wol doon my
peyne; 475
I shal myn herte ayeins my lust con-
streyne,
69. But that I nil not holden him in
honde,
Ne love a man, ne can I not, ne may
Ayeins my wil; but elles wol I fonde,
Myn honour sauf, plesse him fro day to
day; 480
Ther-to nolde I nought ones have seyde nay,
72. Tho fillen they in othere tales glade,
Til at the laste, 'O good eem,' quod she
tho,
'For love of god, which that us bothe
made, 500
Tel me how first ye wisten of his wo:
Wot noon of hit but ye?' He seyde,
'no.'
'Can he wel speke of love?' quod she,
'I preye,
Tel me, for I the bet me shal purveye.'
73. Tho Pandarus a litel gan to smyle,
And seyde, 'by my trouthe, I shal yow
telle. 506
This other day, nought gon ful longe
whyle,
In-with the paleys-gardyn, by a welle,
Gan he and I wel half a day to dwelle,
Right for to speken of an ordenaunce, 510
How we the Grekes mighte disavaunce.
74. Sone after that bigonne we to lepe,
And casten with our dartes to and fro,
Til at the laste he seyde, he wolde slepe,
And on the gres a-doun he leyde him tho;
And I after gan rome to and fro 516
Til that I herde, as that I welk ellene

- That to myn hertes botme it is y-sounded,
Thorough which I woot that I mot nedes
dyan ; 536
This is the worste, I dar me not bi-wryen ;
And wel the hotter been the gledes rede,
That men hem wryen with asshen pale
and dede."
78. With that he smoot his heed adoun
anoon, 540
And gan to motre, I noot what, trewely.
And I with that gan stille away to goon,
And leet ther-of as no-thing wist hadde I,
And come ayein anoon and stood him by,
And seyde, "a-wake, ye slepen al to
longe ; 545
It semeth nat that love dooth yow longe,
79. That slepen so that no man may yow
wake.
Who sey ever or this so dul a man ?"
"Ye, freend," quod he, "do ye your hedes
ake
For love, and lat me liven as I can." 550
But though that he for wo was pale and
wan,
Yet made he tho as fresh a contenance
As though he shulde have led the newe
daunce.
80. This passed forth, til now, this other
day,
It fel that I com roming al allone 555
Into his chaumbre, and fond how that he
lay
U-p-on his bed ; but man so sore grone
Ne herde I never, and what that was his
mone,
Ne wiste I nought ; for, as I was cominge,
Also deyntly he lefte his compleyninge. 560
81. Of which I took somewhat suspecioun,
And neer I com, and fond he wepte sore ;
And god so wis be my savacioun,
As never of thing hadde I no rounthe more.
For neither with engyn, ne with no lore,
Unethes mighte I fro the deeth him
kepe ; 566
That yet fele I myn herte for him wepe.
82. And god wot, never, sith that I was
born,
Was I so busy no man for to preche,
Ne never was to wight so depe y-sworn,
Or he me tolde who mighte been his
leche. 571
But now to yow rehersen al his speche,
Or alle his woful wordes for to soune,
Ne bid me not, but ye wol see me swowne.
83. But for to save his lyf, and elles
nought, 575
And to non harm of yow, thus am I
driven ;
And for the love of god that us hath
wrought,
Swich chere him dooth, that he and I
may liven.
Now have I plat to yow myn herte
schriven ; 579
And sin ye woot that myn entente is clene,
Tak hede ther-of, for I non yvel mene.
84. And right good thrift, I pray to god,
have ye,
That han swich oon y-caught with-oute
net ;
And be ye wys, as ye ben fair to see,
Wel in the ring than is the ruby set. 585
Ther were never two so wel y-mot,
Whan ye ben his al hool, as he is youre :
Ther mighty god yet graunte us see that
houre !'
85. 'Nay, therof spak I not, a, ha !' quod
she,
'As helpe me god, ye shenden every deel !'
'O mercy, dere nece,' anoон quod he, 591
'What-so I spak, I mente nought but
weel,
By Mars the god, that helmed is of steel ;
Now beth nought wrooth, my blood, my
nece dere.'
'Now wel,' quod she, 'foryeven be it here !'
86. With this he took his leve, and hoom
he wente ; 596
And lord, how he was glad and wel bi-
goon !
Criseyde aroos, no lenger she no stente,
But straught in-to hir closet wente anoон,
And sette here down as stille as any stoon,
And every word gan up and doun to
winde, 601
That he hadde seyde, as it com hir to
minde ;

87. And wex somdel astonied in hir
thought,
Right for the newe cas ; but whan that
she
Was ful avysed, tho fond she right nought
Of peril, why she oughte afered be. 606
For man may love, of possibilittee,
A womman so, his herte may to-breste,
And she nought love ayein, but-if hir leste.
88. But as she sat allone and thoughte
thus, 610
Th'ascry aroos at skarmish al with-oute,
And men cryde in the strete, ' see, Troilus
Hath right now put to flight the Grekes
route !'
With that gan al hir meynee for to shoute,
' A ! go we see, caste up the latis wyde ;
For thurgh this strete he moot to palays
ryde ; 616
89. For other way is fro the yate noon
Of Dardanus, ther open is the cheyne.'
With that com he and al his folk anoon
An esy pas rydinge, in routes twayne, 620
Right as his happy day was, sooth to seyne,
For which men say, may nought dis-
- His sheld to-dashed was with swerdes
and maces, 640
In which men mighte many an arwe
finde
That thirled hadde horn and nerf and
rinde ;
And ay the peple cryde, ' here cometh our
joye,
And, next his brother, holdere up of
Troye !'
93. For which he wex a litel reed for
shame, 645
Whan he the peple up-on him herde
cryen,
That to biholde it was a noble game,
How sobrelieche he caste doun his yēn.
Cryseyda gan al his chere aspyen,
And leet so softe it in hir herte sinke, 650
That to hir-self she seyde, ' who yaf me
drinke ?'
94. For of hir owene thought she wex al
reed,
Remembringe hir right thus, ' lo, this is
he
Which that same uncle swereth he moot

- Now who-so seyth so, mote he never
thee ! 670
For every thing, a ginning hath it nede
Er al be wrought, with-ouren any drede.
97. For I sey nought that she so sodeynly
Yaf him hir love, but that she gan enclayne
To lyke him first, and I have told yow
why; 675
And after that, his manhod and his pyne
Made love with-inne hir for to myne,
For which, by prooes and by good servyse,
He gat hir love, and in no sodeyn wyse.
98. And also blisful Venus, wel arayed, 680
Sat in hir seventhe hous of hevne tho,
Disposed wel, and with aspectes payed,
To halpen sely Troilus of his wo.
And, sooth to seyn, she nas nat al a fo
To Troilus in his nativitee; 685
God woot that wel the soner spedde he.
99. Now lat us stinte of Troilus a throwe,
That rydeth forth, and lat us tourne faste
Un-to Criseyde, that heng hir heed ful
lowe,
Ther-as she sat allone, and gan to caste 690
Wher-on she wolde apoynte hir at the
laste,
If it so were hir eem ne wolde cesse,
For Troilus, up-on hir for to presse.
100. And, lord ! so she gan in hir thought
argue
In this matere of which I have yow
told, 695
And what to doon best were, and what
eschue,
That plyted she ful ofte in many fold.
Now was hir herte warm, now was it cold,
And what she thoughte somewhat shal I
wryte,
As to myn auctor listeth for to endyte. 700
101. She thoughte wel, that Troilus per-
sone
She knew by sighte and eek his gentil-
lesse,
And thus she seyde, 'al were it nought to
done,
To graunte him love, yet, for his worthi-
nesse,
- It were honour, with pley and with glad-
nesse, 705
In honestee, with swich a lord to dele,
For myn estat, and also for his hele.
102. Eek, wel wot I my kinges sone is he;
And sith he hath to see me swich delyt,
If I wolde utterly his sighte fle, 710
Paraunter he mighte have me in dispyt,
Thurgh which I mighte stonde in worse
plyt;
Now were I wys, me hate to purchace,
With-ouren nede, ther I may stonde in
grace?
103. In every thing, I woot, ther lyth
mesure. 715
For though a man forbede dronkenesse,
He nought for-bet that every creature
Be drinkelees for alwey, as I gesse;
Eek sith I woot for me is his distresse,
I ne oughte not for that thing him des-
pyse, 720
Sith it is so, he meneth in good wyse.
104. And eek I knowe, of longe tyme
agoon,
His thewes goode, and that he is not nyce.
Ne avauntour, seyth men, certein, is he
noon;
To wys is he to do so gret a vyce; 725
Ne als I nel him never so cheryce,
That he may make avaunt, by juste cause;
He shal me never binde in swiche a clause.
105. Now set a cas, the hardest is, y-wis,
Men mighten deme that he loveth me: 730
What dishonour were it un-to me, this?
May I him lette of that? why nay, pardee!
I knowe also, and alday here and see,
Men loven wommen al this toun aboute;
Be they the wers? why, nay, with-ouren
doute. 735
106. I think eek how he able is for to
have
Of al this noble toun the thriftieste,
To been his love, so she hir honour save;
For out and out he is the worthieste, 739
Save only Ector, which that is the beste.
And yet his lyf al lyth now in my cure,
But swich is love, and eek myn aventure.

107. Ne me to love, a wonder is it nought ;
 For wel wot I my-self, so god me spede,
 Al wolde I that noon wistã of this thought,
 I am oon the fayreste, out of drede, 746
 And goodlieste, who-so taketh hede ;
 And so men seyn in al the toun of Troye.
 What wonder is it though he of me have
 joye ?

108. I am myn owene woman, wel at ese,
 I thanke it god, as after myn estat ; 751
 Right yong, and stonde unteyd in lusty
 lese,

With-ouen jalousye or swich debat ;
 Shal noon housbonde seyn to me "chek-
 mat !"

For either they ben ful of jalousye, 755
 Or maisterful, or loven novelrye.

109. What shal I doon ? to what fyn live
 I thus ?

Shal I nat loven, in cas if that me leste ?
 What, *par dieux* ! I am nought religious !
 And though that I myn herte sette at
 reste 760

Upon this knight, that is the worthieste,
 And kepe alwey myn honour and my
 name,

112. For love is yet the moste stormy lyf,
 Right of him-self, that ever was bigonne ;
 For ever som mistrust, or nyce stryf, 780
 Ther is in love, som cloud is over the
 sonne :

Ther-to we wrecched wommen no-thing
 conne,

Whan us is wo, but wepe and sitte and
 thinke ;

Our wreche is this, our owene wo to
 drinke.

113. Also these wikked tonges been so
 prest 785

To speke us harm, eek men be so untrewe,
 That, right anoon as cessed is hir lest,
 So cesseth love, and forth to love a newe :

But harm y-doon, is doon, who-so it rewe.
 For though these men for love hem first

to-rende, 790
 Ful sharp biginning breketh ofte at ende.

114. How ofte tyme hath it y-knowen be,
 The treson, that to womman hath be do ?
 To what fyn is swich love, I can nat see,
 Or wher bicomth it, whan it is ago ; 795
 Ther is no wight that woot. I trowe so.

- And with an other thought hir herte
quaketh;
Than slepeth hope, and after dreed
awaketh; 810
Now hoot, now cold; but thus, bi-twixen
tweye,
She rist hir up, and went hir for to playe.
117. Adoun the stayre anoon-right the
she wente
In-to the gardin, with hir neces three,
And up and doun ther made many a
wente, 815
Flexippe, she, Tharbe, and Antigone,
To pleyen, that it joye was to see;
And othere of hir wommen, a gret route,
Hir folwede in the gardin al aboute.
118. This yerd was large, and rayled alle
the aleyes, 820
And shadwed wel with blosmy bowes
grene,
And benched newe, and soded alle the
weyes,
In which she walketh arm in arm bi-
twene;
Til at the laste Antigone the shene
Gan on a Trojan song to singe clere, 825
That it an heven was hir voys to here.—
119. She seyde, 'O love, to whom I have
and shal
Ben humble subgit, trewe in myn entente,
As I best can, to yow, lord, yeve ich al
For ever-more, myn hertes lust to rente. 830
For never yet thy grace no wight sente
So blisful cause as me, my lyf to lede
In alle joye and seurtee, out of drede.
120. Ye, blisful god, han me so wel beset
In love, y-wis, that al that bereth lyf 835
Imaginen ne cowde how to ben bet;
For, lord, with-outen jalousey or stryf,
I love oon which that is most ententyf
To serven wel, unwery or unfeyned,
That ever was, and leest with harm dis-
treyned. 840
121. As he that is the welle of worthinesse,
Of trouthe ground, mirour of goodliheed,
Of wit Appollo, stoon of sikernesse,
Of vertu rote, of lust findere and heed,
- Thurgh which is alle sorwe fro me deed, 845
Y-wis, I love him best, so doth he me:
Now good thrift have he, wher-so that he
be!
122. Whom sholde I thanke but yow, god
of love,
Of al this blisse, in which to bathes I
ginne?
And thanked be ye, lord, for that I love! 850
This is the righte lyf that I am inne,
To flamen alle manere vyce and sinne:
This doth me so to vertu for to entende,
That day by day I in my wil amende.
123. And who-so seyth that for to love is
vyce, 855
Or thraldom, though he felse in it dis-
tresse,
He outhur is envyous, or right nyce,
Or is unmighty, for his shrewednesse,
To loven; for swich maner folk, I gesse,
Defamen love, as no-thing of him knowe;
They spoken, but they bente never his
bove. 860
124. What is the sonne wers, of kinde
righte,
Though that a man, for feblesse of his
yēn,
May nought endure on it to see for
bryghte?
Or love the wers, though wrecches on it
cryen? 865
No wale is worth, that may no sorwe
dryen.
And for-thy, who that hath an heed of
verre,
Fro cast of stones war him in the werre!
125. But I with al myn herte and al my
might, 869
As I have seyde, wol love, un-to my laste,
My dere herte, and al myn owene knight,
In which myn herte growen is so faste,
And his in me, that it shal ever laste.
Al dredde I first to love him to biginne,
Now woot I wel, ther is no peril inne.' 875
126. And of hir song right with that word
she stente,
And therwith-al, 'now, neces,' quod Cri-
seyde,

'Who made this song with so good entente?'

Antigone answerde anon, and seyde,
'Ma dame, y-wis, the goodlieste mayde 880
Of greet estat in al the toun of Troye;
And let hir lyf in most honour and joye.'

127. 'Forsothe, so it semeth by hir song,
Quod tho Criseyde, and gan ther-with to syke,

And seyde, 'lord, is there swich blisse
among 885

These lovers, as they conne faire endyte?'

'Ye, wis,' quod fresh Antigone the whyte,
'For alle the folk that han or been on lyve
Ne conne wel the blisse of love discryve.

128. But wene ye that every wrecche
woot 890

The parfit blisse of love? why, nay, y-wis;
They wenen al be love, if oon be hoot;
Do wey, do wey, they woot no-thing of
this!

Men mosten axe at seyntes if it is
Aught fair in hevене; why? for they
conne telle; 895

And axen fendes, is it foul in helle.'

She seyde, that to slepe wel hir leste.
Hir wommen sone til hir bed hir broughte.
Whan al was hust, than lay she stille, and
thoughte 915
Of al this thing the manere and the wyse.
Reherce it nedeth nought, for ye ben wyse.

132. A nightingale, upon a cedre grene,
Under the chambre-wal ther as she lay,
Ful loude sang ayein the mone shene, 920
Paraunter, in his briddes wyse, a lay
Of love, that made hir herte fresh and gay.
That herkned she so longe in good entente,
Til at the laste the dede sleep hir hente.

133. And, as she sleep, anon-right tho
hir mette, 925

How that an egle, fethered whyt as boon,
Under hir brest his longe clawes sette,
And out hir herte he rente, and that
a-noon,

And dide his herte in-to hir brest to goon,
Of which she nought agroos ne no-thing
smerte, 930

And forth he fleigh, with herte left for
herte.

134. Now lat hir slepe, and we our tales

- And every wight out at the dore him
dighte,
And wher him list upon his way he
spedde ;
But Troilus, that thoughte his herte
bledde 950
For wo, til that he herde som tydinge,
He seyde, 'freend, shal I now wepe or
singe?'
137. Quod Pandarus, 'ly stille, and let me
slepe,
And don thyn hood, thy nedes spedde be ;
And chese, if thou wolt singe or daunce or
lepe ; 955
At shorte wordes, thou shalt trowe me.—
Sire, my nece wol do wel by thee,
And love thee best, by god and by my
trouthe,
But lak of pursuit make it in thy slouthe.
138. For thus ferforth I have thy work
bigonne, 960
Fro day to day, til this day, by the morwe,
Hir love of freendship have I to thee
wonne,
And also hath she leyd hir feyth to borwe.
Algate a foot is hameled of thy sorwe.'
What sholde I lenger sermon of it holde?
As ye han hard bifore, al he him tolde. 966
139. But right as floures, thourh the
colde of night
Y-closed, stoupen on hir stalkes lowe,
Redressen hem a-yein the sonne bright,
And spreden on hir kinde cours by rowe ;
Right so gan tho his eyes up to throwe 971
This Troilus, and seyde, 'O Venus dere,
Thy might, thy grace, y-heried be it here !'
140. And to Pandare he held up bothe his
hondes,
And seyde, 'lord, al thyn be that I have ; 975
For I am hool, al brosten been my bondes ;
A thousand Troians who so that me yave,
Eche after other, god so wis me save,
Ne mighte me so gladen ; lo, myn herte,
It spredeth so for joye, it wol to-sterle ! 980
141. But lord, how shal I doon, how shal
I liven ?
Whan shal I next my dare herte see ?
- How shal this longe tyme a-way be driven,
Til that thou be ayein at hir fro me ?
Thou mayst answer, "a-byd, a-byd," but
he 985
That hangeth by the nekke, sooth to seyne,
In grete disese abydeh for the peyne.'
142. 'Al esily, now, for the love of Marte,'
Quod Pandarus, 'for every thing hath
tyme ; 989
So longe abyd til that the night departe ;
For al so siker as thou lyst here by me,
And god toforn, I wol be there at pryne,
And for thy werk somewhat as I shal seye,
Or on som other wight this charge leye.
143. For pardee, god wot, I have ever
yit 995
Ben redy thee to serve, and to this night
Have I nought fayned, but emforth my
wit
Don al thy lust, and shal with al my
might.
Do now as I shal seye, and fare a-right ;
And if thou nilt, wyte al thy-self thy care,
On me is nought along thyn yvel fare. 1001
144. I woot wel that thou wyser art than I
A thousand fold, but if I were as thou,
God helpe me so, as I wolde outrely,
Right of myn owane hond, wryte hir
right now 1005
A lettre, in which I wolde hir tellen how
I ferde amis, and hir beseche of rounthe ;
Now help thy-self, and leve it not for
slouthe.
145. And I my-self shal ther-with to hir
goon ;
And whan thou wost that I am with hir
there, 1010
Worth thou up-on a courser right anoon,
Ye, hardily, right in thy beste gere,
And ryd forth by the place, as nought ne
were,
And thou shalt finde us, if I may, sittinge
At som windowe, in-to the strete lokinge.
146. And if thee list, than maystow us
saluwe, 1016
And up-on me makē thy contenance ;

But, by thy lyf, be war and faste eschuwe
To tarien ought, god shilde us fro mis-
chance!

Ryd forth thy way, and hold thy govern-
aunce; 1020

And we shal speke of thes som-what, I
trowe,

Whan thou art goon, to do thyne eres
glowe!

147. Touching thy lettre, thou art wys
y-nough, 1023

I woot thou wilt it digneliche endyte;
As make it with thise argumentes tough;
Ne scrivenish or craftily thou it wryte;
Beblotte it with thy teres eek a lyte;
And if thou wryte a goodly word al softe,
Though it be good, reherce it not to ofte.

148. For though the beste harpoure upon
lyve 1030

Wolde on the beste souned joly harpe
That ever was, with alle his fingres fyve,
Touche ay o streng, or ay o werbul harpe,
Were his nayles poynted never so sharpe,
It shulde maken every wight to dulle, 1035
To here his glee, and of his strokes full.

Right of hir hond, and if that thou wilt
noon, 1055

Lat be; and sory mote he been his lyve,
Ayeins thy lust that helpeth thee to
thryve.'

152. Quod Troilus, '*Depardieu*, I assente;
Sin that thee list, I will aryse and wryte;
And blisful god preye ich, with good
entente, 1060

The vyage, and the lettre I shal endyte,
So spede it; and thou, Minerva, the whyte,
Yif thou me wit my lettre to devyse:
And sette him doun, and wroot right in
this wyse.—

153. First he gan hir his righte lady
calle, 1065

His hertes lyf, his lust, his sorwes leche,
His blisse, and eek this othere termes
alle,

That in swich cas these loveres alle seche;
And in ful humble wyse, as in his speche,
He gan him recomaunde un-to hir grace;
To telle al how, it axeth muchel space. 1071

154. And after this, ful lowly he hir

- He kiste the the lettre that he shette, 1090
And seyde, 'lettre, a blisful destenee
These shapen is, my lady shal thee see.'
157. This Pandare took the lettre, and
that by tyme
A-morwe, and to his neces paleys sterte,
And faste he swoor, that it was passed
pryme, 1095
And gan to jape, and seyde, 'y-wis, myn
herte,
So fresh it is, al-though it sore smerte,
I may not slepe never a Mayes morwe;
I have a joly wo, a lusty sorwe.'
158. Criseyde, whan that she hir uncle
herde, 1100
With dreedful herte, and desirous to here
The cause of his comings, thus answerde,
'Now by your feyth, myn uncle,' quod
she, 'dere,
What maner windes gydeth yow now
here? 1104
Tel us your joly wo and your penaunce,
How ferforth be ye put in loves daunce.'
159. 'By god,' quod he, 'I hoppe alwey
bihinde!'
And she to-laugh, it thoughte hir herte
breste.
Quod Pandarus, 'loke alwey that ye finde
Game in myn hood, but herkneth, if yow
leste; 1110
Ther is right now come in-to tounne a geste,
A Greek espye, and telleth newe thinges,
For which come I to telle yow tydinges.'
160. Into the gardin go we, and we shal
here,
Al prevely, of this a long sermoun.' 1115
With that they wenten arm in arm y-ferre
In-to the gardin from the chaumbre down.
And whan that he so fer was that the
soun
Of that he speke, no man here mighte,
He seyde hir thus, and out the lettre
plighte, 1120
161. 'Lo, he that is al hoolly youres free
Him recomaundeth lowly to your grace,
And sent to you this lettre here by me;
Avyseth you on it, whan ye han space,
- And of som goodly answers yow purchase;
Or, helpe me god, so pleylnly for to seyne,
He may not longe liven for his payne.'
162. Ful dreedfully tho gan she stonde
stille,
And took it nought, but al hir humble
chere
Gan for to change, and seyde, 'scrit ne
bille, 1130
For love of god, that toucheth swich
matere,
Ne bring me noon; and also, uncle
dere,
To myn estat have more reward, I preye,
Than to his lust; what sholde I more
seye?
163. And loketh now if this be reson-
able, 1135
And letteth nought, for favour ne for
slouthe,
To seyn a sooth; now were it covenable
To myn estat, by god, and by your trouthe,
To taken it, or to han of him rounthe,
In harming of my-self or in repreve? 1140
Ber it a-yein, for him that ye on leve!'
164. This Pandarus gan on hir for to
stare,
And seyde, 'now is this the grettest
wonder
That ever I sey! lat be this nyce fare!
To deethe mote I smiten be with thonder,
If, for the oitee which that stondeh
yonder, 1146
Wolde I a lettre un-to yow bringe or take
To harm of yow; what list yow thus it
make?
165. But thus ye faren, wel neigh alle and
some, 1149
That he that most desireth yow to serve,
Of him ye recche leest wher he bi come,
And whether that he live or elles sterve,
But for al that that ever I may deserve,
Refuse it nought,' quod he, and hente hir
faste,
And in hir bosom the lettre down he
thruste, 1155

166. And seyde hir, 'now cast it away
anoon,
That folk may seen and gauren on us
tweye.'
Quod she, 'I can abyde til they be goon,'
And gan to smyle, and seyde him, 'eem,
I preye,
Swich answers as yow list your-self pur-
veye, 1160
For trewely I nil no lettre wryte.'
'No? than wol I,' quod he, 'so ye endyte.'
167. Therwith she lough, and seyde, 'go
we dyne.'
And he gan at him-self to jape faste, 1164
And seyde, 'nece, I have so greet a pyne
For love, that every other day I faste'—
And gan his beste japes forth to caste;
And made hir so to laughe at his folye,
That she for laughter wende for to dye.
168. And whan that she was comen in-to
halle, 1170
'Now, eem,' quod she, 'we wol go dyne
anoon;'
And gan some of hir women to hir calle,
And streyght in-to hir chaumbre gan she
- 'Which hous?' quod she, and gan for to
biholde,
And knew it wel, and whos it was him
tolde, 1190
171. And fillen forth in speche of thinges
smale,
And seten in the window bothe tweye.
Whan Pandarus saw tyme un-to his tale,
And saw wel that hir folk were alle
aweye,
'Now, nece myn, tel on,' quod he, 'I
seye, 1195
How lyketh yow the lettre that ye woot?
Can he ther-on? for, by my trouthe, I
noot.'
172. Therwith al rosy hewed tho wex she,
And gan to humme, and seyde, 'so I
trowe.'
'Aqynte him wel, for goddes love,' quod
he; 1200
'My-self to medes wol the lettre sowe,'
And held his hondes up, and sat on
knowe,
'Now, goods nece, be it never so lyte,
Yif me the labour, it to sowe and plyte.'

- Towardes hir, but holden him in honde
 She nolde nought, ne make hir-selven
 bonde
 In love, but as his suster, him to please,
 She wolde fayn, to doon his herte an see.
176. She shette it, and to Pandarus gan
 goon, 1226
 There as he sat and loked in-to strete,
 And doun she sette hir by him on a stoon
 Of jaspre, up-on a quissahin gold y-bete,
 And seyde, 'as wisly helpe me god the
 grete, 1230
 I never dide a thing with more payne
 Than wryte this, to which ye me con-
 streyne;'
177. And took it him: he thonked hir
 and seyde,
 'God woot, of thing ful ofte looth bigonne
 Cometh ende good; and nece myn, Cri-
 seyde, 1235
 That ye to him of hard now ben y-wonne
 Oughte he be glad, by god and yonder
 sonne!
 For-why men seyth, "impressioun[es]
 lighte
 Ful lightly been ay redy to the flighte."
178. But ye han pleyed tyraunt neigh to
 longe, 1240
 And hard was it your herte for to grave;
 Now stint, that ye no longer on it honge,
 Al wolde ye the forme of daunger save.
 But hasteth yow to doon him joye have;
 For trusteth wel, to longe y-doon hard-
 nesse 1245
 Causeth despyt ful often, for distresse.'
179. And right as they declamed this
 matere,
 Lo, Troilus, right at the stretes ende,
 Com ryding with his tenthe some y-fere,
 Al softly, and thiderward gan bende 1250
 Ther-as they sete, as was his way to wende
 To paleys-ward; and Pandare him aspyde,
 And seyde, 'nece, y-see who cometh here
 ryde!
180. O flee not in, he seeth us, I suppose;
 Jest he may thinke that ye him eschuwa.'
- 'Nay, nay,' quod she, and wax as reed as
 rose. 1256
 With that he gan hir humbly to saluwe,
 With dreedful chere, and ofte his hewes
 muwe;
 And up his look debonairly he caste,
 And bakked on Pandare, and forth he
 paste. 1260
181. God woot if he sat on his hors a-right,
 Or goodly was beseyn, that ilke day!
 God woot wher he was lyk a manly
 knight!
 What sholde I drecoche, or telle of his
 aray?
 Criseyde, which that alle these thinges
 say, 1265
 To telle in short, hir lyked al y-fere,
 His persone, his aray, his look, his chere,
182. His goodly manere and his gentil-
 lesse,
 So wel, that never, sith that she was born,
 Ne hadde she swich routhe of his dis-
 tresse; 1270
 And how-so she hath hard ben her-biforn,
 To god hope I, she hath now caught a
 thorn.
 She shal not pulle it out this nexte wyke;
 God sende mo swich thornes on to pyke!
183. Pandare, which that stood hir faste
 by, 1275
 Felte iren hoot, and he bigan to smyte,
 And seyde, 'nece, I pray yow hertely,
 Tel me that I shal axen yow a lyte.
 A womman, that were of his deeth to
 wyte,
 With-outen his gilt, but for hir lakked
 routhe, 1280
 Were it wel doon?' Quod she, 'nay, by
 my trouthe!'
184. 'God helpe me so,' quod he, 'ye sey
 me sooth.
 Ye felon wel your-self that I not lye;
 Lo, yond he rit!' Quod she, 'ye, so he
 dooth.'
 'Wel,' quod Pandare, 'as I have told yow
 thrye, 1285
 Let be your nyce shame and your folye,
 And spek with him in esing of his herte;
 Let nyctee not do yow bothe smerte.'

185. But ther-on was to heven and to
done;

Considered al thing, it may not be; 1290
And why, for shame; and it were eek to
sone

To graunten him so greet a libertee.

'For playnly hir entente,' as seyde she,
Was for to love him unwist, if she mighte,
And guerdon him with no-thing but with
sighte,' 1295

186. But Pandarus thoughte, 'it shal not
be so,

If that I may; this nyce opinioun

Shal not be holden fully yeres two.'

What sholde I make of this a long ser-
moun?

He moste assente on that conclusioun 1300

As for the tyme; and whan that it was eve,
And al was wel, he roos and took his leve.

187. And on his wey ful faste homward he
spedde,

And right for joye he felte his herte
daunce;

And Troilus he fond alone a-bedde, 1305
That lay as dooth these loveres, in a

Of Troilus, whyl that he gan it rede,
So as the wordes yave him hope or drede,

190. But fynally, he took al for the beste
That she him wroot, for sumwhat he bi-
held 1325

On which, him thoughte, he mighte his
herte reste,

Al covered she the wordes under sheld.

Thus to the more worthy part he held,
That, what for hope and Pandarus bi-
heste,

His grete wo for-yede he at the leste. 1330

191. But as we may alday our-selven see,
Through more wode or col, the more fyr;
Right so encrees of hope, of what it be,
Therwith ful ofte encreseth eek desyr;
Or, as an ook cometh of a litel spyr, 1335
So through this lettre, which that she
him sente,

Encreesen gan desyr, of which he brente.

192. Wherfore I seye alwey, that day and
night

This Troilus gan to desiren more
Than he dide erst, thurgh hope, and dide

And bisly with al his herte caste
Som of his wo to sleen, and that as faste ;

196. And seyde, 'lord, and freend, and
brother dere,
God woot that thy disease doth me wo. 1360
But woltow stinten al this woful chere,
And, by my trouthe, or it be dayes two,
And god to-forn, yet shal I shape it so,
That thou shalt come in-to a certayn
place,
Ther-as thou mayst thy-self hir preye of
grace. 1365

196. And certainly, I noot if thou it wost,
But tho that been expert in love it seye,
It is oon of the thinges that furthereth
most,

A man to have a leyser for to preye,
And siker place his wo for to biwreys; 1370
For in good herte it moot som routhe
imprese,
To here and see the giltles in distresse.

197. Paraunter thenkestow : though it
be so

That kinde wolde doon hir to biginne
To han a maner routhe up-on my wo, 1375
Seyth Daunger, 'Nay, thou shalt me
never winne;

So reuleth hir hir hertes goost with-inne,
That, though she bende, yet she stant on
rote;

What in effect is this un-to my bote?"

198. Think here-ayeins, whan that the
sturdy ook, 1380
On which men hakketh ofte, for the
nones,

Receyved hath the happy falling strook,
The grete sweigh doth it come al at ones,
As doon these rokkes or these milne-stones.
For swifter cours cometh thing that is of
wighte, 1385
Whan it descendeth, than don thinges
lighte.

199. And reed that boweth down for every
blast,

Ful lightly, cesse wind, it wol aryse ;
But so nil not an ook whan it is cast ;
It nedeth me nought thee longe to forbyse.

Men shal rejoysen of a greet empyse 1391
Acheved wel, and stant with-outen doute,
Al han men been the lenger ther-about.

200. But, Troilus, yet tal me, if thee lest,
A thing now which that I shal axen
thee; 1395

Which is thy brother that thou lovest
best

As in thy verray hertes privete?"

'Y-wis, my brother Deiphebus,' quod he.
'Now,' quod Pandare, 'er houres twyes
twelve,

He shal thee ese, unwist of it him-selve.

201. Now lat me allone, and werken as
I may,' 1401

Quod he; and to Deiphebus wente he tho
Which hadde his lord and grete freend
ben ay;

Save Troilus, no man he lovede so.

To telle in short, with-outen wordes mo,
Quod Pandarus, 'I pray yow that ye be
Freend to a cause which that toucheth
me.' 1407

202. 'Yis, pardee,' quod Deiphebus, 'wel
thow wost,

In al that ever I may, and god to-fore,
Al nere it but for man I love most, 1410

My brother Troilus; but sey wherfore
It is; for sith that day that I was bore,
I nas, ne never-mo to been I thinke,
Ayeins a thing that mighte thee for-
thinke.'

208. Pandare gan him thonke, and to
him seyde, 1415

'Lo, sire, I have a lady in this toun,
That is my nece, and called is Criseyde,
Which sommen wolden doon oppressioun,
And wrongfully have hir possessioun :
Wherfor I of your lordship yow biseche
To been our freend, with-oute more
speche.' 1421

204. Deiphebus him answerde, 'O, is not
this,

That thou spekest of to me thus
straungely,

Criseyde, my freend?" He seyde, 'Yis.'
'Than nedeth,' quod Deiphebus hardely,

Na-more to speke, for trusteth wel, that I
Wol be hir champioun with spore and
yerde; 1427
I roughte nought though alle hir foos it
herde,

205. But tel me, thou that woost al this
matere,

How I might best avaylen? now lat see,
Quod Pandarus, 'if ye, my lord so dere,
Wolden as now don this honour to me,
To prayen hir to-morwe, lo, that she
Com un-to yow hir pleyntes to devyse,
Hir adversaries wolde of hit agryse. 1435

206. And if I more dorste preye as now,
And chargen yow to have so greet tra-
vayle,

To han som of your bretheren here with
yow,

That mighten to hir cause bet avayle,
Than, woot I wel, she mighte never fayle
For to be holpen, what at your instance,
What with hir othere freendes govern-
aunce.' 1442

207. Deiphebus, which that comen was,
of kinde,

'Sire, al this shal be doon,' quod Pan-
darus;

And took his leve, and never gan to
fyne, 1460

But to his neces hous, as streight as lyne,
He com; and fond hir fro the mete aryse;
And sette him down, and spak right in
this wyse.

210. He seyde, 'O veray god, so have
I ronne!

Lo, nece myn, see ye nought how I swete?
I noot whether ye the more thank me
conne. 1466

Be ye nought war how that fals Poliphete
Is now aboute eft-sones for to plete,
And bringe on yow advocacyes newe?'
'I? no,' quod she, and chaunged al hir
hewe. 1470

211. 'What is he more aboute, me to
drecche

And doon me wrong? what shal I do,
allas?

Yet of him-self no-thing ne wolde Irecche,
Nere it for Antenor and Eneas,
That been his freendes in swich maner

214. Whanne this was doon, this Pandare
up a-noon,
To telle in short, and forth gan for to
wende
To Troilus, as stille as any stoon,
And al this thing he tolde him, word and
ende; 1495
And how that he Deiphebus gan to blende;
And seyde him, 'now is tyme, if that thou
conne,
To bare thee wel to-morwe, and al is
wonne.
215. Now spek, now prey, now pitoualy
compleyne;
Lat not for nyce shame, or drede, or
slouthe; 1500
Som-tyme a man mot telle his owene
peyne;
Bileve it, and she shal han on thee routhe;
Thou shalt be saved by thy feyth, in
trouthe.
But wel wot I, thou art now in a drede;
And what it is, I leye, I can arede. 1505
216. Thou thinkest now, "how sholde
I doon al this?
For by my cheres mosten folk aspye,
That for hir love is that I fare a-mis;
Yet hadde I lever unwist for sorwe dye."
Now think not so, for thou dost greet
folye. 1510
For right now have I founden o manere
Of sleighte, for to coveren al thy chere.
217. Thou shalt gon over night, and that
as blyve,
Un-to Deiphebus hous, as thee to pleye,
Thy maladye a-vey the bet to dryve, 1515
For-why thou semest syk, soth for to seye.
Sone after that, down in thy bed thee leye,
And sey, thou mayst no lenger up endure,
And lye right there, and byde thyn avent-
ture.
218. Sey that thy fever is wont thee for
to take 1520
The same tyme, and lasten til a-morwe;
And lat see now how wel thou canst
it make,
For, par-dee, syk is he that is in sorwe.
- Go now, farewell! and, Venus here to
borwe, 1524
I hope, and thou this purpos holde ferme,
Thy grace she shal fully ther conferme.'
219. Quod Troilus, 'y-wis, thou nedeless
Counseylest me, that sykliche I me feyne!
For I am syk in earnest, douteless,
So that wel neigh I starve for the payne.'
Quod Pandarus, 'thou shalt the better
pleyne, 1531
And hast the lasse nede to countrefete;
For him men demen hoot that men seen
swete.
220. Lo, holde thee at thy triste cloos,
and I
Shal wel the dear un-to thy bowe dryve.'
Therwith he took his leve al softely, 1536
And Troilus to paleys wente blyve.
So glad ne was he never in al his lyve;
And to Pandarus reed gan al assente,
And to Deiphebus hous at night he
wente. 1540
221. What nedeth yow to tellen al the
chere
That Deiphebus un-to his brother made,
Or his accesse, or his syklich manere,
How men gan him with clothes for to
lade,
Whan he was leyd, and how men wolde
him glade? 1545
But al for nought, he held forth ay the
wyse
That ye han herd Pandare er this devyse.
222. But certeyn is, er Troilus him leyde,
Deiphebus had him prayed, over night,
To been a freend and helping to Criseyde.
God woot, that he it grauntede anon-
right, 1551
To been hir fulle freend with al his might.
But swich a nede was to preye him
thenne,
As for to bidde a wood man for to renne.
223. The morwen com, and neighen gan
the tyme 1555
Of meel-tyd, that the faire quene Eleyne
Shoop hir to been, an houre after the
pryme,

With Deiphebus, to whom she nolde feyne;

But as his suster, hoomly, sooth to seyne,
She com to diner in hir playn entente. 1560
But god and Pandare wiste al what this mente.

224. Come eek Criseyde, al innocent of this,

Antigone, hir sister Tarbe also;
But flee we now prolixitee best is,
For love of god, and lat us faste go 1565
Right to the effect, with-oute tales mo,
Why al this folk assembled in this place;
And lat us of hir salunges pace.

225. Gret honour dide hem Deiphebus, certeyn,

And fedde hem wel with al that mighte lyke. 1570

But ever-more, 'allas!' was his refreyn,
'My goode brother Troilus, the syke,
Lyth yet'—and therwith-al he gan to syke;

And after that, he peyned him to glade
Hem as he mighte, and chere good he

228. Herde al this thing Criseyde wel y-nough, 1590

And every word gan for to notifie;
For which with sobre chere hir herte lough;

For who is that ne wolde hir glorifye,
To mowen swich a knight don live or dys?

But al passe I, lest ye to longe dwelle; 1595
For for o fyn is al that ever I telle.

229. The tyme com, fro diner for to ryse,
And, as hem oughte, arisen everychoon,
And gonne a whyl of this and that devyse.
But Pandarus brak al this speche anoon,
And seyde to Deiphebus, 'wole ye goon,
If youré wille be, as I yow preyde, 1602
To speke here of the nedes of Criseyde?'

230. Eleyne, which that by the hond hir held,

Took first the tale, and seyde, 'go we blyve;' 1605

And goodly on Criseyde she biheld,
And seyde, 'Joves lat him never thryve,
That dooth yow harm, and bringe him sone of lyve!'

233. Spak than Eleyne, and seyde, 'Pandar-
dus, 1625
Woot ought my lord, my brother, this
matere,
I mene, Ector? or woot it Troilus?'
He seyde, 'ye, but wole ye now me here?
Me thinketh this, sith Troilus is here,
It were good, if that ye wolde assente, 1630
She tolde hir-self himal this, er she wente.
234. For he wole have the more hir grief
at herte,
By cause, lo, that she a lady is;
And, by your leve, I wol but right in
sterre,
And do yow wite, and that anon, y-
wis, 1635
If that he slepe, or wole ought here of
this.'
And in he lepte, and seyde him in his
ere,
'God have thy soule, y-brought have I
thy bere!'
235. To smylen of this gan the Troilus,
And Pandarus, with-oute rekeninge, 1640
Out wente anon t' Eleyne and Deiphebus,
And seyde hem, 'so there be no tarynge,
Ne more pres, he wol wel that ye bringe
Crisseyda, my lady, that is here;
And as he may enduren, he wole here. 1645
236. But wel ye woot, the chaumbre is
but lyte,
And fewe folk may lightly make it warm;
Now loketh ye, (for I wol have no wyte,
To bringe in pres that mighte doon him
harm
Or him disesen, for my bettre arm), 1650
Wher it be bet she byde til eft-sones;
Now loketh ye, that knowen what to
doon is.
237. I sey for me, best is, as I can knowe,
That no wight in ne wente but ye tweye,
But it were I, for I can, in a throwe, 1655
Beherce hir cas, unlyk that she can seye;
And after this, she may him ones preye
To ben good lord, in short, and take hir
leve;
This may not muchel of his ese him reve.
238. And eek, for she is straunge, he wol
forbere 1660
His ese, which that him thar nought for
yow;
Eek other thing, that toucheth not to
here,
He wol me telle, I woot it wel right now,
That secret is, and for the tounes prow.'
And they, that no-thing knewe of this
entente, 1665
With-oute more, to Troilus in they wante.
239. Eleyne in al hir goodly softes wyse,
Gan him saluwe, and womanly to pleye,
And seyde, 'ywis, ye moste alweyes aryse!
Now fayre brother, both al hool, I preye!'
And gan hir arm right over his sholder
leye, 1671
And him with al hir wit to recomforte;
As she best coude, she gan him to dis-
porte.
240. So after this quod she, 'we yow
biseke,
My dere brother, Deiphebus, and I, 1675
For love of god, and so doth Pandare eke,
To been good lord and freend, right
hertely,
Un-to Criseyde, which that certainly
Receyvethe wrong, as woot wel here Pan-
dare,
That can hir cas wel bet than I declare.'
241. This Pandarus gan newe his tunge
affyle, 1681
And al hir cas reherce, and that anon;
Whan it was seyde, sone after, in a whyle,
Quod Troilus, 'as sone as I may goon,
I wol right fayn with al my might ben
oon, 1685
Have god my trouthe, hir cause to sustene.'
'Good thrift have ye,' quod Eleyne the
quene.
242. Quod Pandarus, 'and it your wille be,
That she may take hir leve, er that she
go?'
'Or elles god for-bede,' tho quod he, 1690
'If that she vouche sauf for to do so.'
And with that word quod Troilus, 'ye two,
Deiphebus, and my suster leef and dere,
To yow have I to speke of o matere,

243. To been avysed by your reed the
 bettre':— 1695
 And fond, as hap was, at his beddes heed,
 The copie of a tretis and a lettre,
 That Ector hadde him sent to axen reed,
 If swich a man was worthy to ben deed,
 Woot I nought who; but in a grisly wyse
 He preyede hem anon on it avyse. 1701

244. Deiphebus gan this lettre to unfolde
 In earnest greet; so dide Eleyne the quene;
 And rominge outward, fast it gan biholde,
 Downward a steyre, in-to an herber
 grene. 1705
 This ilke thing they redder hem bi-twene;
 And largely, the mounsaunce of an houre,
 They gonne on it to reden and to poure.

245. Now lat hem rede, and turne we
 anon
 To Pandarus, that gan ful faste pryve 1710
 That al was wel, and out he gan to goon
 In-to the grete chambre, and that in hie,
 And seyde, 'god save al this companye!
 Com, nece myn; my lady quene Eleyne
 Abydeth yow, and eek my lordes tweyne.

246. Bys take with yow your nece An

248. Aviseth yow what folk ben here
 with-inne, 1730
 And in what plyt oon is, god him a-
 mende!

And inward thus ful softly biginne;
 Nece, I conjure and heighly yow defende,
 On his half, which that sowle us alle
 sende,

And in the vertne of corones tweyne,
 Slee nought this man, that hath for yow
 this peyne! 1736

249. Fy on the devel! thenk which oon
 he is,

And in what plyt he lyth; com of anon;
 Thenk al swich taried tyd, but lost it nis!
 That wol ye bothe seyn, whan ye ben oon.
 Secoundelich, ther yet devyneth noon 1741
 Up-on yow two; com of now, if ye conne;
 Why! folk is blent, lo, al the tyme is
 wonne!

250. In titering, and pursuite, and de-
 layes,

The folk devyne at wagginge of a stree;
 And though ye wolde han after merye
 dayes, 1746

Than dar ye nought, and why? for she,

BOOK III.

Incipit Prohemium Tercii Libri.

1. O BLISFUL light, of whiche the bemes
clere
Adorneth al the thridde hevne faire!
O sonnes leef, O Joves doughter dere,
Plesaunce of love, O goodly debonaire.
In gentil hertes ay redy to repaire! 5
O verray cause of hele and of gladnesse,
Y-heried be thy might and thy goodnesse!
2. In hevne and helle, in erthe and
salte see
Is felt thy might, if that I wel descerne;
As man, brid, best, fish, herbe and grene
tree 10
Thee fele in tymes with vapour eterne.
God loveth, and to love wol nought werne;
And in this world no lyves creature,
With-outen love, is worth, or may endure.
3. Ye Joves first to thilke effectes glade, 15
Thorough which that thinges liven alle
and be,
Comeveden, and amorous þim made
On mortal thing, and as yow list, ay ye
Yeve him in love ese or adversitee;
And in a thousand formes down him sente
For love in erthe, and whom yow liste,
he hente. 21
4. Ye fierse Mars apeysen of his ire,
And, as yow list, ye maken hertes digne;
Algates, hem that ye wol sette a-fyre,
They dreden shame, and vices they re-
signe; 25
Ye do hem corteys be, fresshe and benigne,
And hye or lowe, after a wight entendeth;
The joyes that he hath, your might him
sendeth.
5. Ye holden regne and hous in unitee;
Ye soothfast cause of frendship been also;
Ye knowe al thilke covered qualitee 31
Of thinges which that folk on wondran so,

Whan they can not construe how it may jo,
She loveth him, or why he loveth here;
As why this fish, and nought that, cometh
to were. 35

6. Ye folk a lawe han set in universe,
And this knowe I by hem that loves be,
That who-so stryveth with yow hath the
werse:
Now, lady bright, for thy benignitee,
At reverence of hem that serven thee, 40
Whos clerk I am, so techeth me devyse
Som joye of that is felt in thy servyse.

7. Ye in my naked herte sentement
Inhelda, and do me shewe of thy swet-
nesse.—
Caliope, thy vois be now present, 45
For now is nede; sestow not my destresse,
How I mot telle anon-right the gladnesse
Of Troilus, to Venus herynge?
To which gladnes, who nede hath, god
him bringe!

Explicit prohemium Tercii Libri.

Incipit Liber Tercius.

8. LAV al this mene whyle Troilus, 50
Recordinge his lessoun in this manere,
'Ma fey!' thought he, 'thus wole I seye
and thus;
Thus wole I pleyne un-to my lady dere;
That word is good, and this shal be my
chere;
This nil I not foryeten in no wyse.' 55
God leve him werken as he gan devyse.
9. And lord, so that his herte gan to
quappe,
Heringe hir come, and shorte for to syke!
And Pandarus, that ladde hir by the
lappe,
Com neer, and gan in at the curtin pyke,
And seyde, 'god do bote on alle syke! 61
See, who is here yow comen to visyte;
Lo, here is she that is your deeth to wyte.'

10. Ther-with it semed as he wepte almost ;
 ' A ha,' quod Troilus so rewfully, 65
 ' Wher me be wo, O mighty god, thou wost !
 Who is al there ? I see nought trewely.'
 ' Sire,' quod Criseyde, ' it is Pandare and I.'
 ' Ye, swete herte ? alas, I may nought ryse
 To knele, and do yow honour in som wyse.' 70
- 11 And dressede him upward, and she right tho
 Gan bothe here hondes softe upon him leye,
 ' O, for the love of god, do ye not so
 To me,' quod she, ' ey ! what is this to seye ?
 Sire, come am I to yow for causes tweye ;
 First, yow to thonke, and of your lordshipe eke 76
 Continuaunce I wolde yow biseke.'
12. This Troilus, that herde his lady preye
 Of lordship him, wex neither quik ne deed,
- Lo, th'alderfirste word that him asterte
 Was, twyse, ' mercy, mercy, swete herte !'
15. And stinte a whyl, and whan he mighte out-bringe, 99
 The nexte word was, ' god wot, for I have,
 As feythfully as I have had konninge,
 Ben youre, also god my sowle save ;
 And shal, til that I, woful wight, be grave.
 And though I dar ne can un-to yow pleyne,
 Y-wis, I suffre nought the lasse peyne. 105
16. Thus muche as now, O wommanliche wyf,
 I may out-bringe, and if this yow displese,
 That shal I wreke upon myn owne lyf
 Right sone, I trowe, and doon your herte an ese, 109
 If with my deeth your herte I may apese.
 But sin that ye han herd me som-what seye,
 Now recche I never how sone that I deye.'
- 17 Ther-with his manly sorwe to biholde,
 It mighte han maad an herte of stoon to
 rowe . 114

And thanne agreën that I may ben he,
With-oute braunche of vyce in any wyse,
In trouthe alwey to doon yow my servyse

20. As to my lady right and chief resort,
With al my wit and al my diligence, 135
And I to han, right as yow list, comfort,
Under your yerde, egal to myn offence,
As deeth, if that I breke your defence;
And that ye deigne me so muche honoure,
Me to comaunden ought in any houre. 140

21. And I to been your verray humble
trewe,
Secret, and in my paynes pacient,
And ever-mo desire freshly newe,
To serven, and been þy-lyke ay diligent,
And, with good herte, al holly your
talent 145
Receyven wel, how sore that me smerte,
Lo, this mene I, myn owene swete herte.'

22. Quod Pandarus, 'lo, here an hard
request,
And resonable, a lady for to werne!
Now, nece myn, by natal Joves fest, 150
Were I a god, ye sholde starve as yerne,
That heren wel, this man wol no-thing
yerne
But your honour, and seen him almost
sterve,
And been so looth to suffren him yow
serve.'

23 With that she gan hir eyen on him
caste 155
Ful esily, and ful debonairly,
Avysing hir, and hyed not to faste
With never a word, but seyde him softly,
'Myn honour sauf, I wol wel trewely,
And in swich forme as he can now
devyse, 160
Receyven him fully to my servyse,

24. Biseching him, for goddes love, that
he
Wolde, in honour of trouthe and gentil-
esse,
As I wel mene, eek mene wel to me, 164
And myn honour, with wit and besinesse,
Ay kepe; and if I may don him gladnesse,

From hennes-forth, y-wis, I nil not feyne:
Now beeth al hool, no langer ye ne playne.

25. But natheless, this warne I yow,'
quod she,
'A kinges sone al-though ye be, y-wis, 170
Ye shul na-more have souveraintee
Of me in love, than right in that cas is;
Ne I nil forbere, if that ye doon a-mis,
To wrathen yow; and whyl that ye me
serve,
Cherycen yow right after ye deserve. 175

26. And shortly, derë herte and al my
knight,
Beth glad, and draweth yow to lustinesse,
And I shal trewely, with al my might,
Your bittre tornen al in-to swetnesse; 179
If I be she that may yow do gladnesse,
For every wo ye shal recovere a blisse';
And him in armes took, and gan him
kisse.

27. Fil Pandarus on knees, and up his
yën
To hevene threw, and held his hondes
hye,
'Immortal god!' quod he, 'that mayst
nought dyen, 185
Cupide I mene, of this mayst glorifye;
And Venus, thou mayst make melodye;
With-uten hond, me semeth that in
towne,
For this merveyle, I here ech belle sowne.

28. But ho! no more as now of this
matere, 190
For-why this folk wol comen up anon,
That han the lettre red: lo, I hem here.
But I conjure thee, Criseyde, and oon,
And two, thou Troilus, whan thou mayst
goon,
That at myn hous ye been at my warn-
inge, 195
For I ful wel shal shape your cominge;

29. And eseth ther your hertes right
y-nough;
And lat see which of yow shal bere the
belle
To speke of love a-right!' ther-with he
lough,

'For ther have ye a layser for to telle,' 200
 Quod Troilus, 'how longe shal I dwelle
 Er this be doon?' Quod he, 'whan thou
 mayst ryse,
 This thing shal be right as I yow devyse.'

30. With that Eleyne and also Deiphebus
 Tho comen upward, right at the steyses
 ende; 205

And lord, so than gan grone Troilus,
 His brother and his suster for to blende.
 Quod Pandarus, 'it tyme is that we
 wende;

Tak, nece myn, your leve at alle three,
 And lat hem speke, and cometh forth
 with me.' 210

31. She took hir leve at hem ful thriftily,
 As she wel coude, and they hir reverence
 Un-to the fulle diden hardely,
 And speken wonder wel, in hir absence,
 Of hir, in preysing of hir excellence, 215
 Hir governaunce, hir wit; and hir man-
 ere

Commendeden, it joye was to here.

32. Now lat hir wende un-to hir owne

And gan to speken in a sobre wyse
 To Troilus, as I shal yow devyse.

35. 'Myn alderlevest lord, and brother
 dere,
 God woot, and thou, that it sat me so
 sore, 240
 When I thee saw so languisshing to-yere,
 For love, of which thy wo wex alwey
 more;

That I, with al my might and al my lore,
 Hath ever sithen doon my bisnesse
 To bringe thee to joye out of distresse;

36. And have it brought to swich plyt as
 thou wost, 245
 So that, thorough me, thou stondest now
 in weye

To fare wel, I seye it for no bost,
 And wostow why? for shame it is to seye,
 For thee have I bigonne a gamen pleye
 Which that I never doon shal eft for
 other, 251

Al-though he were a thousand fold my
 brother.

37. That is to seye, for thee am I bicomen,

But wo is me, that I, that cause al this,
May thanken that she is my nece dere,
And I hir eem, and traytor eek y-ferē!

40. And were it wist that I, through myn
engyn,
Hadde in my nece y-put this fantasye, 275
To do thy lust, and hoolly to be thyn,
Why, al the world up-on it wolde crye,
And seye, that I the worste trecherye
Dide in this cas, that ever was bigonne,
And she for-lost, and thou right nought
y-wonna. 280

41. Wher-fore, er I wol farther goon a
pas,
Yet eft I thee biseche and fully seye,
That privetees go with us in this cas,
That is to seye, that thou us never wrye;
And be nought wrooth, though I thee
ofte preyē 285
To holden secree swich an heigh matere;
For skilful is, thow wost wel, my preyere.

42. And think what wo ther hath bitid
er this,
For makinge of avauntes, as men rede;
And what mischaunce in this world yet
ther is, 290
Fro day to day, right for that wikked
dede;
For which these wyse clerkes that ben
dede
Han ever yet proverbed to us yonge,
That "firste vertu is to kepe tonge."

43. And, nere it that I wilne as now
t'abregge 295
Diffusioun of speche, I coude almost
A thousand olde stories thee alegge
Of women lost, thorough fals and foles
bost;
Proverbes canst thy-self y-nowe, and wost,
Ayeins that vyce, for to been a labbe, 300
Al seyde men sooth as often as they gabbe.

44. O tonge, allas! so often here-biforn
Hastow made many a lady bright of hewe
Seyd, "welawey! the day that I was born!"
And many a maydes sorwes for to newe;
And, for the more part, al is untrewē 306

That men of yelpe, and it were brought
to preve;
Of kinde non avauntour is to leve.

45. Avauntour and a lyere, al is on; 309
As thus: I pose, a womman graunte me
Hir love, and seyth that other wol she non,
And I am sworn to holden it secree,
And after I go telle it two or three;
Y-wis, I am avauntour at the leste,
And lyere, for I breke my biheste. 315

46. Now loke thanne, if they be nought
to blame,
Swich maner folk; what shal I clepe
hem, what,
That hem avaunte of women, and by
name,
That never yet bihighte hem this ne that,
Ne knewe hem more than myn olde hat?
No wonder is, so god me sende hele, 321
Though women drede with us men to
dele.

47. I sey not this for no mistrust of yow,
Ne for no wys man, but for foles nyce,
And for the harm that in the world is
now, 325
As wel for foly ofte as for malyce;
For wel wot I, in wyse folk, that vyce
No womman drat, if she be wel avysed;
For wyse ben by foles harm chastysed.

48. But now to purpos; leve brother dere,
Have al this thing that I have seyde in
minde, 331
And keep thee clos, and be now of good
chere,
For at thy day thou shalt me trewe finde.
I shal thy proces sette in swich a kinde,
And god to-forn, that it shall thee suffyse,
For it shal been right as thou wolt de-
vyse. 336

49. For wel I woot, thou menest wel,
parde;
Therefore I dar this fully undertake.
Thou wost eek what thy lady graunted
thee,
And day is set, the chartres up to make.
Have now good night, I may no lenger
wake; 341

And bid for me, sin thou art now in blisse,
That god me sende deeth or some lisse.'

50. Who mighte telle half the joye or feste
Which that the sowle of Troilus tho felte,
Heringe th'effect of Pandarus biheste? 346
His olde wo, that made his herte swelte,
Gan tho for joye wasten and to-melte,
And al the richesse of his sykkes sore
At ones fledde, he felte of hem no more.

51. But right so as these holtes and these
hayes, 351

That han in winter dede been and dreye,
Revesten hem in grene, whan that May is,
Whan every lusty lyketh best to pleye:
Right in that selve wyse, sooth to seye, 355
Wex sodeynliche his herte ful of joye,
That gladder was ther never man in Troye.

52. And gan his look on Pandarus up
caste

Ful sobrelly, and frendly for to see, 359
And seyde, 'freend, in Aprille the laste,
As wel thou wost, if it remembre thee,
How neigh the deeth for wo thou founde
me:

55. That rather deye I wolde, and de-
termyne,

As thinketh me, now stokked in presoun,
In wrecchednesse, in filthe, and in ver-
myne, 381

Caytif to cruel king Agamenoun;
And this, in alle the temples of this
toun,

Upon the goddes alle, I wol thee swere,
To-morwe day, if that thee lyketh here. 385

56. And that thou hast so muche y-doon
for me,

That I ne may it never-more deserve,
This knowe I wel, al mighte I now for
thee

A thousand tymes on a morwen sterve,
I can no more, but that I wol thee serve
Right as thy sclave, whider-so thou
wende, 391

For ever-more, un-to my lyves ende!

57. But here, with al myn herte, I thee
biseche,

That never in me thou deme swich folye
As I shal seyn; me thoughte, by thy
speche, 405

60. But sin that thou hast don me this
servyse, 414
My lyf to save, and for noon hope of mede,
So, for the love of god, this grete empyrse
Parforme it out; for now is moste nede.
For high and low, with-outen any drede,
I wol alwey thyne hestes alle kepe;
Have now good night, and lat us bothe
slepe.' 420
61. Thus held him ech with other wel
apayed,
That al the world ne mighte it bet
amende;
And, on the morwe, when they were
arayed,
Ech to his owene nedes gan entende.
But Troilus, though as the fyr he brende
For sharp desyr of hope and of plesaunce,
He not for-gat his gods governaunce. 427
62. But in him-self with manhod gan
restreyne
Ech rakel dede and ech unbrydled chere,
That alle tho that liven, sooth to seyne,
Ne sholde han wist, by word or by manere,
What that he mente, as touching this
matere. 432
From every wight as fer as is the cloude
He was, so wel dissimulen he coude.
63. And al the whyl which that I yow
devyse, 435
This was his lyf; with al his fulle might,
By day he was in Martes high servyse,
This is to seyn, in armes as a knight;
And for the more part, the longe night
He lay, and thoughte how that he mighte
serve 440
His lady best, hir thank for to deserve.
64. Nil I nought swere, al-though he lay
softe,
That in his thought he nas sumwhat
discesed,
Ne that he tornede on his pilwes ofte,
And wolde of that him missed han ben
sesed; 445
But in swich cas man is nought alwey
plesed,
For ought I wot, no more than was he;
That can I deme of possibilitee.
65. But certeyn is, to purpos for to go,
That in this whyle, as writen is in
geste, 450
He say his lady som-tyme; and also
She with him spak, whan that she dorste
or leste,
And by hir bothe avys, as was the beste,
Apynteden ful warly in this nede,
So as they dorste, how they wolde pro-
cede. 455
66. But it was spoken in so short a wyse,
In swich awayt alwey, and in swich fere,
Lest any wyght divynen or devyse
Wolde of hem two, or to it leye an ere,
That al this world so leef to hem ne
were 460
As that Cupido wolde hem grace sende
To maken of hir speche aright an ende.
67. But thilke lital that they speke or
wroughte,
His wyse goost took ay of al swich hede,
It semed hir, he wiste that she thoughte
With-outen word, so that it was no nede
To bidde him ought to done, or ought
forbede; 467
For which she thoughte that love, al
come it late,
Of alle joye hadde opned hir the yate.
68. And shortly of this proces for to
pace, 470
So wel his werk and wordes he bisette,
That he so ful stood in his lady grace,
That twenty thousand tymes, or she lette,
She thonked god she ever with him
mette;
So coude he him governe in swich ser-
vyse, 475
That al the world ne mighte it bet
devyse.
69. For-whys she fond him so discreet in al,
So secret, and of swich obsisaunce,
That wel she felte he was to hir a wal
Of steel, and sheld from every disple-
saunce; 480
That, to ben in his gods governaunce,
So wys he was, she was no more afered,
I mene, as fer as oughte ben requered.

70. And Pandarus, to quike alwey the fyr,
Was ever y-lyke prest and diligent; 485
To ese his frend was set al his desyr.
He shoof ay on, he to and fro was sent;
He lettres bar whan Troilus was absent.
That never man, as in his freendes nede,
Ne bar him bet than he, with-outen
drede, 490

71. But now, paraunter, som man wayten
wolde
That every word, or sonde, or look, or
chere
Of Troilus that I rehersen sholde,
In al this whyle, un-to his lady dere;
I trowe it were a long thing for to
here; 495
Or of what wight that stant in swich dis-
joynte,
His wordes alle, or every look, to poynte.

72. For sothe, I have not herd it doon er
this,
In stoyre noon, ne no man here, I wene;
And though I wolde I coude not, y-wis;
For ther was som epistel hem bitwene, 501
That wolde, as seyth myn auctor, wel

75. For he with greet deliberacioun
Hadde every thing that her-to mighte
avayle 520
Forn-cast, and put in execucioun,
And neither laft for cost ne for travayle;
Come if hem lest, hem sholde no-thing
fayle;
And for to been in ought espyed there,
That, wiste he wel, an impossible were.

76. Dredelees, it cleer was in the wind
Of every pye and every lette-game; 527
Now al is wel, for al the world is blind
In this matere, bothe fremed and tama.
This timber is al redy up to frame; 530
Us lakketh nought but that we witen
wolde
A certein houre, in whiche she comen
sholde.

77. And Troilus, that al this purveyaunce
Knew at the fulle, and waytede on it ay,
Hadde here-up-on eek made gret orde-
naunce, 535
And founde his cause, and ther-to his
aray,
If that he were missed, night or day,
Ther-whylye he was aboute this servyse,

80. When he was come, he gan anon to
pleye

As he was wont, and of him-self to jape ;
And fynally, he swor and gan hir seye, 556
By this and that, she sholde him not
escape,

Ne lenger doon him after hir to gape ;
But certaynly she mooste, by hir leve,
Come soupen in his hous with him at
eve. 560

81. At whiche she lough, and gan hir
faste excuse,

And seyde, 'it rayneth ; lo, how sholde
I goon ?'

'Let be,' quod he, 'ne stond not thus to
muse ;

This moot be doon, ye shal be ther anon.'
So at the laste her-of they falle at oon, 565
Or elles, softe he swor hir in hir ere,
He nolde never come ther she were.

82. Sone after this, to him she gan to
rowne,

And asked him if Troilus were there ?
He swor hir, 'nay, for he was out of
towne,' 570

And seyde, 'nece, I pose that he were,
Yow þurhte never have the more fare.
For rather than men mighte him ther
aspye,
Me were lever a thousand-fold to dye.'

83. Nought list myn auctor fully to
declare 575

What that she thoughte when he seyde
so,

That Troilus was out of town y-fare,
As if he seyde ther-of sooth or no ;
But that, with-outeawayt, with him to go,
She graunted him, sith he hir that bi-
soughte, 580

And, as his nece, obeyed as hir oughte

84. But natheles, yet gan she him bi-
seche,

Al-though with him to goon it was no fere,
For to be war of goosiah peples speche,
That dremen thinges whiche that never
were, 585

And wel avyse him whom he broughte
there ;

And seyde him, 'eem, sin I mot on yow
triste,

Loke al be wel, and do now as yow liste.'

85. He swor hir, 'yis, by stokkes and by
stones,

And by the goddes that in hevene dwelle,
Or elles were him lever, soule and bones,
With Pluto king as depe been in helle 590
As Tantalus !' What sholde I more telle ?
Whan al was wel, he roos and took his
leve,

And she to souper com, whan it was eve,

86. With a cartayn of hir owene men, 595
And with hir faire nece Antigone,

And others of hir wommen nyne or ten ;
But who was glad now, who, as trowe ye,
But Troilus, that stood and mighte it
see 600

Thurgh-out a litel windowe in a stewe,
Ther he bishet, sin midnight, was in
mewe,

87. Unwist of every wight but of Pandare ?
But to the poynt ; now whan she was
y-come

With alle joye, and alle frendes fare, 605
Hir eem anon in armes hath hir nome,
And after to the souper, alle and some,
Whan tyme was, ful softe they hem sette ;
God wot, ther was no deyntee for to fette.

88. And after souper gonnen they to
ryse, 610

At ese wel, with hertes freshe and glade,
And wel was him that coude best devyse
To lyken hir, or that hir laughen made.
He song ; she pleyde ; he tolde tale of
Wade.

But at the laste, as every thing hath
ende, 615

She took hir leve, and nedes wolde wende.

89. But O, Fortune, executrice of wiardes,
O influences of this hevanes hys !

Soth is, that, under god, ye ben our
hierdes,
Though to us bestes been the causes
wrye. 620

This mene I now, for she gan hoomward
hye,

But execut was al bisyde hir leve,
At the goddes wil ; for which she moste
bleve.

90. The bente mone with hir hornes pale,
Saturne, and Jove, in Cancro joyned
were, 625

That swich a rayn from hevne gan avale,
That every maner womman that was there
Hadde of that smoky reyn a verray fere ;
At which Pandare tho lough, and seyde
thenne,

' Now were it tyme a lady to go henne ! 630

91. But goode nece, if I mighte ever plesse
Yow any-thing, than prey I yow, ' quod he,
' To doon myn herte as now so greet an
ese

As for to dwelle here al this night with me,
For-why this is your owene hous, pardee.
For, by my trouthe, I sey it nought a-
game, 636

To wende as now, it were to me a shame.'

92. Criseyde, whiché that coude as muche
good

As half a world, tok hede of his preyere ;
And sin it ron, and al was on a flood, 640

This were a weder for to slepen inne ;
And that I rede us sone to biginne.

95. And nece, woot ye wher I wol yow
leye, 659

For that we shul not ligen fer asonder,
And for ye neither shullen, dar I seye,
Heren noise of reynes nor of thonder ?
By god, right in my lyte closet yonder.
And I wol in that outer hous allone
Be wardeyn of your wommen everichone.

96. And in this middel chaumbre that ye
see 666

Shul youre women slepen wel and softe ;
And ther I seyde shal your-selve be ;
And if ye ligen wel to-night, com ofte,
And careth not what weder is on-lofte, 670
The wyn anon, and whan so that yow
leste,
So go we slepe, I trowe it be the beste.'

97. Ther nis no more, but here-after sone,
The voydè dronke, and travers drawe
anon,

Gan every wight, that hadde nought to
done 675
More in that place, out of the chaumbre

- There was no more to skippen nor to
traunce, 690
But boden go to bedde, with mischaunce,
If any wight was steringe any-where,
And late hem slepe that a-bedde were.
100. But Pandarus, that wel coude eche
a del
The olde daunce, and every poynt ther-
inne, 695
Whan that he sey that alle thing was wel,
He thoughte he wolde up-on his werk
biginne,
And gan the stewe-dore al softe un-pinne,
And stille as stoon, with-uten lenger
lette,
By Troilus a-down right he him sette.
101. And, shortly to the poynt right for
to gon,
Of al this werk he tolde him word and
ende,
And seyde, 'make thee redy right anon,
For thou shalt in-to hevne blisse wende.'
'Now blisful Venus, thou me grace
sende,' 705
Quod Troilus, 'for never yet no nede
Hadde I er now, ne halvendel the drede.'
102. Quod Pandarus, 'ne drede thee never
a del,
For it shal been right as thou wilt desyre;
So thryve I, this night shal I make it
wel, 710
Or casten al the gruwel in the fyre.'
'Yit blisful Venus, this night thou me
enspyre,'
Quod Troilus, 'as wis as I thee serve,
And ever bet and bet shal, til I sterve.'
103. And if I hadde, O Venus ful of
mirthe, 715
Aspectes badde of Mars or of Saturne,
Or thou combust or let were in my birthe,
Thy fader pray al thilke harm distarne
Of grace, and that I glad ayein may
turne,
For love of him thou lovedest in the
shawe, 720
I mene Adoon, that with the boor was
slawe.
104. O Jove eek, for the love of faire
Europe,
The whiche in forme of hole away thou
fette;
Now help, O Mars, thou with thy bloody
cope,
For love of Cipris, thou me nought ne
lette; 725
O Phebus, think whan Dane hir-selven
shette
Under the bark, and laurer wax for drede,
Yet for hir love, O help now at this nede!
105. Mercurie, for the love of Hierse eke,
For which Pallas was with Aglauros
wrooth, 730
Now help, and eek Diane, I thee biseke,
That this viage be not to thee looth.
O fatal sustren, which, er any clooth
Me shapen was, my destene me sponne,
So helpeth to this werk that is bi-gonne!'
106. Quod Pandarus, 'thou wroched
mouses herte, 735
Art thou agast so that she wol thee byte?
Why, don this furred cloke up-on thy
sherte,
And folowe me, for I wol han the wyte;
But byd, and lat me go bifore a lyte.' 740
And with that word he gan un-do a
trappe,
And Troilus he broughte in by the lappe.
107. The sterne wind so loude gan to
route
That no wight other noyse mighte here;
And they that layen at the dore with-
oute, 745
Ful sikerly they slepten alle y-fere;
And Pandarus, with a ful sobre chere,
Goth to the dore anon with-uten lette,
Ther-as they laye, and softly it shette.
108. And as he com ayeinward prively,
His nece swook, and asked 'who goth
there?' 750
'My dere nece,' quod he, 'it am I;
Ne wondreth not, ne have of it no fere';
And ner he com, and seyde hir in hir ere,
'No word, for love of god I yow biseche;
Let no wight ryse and heren of our
speche.' 755

109. 'What! which wey be ye comen,
benedicite?'
Quod she, 'and how thus unwist of hem
alle?'
'Here at this secree trappe-dore,' quod he.
Quod tho Criseyde, 'lat me som wight
calle.' 760
'Ey! god forbede that it sholde falle,'
Quod Pandarus, 'that ye swich foly
wroughte!
They mighte deme thing they never er
thoughte!
110. It is nought good a sleping hound to
wake,
Ne yeve a wight a cause to devyne; 765
Your women slepen alle, I under-take,
So that, for hem, the hous men mighte
myne;
And slepen wolen til the sonne shyne.
And whan my tale al brought is to an
ende,
Unwist, right as I com, so wol I wende.
111. Now nece myn, ye shul wel under-
stonde,' 771
Quod he, 'so as ye women demen alle,
114. And he is come in swich payne and
distresse
That, but he be al fully wood by this,
He sodeynly mot falle in-to wodnesse,
But-if god helpe; and cause why this is,
He seyth him told is, of a freend of his,
How that ye sholde love oon that hatte
Horaste, 797
For sorwe of which this night shalt been
his laste.'
115. Criseyde, which that al this wonder
herde,
Gan sodeynly aboute hir herte colde, 800
And with a syk she sorwfully answerde,
'Allas! I wende, who-so tales tolde,
My dere herte wolde me not holde
So lightly fals! allas! conceytes wronge,
What harm they doon, for now live I to
longe! 805
116. Horaste! allas! and falsen Troilus?
I knowe him not, god helpe me so,' quod
she;
'Allas! what wikked spirit tolde him
thus?
Now certes, eem, to-morwe, and I him see,

119. Now if he woot that joye is transitorie,
As every joye of worldly thing mot flec,
Than every tyme he that hath in memorie,
The drede of lesing maketh him that he
May in no parfit selynesse be. 831
And if to lese his joye he set a myte,
Than semeth it that joye is worth ful
lyte.
120. Wherefore I wol deffyne in this
matere,
That trewely, for ought I can espye, 835
Ther is no varray wele in this world here.
But O, thou wikked serpent Jalousye,
Thou misbeleved and envious folye,
Why hastow Troilus me mad untriste,
That never yet agylte him, that I wiste?'
121. Quod Pandarus, 'thus fallen is this
cas.' 841
'Why, uncle myn,' quod she, 'who tolde
him this?
Why doth my dere herte thus, alas?'
'Ye woot, ye nece myn,' quod he, 'what is;
I hope al shal be wel that is amis. 845
For ye may quenche al this, if that yow
leste,
And doth right so, for I holde it the
beste.'
122. 'So shal I do to-morwe, y-wis,' quod
she,
'And god to-forn, so that it shal suffyse.'
'To-morwe? alas, that were a fayr,' quod
he, 850
'Nay, nay, it may not stonden in this
wyse;
For, nece myn, thus wryten clerkes wyse,
That peril is with dreoching in y-drawe;
Nay, swich abodes been nought worth an
hawa.
123. Nece, al thing hath tyme, I dar
avowe; 855
For whan a chaumber a-fyr is, or an halle,
Wel more nede is, it sodeynly rescowe
Than to dispute, and axe amonges alle
How is this candal in the straw y-falle?
A! *benedicite!* for al among that fare 860
The harm is doon, and fare-wel faldesfare!
124. And, nece myn, ne take it not a-
grief,
If that ye suffre him al night in this wo,
God help me so, ye hadde him never leaf,
That dar I seyn, now there is but we
two; 865
But wel I woot, that ye wol not do so;
Ye been to wys to do so gret folye,
To putte his lyf al night in jupartye.'
125. 'Hadde I him never leaf? By god,
I wene
Ye hadde never thing so leef,' quod she.
'Now by my thrift,' quod he, 'that shal
be sene; 871
For, sin ye make this ensample of me,
If I al night wolde him in sorwe see
For al the tresour in the toun of Troye,
I bidde god, I never mote have joye! 875
126. Now loke thanne, if ye, that been
his love,
Shul putte al night his lyf in jupartye
For thing of nought! Now, by that god
above,
Nought only this delay comth of folye,
But of malyce, if that I shal nought lye.
What, platly, and ye suffre him in dis-
tresse, 881
Ye neither bountee doon ne gentileesse!'
127. Quod the Criseyde, 'wole ye doon
o thing,
And ye therwith shal stinte al his disese;
Have here, and bereth him this blewe
ring, 885
For ther is no-thing mighte him bettre
plese,
Save I my-self, ne more his herte apese;
And sey my dere herte, that his sorwe
Is causeles, that shal be seen to-morwe.'
128. 'A ring?' quod he, 'ye, hasel-wodes
shaken! 890
Ye, nece myn, that ring moste han a stoon
That mighte dede men alyve maken;
And swich a ring, trowe I that ye have
noon.
Discrecioun out of your heed is goon;
That fele I now,' quod he, 'and that is
routhe; 895
O tyme y-lost, wel maystow cursen
slonthe!'

129. Wot ye not wel that noble and heigh
corage
Ne sorweth not, ne stinteth eek for lyte?
But if a fool were in a jalous rage,
I nolde setten at his sorwe a myte, 900
But feffe him with a fewe wordes whyte
Another day, whan that I mighte him
finde :
But this thing stont al in another kinde.
130. This is so gentil and so tendre of
herte,
That with his deeth he wol his sorwes
wreke; 905
For trusteth wel, how sore that him
smerte,
He wol to yow no jalouse wordes speke.
And for-ty, nece, er that his herte breke,
So spek your-self to him of this matere ;
For with o word ye may his herte stere.
131. Now have I told what peril he is
inne, 911
And his coming unwist is ' every wight ;
Ne, pardee, harm may ther be noon ne
sinne ;
I wol my-self be with yow al this night.
134. Quod Pandarus, ' ye, nece, wol ye
here ?
Dulcarnon called is " fleminge of
wrecches " ;
It semeth hard, for wrecches wol not lere
For verray slouthe or othere wilful
tecches ; 935
This seyde by hem that be not worth two
fecches.
But ye ben wys, and that we han on
honde
Nis neither hard, ne skilful to withstonde.'
135. ' Thanne, eem,' quod she, ' doth her-
of as yow list ;
But er he come I wil up first aryse ; 940
And, for the love of god, sin al my trist
Is on yow two, and ye ben bothe wyse,
So wircheth now in so discreet a wyse,
That I honour may have, and he ples-
aunce ;
For I am here al in your governaunce.'
136. ' That is wel seyde,' quod he, ' my
nece dere, 946
Ther good thrift on that wyse gentil
herte !

And with that word he for a quisschen
ran,
And sayde, 'kneleth now, whyl that yow
laste, 965
Ther god your hertes bringe sone at
reste!'

139. Can I not seyn, for she bad him not
ryse,
If sorwe it putte out of hir remembraunce,
Or elles if she toke it in the wyse
Of dustee, as for his observaunce; 970
But wel finde I she dide him this
pleasaunce,
That she him kiste, al-though she syked
sore;
And bad him sitte-down-with-outen more.

140. Quod Pandarus, 'now wol ye wel
biginne;
Now doth him sitte, gode nece dere, 975
Upon your beddes syde al there with-
inne,
That ech of yow the bet may other here.'
And with that word he drow him to the
fere,
And took a light, and fond his conten-
aunce
As for to loke up-on an old romaunce. 980

141. Criseyde, that was Troilus lady right,
And cleer stood on a ground of sikernesse,
Al thoughte she, hir servaunt and hir
knight
Ne sholde of right non untrouthe in hir
gesse, 984
Yet natheless, considered his distresse,
And that love is in cause of swich folye,
Thus to him spak she of his jelousye :

142. 'Lo, herte myn, as wolde the excel-
lence
Of love, ayeins the which that no man
may,
Ne oughte eek goodly maken resistance ;
And eek bycause I felte wel and say 991
Your grete trouthe, and servyse every day ;
And that your herte al myn was, sooth to
seyne,
This droof me for to rewe up-on your
peyna.

143. And your goodnesse have I founde
alwey yit, 995
Of whiche, my dere herte and al my
knight,

I thonke it yow, as fer as I have wit,
Al can I nought as muche as it were right ;
And I, emforth my conninge and my
might,
Have and ay shal, how sore that me
smerte, 1000
Ben to yow trewe and hool, with al myn
herte ;

144. And dredelees, that shal be founde
at preve.—

But, herte myn, what al this is to seyne
Shal wel be told, so that ye nocht yow
greve,

Though I to yow right on your-self com-
pleyne. 1005

For ther-with mene I fynally the payne,
That halt your herte and myn in hevi-
nesse,
Fully to sleen, and every wrong redresse.

145. My goode, myn, not I for-why ne
how

That Jalousye, allas ! that wikked wivere,
Thus causelees is copen in-to yow ; 1011
The harm of which I wolde fayn delivere !
Allas ! that he, al hool, or of him alivere,
Shuld have his refut in so digne a place,
Ther Jove him sone out of your herte
arace ! 1015

146. But O, thou Jove, O auctor of nature,
Is this an honour to thy deitee,
That folk ungiltif suffren here injure,
And who that giltif is, al quit goth he ?
O were it leful for to pleyne on thee, 1020
That undeserved suffrest jalousye,
And that I wolde up-on thee pleyne and
crye !

147. Eek al my wo is this, that folk now
usen

To seyn right thus, "ye, Jalousye is
Love !" 1024

And wolde a bussel venim al excusen,
For that o greyn of love is on it shove !
But that wot heighe god that sit above,

If it be lyker love, or hate, or grame ;
And after that, it oughte bere his name.

148. But certeyn is, som maner jalouseye
Is excusable more than som, y-wis. 1031
As whan cause is, and som swich fantasye
With pietee so wel repressed is,
That it unnethe dooth or seyth amis,
But goodly drinketh up al his distresse ;
And that excuse I, for the gentillesse. 1036

149. And som so ful of furie is and despyt,
That it sourmounteth his repressioun ;
But herte myn, ye be not in that plyt,
That thanke I god, for whiche your
passioun 1040
I wol not calle it but illusioun,
Of habundaunce of love and bisy cure,
That dooth your herte this disese endure.

150. Of which I am right sory, but not
wrooth ; 1044
But, for my devoir and your hertes reste,
Wher-so yow list, by ordal or by ooth,
By sort, or in what wyse so yow leste,
For love of god, lat preve it for the beste!
And if that I be giltif, do me deye, 1049

For it thoughte him no strokes of a yerde
To here or seen Criseyde his lady wepe ;
But wel he felte aboute his herte crepe,
For every teer which that Criseyde a-
sterde, 1070
The crampe of deeth, to streyne him by
the herte.

154. And in his minde he gan the tyme
a curse
That he cam therè, and that he was born ;
For now is wikke y-turned in-to worse,
And al that labour he hath doon biforn,
He wende it lost, he thoughte he nas but
lorn. 1076
'O Pandarnus,' thoughte he, 'allas! thy
wyle
Serveth of nought, so weylawey the
whyle!'

155. And therewithal he heng a-down the
heed,
And fil on knees, and sorwfully he sighte ;
What mighte he seyn ? he felte he nas
but deed, 1081
For wrooth was she that shulde his sorwes
lichte.

158. And seyde, 'nece, but ye helpe us
now, 1100
Alas, your owne Troilus is lorn !'
'Y-wis, so wolde I, and I wiste how,
Ful fayn,' quod she ; 'allas ! that I was
born !'
'Ye, nece, wol ye pullen out the thorn
That stiketh in his herte?' quod Pandare ;
'Sey "al foryeve," and stint is al this
fare!' 1106
159. 'Ye, that to me,' quod she, 'ful
lever were
Than al the good the sonne aboute gooth' ;
And therwith-al she swoor him in his ere,
'Y-wis, my dere herte, I am nought
wrooth, 1110
Have here my trouthe and many another
ooth ;
Now speak to me, for it am I, Criseyde !'
But al for nought ; yet mighte he not
a-breyde.
160. Therwith his pous and pawmes of
his hondes
They gan to frote, and wete his temples
tweyne, 1115
And, to deliveren him from bittre bondes,
She ofte him kiste ; and, shortly for to
seyne,
Him to revoked she dide al hir peyne.
And at the laste, he gan his breeth to
drawe,
And of his swough some after that adawe,
161. And gan bet minde and reson to him
take, 1121
But wonder sore he was abayst, y-wis.
And with a syk, whan he gan bet a-wake,
He seyde, 'O mercy, god, what thing is
this ?'
'Why do ye with your-selven thus amis ?'
Quod the Criseyde, 'is this a mannes
game ? 1126
What, Troilus ! wol ye do thus, for
shame ?'
162. And therwith-al hir arm over him
she leyde,
And al foryaf, and ofte tyme him keste.
He thanked hir, and to hir spak, and
seyde 1130
- As fil to purpos for his herte reste.
And she to that answerde him as hir
leste ;
And with hir goodly wordes him disporte
She gan, and ofte his sorwes to comforte.
163. Quod Pandarus, 'for ought I can
espyen, 1135
This light nor I ne serven here of nought ;
Light is not good for syke folkes y8n.
But for the love of god, sin ye be brought
In thus good plyt, lat now non hev
thought
Ben hanginge in the hertes of yow
tweye : ' 1140
And bar the candel to the chimenaye.
164. Some after this, though it no nede
were,
Whan she swich othes as hir list devyse
Hadde of him take, hir thoughte tho no
fere,
Ne cause eek non, to bidde him thennes
ryse. 1145
Yet lesse thing than othes may suffyse
In many a cas ; for every wight, I gesse,
That loveth wel meneth but gentillesse.
165. But in effect she wolde wite anon
Of what man, and eek where, and also
why 1150
He jelous was, sin ther was cause noon ;
And eek the signe, that he took it by,
She bad him that to telle hir bisily,
Or elles, certeyn, she bar him on honde,
That this was doon of malis, hir to fonde.
166. With-outen more, shortly for to
seyne, 1156
He moete obeye un-to his lady heste ;
And for the lasse harm, he moete feyne.
He seyde hir, whan she was at swiche
a feste
She mighte on him han loked at the
leste ; 1160
Not I not what, al dere y-nough a risse,
As he that nedes moete a cause fishe.
167. And she answerde, 'swete, al were
it so,
What harm was that, sin I non yvel
mane ?

For, by that god that boughte us bothe
two, 1165

In alle thinge is myn entente clene.

Swich arguments ne been not worth a
bene;

Wol ye the childish jalous contrefete?

Now were it worthy that ye were y-bete.'

168. Tho Troilus gan sorwfully to syke,
Lest she be wrooth, him thoughte his
herte deyde; 1171

And seyde, 'allas! upon my sorwes syke
Have mercy, swete herte myn, Criseyde!
And if that, in the wordes that I seyde,
Be any wrong, I wol no more trespace;
Do what yow list, I am al in your graca.'

169. And she answerde, 'of gilt miseri-
corde!

That is to seyn, that I foryeve al this;
And ever-more on this night yow recorde,
And beth wel war ye do no more amis.' 1180
'Nay, dere herte myn,' quod he, 'y-wis.'
'And now,' quod she, 'that I have do
yow smerte,
Foryeve it me, myn owene swete herte.'

Right as an aspes leef she gan to quake,
Whan she him felte hir in his armes
folde. 1201

But Troilus, al hool of cares colde,
Gan thanken tho the blisful goddes
sevene;

Thus sondry peynes bringen folk to
hevene.

173. This Troilus in armes gan hir
streyn, 1205

And seyde, 'O swete, as ever mote I goon,
Now be ye caught, now is ther but we
tweyne;

Now yeldeth yow, for other boot is noon.'
To that Criseyde answerde thus anon,
'Ne hadde I er now, my swete herte
dere, 1210

Ben yolde, y-wis, I were now not here!'

174. O! sooth is seyde, that heled for to be
As of a fevre or othere greet syknesse,
Men moste drinke, as men may often see,
Ful bittre drink; and for to han glad-
nesse, 1215

Men drinken often peyne and greet dis-
tresse;

177. And as the newe abaymshed nightin-
gale,
That stinteth first whan she biginneth
singe,
Whan that she hereth any harde tale, 1235
Or in the haggis any wight steringe,
And after siker dooth hir voys out-ringe;
Right so Criseyde, whan hir drede stente,
Opned hir herte, and tolde him hir entente.
178. And right as he that seeth his deeth
y-shapen, 1240
And deye mood, in ought that he may
gesse,
And sodeynly rescous doth him escapen,
And from his deeth is brought in siker-
nesse,
For al this world, in swich present glad-
nesse 1244
Was Troilus, and hath his lady swete;
With worse hap god lat us never mete!
179. Hir armes smale, hir streyghte bak
and softe,
Hir sydes longe, fleshy, smothe, and
whyte
He gan to stroke, and good thrift bad ful
ofte
Hir snowish throte, hir brestes rounde and
lyte; 1250
Thus in this hevене he gan him to delyte,
And ther-with-al a thousand tyme hir
kiste;
That, what to done, for joye unnethe he
wiste.
180. Than seyde he thus, 'O, Love, O,
Charitee,
Thy moder eek, Citherea the swete, 1255
After thy-self next heried be she,
Venus mene I, the wal-willy planete;
And next that, Imenſus, I thee grete;
For never man was to yow goddes holde
As I, which ye han brought fro cares
colde. 1260
181. Benigne Love, thou holy bond of
thinges,
Who-so wol grace, and list thee nought
honouren,
Lo, his desyr wol flee with-outen winges.
- For, noldestow of bountee hem socouren
That serven best and most alwey labouren,
Yet were al lost, that dar I wel seyn,
certes, 1266
But-if thy grace passed our desertes.
182. And for thou me, that coude leest
deserve
Of hem that nombred been un-to thy
grace,
Hast holpen, ther I lykly was to sterve,
And me bistowed in so heygh a place 1271
That thilke boundes may no blisse pace,
I can no more, but laude and reverence
Be to thy bounte and thyn excellence!
183. And therwith-al Criseyde anon he
kiste, 1275
Of which, certeyn, she felte no disese.
And thus seyde he, 'now wolde god I
wiste,
Myn herte swete, how I yow mighte plesse!
What man,' quod he, 'was ever thus at ese
As I, on whiche the faireste and the
beste 1280
That ever I say, deyneth hir herte resta.
184. Here may men seen that mercy
passeth right;
The experience of that is felt in me,
That am unworthy to so swete a wight.
But herte myn, of your benignitee, 1285
So thenketh, though that I unworthy be,
Yet mot I nede amenden in som wyse,
Right thourgh the vertu of your heyghe
servyse.
185. And for the love of god, my lady
dere,
Sin god hath wrought me for I shal yow
serve, 1290
As thus I mene, that ye wol be my sterve,
To do me live, if that yow liste, or sterve,
So techeth me how that I may deserve
Your thank, so that I, thurgh myn
ignorance, 1294
Ne do no-thing that yow be displeaunce.
186. For certes, fresshe wommanliche wyf,
This dar I seye, that trouthe and dili-
gence,
That shal ye finden in me al my lyf,

Ne I wol not, certeyn, breken your defence;

And if I do, present or in absence, 1300
For love of god, lat slee me with the dede,
If that it lyke un-to your womanhode.'

187. 'Y-wis,' quod she, 'myn owne hertes list,

My ground of ese, and al myn herte dere,
Graunt mercy, for on that is al my trist;

But late us falle away fro this matere;

For it suffyseth, this that seyde is here.

And at o word, with-outen repentaunce,

Wel-come, my knight, my pees, my suffisaunce !'

188. Of hir delyt, or joyes oon the leste

Were impossible to my wit to seye; 1311

But juggeth, ye that han ben at the feste

Of swich gladnesse, if that hem liste pleye !

I can no more, but thus thise ilke tweye

That night, be-twixen dreed and siker-

nesse, 1315

Felten in love the grete worthinesse.

189. O blisful night, of hem so longe

as comth

Of my langage, and that I yow bi-seche;
But now to purpos of my rather speche.

192. Thise ilke two, that ben in armes laft,

So looth to hem a-sonder goon it were,

That ech from other wende been biraft,

Or elles, lo, this was hir moste fere, 1341

That al this thing but nyce dremes were;

For which ful ofte ech of hem seyde, 'O

swete,

Clippe ich yow thus, or elles I it mete ?'

193. And, lord ! so he gan goodly on hir

see, 1345

That never his look ne bleynte from hir

face,

And seyde, 'O dere herte, may it be

That it be sooth, that ye ben in this

place ?'

'Ye, herte myn, god thank I of his grace !'

Quod the Criseyde, and therwith-al him

kiste, 1350

That where his spirit was, for joye he niste.

194. This Troilus ful ofte hir eyen two

Gan for to kisse, and seyde, 'O eyen clere,

It were ye that wroughte me swich wo,

197. Lord ! trowe ye, a covetous, a wrecche,
That blameth love and holt of it despyt,
That, of the pens that he can mokre and
keoche, 1375
Was ever yet y-yeve him swich delyt,
As is in love, in oo poynt, in som plyt ?
Nay, douteless, for also god me save,
So parfyt joye may no nigard have !

198. They wol sey 'yis,' but lord ! so
that they lye, 1380
The bly wrecches, ful of wo and drede !
They callen love a woodnesse or folye,
But it shal falle hem as I shal yow rede ;
They shul forgo the whyte and eke the
rede,
And live in wo, ther god yeve hem mis-
chaunce, 1385
And every lover in his trouthe avaunce !

199. As wolde god, tho wrecches, that
dispyse
Serysse of love, hadde eres al-so longe
As hadde Myda, ful of covaityse ;
And ther-to dronken hadde as hoot and
stronge 1390
As Crasus dide for his affectis wronge,
To techen hem that they ben in the vyce,
And loveres nought, al-though they holde
hem nyce !

200. Thise ilke two, of whom that I yow
seye, 1394
Whan that hir hertes wel assured were,
Tho gonne they to speken and to pleye,
And eek rehercen how, and whanne, and
where,
They knewe hem first, and every wo and
fere
That passed was ; but al swich hevynesse,
I thanke it god, was tourned to gladnesse.

201. And ever-mo, whan that hem fel to
speke 1401
Of any thing of swich a tyme agoon,
With kissing al that tale sholde breke,
And fallen in a newe joye anoon,
And didn al hir might, sin they were
oon, 1405
For to recoveren blisse and been at ese,
And passed wo with joye countropeyse.

202. Reason will not that I speke of sleep,
For it accordeth nought to my matere ;
God woot, they toke of that ful lital keep,
But lest this night, that was to hem so
dare, 1411
Ne sholde in veyn escape in no manere,
It was biset in joye and bisynesse
Of al that souneth in-to gentilnesse. 1414

203. But whan the cok, comuneastrologer,
Gan on his brest to bete, and after crowe,
And Lucifer, the dayes messenger,
Gan for to ryse, and out hir bemes
throwe ;
And estward roos, to him that coude it
knowe, 1419
Fortuna maior, †than anoon Criseyde,
With herte sore, to Troilus thus seyde :—

204. 'Myn hertes lyf, my trist and my
pleasaunce,
That I was born, allas ! what me is wo,
That day of us mot make deeseverance !
For tyme it is to ryse, and hennes go, 1425
Or elles I am lost for evermo !
O night, allas ! why niltow over us hove,
As longe as whanne Almena lay by Jove ?

205. O blake night, as folk in bokes rede,
That shapen art by god this world to
hyde 1430
At certeyn tymes with thy derke wede,
That under that men mighte in reste
abyde,
Wel oughte bestes pleyne, and folk thee
chyde,
That there-as day with labour wolde us
breste,
That thou thus fleest, and deyneest us
nought reste ! 1435

206. Thou dost, allas ! to shortly thyn
offyce,
Thou rakel night, ther god, makere of
kinde,
Thee, for thyn hast and thyn unkinde
vyce,
So faste ay to our hemi-spere binde,
That never-more under the ground thou
winde ! 1440
For now, for thou so hyst out of Troye,
Have I forgon thus hastily my joye !'

207. This Troilus, that with the wordes felte,

As thoughte him tho, for piētous distresse,
The bloody teres from his herte melte, 1445
As he that never yet swich hevynesse
Assayed hadde, out of so greet gladnesse,
Gan therwith-al Criseyde his lady dere
In armes streyne, and seyde in this
manere :—

208. 'O cruel day, accusour of the joye
That night and love han stole and faste
y-wryen, 1451

A-cursed be thy coming in-to Troye,
For every bore hath oon of thy bright yēn !
Envyous day, what list thee so to spyen ?
What hastow lost, why sekestow this
place, 1455
Ther god thy lyght so quenche, for his
grace ?

209. Allas ! what han thise loveres thee
agilt,

Dispitous day ? thyn be the pyne of helle !
For many a lovere hastow shent, and
wilt ;
Thy pouring in wol no-wher lete hem

For how sholde I my lyf an houre save,
Sin that with yow is al the lyf I have ?

212. What shal I doon, for cartes, I not
how,

Ne whanne, allas ! I shal the tyme see,
That in this plyt I may be eft with yow ;
And of my lyf, god woot how that shal
be, 1481

Sin that desyr right now so byteth me,
That I am deed anon, but I retourne.
How sholde I longe, allas ! fro yow so-
journe ?

213. But natheles, myn owene lady
bright, 1485

Yit were it so that I wiste outrely,
That I, your humble servaunt and your
knight,

Were in your herte set so fermely
As ye in myn, the which thing, trewely,
Me lever were than thise worldes twayne,
Yet sholde I bet enduren al my payne.'

214. To that Criseyde answerde right
anon, 1492

And with a syk she seyde, 'O herte dere,

217. Beth glad for-thy, and live in siker-
ness; 1514
Thus seyde I never er this, ne shal to
me ;
And if to yow it were a gret gladnesse
To turne ayein, soone after that ye go,
As fayn wolde I as ye, it were so,
As wisly god myn herte bringe at reste !'
And him in armes took, and ofte keste.
218. Agayns his wil, sin it mot nedes be,
This Troilus up roos, and faste him
cledde, 1521
And in his armes took his lady free
An hundred tyme, and on his wey him
spedde,
And with swich wordes as his herte
bledde,
He seyde, 'farewel, my dere herte swete,
Ther god us graunte sounde and sons to
mete !' 1526
219. To which no word for sorwe she
answerde,
So sore gan his parting hir destreyne ;
And Troilus un-to his palays ferde,
As woo bigon as she was, sooth to seyne ;
So hard him wrong of sharp desyr the
peyne 1531
For to ben eft there he was in plesaunce,
That it may never out of his remem-
braunce.
220. Retorned to his réal palais, sone 1534
He softe in-to his bed gan for to slinke,
To slepe longe, as he was wont to done,
But al for nought ; he may wel ligge and
winke,
But sleep ne may ther in his herte
sinke ;
Thinkinge how she, for whom desyr him
brende,
A thousand-fold was worth more than he
wende. 1540
221. And in his thought gan up and down
to winde
Hir wordes alla, and every contenaunce,
And fermely impressen in his minde
The leste poynt that to him was plesaunce ;
And verrayliche, of thilke remembrance,
- Desyr al newe him brende, and lust to
brende 1546
Gan more than erst, and yet took he non
hede.
222. Criseyde also, right in the same wyse,
Of Troilus gan in hir herte shette 1549
His worthinesse, his lust, his dedes wyse,
His gentillesse, and how she with him
mette,
Thinkinge love he so wel hir bisette ;
Desyryng eft to have hir herte dere
In swich a plyt, she dorste make him
chere.
223. Pandare, a-morwe which that comen
was 1555
Un-to his nece, and gan hir fayre grete,
Seyde, 'al this night so reyned it, allas !
That al my drede is that ye, nece swete,
Han litel layser had to slepe and mete ;
Al night,' quod he, 'hath reyn so do me
wake, 1560
That som of us, I trowe, hir hedes ake.'
224. And ner he com, and seyde, 'how
stont it now
This mery morwe, nece, how can ye fare ?'
Criseyde answerde, 'never the bet for yow,
Fox that ye been, god yewe your herte
care !' 1565
God helpe me so, ye caused al this fare,
Trow I,' quod she, 'for alle your wordes
whyte ;
O ! who-so seeth yow knoweth yow ful
lyte !'
225. With that she gan hir face for to
wrye
With the shete, and wex for shame al
reed ; 1570
And Pandarus gan under for to pryde,
And seyde, 'nece, if that I shal ben deed,
Have here a sward, and smyteth of myn
heed.'
With that his arm al sodeynly he thriste
Under hir nekke, and at the laste hir
kiste. 1575
226. I passe al that which chargeth
nought to seye,
What ! God foryaf his deeth, and she
also

Foryaf, and with hir uncle gan to pleye,
 For other cause was ther noon than so,
 But of this thing right to the effect to go,
 Whan tyme was, hom til hir hous she
 wente, 1581
 And Pandarus hath fully his entente.

227. Now torne we ayein to Troilus,
 That resteles ful longe a-bedde lay,
 And prevely sente after Pandarus, 1585
 To him to come in al the haste he may.
 He com anon, nought ones seyde he
 'nay,'
 And Troilus ful sobrelly he grette,
 And down upon his beddes syde him
 sette. 1589

228. This Troilus, with al the affeccionn
 Of frendes love that herte may devyse,
 To Pandarus on knees fil adoun,
 And er that he wolde of the place aryse,
 He gan him thonken in his beste wyse ;
 A hondred sythe he gan the tyme blesse,
 That he was born to bringe him fro
 distresse. 1596

229. He seyde, 'O frend, of frendes th'

And with that word down in his bed he
 lay, 1615
 And Pandarus ful sobrelly him herde
 Til al was seyde, and thanne he him
 answerde :

232. ' My dere frend, if I have doon for
 thee
 In any cas, god wot, it is me leef ;
 And am as glad as man may of it be, 1620
 God help me so ; but tak now not a-greef
 That I shal seyn, be war of this myscheef,
 That, there-as thou now brought art in-to
 blisse,
 That thou thy-self ne cause it nought to
 misse.

233. For of fortunes sharp adversitee 1625
 The worst kinde of infortune is this,
 A man to have ben in prosperitee,
 And it remembren, whan it passed is.
 Thou art wys y-nough, for-thy do nought
 amis ;
 Be not to rakel, though thou sitte
 warme, 1630
 For if thou be, certeyn, it wol thee
 harme.

And seyde, 'freend, as I am trewe knight,
And by that feyth I shal to god and yow,
I hadde it never half so hote as now; 1650
And ay the more that desyr me byteth
To love hir best, the more it me delyteth.

237. I noot my-self not wialy what it is ;
But now I fele a newe qualitee,
Ye, al another than I dide er this.' 1655
Pandare answers, and seyde thus, that he
That ones may in hevne blisse be,
He feleth other weyes, dar I laye,
Than thilke tyme he first herde of it seye.

238. This is o word for al ; this Troilus
Was never ful, to speke of this matere,
And for to preysen un-to Pandarus 1662
The bountee of his righte lady dere,
And Pandarus to thanke and maken
chere.

This tale ay was span-newe to biginne 1665
Til that the night departed hem a-twinne.

239. Sone after this, for that fortune it
wolds,
I-comen was the blisful tyme swete,
That Troilus was warned that he sholde,
Ther he was erst, Criseyde his lady
mete ; 1670
For which he felte his herte in joye
flete ;
And feythfully gan alle the goddes herie ;
And lat see now if that he can be merie.

240. And holden was the forme and al
the wyse,
Of hir cominge, and eek of his also, 1675
As it was erst, which nedeth nought
devyse.

But playnly to the effect right for to go,
In joye and seurte Pandarus hem two
A-bedde broughte, whan hem bothe leste,
And thus they ben in quiete and in
reste. 1680

241. Nought nedeth it to yow, sin they
ben met,
To aske at me if that they blythe were ;
For if it erst was wel, tho was it bet
A thousand-fold, this nedeth not enquire.
A-gon was every sorwe and every fere ;

And bothe, y-wis, they hadde, and so
they wende, 1686
As mucche joye as herte may comprende.

242. This is no lital thing of for to seye,
This passeth every wit for to devyse ; 1689
For eche of hem gan otheres lust obeye ;
Felicitee, which that thise clerkes wyse
Commenden so, ne may not here suffyse.
This joye may not writen been with inke,
This passeth al that herte may bithinke.

243. But cruel day, so wel-away the
stounds ! 1695
Gan for to aproche, as they by signes
knewe,
For whiche hem thoughte felen dethes
wounds ;
So wo was hem, that changen gan hir
hewe, 1698
And day they gonnen to dispysse al newe,
Calling it traytour, envyous, and worse,
And bitterly the dayes light they curse.

244. Quod Troilus, 'allas ! now am I war
That Pirous and the swiftes stedes three,
Whiche that drawn forth the sonnes
char,
Han goon som by-path in despyt of me ;
That maketh it so sone day to be ; 1706
And, for the sonne him hasteth thus to
ryse,
Ne shal I never doon him sacrificyse !'

245. But nedes day departe moste hem
sone,
And whanne hir speche doon was and hir
chere, 1710
They twinne anon as they were wont to
done,
And setten tyme of meting eft y-fere ;
And many a night they wroughte in this
manere.
And thus Fortune a tyme ladde in joye
Criseyde, and eek this kinges some of
Troye. 1715

246. In suffisaunce, in blisse, and in sing-
inges,
This Troilus gan al his lyf to lede ;
He spendeth, justeth, maketh †festey-
inges ;

- He yeveth frely ofte, and chaungeth
wede, 1719
And held aboute him alwey, out of drede,
A world of folk, as cam him wel of kinde,
The fresheste and the beste he coude
finde ;
247. That swich a voys was of him and
a stevene
Thorough-out the world, of honour and
largesse, 1724
That it up rong un-to the yate of hevenc.
And, as in love, he was in swich gladnesse,
That in his herte he demede, as I gesse,
That there nis love in this world at ese
So wel as he, and thus gan love him
plese.
248. The godlihed or beautee which that
kinde 1730
In any other lady hadde y-set
Can not the mounsaunce of a knot un-
binde,
A-boute his herte, of al Criseydes net.
He was so narwe y-masked and y-knet,
That it undoon on any manere syde, 1735
That nil not been, for ought that may
betvde.
- That elements that been so discordable
Holden a bond perpetuely duringe,
That Phebus mote his rosy day forth
bringe, 1755
And that the mone hath lordship over
the nightes,
Al this doth Love ; ay heried be his
mightes !
252. That that the see, that gredy is to
flowen,
Constreyneth to a certeyn ende so 1759
His fiodes, that so fersly they ne growen
To drenchen erthe and al for ever-mo ;
And if that Love ought lete his brydel go,
Al that now loveth a-sonder sholde lepe,
And lost were al, that Love halt now to-
hepe.
253. So wolde god, that auctor is of
kinde, 1765
That, with his bond, Love of his vertu
liste
To cerclen hertes alle, and faste binde,
That from his bond no wight the wey out
wiste.
And hertes colde, hem wolde I that he

256. And most of love and vertu was his speche,

And in despyt hadde alle wrochednesse;
And douteles, no nede was him biseche
To honouren hem that hadde worthi-
nesse, 1789

And esen hem that weren in distresse.
And glad was he if any wight wel ferde,
That lover was, whan he it wiste or herde.

257. For sooth to seyn, he lost held every wight

But-if he were in loves haigh servyse,
I mene folk that oughte it been of right,
And over al this, so wel coude he de-
vyse 1796

Of sentement, and in so unkouth wyse
Al his array, that every lover thoughte,
That al was wel, what-so he seyde or
wroughte.

258. And though that he be come of
blood royal, 1800

Him liste of pryde at no wight for to
chase;

Benigne he was to ech in general,

For which he gat him thank in every
place.

Thus wolde Love, y-heried be his grace,
That Pryde, Envy, Ire, and Avaryce 1805
He gan to flee, and every other vyce.

259. Thou lady bright, the doughter to
Dione,

Thy blinde and winged sone eek, daun
Cuppyde;

Ye sustren nyne eek, that by Elicone
In hil Parnaso listen for to abyde, 1810
That ye thus fer han deyned me to gyde,
I can no more, but sin that ye wol wende,
Ye heried been for ay, with-uten ende!

260. Thourgh yow have I seyde fully in
my song

Th'effect and joye of Troilus servyse, 1815
Al be that ther was som disese among,
As to myn auctor listeth to devyse.

My thridde book now ende ich in this
wyse;

And Troilus in luste and in quiete 1819
Is with Criseyde, his owne herte swete.

Explicit Liber Tercius.

BOOK IV.

[Prohemium.]

1. Bur al to litel, weylawey the whyle,
Lesteth swich joye, y-thonked be For-
tune!

That semeth trewest, whan she wol
bygyle,

And can to foles so hir song entune,
That she hem hent and blent, traytour
comune; 5

And whan a wight is from hir wheel
y-throwe,

Than laugheth she, and maketh him the
mowe.

2. From Troilus she gan hir brighte face
Awey to wrythe, and took of him non
hede,

But caste him clene oute of his lady
grace, 10

And on hir wheel she sette up Diomedé;
For which right now myn herte ginneth
blede,

And now my penne, allas! with which
I wryte,

Quaketh for drede of that I moot endyte.

3. For how Criseyde Troilus forsook, 15
Or at the leste, how that she was un-
kinde,

Mot hennes-forth ben matere of my
book,

As wryten folk thorough which it is in
minde.

Allas! that they shulde ever cause
finde

To speke hir harm ; and if they on hir
lye, 20
Y-wis, hem-self sholde han the vilanye.

4. O ye Herines, Nightes doughtren three,
That endeles compleynen ever in pyne,
Megera, Alete, and eek Thesiphone ;
Thou cruel Mars eek, fader to Quiryne, 25
This ilke ferthe book me helpeth fyne,
So that the los of lyf and love y-fere
Of Troilus be fully shewed here.

Explicit † prohemium. Incipit Quartus
Liber.

5. *LIGONNE* in ost, as I have seyde er this,
The Grekes stronge, aboute Troye toun, 30
Bifel that, whan that Phebus shyning is
Up-on the brest of Hercules Lyoun,
That Ector, with ful many a bold baroun,
Caste on a day with Grekes for to fighte,
As he was wont to greve hem what he
mighte. 35

6. Not I how longe or short it was bi-
twene
This purpos and that day they fighte

Polyte, or eek the Trojan daun Ripheo,
And othere lasse folk, as Phebuso.
So that, for harm, that day the folk of
Troye 55
Dredden to lese a greet part of hir joye.

9. Of Pryamus was yeve, at Greek re-
queste,
A tyme of trewe, and tho they gonnen
trete,
Hir prisoneres to chaungen, moste and
leste, 59
And for the surplus yeven sommes grete.
This thing anoon was couth in every
strete,
Bothe in th'assege, in toune, and every-
where,
And with the firste it cam to Calkas ere.

10. Whan Calkas knew this tretis sholde
holde,
In consistorie, among the Grekes, sone 65
He gan in thringe forth, with lordes olde,
And sette him there-as he was wont to
done ;
And with a chaunged face hem bad a
longe

13. Havinge un-to my tresour ne my
rente 85
Right no resport, to respect of your ese.
Thus al my good I loste and to yow
wente,
Wening in this you, lordes, for to plesse.
But al that los ne doth me no disese.
I vouche-sauf, as wisly have I joye, 90
For you to lese al that I have in Troye,
14. Save of a daughter, that I lafte, alas!
Slepinge at hoom, whanne out of Troye
I sterte.
O sterne, O cruel fader that I was!
How mighte I have in that so hard an
herte? 95
Allas! I ne hadde y-brought hir in hir
sherte!
For sorwe of which I wol not live to
morwe,
But-if ye lordes rewe up-on my sorwe.
15. For, by that cause I say no tyme er
now
Hir to delivere, I holden have my pees;
But now or never, if that it lyke yow, 101
I may hir have right sone, doutelees.
O help and grace! amonges al this prees,
Rewe on this olde caitif in destresse,
Sin I through yow have al this hevynesse!
16. Ye have now caught and fetereid in
prisoun 106
Trojans y-nowe; and if your willes be,
My child with oon may have redempcioun.
Now for the love of god and of bountee,
Oon of so felse, alas! so yeve him me. 110
What nede were it this preyere for to
werne,
Sin ye shul bothe han folk and toun as
yerne?
17. On peril of my lyf, I shal not lye,
Appollo hath me told it feithfully;
I have eek founde it by astronomye, 115
By sort, and by angurie eek trewely,
And dar wel seye, the tyme is faste by,
That fyr and flaumbe on al the toun shal
sprede;
And thus shal Troye turne in aschen
dede.
18. For certeyn, Phebus and Neptunus
bothe, 120
That makeden the walles of the toun,
Ben with the folk of Troye alwey so
wrothe,
That thei wol bringe it to confusioun,
Right in despyt of king Lameadoun. 124
By-cause he nolde payen hem hir hyre,
The toun of Troye shal ben set on-fyre.'
19. Telling his tale alwey, this olde greye,
Humble in speche, and in his lokinge eke,
The salte teares from his eyen tweye 129
Ful faste ronnen down by eyther cheke.
So longe he gan of socour hem by-seke
That, for to hele him of his sorwes sore,
They gave him Antenor, with-oute more.
20. But who was glad y-nough but Calkas
tho?
And of this thing ful sone his nedes
leyde 135
On hem that sholden for the tretis go,
And hem for Antenor ful ofte preyde
To bringen hoom king Toas and Criseyde;
And whan Pryam his save-garde sente,
Th'embassadours to Troye streyght they
wente. 140
21. The cause y-told of hir cominge, the
olde
Pryam the king ful sone in general
Let here-upon his parlement to holde,
Of which the effect rehersen yow I shal.
Th'embassadours ben answered for fynal,
Th'eschaunge of prisoners and al this
nede 146
Hem lyketh wel, and forth in they pro-
cede.
22. This Troilus was present in the place,
Whan axed was for Antenor Criseyde,
For which ful sone chaungen gan his face,
As he that with tho wordes wel neigh
deyde. 151
But nathelees, he no word to it seyde,
Lest men sholde his affeccioun espye;
With mannes herte he gan his sorwes
drye.
23. And ful of anguish and of grisly
drede 155
Aboud what lordes wolde un-to it seye;

And if they wolde graunte, as god forbede,
 Th'eschaunge of hir, than thoughte he thinges tweye,
 First, how to save hir honour, and what weye
 He mighte best th'eschaunge of hir withstonde; 160
 Ful faste he caste how al this mighte stonde.

24. Love him made al prest to doon hir byde,
 And rather dye than she sholde go;
 But resoun seyde him, on that othersyde,
 'With-oute assent of hir ne do not so, 165
 Lest for thy werk she wolde be thy fo,
 And seyn, that thorough thy medling is y-blowe
 Your bother love, there it was erst unknowe.'

25. For which he gan deliberen, for the beste,
 That though the lordes wolde that she wente, 170
 He wolde late hem graunte what hem

For infortune it wolde, for the nones, 185
 They sholden hir confusioun desyre.
 'Ector,' quod they, 'what goost may yow enspyre,
 This womman thus to shilde and doon us lese
 Daun Antenor?—a wrong wey now ye chese—

28. That is so wys, and eek so bold baroun,
 And we han nede of folk, as men may see; 191
 He is eek oon, the grettest of this toun;
 O Ector, lat tho fantasyes be!
 O king Pryam,' quod they, 'thus seggen we, 194
 That al our voys is to for-gon Criseyde;
 And to deliveren Antenor they preyde.

29. O Juvenal, lord! trewe is thy sentence,
 That litel witen folk what is to yerne
 That they ne finde in hir desyr offence;
 For cloud of errour lat hem not descerne
 What best is; and lo, here ensample as yerne. 201
 This folk desiren now deliveraunce

82. Departed out of parlement echone,
This Troilus, with-oute wordes mo,
Un-to his chaumbre spedde him faste
allone, 230
But-if it were a man of his or two,
The whiche he had out faste for to go,
By-cause he wolde slepen, as he seyde,
And hastely up-on his bed him leyde.
83. And as in winter leues been biraft, 235
Eche after other, til the tree be bare,
So that ther nis but bark and braunche
y-laft,
Lyth Troilus, biraft of ech wel-fare,
Y-bounden in the blake bark of care,
Disposed wood out of his wit to breyde,
So sore him sat the chaunginge of Cri-
seyde. 231
84. He rist him up, and every dore he
shette
And windowe eek, and tho this sorweful
man
Up-on his beddes syde a-doun him sette,
Ful lyk a deed image pale and wan; 235
And in his brest the heped wo bigan
Out-breste, and he to werken in this
wyse
In his woodnesse, as I shal yow devyse.
85. Right as the wilde bole biginneth
springe
Now here, now there, y-darted to the
herte, 240
And of his deeth roreth in compleyninge,
Right so gan he aboute the chaumbre
sterte,
Smyting his brest ay with his festes
-smerte;
His heed to the wal, his body to the
grounde
Ful ofte he swapte, him-selven to con-
founde. 245
86. His eyen two, for pitee of his herte,
Out stremeden as swifte welles tweye;
The heighe sobbes of his sorwes smerte
His speche him rafte, unnethes mighte
he seye, 249
'O doeth, allas! why niltow do me deye?
A-cursed be the day which that nature
Shoop me to ben a lyves creature!'
87. But after, whan the furie and the
rage
Which that his herte twiste and faste
threste, 254
By lengthe of tyme somewhat gan asswage,
Up-on his bed he leyde him doun to reste;
But tho bigonne his teres more out-breste,
That wonder is, the body may suffyse
To half this wo, which that I yow devyse.
88. Than seyde he thus, 'Fortune! allas
the whyle! 260
What have I doon, what have I thus
a-gilt?
How mightestow for reuthe me bigyle?
Is ther no grace, and shal I thus be spilt?
Shal thus Criseyde away, for that thou
wilt? 264
Allas! how maystow in thyn herte finde
To been to me thus cruel and unkinde?
89. Have I thee nought honoured al my
lyve,
As thou wel wost, above the goddes alle?
Why wiltow me fro joye thus depryve?
O Troilus, what may men now thee calle
But wrecche of wrecches, out of honour
falle 271
In-to miserie, in which I wol biwayle
Criseyde, allas! til that the breeth me
fayle?
40. Allas, Fortune! if that my lyf in joye
Displeed hadde un-to thy foule envye,
Why ne haddestow my fader, king of
Troye, 276
By-raft the lyf, or doon my bretheren dye,
Or slayn my-self, that thus compleyne
and crye,
I, combre-world, that may of no-thing
serve,
But ever dye, and never fully sterve? 280
41. If that Criseyde allone were me laft,
Nought roughte I whider thou woldest
me sters;
And hir, allas! than hastow me biraft.
But ever-more, lo! this is thy manere,
To reve a wight that most is to him dere,
To preve in that thy gerful violence. 286
Thus am I lost, ther helpeth no defonce.

42. O verray lord of love, O god, allas !
That knowest best myn herte and al my
thought,
What shal my sorful lyf don in this cas
If I for-go that I so dere have bought? 291
Sin ye Cryseyde and me han fully brought
In-to your grace, and bothe our hertes
seled,

How may ye suffre, allas ! it be repeled ?

43. What I may doon, I shal, whyl I may
dure 295

On lyve in torment and in cruel peyne,
This infortune or this disaventure,
Allone as I was born, y-wis, compleyne ;
Ne never wil I seen it shyne or reyne ;
But ende I wil, as Edippe, in derknesse
My sorful lyf, and dyen in distresse. 301

44. O wery goost, that errest to and fro,
Why niltow fleen out of the wofulleste
Body, that ever mighte on grounde go ?
O soule, lurking in this wo, unneste, 305
Flee forth out of myn herte, and lat it
breste,

And folwe alwey Criseyde, thy lady dere ;
Thy righte place is now no lenger here !

God leve that ye finde ay love of steel, 325
And longe mot your lyf in joye endure !
But whan ye comen by my sepulture,
Remembreth that your felawe resteth
there ;

For I lovede eek, though I unworthy
were. 329

48. O olde unholsom and mislyved man,
Calkas I mene, allas ! what eyleth thee
To been a Greek, sin thou art born
Trojan ?

O Calkas, which that wilt my bane be,
In cursed tyme was thou born for me !
As wolde blisful Jove, for his joye, 335
That I thee hadde, where I wolde, in
Troye !'

49. A thousand sykes, hottere than the
glede,

Out of his brest ech after other wente,
Medled with pleyntes newe, his wo to
fede, 339

For which his woful teres never stente ;
And shortly, so his peynes him to-rente,
And vex so mat, that joye nor penaunce
He feleth noon, but lyth forth in a traunce.

He stood this woful Trueths hithen. 360
 And on his piteous face he gan hiddden:
 But lord, so often gan his herte sicken,
 Seing his freend in we, what hounoure
 His herte slow, as thoughte him, for dis-
 tresse.

58. This woful wight, this Trueth, that
 felte 365
 His freend Pandarus y-commen him to see,
 Gan as the snow again the snowe meltie.
 For which this sorowful Pandarus, of pitee,
 Gan far to wepe as tunderliche as he;
 And speakeles thus becom thise like twye.
 That neyther mighte o word for sorwe
 seye. 372

59. But at the laste this woful Trueth.
 Ney deed for smart, gan brusten out to
 rore,
 And with a sorowful noyse he seyde thus,
 Among his sobbes and his sythes sure, 375
 'Lo! Pandarus, I am deed, with-outen
 more.
 Hastow nought hard at parliament,' he
 seyde,
 'For Antenor how lost is my Criseyde?'

60. This Pandarus, ful deed and pale of
 hewe,
 Ful pitously answerde and seyde, 'yis!
 As wily were it fals as it is trowe, 381
 That I have herd, and wot al how it is.
 O mercy, god, who wolde have trowed
 this?
 Who wolde have wend that, in so litel
 a throwe, 384
 Fortune our joye wolde han over-throwe?

61. For in this world ther is no creature,
 As to my doom, that ever saw ruyne
 Straungere than this, thourgh cas or
 aventure.
 But who may al eschewe or al devyne?
 Swich is this world; for-why I thus de-
 fyne, 390
 †Ne truste no wight finden in Fortune
 Ay propretee; hir yestes becomune.

62. But tel me this, why thou art now so
 mad
 To sorwen thus? Why lystow in this
 wyse,

Hir thy anger al holly hounoure had. 385
 So that, by right, it englyne y-nore suffere?
 But I that never fals in my servyse
 A fowndly chere or loking of on yk.
 Let me thus wepe and wepe, til I dye.

63. And over al this, as then wel went
 thy-solve. 395
 This towe is ful of ladies al aboute;
 And, to my doorn, fairer than swiche
 twelve
 As ever she was, shal I finde, in sun
 rounde,
 Ya, can or two, with-outen any doute. 404
 For-why be glad, myn owene dere brother,
 If she be lost, we shal recovere another.

64. What, god for-bede alwey that eek
 plesaunce
 In o thing were, and in non other wight!
 If oon can singe, another can wel demour;
 If this be goodly, she is glad and light;
 And this is fayr, and that can good
 a-right. 411
 Eek for his vertu holden is for dere,
 Bothe heroner and fawcon for riverse.

65. And eek, as writ Zennis, that was ful
 wyf,
 "The newe love out chaceoth ofte the
 olde;" 415
 And up-on newe cas lyth newe arys.
 Tenk eek, thy-self to saven artow holde;
 Swich fyr, by proces, shal of kinde colde.
 For sin it is but casual plesaunce,
 Som cas shal putte it out of remem-
 braunce. 420

66. For al-so seur as day cometh after
 night,
 The newe love, labour or other wo,
 Or elles selde seinge of a wight,
 Don olde affecciouns alle over-go.
 And, for thy part, thou shalt have oon of
 the 425
 To abrigge with thy bitter paynes smerte;
 Absence of hir shal dryve hir out of herte.'

67. Thise wordes seyde he for the nones
 alle,
 To helpe his freend, lest he fur sorwe
 dayde.

For douteless, to doon his wo to falle, 430
 He roughte not what unthrift that he
 seyde.
 But Troilus, that neigh for sorwe deyde,
 Tok litel hede of al that ever he mente ;
 Oon ere it herde, at the other out it
 wente :—

63. But at the laste answerde and seyde,
 'freend, 435
 This lechecraft, or heled thus to be,
 Were wel sitting, if that I were a feend,
 To traysen hir that trewe is unto me !
 I pray god, lat this consayl never y-thee ;
 But do me rather sterve anon-right
 here 440
 Er I thus do as thou me woldest lere.

64. She that I serve, y-wis, what so thou
 seye,
 To whom myn herte enhabit is by right,
 Shal han me holly hires til that I deye.
 For, Pandarus, sin I have trouthe hir
 hight, 445
 I wol not been untrewe for no wight ;
 But as hir man I wol ay live and sterve,
 And never other creature serve.

He cometh to him a pas, and seyth right
 thus, 465
 "Think not on smert, and thou shalt fele
 noon."
 Thou most me first transmuwen in a
 stoon,
 And reve me my passiounes alle,
 Er thou so lightly do my wo to falle.

68. The deeth may wel out of my brest
 departe 470
 The lyf, so longe may this sorwe myne ;
 But fro my soule shal Criseydes darte
 Out never-mo ; but down with Proserpyne,
 Whan I am deed, I wol go wone in pyne ;
 And ther I wol eternally compleyne 475
 My wo, and how that twinned be we
 tweyne.

69. Thou hast here maad an argument,
 for fyn,
 How that it sholde lasse peyne be
 Criseyde to for-goon, for she was myn,
 And live in eee and in felicitee. 480
 Why gabbestow, that seydest thus to me
 That "him is wors that is fro wele y-
 throwe,
 Than he hadde erst non of that wele

With-outen weening me, — wil, so dost, me
 O doun, that comest out of mynys side,
 Com now, sit I in the other that side,
 For why is this doun, with hir in mynys,
 That, with y-cloped, mynys and comys
 payn.

71. Wel was I wyl, mynys, with in mynys,
 Er that me shou, I wyl, how, mynys,
 byn :
 But now thy mynys is in me in mynys,
 That in this world, — mynys, in mynys,
 O doun, sin with this mynys, — in a mynys,
 That comys in mynys, — in mynys,
 Or with thy mynys, mynys, how, mynys,
 quene :

72. Sit that that doun, in his in mynys,
 wyne
 Ayas hir wyl, mynys, mynys, mynys,
 Do me, at my mynys, — mynys,
 Delivere now the world, in mynys,
 Of me, that am the wyl, mynys, mynys,
 That ever was, for mynys, in that I mynys,
 Sin in this world, of mynys, mynys, mynys,
 I mynys.

73. This Tristram in mynys, mynys, mynys,
 As hower out of mynys, mynys, mynys :
 And Pandarus, mynys, mynys, mynys,
 And to the ground, his eyes, down he
 cast.
 But notheles, thus thoughte he, at the
 laste,
 'What, perde, rather than my felawe
 deye,
 Yet shall I som-what more un-to him seye :

76. And seyde, 'freend, sin thou hast
 swich distresse,
 And sin thee list myn arguments to blame,
 Why nill thy-selven helpen doun redresse,
 And with thy manhod letten al this
 game?
 Go ravishe hir, ne canstow not for shame!
 And outhir lat hir out of toune fare,
 Or hold hir stille, and leve thy nyce fare.

77. Artow in Troys, and hast non hardli-
 ment
 To take a womman which that loveth
 thee,

and wyl, mynys, mynys, mynys, mynys,
 Now is not time, a nyce mynys,
 Er my mynys, and let this mynys, be
 mynys, mynys, mynys, mynys, mynys,
 — wyl, in mynys, in mynys, mynys, mynys,

75. In this mynys, mynys, mynys, mynys,
 mynys,
 And mynys, mynys, mynys, mynys, mynys,
 — mynys, mynys, mynys, mynys, mynys,
 And mynys, mynys, mynys, mynys, mynys,
 But why this mynys, in that, mynys, mynys,
 mynys,
 And what that me, how, mynys, mynys,
 That mynys, mynys, mynys, mynys, mynys,
 mynys.

78. First, sit, that was, that was, mynys, mynys,
 the mynys
 For mynys, mynys, mynys, mynys, mynys,
 In mynys, mynys, mynys, mynys, mynys,
 As I shall, mynys, mynys, mynys, mynys,
 I mynys, mynys, mynys, mynys, mynys,
 My mynys, mynys, mynys, mynys, mynys,
 Sit she is charged, for the mynys, mynys,

80. I have eek thought, as it were, mynys,
 mynys,
 To aske hir, at mynys, mynys, mynys, mynys,
 Than thanke I, this were, mynys, mynys,
 Sin we! I wote, I may, hir, not, mynys,
 For sin mynys, mynys, mynys, mynys, mynys,
 As parlement, hath, hir, mynys, mynys,
 He nil, for me, his, mynys, mynys, mynys,

81. Yet drede I, most, hir, mynys, mynys,
 to mynys
 With violence, if I do, mynys, mynys,
 For if I wolle, it, mynys, mynys,
 It mynys, mynys, mynys, mynys, mynys,
 And me, were, mynys, mynys, mynys, mynys,
 As, mynys, mynys, mynys, mynys, mynys,
 Hir, mynys, mynys, mynys, mynys, mynys,

82. Thus am I lost, for ought that I can
 see ;
 For certeyn is, sin that I am, mynys, mynys,
 I, mynys, mynys, mynys, mynys, mynys,
 In every cas, as, mynys, mynys, mynys, mynys,
 Thus am I with, mynys, mynys, mynys, mynys,

Desyr for to distourben hir me redeth,
And reson nil not, so myn herte dredeth.'

83. Thus wepinge that he coude never
cesse, 575
He seyde, 'allas! how shal I, wrecche,
fare?

For wel fele I alwey my love encesse,
And hope is lasse and lasse alwey, Pan-
dare!

Encressen eek the causes of my care;
So wel-a-vey, why nil myn herte breste?
For, as in love, ther is but lital reste,' 581

84. Pandare answerde, 'freend, thou
mayst, for me,

Don as thee list; but hadde ich it so hote,
And thyn estat, she sholde go with me;
Though al this toun cryede on this thing
by note, 585

I nolde sette at al that noyse a grote.

For when men han wel cryed, than wol
they rounne;

A wonder last but nyne night never in
tounne.

85. Devyne not in reson ay so depe

Why sholde than for ferd thyn herte
quake?

Thenk eek how Paris hath, that is thy
brother,

A love; and why shaltow not have
another?

88. And Troilus, o thing I dar thee
swere, 610

That if Criseyde, whiche that is thy leef,
Now loveth thee as wel as thou dost here,
God helpe me so, she nil not take a-greef,
Though thou do bote a-noon in this
mischeef.

And if she wilneth fro thee for to passe,
Thanne is she fals; so love hir wel the
lasse. 616

89. For-ty tak herte, and thenk, right as
a knight,

Thourgh love is broken alday every lawe.
Kyth now sumwhat thy corage and thy
might,

Have mercy on thy-self, for any awe. 620
Lat not this wrecched wo thin herte
gnawe,

But manly set the world on sixe and

82. 'Why, so mone I,' quod Pandarus, 'al
this day.
But tel me than, howow hir wel assayed.
That sorwert thou?' And he answerde.
'nay.' 640
'Wher-of artow,' quod Pandarus, 'that
a-mayed,
That most not that she wel ben yvel
assayed
To ravynke hir, sin thou hast not ben
there,
But-if that Jove telle it in thyra ere?
83. For-thy rys up, as thought we were.
anoon, 645
And wash thy face, and to the king thou
wende,
Or he may wendren whider thou art goon.
Thou most with wisdom him and othere
blende ;
Or, up-on cas, he may after thee sende
Er thou be war; and shortly, brother
dore, 650
Be glad, and lat me werke in this matere.
84. For I shal shape it so, that sikerly
Thou shalt this night som tyme, in som
manere,
Com speke with thy lady prevely,
And by hir wordes eek, and by hir chere,
Thou shalt ful some sparceyve and wel
here 655
Al hir entente, and in this cas the beste ;
And fare now wel, for in this point I
reste.'
85. The swifte Fame, whiche that false
thinges
Egal reporteth lyk the thinges trewe, 660
Was thorough-out Troye y-fled with preste
winges
Fro man to man, and made this tale al
newe,
How Calkas doughter, with hir brighte
hewe,
At parlement, with-oute wordes more,
I-graunted was in change of Antenore. 665
86. The whiche tale anooun-right as Cri-
seyde
Had herd, she which that of hir fader
roughe,
- As in this cas, right thought, we whanne
he deyde.
Ful bisly to Juppiter bisoughte
Yve hem mischaunce that this trete
broughte. 670
But shortly, lest this tale sothe were,
She decrete as we wight anken it, for here :
87. As she that hadde hir herte and al hir
mynde
On Troilus y-ast so wonder shote,
That al this world we mighte hir love
unbinde, 675
Ne Troilus out of hir herte ceste :
She wol ben his, whyl that hir lyf may
laste.
And thus she burneth bothe in love and
dredde.
So that she nisse what was best to rede.
88. But as men seen in tooun, and al
aboute, 680
That women usen frendes to vierte,
So to Criseyde of women com a route
For pitous jyre, and wenden hir delyte ;
And with hir tales, dere y-nough a myte,
These women, whiche that in the cite
dwelle, 685
They sette hem down, and seyde as I shal
telle.
89. Quod first that oon, 'I am glad,
trewely,
By-cause of yow, that shal your fader see.'
A-nother seyde, 'y-wis, so nam not I ;
For al to litel hath she with us be.' 690
Quod tho the thridde, 'I hope, y-wis,
that she
Shal bringen us the pees on every syde,
That, whan she gooth, almighty god hir
gyde !'
100. The wordes and the wommannishe
thinges,
She herde hem right as though she
thennes were ; 695
For, god it wot, hir herte on other thing
is,
Although the body sat among hem there.
Hir advertence is alwey elles-where ;
For Troilus ful faste hir soule soughte ;
With-outen word, alwey on him she
thoughte, 700

101. These women, that thus wenden
 hir to plesse,
 Aboute nought gonne alle hir tales
 spende ;
 Swich vanitee ne can don hir non ese,
 As she that, al this mene whyle, brende
 Of other passioun than that they wende,
 So that she felte almost hir herte dye 706
 For wo, and wery of that companye.
102. For which no lenger mighte she
 restreyne
 Hir teres, so they gonnen up to welle,
 That yeven signes of the bitter peyne 710
 In whiche hir spirit was, and moste
 dwelle ;
 Remembring hir, fro heven unto which
 helle
 She fallen was, sith she forgoth the
 sighte
 Of Troilus, and sorowfully she sighte. 714
103. And thilke foles sittinge hir aboute
 Wenden, that she wepte and syked sore
 By-cause that she sholde out of that route
 Departe, and never pleye with hem more.
 And they that hadde y-knowen hir of yore
106. Hir ounded heer, that sonnish was
 of hewe,
 She rente, and eek hir fingres longe and
 smale
 She wrong ful ofte, and bad god on hir
 rewe,
 And with the deeth to doon bote on hir
 bale.
 Hir hewe, whylom bright, that tho was
 pale, 740
 Bar witnes of hir wo and hir constreynte ;
 And thus she spak, sobbinge, in hir com-
 pleynte :
107. 'Alas!' quod she, 'out of this
 regioun
 I, woful wrecche and infortuned wight,
 And born in cersed constellacioun, 745
 Mot goon, and thus departen fro my
 knight ;
 Wo worth, allas ! that ilke dayes light
 On which I saw him first with eyen
 tweyne,
 That causeth me, and I him, al this
 peyne !'
108. Therwith the teres from hir eyen

How sholde a plesant or spous creature
 Live, with-oute his kinde sustene?
 For which ful oft a tywed lene I seye,
 That, "wofulnes, most greuous menynges," 770

111. I shal dar that, sin neither sword ne
 darte
 Dar I not havelle, for the crinite,
 That this day that I from yow departe,
 If sorwe of this til not my herte be,
 That shal no more of dreyn come in
 me
 Til I my soule out of my herte unshette:
 And thus my-selfe wil I do to lichte.

112. And, Trains, my clothes everichoun
 Shal make hem, in makynge, herte
 southe,
 That I am as out of this world agoun, 780
 That went was yow to setten in quiete:
 And of myn ordre, sy til death me mete,
 The observance ever, in your absence,
 Shal serve hem, compleynne, and absti-
 nence.

113. Myn herte and eke the woful goost
 ther-inne 785
 Biquethe I with your spirit to compleyne
 Eternally, for they shal never twinne,
 For though in erthe y-twinned be we
 tweyne,
 Yet in the feld of pitee, out of peyne,
 That hight Elysse, shal we been y-fere, 790
 As Orpheus and Erudice his fere.

114. Thus herte myn, for Antenor, alas!
 I sone shal be changed, as I wene,
 But how shal ye don in this sorful
 cas,
 How shal your tendre herte this sustene?
 But herte myn, for-yet this sorwe and
 tene, 796
 And me also; for, soothly for to seye,
 So ye wel fare, I recche not to deye.'

115. How mighte it ever y-red ben or
 y-songe,
 The pleynte that she made in hir dis-
 tresse? 800
 I noot; but, as for me, my lital tonge,
 If I discreven wolde hir hevynesse,
 It sholde make hir sorwe seme lesse

Than that it was, and schididly doun
 Hir hagh compleynne, and shurely I is
 seye. 805

116. Pandare, which that she saw stou
 Trains
 Was to Criseyde, as ye has herd doun,
 That for the beste it was accorded shou,
 And he ful glad to don him that sorwe,
 Un-so Criseyde, in a tal sorwe wyse, 810
 Ther-as she lay in torment and in rage,
 Com hit to telle of heerly his message.

117. And foud that she hir-selfe gan to
 trowe
 Ful piteously: for with hir sabbes trowe
 Hir bress, hir face y-bashed was ful
 woe: 815
 The mighty tresses of hir sunnish herte,
 Unbroden, hangen al aboute hir erse;
 Which yaf him verray signel of mayntre
 Of deeth, which that hir herte gan
 seyre.

118. When she him saw, she gan for sorwe
 anon 820
 Hir very face a-twixe hir armes hyde,
 For which this Pandare is so wo bi-goude,
 That in the hous he mighte unwelethe
 abyde,
 As he that pitee felte on every syde
 For if Criseyde hadde erst compleyned
 sorwe, 825
 The gan she pleyne a thousand tymes
 more.

119. And in hir aspre pleynte than she
 seyde,
 'Pandare first of joyes me than twe
 Was cause causinge un-to me, Criseyde,
 That now transuowed been in cruel
 we, 830
 Wher shal I seye to yow "wel come" or
 no,
 That alderfirst me broughte in to sorwe
 Of love, alas! that endeth in swich wyse?'

120. Endeth than love in wo? Ye, or men
 lyeth! 835
 And alle worldly blisse, as thinketh me,
 The ende of blisse ay sorwe it occupyeth;
 And who-so troweth not that it so be,

Lat him upon me, woful wrecche, y-see,
That my-self hate, and ay my birthe
acorse,
Felinge alwey, fro wikke I go to worse.

121. Who-so me seeth, he seeth sorwe al
at ones, 841

Payne, torment, pleynte, wo, distresse.
Out of my woful body harm ther noon is,
As anguish, langour, cruel bitternesse,
A-noy, smert, drede, fury, and eek sik-
nesse. 845

I trowe, y-wis, from hevене teres reyne,
For pitee of myn aspre and cruel peyne !'

122. 'And thou, my suster, ful of dis-
comfort,' 848

Quod Pandarus, 'what thenkestow to do?
Why ne hastow to thy-selven som resport,
Why woltow thus thy-selve, allas, for-do ?
Leef al this werk and tak now hede to
That I shal seyn, and harkne, of good
entente,
This, which by me thy Troilus thee
sente.'

123. Torned hir tho Criseyde, a wo
makinge. 855

The teres from his eyen for to reyne.
But nathelees, as he best mighte, he seyde
From Troilus these wordes to Criseyde. 875

126. 'Lo, nece, I trowe ye han herd al
how

The king, with othere lordes, for the
beste,

Hath mad eschaunge of Antenor and
yow,

That cause is of this sorwe and this
unreste.

But how this eas doth Troilus moleste, 880
That may non erthely mannes tonge
seye ;

For verray wo his wit is al aweye.

127. For which we han so sorwed, he
and I,

That in-to litel bothe it hadde us slawe ;
But thurgh my conseil this day, fynally,
He somewhat is fro weping now with-
drawe. 886

And semeth me that he desyreth fawe
With yow to been al night, for to devyse
Remede in this, if ther were any wyse.

128. This, short and pleyne, th'effect of

'But hidde him coma, or death, that thus
me throteth.

Dryve out that goost, which in myn herte
beteth.' 910

181. These wordes seyde, she on hir armes
two

Fil gruf, and gan to wepe pitously.
Quod Pandarus, 'allas! why do ye so,
Syn wel ye wot the tyme is faste by,
That he shal come? Arys up hastely, 915
That he yow nat hiwopen thus ne fynde,
But ye wol han him wood out of his
mynde!

182. For wiste he that ye farde in this
manere,

He wolde him-selfe see; and if I wende
To han this fare, he sholde not come
here 920

For al the good that Pryam may despande.
For to what fyn he wolde anon pretende,
That knowe I wel; and for-ty yet I seye,
So leef this sorwe, or platly he wol daye.

183. And shapeth yow his sorwe fur to
abregge, 925

And nought encresse, leve nece swete;
Beth rather to him cause of flat than
egge,

And with som wysdom ye his sorwes beta.
What helpeth it to wepen ful a strete,
Or though ye bothe in salte teres dreynte?
Bet is a tyme of cure ay than of pleynte. 931

184. I mene thus; whan I him hider
bringe,

Syn ye ben wyse, and bothe of oon assent,
So shapeth how distourbe your goinge,
Or come ayen, sone after ye be went. 935
Wommen ben wyse in short avysement;
And lat sen how your wit shal now
avayle;
And what that I may helpe, it shal not
fayle.'

185. 'Go,' quod Criseyde, 'and uncle,
trewely,

I shal don al my might, me to restreyne
From weping in his sight, and bisidly, 941
Him for to glade, I shal don al my payne,
And in myn herte seken every veyne;

If to this soor ther may be founden salve,
It shal not lakken, certain. on myn
halve.' 945

186. Goth Pandarus, and Troilus he
soughte,

Til in a temple he fond him allone,
As he that of his lyf no lenger roughte;
But to the pitouse goddes everichone
Ful tendrely he prayde, and made his
mone, 950
To doon him some out of this world to
pace;
For wel he thoughte ther was non other
grace.

187. And shortly, al the sothe for to seye,
He was so fallen in despayr that day,
That outrely he shoop him for to daye. 955

For right thus was his argument alway:
He seyde, he nas but loren, waylawey!
'For al that comth, comth by necessitee;
Thus to be lorn, it is my destinee.

188. For certaynly, this wot I wel,' he
seyde, 960

'That for-sight of divyne purveyaunce
Hath seyn alwey me to for-gon Criseyde,
Syn god seeth every thing, out of dout-
sunce,
And hem desponeth, though his orde-
nanuce,
In hir merytes sothly for to be, 965
As they shul comen by predestinee.

189. But natheless, allas! whom shal I
leve?

For ther ben grete clerkes many oon,
That destinee thorough argumentes preve;
And som men seyn that nedely ther is
noon; 970
But that free choys is yeven us everichoon.
O, welaway! so slaye arn clerkes olde,
That I not whos opinion I may holde.

140. For som men seyn, if god seth al
biforn,

Ne god may not deceyved ben, pardee, 975
Than moot it fallen, though men hadde it
sworn,
That purveyaunce hath seyn bifore to be.
Wherfor I seye, that from eterne if he

Hath wist biforn our thought eek as our dede,
We have no free chois, as these clerkes rede. 980

141. For other thought nor other dede also

Might never be, but swich as purveyaunce,
Which may not ben deceyved never-mo,
Hath feled biforn, with-uten ignoraunce.
For if ther mighte been a variaunce 985
To wrythen out fro goddes purveyinge,
Ther nere no prescience of thing cominge ;

142. But it were rather an opinioun
Uncerteyn, and no stedfast forseinge ;
And certes, that were an abusioun, 990
That god shuld han no parfit cleer witinge
More than we men that han dontons weninge.

But swich an errour up-on god to gesse
Were fals and foul, and wikked corses-
nesse.

143. Eek this is an opinioun of somme 995
That han hir top ful heighe and smothe
y-shore ;

Of thinges that to comen been, pardee ;
Or if necessitee of thing cominge
Be cause certeyn of the purveyinge. 1015

146. But now ne enforce I me nat in shewinge

How the ordre of causes stant ; but wel wot I,

That it bihoveth that the bifallinge
Of thinges wist biforen certeynly
Be necessarie, al seme it not ther-by 1020
That prescience put falling necessaire
To thing to come, al falle it foule or faire.

147. For if ther sit a man yond on a see,
Than by necessitee bihoveth it
That, certes, thyn opinioun soth be, 1025
That wenest or coniectest that he sit ;
And ferther-over now ayenward yit,
Lo, right so it is of the part contrarie,
As thus ; (now herkne, for I wol not tarie) :

148. I seye, that if the opinioun of thee
Be sooth, for that he sit, than seye I
this, 1031

151. For al-though that, for thing shal
 come, y-wis,
 Therefore is it purveyed, certaynly,
 Nat that it counth for it purveyed is :
 Yet natheles, bihoveth it nedfully,
 That thing to come be purveyed, trowely ;
 Or elles, thinges that purveyed be, 1060
 That they bityden by necessitee.

152. And this suffyeth right y-now,
 certeyn,
 For to destroye our free chois every del. —
 But now is this abusio to seyn, 1065
 That fallinge of the thinges temporal
 Is cause of goddes prescience eternal.
 Now trowely, that is a fals sentence,
 That thing to come sholde cause his
 prescience,

153. What mighte I wene, and I hadde
 swich a thought, 1065
 But that god purveyth thing that is to
 come
 For that it is to come, and elles nought ?
 So mighte I wene that thinges alle and
 some,
 That whylom been bifalle and over-come,
 Ben cause of thilke sovereyn purvey-
 aunce, 1070
 That for-wot al with-uten ignoraunce.

154. And over al this, yet seye I more
 herto,
 That right as whan I woot ther is a
 thing,
 Y-wis, that thing not nedefully be so ;
 Eek right so, whan I woot a thing
 coming, 1075
 So mot it come ; and thus the bifalling
 Of thinges that ben wist bifore the tyde,
 They mowe not been eschewed on no
 syde.'

155. Than seyde he thus, 'almighty Jove
 in trone,
 That wost of al this thing the soothfast-
 nesse, 1080
 Rewe on my sorwe, or do me deye sone,
 Or bring Criseyde and me fro this dis-
 tresse.'
 And whyl he was in al this hevynesse,

Disputinge with him-self in this matere,
 Com Pandare in, and seyde as ye may
 here. 1085

156. 'O mighty god,' quod Pandarus, 'in
 trone,
 Ky ! who seigh ever a wys man faren so ?
 Why, Troilus, what thenkastow to done ?
 Hastow swich lust to been thyn owene fo ?
 What, parde, yet is not Criseyde a-go ! 1090
 Why lust thee so thy-self for-doom for
 drede,
 That in thyn heed thyn eyen semen dede ?

157. Hastow not lived many a year bi-
 foren
 With-uten hir, and ferd ful wel at ese ?
 Artow for hir and for non other born ?
 Hath kind thee wroughte al-only hir to
 plesse ? 1096
 Lat be, and thank right thus in thydisee :
 That, in the dees right as ther fallen
 chaunces,
 Right so in love, ther come and goon
 plessaunces.

158. And yet this is a wonder most of alle,
 Why thou thus sorwest, sin thou nost
 not yit, 1101
 Touching hir goinge, how that it shal
 falle,
 Ne if she can hir-self disturben it.
 Thou hast not yet assayed al hir wit.
 A man may al by tyme his nekke bede 1105
 Whan it shal of, and sorwen at the nede.

159. For-thy take hede of that that I shal
 seye ;
 I have with hir y-spoke and longe y-bo,
 So as accorded was bitwixe us tweye.
 And ever-mo me thinketh thus, that she
 Hath som-what in hir hertes preveteo,
 Wher-with she can, if I shal right arede,
 Distorbe al this, of which thou art in
 drede. 1113

160. For which my counsell is, whan it is
 night,
 Thou to hir go, and make of this an
 ende ;
 And blisful Juno, thourgh hir grete
 mighte, 1116

Shal, as I hope, hir grace un-to us sende.
Myn herte seyth, "certeyn, she shal not
wende ;"

And for-thy put thyn herte a whyle in
reste ; 1119

And hold this purpos, for it is the beste.'

161. This Troilus answerde, and sighte
sore,

'Thou seyst right wel, and I wil do right
so ;'

And what him liste, he seyde un-to it
more.

And whan that it was tyme for to go,
Ful prevely him-self, with-outen mo, 1125
Un-to hir com, as he was wont to done ;
And how they wroughte, I shal yow telle
sone.

162. Soth is, that whan they gonne first
to mete, 1128

So gan the peyne hir hertes for to twiste,
That neither of hem other mighte grete,
But hem in armes toke and after kiste,
The lasse wofulle of hem bothe niste

Wher that he was, no mighte o word
out-bringe,

As I seyde erst, for me and for mynynge.

165. 'O Jove, I deye, and mercy I be-
seche !

Help, Troilus!' and ther-with-al hir face
Upon his brest she leyde, and loste
speche ; 1151

Hir woful spirit from his propre place,
Right with the word, alway up poynt to
pace,

And thus she lyth with hewes pale and
grene,

That whylom fresh and fairest was to
sene. 1155

166. This Troilus, that on hir gan biholde,
Clepinge hir name, (and she lay as for
deed,

With-oute answer, and felte hir limes
colde,

Hir eyen throwen upward to hir heed),
This sorwful man can now noon other
reed, 1160

But ofte tyme hir colde mouth he kiste ;
Wher him was wo, god and him-self it
wiste !

167. He rist him up, and long streight he
hir leyde ;

169. She cold was and with-outen sentement,
For aught he woot, for breeth ne felte he noon ;
And this was him a preignant argument
That she was forth out of this world agoon ; 1180
And whan he seigh ther was non other woon,
He gan hir limes dresse in swich manere
As men don hem that shul be leyd on bere.
170. And after this, with sterne and cruel herte,
His sward a-noon out of his shethe he twichte, 1185
Him-self to sleen, how sore that him smerte,
So that his sowele hir sowele folwen mighte,
Ther-as the doom of Mynos wolde it dighte ;
Sin love and cruel Fortune it ne wolde,
That in this world he lenger liven sholde.
171. Thanne seyde he thus, fulfilde of heigh desdayn, 1191
' O cruel Jove, and thou, Fortune adverse,
This al and som, that falsly have ye slayn
Criseyde, and sin ye may do me no werse,
Fy on your might and werkes so diverse ! 1195
Thus cowardly ye shul me never winne ;
Ther shal no deeth me fro my lady twinne.
172. For I this world, sin ye han slayn hir thus,
Wol lete, and folowe hir spirit lowe or hie ;
Shal never lover seyn that Troilus 1200
Dar not, for fere, with his lady dye ;
For certeyn, I wol bere hir companye.
But sin ye wol not suffre us liven here,
Yet suffreth that our soules ben y-fere.
173. And thou, citee, whiche that I leve in wo, 1205
And thou, Pryam, and bretheren al y-fere,
And thou, my moder, farewell ! for I go ;
And Atropos, make redy thou my bere !
And thou, Criseyde, o swete herte dere,
Receyve now my spirit !' wolde he seye,
With sward at herte, al redy for to deye.
174. But as god wolde, of swough ther-with she abreyde, 1212
And gan to syka, and 'Troilus' she cryde ;
And he answerde, ' lady myn Criseyde,
Live ye yet ?' and leet his sward doun glyde. 1215
' Ye, herte myn, that thanked be Cupyde !'
Quod she, and ther-with-al she sore sighte ;
And he bigan to glade hir as he mighte ;
175. Took hir in armes two, and kiste hir ofte,
And hir to glade he dide al his entente ;
For which hir goost, that flikered ay on-lofte, 1221
In-to hir woful herte ayein it wente.
But at the laste, as that hir eyen glente
A-ayde, anon she gan his sward aspye,
As it lay bare, and gan for fere crye, 1225
176. And asked him, why he it hadde out-drawe ?
And Troilus anon the cause hir tolde,
And how himself ther-with he wolde have slawe.
For which Criseyde up-on him gan biholde,
And gan him in hir armes faste folde, 1230
And seyde, ' O mercy, god, lo, which a dede !
Allas ! how neigh we were bothe dede !
177. Thanne if I ne hadde spoken, as grace was,
Ye wolde han slayn your-self anon ?' quod she.
' Ye, douteless ;' and she answerde, ' allas !
For, by that ilke lord that made me, 1236
I nolde a forlong wey on-lyve han be,
After your deeth, to han be crowned quene
Of al the lond the sonne on shyneth shene.
178. But with this selve sward, which that here is, 1240
My-selve I wolde have slayn !'—quod she tho ;
' But ho, for we han right y-now of this,
And late us ryse and streight to bedde go,
And therat lat vs speken of our wo.
For, by the mortar which that I see brenne, 1245
Knowe I ful wel that day is not fer henne.'

179. Whan they were in hir bedde, in
armes folde,

Nought was it lyk tho nightes here-biforn ;
For pitously ech other gan biholde, 1249
As they that hadden al hir blisse y-lorn,
Biwaylinge ay the day that they were born.
Til at the last this sorwful wight Criseyde
To Troilus these ilke wordes seyde :—

180. 'Lo, herte myn, wel wot ye this,'
quod she, 1254

'That if a wight alwey his wo compleyne,
And seketh nought how holpen for to be,
It nis but folye and encrees of peyne ;
And sin that here assembled be we tweyne
To finde bote of wo that we ben inne,
It were al tyme sone to biginne. 1260

181. I am a womman, as ful wel ye woot,
And as I am avysed sodeynly,
So wol I telle yow, whyl it is hoot.

Me thinketh thus, that neither ye nor I
Oughte half this wo to make skilfully. 1265
For there is art y-now for to redresse
That yet is mis, and sleen this hevinesse.

182. Sooth is, the wo, the whiche that we
ben inne

185. Makinge alwey a protestacioun,
That now these wordes, whiche that I shal
seye, 1290

Nis but to shewe yow my mocioun,
To finde un-to our helpe the beste weye ;
And taketh it non other wyse, I preye,
For in effect what-so ye me comaunde,
That wol I doon, for that is non demaunde,

186. Now herkeneth this, ye han wel
understonde, 1296

My going graunted is by parlement
So ferforth, that it may not be with-stonde
For al this world, as by my jugement.
And sin ther helpeth noon avysement 1300
To letten it, lat it passe out of minde ;
And lat us shape a bettre wey to finde,

187. The sothe is, that the twinninge of
us twayne

Wol us disese and cruelliche anoye.
But him bihoveth som-tyme han a peyne,
That serveth love, if that he wol have
joye. 1306

And sin I shal no ferthere out of Troye
Than I may ryde ayein on half a morwe,
It oughte lasse causen us to sorwe :

- May ye not ten dayes thanne abyde,
 For myn honour, in swich an aventure?
 Y-wis, ye mowen elles lyte endure! 1330
191. Ye knowe eek how that al my kin is
 here,
 But-if that onliche it my fader be;
 And eek myn othere thinges alle y-fere,
 And nameliche, my dere herte, ye,
 Whom that I nolde leven for to see 1335
 For al this world, as wyd as it hath space;
 Or elles, see ich never Joves face!
192. Why trowe ye my fader in this wyse
 Coveiteth so to see me, but for drede 1339
 Lest in this toun that folkes me dispysse
 By-cause of him, for his unhappy dede?
 What woot my fader what lyf that I lede?
 For if he wiste in Troye how wel I fare,
 U's neded for my wending nought to care.
193. Ye seen that every day eek, more
 and more, 1345
 Men trete of pees; and it supposed is,
 That men the quene Eleyne shal restore,
 And Grekes us restore that is mis.
 So though ther nere comfort noon but
 this, 1349
 That men purposen pees on every syde,
 Ye may the better at ese of herte abyde.
194. For if that it be pees, myn herte
 dare,
 The nature of the pees mot nedes dryve
 That men moste entrecomunen y-fere,
 And to and fro eek ryde and gon as blyve
 Alday as thikke as been fien from an
 hyve; 1356
 And every wight han libortee to bleve
 Wher-as him list the bet, with-outen leva.
195. And though so be that pees ther may
 be noon,
 Yet hider, though ther never pees ne
 were, 1360
 I moste come; for whider sholde I goon,
 Or how mischaunce sholde I dwelle there
 Among the men of armes ever in fere?
 For which, as wisly god my soule rede,
 I can not seen wher-of ye sholden drede.
196. Have here another way, if it so be
 That al this thing ne may yow not suffyse.
- My fader, as ye knowen wel, pardee,
 Is old, and elde is ful of coveityse.
 And I right now have founden al the
 gyse, 1370
 With-oute net, wher-with I shal him
 hente;
 And herkeneth how, if that ye wole
 assente.
197. Lo, Troilus, men seyn that hard it is
 The wolf ful, and the wether hool to have;
 This is to seyn, that men ful ofte, y-wis,
 Mot spenden part, the remenaunt for to
 save. 1376
 For ay with gold men may the herte
 grave
 Of him that set is up-on coveityse;
 And how I mene, I shal it yow devyze.
198. The moeble which that I have in
 this toun 1380
 Un-to my fader shal I take, and seye,
 That right for trust and for savacioun
 It sent is from a freend of his or tweye,
 The whiche freendes ferventliche him
 preye
 To senden after more, and that in hys,
 Whyl that this toun stant thus in ju-
 partye. 1386
199. And that shal been an huge
 quantitee,
 Thus shal I seyn, but, lest it folk aspyde,
 This may be sent by no wight but by me;
 I shal eek shewen him, if pees bityde, 1390
 What frendes that ich have on every syde
 Toward the court, to doon the wrathe
 pace
 Of Priamus, and doon him stonde in
 grace.
200. So, what for o thing and for other,
 swete,
 I shal him so enchaunten with my sawes,
 That right in hevenc his sowle is, shal he
 mete! 1396
 For al Appollo, or his clerkes lawes,
 Or calculinge avayleth nought three
 hawes;
 Desyr of gold shal so his sowle blende,
 That, as me lyst, I shal wel make an
 ende. 1400

201. And if he wolde ought by his sort it
preve
If that I lye, in certayn I shal fonde
Distorben him, and plukke him by the
sleve,
Makinge his sort, and beren him on
honde,
He hath not wel the goddes understonde.
For goddes speken in amphibologyes, 1406
And, for a sooth, they tellen twenty lyes.
202. Eek drede fond first goddes, I sup-
pose,
Thus shal I seyn, and that his coward
herte
Made him amis the goddes text to glose,
Whan he for ferde out of his Delphos
sterte. 1411
And but I make him sone to converte,
And doon my reed with-inne a day or
tweye,
I wol to yow oblige me to deye.'
203. And treweliche, as writen wel I finde,
That al this thing was seyde of good en-
tente; 1416
And that hir herte trewe was and kinde
- Right so the wordes that they spake
y-ferde
Delyted hem, and made hir hertes clere.
206. But natheles, the wending of Cri-
seyde, 1436
For al this world, may nought out of his
minde;
For which ful ofte he pitously hir preyde,
That of hir heste he might hir trewe
finde. 1439
And seyde hir, 'certes, if ye be unkinde,
And but ye come at day set in-to Troye,
Ne shal I never have hele, honour, ne
joye.
207. For al-so sooth as sonne up-rist on
morwe,
And, god! so wisly thou me, woful
wreche, 1444
To reste bringe out of this cruel sorwe,
I wol my-selven slee if that ye drecche.
But of my deeth though litel be to recche,
Yet, er that ye me cause so to smerte,
Dwel rather here, myn owene swete herte!
208. For trewele; myn owene lady dere

- He dar no more come here ayein for
shame;
For which that weye, for ought I can
espye,
To trusten on, nis but a fantasye. 1470
211. Ye shal eek seen, your fader shal
yow glose
To been a wyf, and as he can wel preche,
He shal som Greek so preyse and wel
alose,
That ravishen he shal yow with his
speche, 1474
Or do yow doon by force as he shal teche.
And Troilus, of whom ye nil han routhe,
Shal causeles so sterven in his trouthe!
212. And over al this, your fader shal
despyse
Us alle, and seyn this citee nis but lorn;
And that th'assege never shal aryse, 1480
For-why the Grekes han it alle sworn
Til we be slayn, and doun our walles torn.
And thus he shal you with his wordes
fere,
That ay drede I, that ye wol bleve there.
213. Ye shul eek seen so many a lusty
knight 1485
A-mong the Grekes, ful of worthinesse,
And eche of hem with herte, wit, and
might
To plesen yow don al his besinesse,
That ye shul dullen of the rudenesse
Of us sely Trojanes, but-if routhe 1490
Remorde yow, or vertue of your trouthe.
214. And this to me so grevous is to
thinke,
That fro my brest it wol my soule rende;
Ne dredeles, in me ther may not sinke
A good opinioun, if that ye wende; 1495
For-why your faderes sleighte wol us
shende.
And if ye goon, as I have told yow yore,
So think I nam but deed, with-oute more.
215. For which, with humble, trewe, and
pitous herte, 1499
A thousand tymes mercy I yow preye;
So reweth on myn aspre peynes smarte,
And doth somewhat, as that I shal yow
seye,
And lat us stele away bitwixe us tweye;
And think that folye is, whan man may
chese, 1504
For accident his substaunce ay to lese.
216. I mene this, that sin we mowe er
day
Wel stele away, and been to-gider so,
What wit were it to putten in assay,
In cas ye sholden to your fader go,
If that ye mighte come ayein or no? 1510
Thus mene I, that it were a gret folye
To putte that sikernesse in jupartye.
217. And vulgarly to spoken of substaunce
Of tresour, may we bothe with us lede
Y-nough to live in honour and plesaunce,
Til in-to tyme that we shul ben dede;
And thus we may eschewen al this
drede.
For everich other way ye can recorde,
Myn herte, y-wis, may not ther-with
acorde. 1519
218. And hardily, ne dredeth no poverte,
For I have kin and freendes elles-where
That, though we comen in our bare sherte,
Us sholde neither lakke gold ne gere,
But been honoured whyl we dwelten
there. 1524
And go we anon, for, as in myn ontente,
This is the beste, if that ye wole assente.'
219. Criseyde, with a syk, right in this
wyse 1527
Answerde, 'y-wis, my dere herte trewe,
We may wel stele away, as ye devyse,
And finde swiche unthrifty weyes newe;
But afterward, ful sore it wol us rewte.
And help me god so at my moste nede
As causeles ye suffren al this drede!
220. For thilke day that I for cherishinge
Or drede of fader, or of other wight, 1535
Or for estat, delyt, or for weddinge
Be fals to yow, my Troilus, my knight,
Saturnes daughter, Juno, thorough hir
might,
As wood as Athamante do me dwelle
Eternaly in Stix, the put of helle! 1540

221. And this on every god celestial
 I swere it yow, and eek on eche goddesse,
 On every Nympe and deite infernal,
 On Satiry and Fauny more and lesse,
 That halve goddess been of wilderness ;
 And Attropos my threed of lyf to-breste
 If I be fals ; now trowe me if thou leste !
222. And thou, Simoys, that as an arwe
 clere 1548
 Thorough Troye rennest ay downward to
 the see,
 Ber witnesse of this word that seyde is
 here, 1550
 That thilke day that ich untrewede be
 To Troilus, myn owens herte free,
 That thou retorne bakwarde to thy welle,
 And I with body and soule sinke in helle !
223. But that ye speke, away thus for
 to go 1555
 And leten alle your freendes, god for-
 bede,
 For any womman, that ye sholden so,
 And namely, sin Troye hath now swich
 nede
 Of help ; and eek of o thing taketh hede.
226. And also thenketh on myn honestee,
 That floureth yet, how foule I sholde it
 shende,
 And with what filthe it spotted sholde be,
 If in this forme I sholde with yow wende.
 Ne though I livede un-to the worldes
 ende, 1580
 My name sholde I never ayeinward
 winne ;
 Thus were I lost, and that were ronthe
 and sinne.
227. And for-thy slee with reson al this
 hete ;
 Men seyn, " the suffraunt overcometh,"
 pardee ;
 Eek " who-so wol han leef, he leef mot
 lete ; " 1585
 Thus maketh vertue of necessitee
 By pacience, and thanke that lord is he
 Of fortune ay, that nought wol of hir
 recche ;
 And she ne daunteth no wight but a
 wrecche.
228. And trusteth this, that certes, herte
 swete, 1590

- Mistrust me not thus causeles, for routhe ;
Sin to be trewe I have yow plight my
trouthe. 1610
231. And thenketh wel, that som tyme it
is wit
To spende a tyme, a tyme for to winne ;
Ne, pardee, lorn am I nought fro yow yit,
Though that we been a day or two
a-twinna.
Dryf out the fantasyes yow with-inne ; 1615
And trusteth me, and leveth eek your
sorwe,
Or here my trouthe, I wol not live til
morwe.
232. For if ye wiste how sore it doth me
smerte,
Ye wolde cesse of this ; for god, thou
wost,
The pure spirit wepeth in myn herte, 1620
To see yow wepen that I love most,
And that I moot gon to the Grekes ost.
Ye, nere it that I wiste remedye
To come ayein, right here I wolde dye !
233. But certes, I am not so nyce a wight
That I ne can imaginen a way 1626
To come ayein that day that I have hight,
For who may holde thing that wol a-way ?
My fader nought, for al his queynte play.
And by my thrift, my wending out of
Troye 1630
Another day shal torne us alle to joye.
234. For-thy, with al myn herte I yow
beseke,
If that yow list don ought for my preyere,
And for the love which that I love yow
eke,
That er that I departe fro yow here, 1635
That of so good a comfort and a chere
I may you seen, that ye may bringe at
reste
Myn herte, which that is at point to
breste.
235. And over al this, I pray yow,' quod
she tho, 1639
' Myn owene hertes soothfast suffisaunce,
Sin I am thyn al hool, with-outen mo,
That whyl that I am absent, no plesaunce
- Of othere do me fro your remembrance.
For I am ever a-gast, for-why men rede,
That "love is thing ay ful of bisy drede,"
236. For in this world ther liveth lady
noon, 1646
If that ye were untrew, as god defende !
That so bitraysed were or wo bigoon
As I, that alle trouthe in yow entende.
And douteles, if that ich other wende,
I nere but deed ; and er ye cause finde,
For goddes love, so beth me not un-
kinde.'
237. To this answerde Troilus and seyde,
'Now god, to whom ther nis no cause
y-wrye, 1654
Me glade, as wis I never un-to Criseyde,
Sin thilke day I saw hir first with y8,
Was fals, ne never shal til that I dye.
At shorte wordes, wel ye may me leve ;
I can no more, it shal be founde at preve.'
238. 'Graunt mercy, goode myn, y-wis,'
quod she, 1660
'And blisful Venus lat me never sterve
Er I may stonde of plesaunce in degree
To quyte him wel, that so wel can deserve ;
And whyl that god my wit wol me con-
serve,
I shal so doon, so trewe I have yow
founde, 1665
That ay honour to me-ward shal rebounde.
239. For trusteth wel, that your estat
royal
Ne veyn delyt, nor only worthinesse
Of yow in werre, or torney marcial, 1669
Ne pompe, array, nobley, or eek richesse,
Ne made me to rew on your distresse ;
But moral vertue, grounded upon trouthe,
That was the cause I first hadde on yow
routhe !
240. Eek gentil herte and manhod that ye
hadde,
And that ye hadde, as me thoughte, in
despyt 1675
Every thing that souned in-to badde,
As rudenesse and poeplish appetyt ;
And that your reson bryddled your delyt,

This made, aboven every creature,
That I was your, and shal, whyl I may
dure, 1680

241. And this may lengthe of yeres not
for-do,

Ne remuable fortune deface ;
But Juppiter, that of his might may do
The sorwful to be glad, so yeve us grace,
Er nightes ten, to meten in this place,
So that it may your herte and myn suf-
fyse ; 1686

And fareth now wel, for tyme is that ye
ryse.'

242. And after that they longe y-pleyned
hadde,

And ofte y-kist and streite in armes folde,
The day gan ryse, and Troilus him
cladde, 1690

And rewwfulliche his lady gan biholde,
As he that felte dethes cares colde.
And to hir grace he gan him recomaunde ;
Wher him was wo, this holde I no de-
maunde. 1694

243. For mannes heed imaginen ne can,
Ne entendement considere, ne tonge
telle

The cruel peynes of this sorwful man,
That passen every torment down in
helle. 1698

For whan he saugh that she ne mighte
dwelle,

Which that his soule out of his herte
rente,

With-uten more, out of the chaumbre
he wente. 1701

Explicit Liber Quartus.

BOOK V.

Incipit Liber Quintus.

Men wiste never woman han the care, so

6. For ire he quook, so gan his herte
gnawe,
Whan Diomedé on horse gan him dresse,
And seyde un-to him-self this ilke sawe,
'Allas,' quod he, 'thus foul a wroched-
nesse
Why suffre ich it, why nil ich it re-
dresse? 40
Were it not bet at ones for to dye
Than ever-more in langour thus to drye?
7. Why nil I make at ones riche and
pore
To have y-nough to done, er that she go?
Why nil I bringe al Troye upon a rore? 45
Why nil I sleen this Diomedé also?
Why nil I rather with a man or two
Stele hir a-way? Why wol I this endure?
Why nil I helpen to myn owene cure?'
8. But why he nolde doon so fel a dede,
That shal I seyn, and why him liste it
spare: 51
He hadde in herte alwey a maner drede,
Lest that Criseyde, in rumour of this fare,
Sholde han ben slayn; lo, this was al his
care.
And elles, certeyn, as I seyde yore, 55
He hadde it doon, with-uten wordes
more.
9. Criseyde, whan she redy was to ryde,
Ful sorwfully she sighte, and seyde
'allas!'
But forth she moot, for ought that may
bityde,
And forth she rit ful sorwfully a pas. 60
Ther nis non other remedis in this cas.
What wonder is though that hir sore
smerte,
Whan she forgoth hir owene swete herte?
10. This Troilus, in wyse of curteisye,
With hauke on hond, and with an huge
route 65
Of knyghtes, rood and dide hir companye,
Passinge al the valey fer with-oute.
And ferther wolde han riden, out of
doute,
Ful fayn, and wo was him to goon so
sone;
But torne he moste, and it was eek to
done. 70
11. And right with that was Antenor
y-come
Out of the Grakes ost, and every wight
Was of it glad, and seyde he was wel-
come.
And Troilus, al nere his herte light,
He peyned him with al his fulle might 75
Him to with-holde of wepinge at the
leste,
And Antenor he kiste, and made feste.
12. And ther-with-al he moste his leve
take,
And caste his eye upon hir pitously,
And near he rood, his cause for to make,
To take hir by the honde al sobrelly. 81
And lord! so she gan wepen tendrelly!
And he ful softe and sleightly gan hir
seye,
'Now hold your day, and dooth me not to
deye.'
13. With that his courser torned he
a-boute 85
With face pale, and un-to Diomedé
No word he spak, ne noon of al his routé;
Of which the sone of Tydeus took hede,
As he that coude more than the crede
In swich a craft, and by the reyne hir
hente; 90
And Troilus to Troye homwarde he wente.
14. This Diomedé, that ladde hir by the
brydel,
Whan that he saw the folk of Troye
aweye,
Thoughte, 'al my labour shal not been
on ydel,
If that I may, for somewhat shal I seye. 95
For at the worste it may yet shorte our
weye.
I have herd seyde, eek tymes twyës twelve,
'He is a fool that wol for-yete him-
selve.''
15. But natheles this thoughte he wel
ynough,
'That certaynly I am aboute nought 100
If that I speke of love, or make it tough;
For douteles, if she have in hir thought
Him that I gesse, he may not been
y-brought

So sone away ; but I shal finde a mene,
That she not wite as yet shal what I
mene.' 105

16. This Diomedé, as he that coude his
good,
Whan this was doon, gan fallen forth in
speche

Of this and that, and asked why she
stood

In swich disese, and gan hir eek biseche,
That if that he encrese mighte or eche 110
With any thing hir ese, that she sholde
Comaunde it him, and seyde he doon it
wolde.

17. For trewely he swoor hir, as a knight,
That ther nas thing with whiche he
mighte hir plese,

That he nolde doon his peyne and al his
might 115

To doon it, for to doon hir herte an ese.

And preyede hir, she wolde hir sorwe
apese,
And seyde, 'y-wis, we Grekes con have
joye

To honouren yow, as wel as folk of Troye.'

20. And that ye me wolde as your brother
trete,

And taketh not my frendship in despyt ;
And though your sorwes be for thinges
grete, 136

Noot I not why, but out of more respyt,
Myn herte hath for to amende it greet
delyt.

And if I may your harmes not redresse,
I am right sory for your hevynesse. 140

21. And though ye Trojans with us
Grekes wrothe

Han many a day be, alwey yet, pardee,
O god of love in sooth we serven bothe.

And, for the love of god, my lady free,
Whom so ye hate, as beth not wroth with
me. 145

For trewely, ther can no wight yow
serve,

That half so looth your wraththe wolde
deserve.

22. And nere it that we been so neigh the
tente

Of Calkas, which that seen us bothe
may,

Ayens the god of love, but him obeys
I wol alwey, and mercy I yow prey.

25. Ther been so worthy knightes in this
place, 169
And ye so fair, that everich of hem alle
Wol peynen him to stonden in your grace.
But mighte me so fair a grace falle,
That ye me for your servaunt wolde calle,
So lowly ne so trewely you serve
Nil noon of hem, as I shal, til I sterve.' 175

26. Criseide un-to that purpos lyte an-
swerde,
As she that was with sorwe oppressed so
That, in effect, she nought his tales herde,
But here and there, now here a word or
two,
Hir thoughte hir sorwful herte brast
a-two. 180
For whan she gan hir fader fer aspye,
Wel neigh down of hir hors she gan to
sye.

27. But natheles she thonked Diomede
Of al his travaile, and his goode chere,
And that him liste his friendship hir to
bede; 185
And she accepteth it in good manere,
And wolde do fayn that is him leef and
dare;
And trusten him she wolde, and wel she
mighte,
As seyde she, and from hir hors she
alighte.

28. Hir fader hath hir in his armes nome,
And tweynty tyme he kiste his daughter
swete, 191
And seyde, 'O dere daughter myn, wel-
come!'
She seyde eek, she was fayn with him to
mete,
And stood forth mewet, mildē, and man-
suete.
But here I leve hir with hir fader dwelle,
And forth I wol of Troilus yow telle. 196

29. To Troye is come this woful Troilus.
In sorwe aboven alle sorwes smerte,
With felon look, and face dispitous.

The sodeinly down from his hors he
sterte, 200
And thorough his paleys, with a swollen
herte,
To chambre he wente; of no-thing took
he hede,
Ne noon to him dar speke a word for
dreda.

30. And there his sorwes that he spared
hadde
He yaf an issue large, and 'deeth!' he
cryde; 205
And in his throwes frenetyk and madde
He cursed Jove, Appollo, and eek Cupyde,
He cursed Ceres, Bacus, and Cipryde,
His burthe, him-self, his fate, and eek
nature,
And, save his lady, every creature. 210

31. To bedde he goth, and weyleth there
and torneth
In furie, as dooth he, Ixion, in helle;
And in this wyse he neigh til day so-
jorneth.
But tho bigan his herte a lyte unswelle
Thorough teres which that gonnen up to
welle; 215
And pitously he cryde up-on Criseyde,
And to him-self right thus he spak, and
seyde:—

32. 'Wher is myn owene lady lief and
dere,
Wher is hir whyte brest, wher is it,
where?
Wher been hir armes and hir eyen clere,
That yesternight this tyme with me
were? 221
Now may I wepe allone many a tere,
And graspe aboute I may, but in this
place,
Save a pilowe, I finde nought t'enbrace.

33. How shal I do? Whan shal she com
ayeyn? 225
I noot, allas! why leet ich hir to go?
As wolde god, ich hadde as tho be sleyn!
O herte myn, Criseyde, O swete fo!
O lady myn, that I love and no mo! 229
To whom for ever-mo myn herte I dowe;
See how I deye, ye nil me not rescowe!

34. Who seeth yow now, my righte lode-
sterre?

Who sit right now or stant in your
presence?

Who can conforten now your hertes
werre?

Now I am gon, whom yeve ye audience?

Who speketh for me right now in myn
absence? 236

Allas, no wight; and that is al my care;
For wel wot I, as yvel as I ye fare.

35. How shulde I thus ten dayes ful
endure,

Whan I the firste night have al this
tene? 240

How shal she doon eek, sorwful creature?
For tendernesse, how shal she this sus-
tene,

Swich wo for me? O pitous, pale, and
grene

Shal been your fresshe wommanliche face
For langour, er ye torne un-to this
place.' 245

36. And whan he fil in any slomeringes,

And eft biginne his aspre sorwes newe,
That every man mighte on his sorwes
rewa. 266

39. Who coude telle aright or ful dis-
cryve

His wo, his pleynte, his langour, and his
pyne?

Nought al the men that han or been on-
lyve.

Thou, redere, mayst thy-self ful wel
devyna 270

That swich a wo my wit can not defyne,
On ydel for to wryte it sholde I swinke,
Whan that my wit is wery it to thinke.

40. On hevne yet the sterres were sene,
Al-though ful pale y-waxen was the
mone; 275

And whyten gan the orisonte shene
Al estward, as it woned is to done.

And Phebus with his rosy carte sone
Gan after that to dresse him up to fare,
Whan Troilus hath sent after Pandare.

41. This Pandare, that of al the day
biforn 281

- The forme, and of my moeble thou dis-
pone 300
Right as thee semeth best is for to dome.
44. But of the fyr and flaume funeral
In whiche my body brenne shal to glede,
And of the feste and playes palestral 304
At my vigille, I pray thee take good hede
That al be wel; and offre Mars my stede,
My sward, myn helm, and, leve brother
dere,
My sheld to Pallas yef, that shyneth
clere.
45. The poudre in which myn herte y-
brend shal torne,
That preys I thee thou take and it con-
serve 310
In a vessel, that men clepeth an urne,
Of gold, and to my lady that I serve,
For love of whom thus pitously I sterve,
So yeve it hir, and do me this plessaunce,
To preye hir kepe it for a remembraunce.
46. For wel I fele, by my maladye, 316
And by my dremes now and yore ago,
Al certainly, that I mot nedes dye.
The owle eek, which that hight Ascaphilò,
Hath after me shright alle these nightes
two. 320
And, god Mercurie! of me now, woful
wrecche,
The soule gyde, and, whan thee list, it
fecche!
47. Pandare answerde, and seyde, 'Troilus,
My dere freend, as I have told thee yore,
That it is folye for to sorwen thus, 325
And causeles, for whiche I can no-more.
But who-so wol not trowen reed ne lore,
I can not seen in him no remedye,
But lete him worthen with his fantasye.
48. But Troilus, I pray thee tel me now,
If that thou trowe, er this, that any
wight 331
Hath loved paramours as wel as thou?
Ye, god wot, and fro many a worthy
knight
Hath his lady goon a fourtenight,
And he not yet made halvendel the
fare. 335
What nede is thee to maken al this care?
49. Sin day by day thou mayst thy-selven
see
That from his love, or elles from his wyl,
A man mot twinnen of necessitee,
Ye, though he love hir as his owene lyf; 340
Yet nil he with him-self thus maken
stryf.
For wel thou wost, my leve brother dere,
That alwey freendes may nought been
y-ferre.
50. How doon this folk that seen hir loves
wedded
By freendes might, as it bi-tit ful ofte, 345
And seen hem in hir spouses bed y-bedded?
God woot, they take it wyaly, faire and
softe.
For-why good hope halt up hir herte on-
lofte,
And for they can a tyme of sorwe endure;
As tyme hem hurt, a tyme doth hem
cure. 350
51. So sholdestow endure, and late slyde
The tyme, and fonde to ben glad and
light.
Ten dayes nis so long not t' abyde.
And sin she thee to comen hath bihight,
She nil hir hestes breken for no wight. 355
For dred thee not that she nil finden weye
To come ayein, my lyf that dorste I leve.
52. Thy swevenes eek and al swich fan-
tasye
Dryf out, and lat hem faren to mis-
chaunce;
For they procede of thy malencolye, 360
That doth thee fele in sleep al this pen-
aunce.
A straw for alle swevenes signifaunce!
God helpe me so, I counte hem not a
bene,
Ther woot no man aright what dremes
mene.
53. For preetes of the temple tellen this,
That dremes been the revelaciouns 366
Of goddes, and as wel they telle, y-wis,
That they ben infernals illusiouns;
And leches seyn, that of complexiouns
Proceden they, or fast, or glotonye. 370
Who woot in sooth thus what they
signifye?

54. Eek othere seyn that thorough im-
 pressiouns,
 As if a wight hath faste a thing in minde,
 That ther-of cometh swiche avisious;
 And othere seyn, as they in bokes finde,
 That, after tymes of the yeer by kinde,
 Men dreme, and that th'effect goth by the
 mone; 377
 But leve no dreem, for it is nought to
 done.

55. Wel worth of dremes ay thise olde
 wyves,
 And troweliche eek augurie of thise
 foules; 380
 For fere of which men wenen lese her
 lyves,
 As ravenes qualm, or shryking of thise
 oules,
 To trowen on it bothe fals and foul is.
 Allas, allas, so noble a creature
 As is a man, shal drede swich ordure! 385

56. For which with al myn herte I thee
 beseche,
 Un-to thy-self that al this thou foryive;
 And rys up now with-onte more speche,
 And let us caste how forth may best be

59. Now rys, my dere brother Troilus;
 For certes, it noon honour is to thee
 To wepe, and in thy bed to jouken thus.
 For trowely, of o thing trust to me, 410
 If thou thus ligge a day, or two, or three,
 The folk wol wene that thou, for
 cowardyse,
 Thee feynest syk, and that thou darst
 not rysa.'

60. This Troilus answerde, 'O brother
 dere,
 This knowen folk that han y-suffred
 peyne, 415
 That though he wepe and make sorwful
 chere,
 That feleth harm and smert in every
 veyne,
 No wonder is; and though I ever pleyne,
 Or alwey wepe, I am no-thing to blame,
 Sin I have lost the cause of al my game.

61. But sin of fyne force I moot aryse,
 I shal aryse, as sone as ever I may; 422
 And god, to whom myn herte I sacrifyse,
 So sende us hastely the tenthe day!
 For was ther never fowl so fayn of May.

- As seyden bothe the moste and eek the
 leste, 440
 Was never er that day wist at any feste.
64. Nor in this world ther is non instru-
 ment
 Delicious, through wind, or touche, or
 corde,
 As fer as any wight hath ever y-went,
 That tonge telle or herte may recorde, 445
 That at that feste it nas wel herd aorde;
 Ne of ladies eek so fayr a companye
 On daunce, er tho, was never y-seyn with
 y^e.
65. But what avayleth this to Troilus,
 That for his sorwe no-thing of it roughte?
 For ever in oon his herte pistons 451
 Ful bisily Criseyde his lady soughte.
 On hir was ever al that his herte thoughte.
 Now this, now that, so faste imagininge,
 That glade, y-wis, can him no festeyinge.
66. These ladies eek that at this feste
 been, 456
 Sin that he saw his lady was a-weye,
 It was his sorwe upon hem for to seen,
 Or for to here on instruments so pleye.
 For she, that of his herte berth the keye,
 Was absent, lo, this was his fantasye, 461
 That no wight sholde make melodye.
67. Nor ther nas houre in al the day or
 night,
 Whan he was ther-as no wight mighte
 him here,
 That he ne seyde, 'O lufsom lady bright,
 How have ye faren, sin that ye were
 here? 466
 Wel-come, y-wis, myn owene lady dere,
 But welaway, al this nas but a mase;
 Fortune his howve entended bet to glasse.
68. The lettres eek, that she of olde tyme
 Hadde him y-sent, he wolde allone rede,
 An hundred sythe, a-twixen noon and
 pryme; 472
 Refiguringe hir shap, hir womanhede,
 With-inne his herte, and every word and
 dede
 That passed was, and thus he droof to an
 ende 475
 The ferthe day, and seyde, he wolde
 wende.
69. And seyde, 'leve brother Pandarus,
 Intendestow that we shul her^e bleve
 Til Serpedoun wol forth congeyen us?
 Yet were it fairer that we toke our leve.
 For goddes love, lat us now sone at eve
 Our leve take, and homward lat us torne;
 For trewely, I nil not thus sojorne.' 483
70. Pandare answerde, 'be we comen
 hider
 To fecchen fyr, and rennen hoom ayeyn?
 God helpe me so, I can not tellen whider
 We mighten goon, if I shal soothly seyn,
 Ther any wight is of us more fayn
 Than Serpedoun; and if we hennes hye
 Thus sodeinly, I holde it vilanye, 490
71. Sin that we seyden that we wolde
 bleve
 With him a wonke; and now, thus
 sodeinly,
 The ferthe day to take of him our leve,
 He wolde wondren on it, trewely! 494
 Lat us holde forth our purpos fermely;
 And sin that ye bihighten him to hyde,
 Hold forward now, and after lat us ryde.'
72. Thus Pandarus, with alle peyne and
 wo,
 Made him to dwelle; and at the wonkes
 ende,
 Of Serpedoun they toke hir leve tho, 500
 And on hir way they spedden hem to
 wende.
 Quod Troilus, 'now god me grace sende,
 That I may finden, at myn hom-cominge,
 Criseyde comen!' and ther-with gan he
 singe.
73. 'Ye, hasel-wode!' thoughte this Pan-
 dare, 505
 And to him-self ful softly he seyde,
 'God woot, refreyden may this hote fare
 Er Calkas sende Troilus Criseyde!'
 But natheles, he japed thus, and seyde,
 And swor, y-wis, his herte him wel
 bihighte, 510
 She wolde come as sone as ever she
 mighte.
74. Whan they un-to the paleys were
 y-comen
 Of Troilus, they doun of hors alighte,

And to the chambre hir wey than han
they nomen.

And in-to tyme that it gan to nighte, 515
They spaken of Criseyde the brighte,
And after this, whan that hem bothe
leste,
They spedde hem fro the soper un-to
reste,

75. On morwe, as sone as day bigan to
clere,

This Troilus gan of his sleep t'abreyde, 520
And to Pandare, his owene brother dere,
'For love of god,' ful pitously he seyde,
'As go we seen the paleys of Criseyde;
For sin we yet may have namore feste,
So lat us seen hir paleys at the leste.' 525

76. And ther-with-al, his meynee for to
blende,

A cause he fond in toun for to go,
And to Criseydes hous they gonnen wende.
But lord! this sely Troilus was wo!
Him thoughte his sorweful herte braste
a-two, 530
For whan he saugh hir dores sperred alle,

O ring, fro which the ruby is out-falle,
O cause of wo, that cause hast been of
lisse! 550

Yet, sin I may no bet, fayn wolde I kisse
Thy colde dores, dorste I for this route;
And fare-wel shryne, of which the seynt
is oute!

80. Ther-with he caste on Pandarus his y8
With chaunged face, and pitous to biholde;
And whan he mighte his tyme aright
aspye, 556

Ay as he rood, to Pandarus he tolde
His newe sorwe, and eek his joyes olde,
So pitously and with so dede an hewe,
That every wight mighte on his sorwe rewe.

81. Fro thennesforth he rydeth up and
down, 561

And every thing com him to remem-
braunce

As he rood forth by places of the toun
In whiche he whylom hadde al his ples-
saunce. 564

'Lo, yond saugh I myn owene lady daunce;
And in that temple, with hir eyen clere,

- Sin I am thyn, and hoolly at thy wille?
What joye hastow thyn owene folk to
spille? 588
85. Wel hastow, lord, y-wroke on me thyn
ire,
Thou mighty god, and dredful for to greve!
Now mercy, lord, thou wost wel I desire
Thy grace most, of alle lustes leve. 592
And live and daye I wol in thy bileve;
For which I n'axe in guerdon but a bone,
That thou Criseyde ayein me sende sone.
86. Distreyne hir herte as faste to retorne
As thou dost myn to longen hir to see;
Than woot I wel, that she nil not sojorne.
Now, blisful lord, so cruel thou ne be
Un-to the blood of Troye, I preye thee, 600
As Juno was un-to the blood Thebane,
For which the folk of Thebes caughte hir
bane.'
87. And after this he to the yates wente
Ther-as Criseyde out-rood a ful good paas,
And up and down ther made he many
a wante, 605
And to him-self ful ofte he seyde 'allas!
From hennes rood my blisse and my solas!
As wolde blisful god now, for his joye,
I mighte hir seen ayein come in-to Troye.
88. And to the yonder hille I gan hir gyde,
Allas! and there I took of hir my leve!
And yond I saugh hir to hir fader ryde,
For sorwe of which myn herte shal to-
cleve. 613
And hider hoom I com when it was eve;
And here I dwelle out-cast from alle joye,
And shal, til I may seen hir eft in Troye.'
89. And of him-self imagined he ofte
To ben defet, and pale, and waxen lesse
Than he was wont, and that men seyde
softe,
'What may it be? who can the sothe
gesse 620
Why Troilus hath al this hevynesse?'
And al this nas but his malencolye,
That he hadde of him-self swich fantasye.
90. Another tyme imaginen he wolde
That every wight that wente by the weye
- Had of him routhe, and that they seyen
sholde, 626
'I am right sory Troilus wol deye.'
And thus he droof a day yet forth or tweye.
As ye have herd, swich lyf right gan he lede,
As he that stood bitwixen hope and drede.
91. For which him lyked in his songes
shewe 631
Th'encheson of his wo, as he best mighte,
And make a song of wordes but a fewe,
Somwhat his woful herte for to lighte.
And whan he was from every mannes
sighte, 635
With softe voys he, of his lady dere,
That was absent, gan singe as ye may here.
92. 'O sterre, of which I lost have al the
light,
With herte scor wel oughte I to bewayle,
That ever derk in torment, night by night,
Toward my deeth with wind in stere I
sayle; 641
For which the tenthe night if that I fayle
The gyding of thy bemes brighte an heure,
My ship and me Caribdis wol devoure.'
93. This song when he thus songen hadde,
sone 645
He fil ayein in-to his sykes olde;
And every night, as was his wone to done,
He stood the brighte mone to beholde,
And al his sorwe he to the mone tolde;
And seyde, 'y-wis, whan thou art horned
newe, 650
I shal be glad, if al the world be trewe!'
94. I saugh thyn hornes olde eek by the
morwe,
Whan hennes rood my righte lady dere,
That cause is of my torment and mysorwe;
For whiche, O brighte Lucina the clere, 655
For love of god, ren faste aboute thyspere!
For whan thyn hornes newe ginne springe,
Than shal she come, that may my blisse
bringe!'
95. The day is more, and lenger every
night,
Than they be wont to be, him thoughte
tho; 660

And that the sonne wente his course
 unright
 By lenger wey than it was wont to go ;
 And seyde, 'y-wis, me dredeth ever-mo,
 The sonnes sone, Pheton, be on-lyve,
 And that his fadres cartamis he dryve.' 665

96. Upon the walles faste eek wolde he
 walke,
 And on the Grekes ost he wolde see,
 And to him-self right thus he wolde talke,
 'Lo, yonder is myn owene lady free,
 Or elles yonder, ther tho tentes be! 670
 And thennes comth this eyr, that is so
 sote,
 That in my soule I fele it doth me bote.

97. And hardely this wind, that more and
 more
 Thus stoundemele encreseth in my face,
 Is of my ladyes depe sykes sore. 675
 I prove it thus, for in non othere place
 Of al this toun, save onliche in this space,
 Fele I no wind that souneth so lyk payne;
 It seyth, "allas! why twinned be we
 tweyne?"'

My Troilus shal in his herte deme 697
 That I am fals, and so it may wel seme.
 Thus shal I have unthank on every syde;
 That I was born, so weylawey the tyde!

101. And if that I me putte in jupartye,
 To stele away by nighte, and it bifalle
 That I be caught, I shal be holde a spye;
 Or elles, lo, this drede I most of alle,
 If in the hondes of som wrecche I falle,
 I am but lost, al be myn herte trewe; 706
 Now mighty god, thou on my sorwe rewe!

102. Ful pale y-waxen was hir brighte face,
 Hir limes lene, as she that al the day
 Stood whan she dorste, and loked on the
 place 710
 Ther she was born, and ther she dwelt
 hadde ay.
 And al the night wepinge, allas! she lay.
 And thus despeired, out of alle cure,
 She ladde hir lyf, this woful creature.

103. Ful ofte a day she sighte eek for
 destresse, 715
 And in hir-self she wente ay portrayinge
 Of Troilus the grette worthinesse.

- Have I had ofte with-inne yonder walles!
O Troilus, what dostow now,' she seyde;
'Lord! whether yet thou thanke up-on
Criseyde? 735
106. Allas! Ine hadde trowed on your lore,
And went with yow, as ye me radde er this!
Thanne hadde I now not syked half so sore.
Who mighte have seyde, that I had doon
a-mis
To stele away with swich on as he is? 740
But al to late cometh the letuarie,
Whan men the cors un-to the grave carie.
107. To late is now to speke of this matere;
Prudence, allas! oon of thyn eyen three
Me lakked alwey, er that I cam here; 745
On tyme y-passed, wel remembred me;
And present tyme eek coude I wel y-see.
But futur tyme, er I was in the snare,
Coude I not seen; that causeth now my
care. 749
108. But natheles, bityde what bityde,
I shal to-morwe at night, by est or weste,
Out of this ost stele on som maner syde,
And go with Troilus wher-as him leste.
This purpos wol I holde, and this is beste.
No fors of wikked tonges janglerye, 755
For ever on love han wrecches had envye.
109. For who-so wole of every word take
hede,
Or rewlen him by every wightes wit,
Ne shal he never thryven, out of drede.
For that that som men blamen ever yit,
Lo, other maner folk commenden it. 761
And as for me, for al swich variaunce,
Felicitee clepe I my suffisaunce.
110. For which, with-outen any wordes mo,
To Troye I wol, as for conclusioun.' 765
But god it wot, er fully monthes two,
She was ful fer fro that entencioun.
For bothe Troilus and Troye toun
Shal knotteles through-out hir herte
slyde;
For she wol take a purpos for t'abyde. 770
111. This Diomede, of whom yow telle
I gan,
Goth now, with-inne him-self ay arguinge
With al the sleighte and al that ever he
can,
How he may best, with shortest taryinge,
In-to his net Criseydes herte bringe. 775
To this entente he coude never fyne;
To fisshen hir, he leyde out hook and lyne.
112. But natheles, wel in his herte he
thoughte,
That she nas nat with-oute a love in Troye.
For never, sithen he hir thennes broughte,
Ne coude he seen her laughe or make
joye. 781
He niste how best hir herte for t'acoye.
'But for t'assaye,' he seyde, 'it nought
ne greveth;
For he that nought n'assayeth, nought
n'acheveth.'
113. Yet seyde he to him-self upon a night,
'Now am I not a fool, that woot wel how
Hir wo for love is of another wight,
And here-up-on to goon assaye hir now?
I may wel wite, it nil not been my prow.
For wyse folk in bokes it expresse, 790
"Men shal not wowe a wight in heviness."
114. But who-so mighte winnen swich
a flour
From him, for whom she morneth night
and day,
He mighte seyn, he were a conquerour.'
And right anon, as he that bold was ay,
Thoughte in his herte, 'happe, how happe
may, 796
Al sholde I deye, I wole hir herte seche;
I shal no more lesen but my speche.'
115. This Diomede, as bokes us declare,
Was in his nedes preat and corageous;
With sterne voys and mighty limes square,
Hardy, testif, strong, and chevalrous
Of dedes, lyk his fader Tideus.
And som men seyn, he was of tunge large;
And heir he was of Calidoine and Arge. 805
116. Criseyde mene was of hir stature,
Ther-to of shap, of face, and eek of chere,
Ther mighte been no fairer creature.
And ofte tyme this was hir manere,
To gon y-tressed with hir heres clere 810

Doun by hir coler at hir bak bihinde,
Which with a threde of gold she wolde
binde.

117. And, save hir browes joyneden y-fere,
Ther nas no lak, in ought I can espyen ;
But for to speken of hir eyen clere, 815
Lo, trewely, they writen that hir syen,
That Paradys stood formed in hir yēn.
And with hir riche beantes ever-more
Strof love in hir, ay which of hem was
more.

118. She sobre was, eek simple, and wys
with-al, 820
The beste y-norissched eek that mighte be,
And goodly of hir speche in general,
Charitable, estatliche, lusty, and free ;
Ne never-mo ne lakkede hir pitee ;
Tendre-herted, slydinge of corage ; 825
But trewely, I can not telle hir age.

119. And Troilus wel waxen was in highte,
And complet formed by proporcioun
So wel, that kinde it not amenden mighte ;
Yong, freshe, strong, and hardy as lyoun ;
Trewē as steel in ech condicioun ; 831
On of the beste enteched creature.

And after this, with-outen longe lette, 851
The spyces and the wyn men forth hem
fette ;

And forth they speke of this and that
y-fere,
As freendes doon, of which som shal ye
here.

123. He gan first fallen of the werre in
speche 855
Bitwixe hem and the folk of Troye toun ;
And of th'assege he gan hir cek byseche,
To telle him what was hir opinioun.
Fro that demaunde he so descendeth doun
To asken hir, if that hir straunge thoughte
The Grekes gyse, and werkes that they
wroughte ? 861

124. And why hir fader tarieth so longe
To wedden hir un-to som worthy wight ?
Criseyde, that was in hir peynes stronge
For love of Troilus, hir owene knight, 865
As fer-forth as she conning hadde or
might,
Answerde him tho ; but, as of his entente,
It semed not she wiste what he mente.

For al the gold bitwixen sonne and see.
Trusteth wel, and understandeth me,
Ther shal not oon to mercy goon on-lyve,
Al were he lord of worldes twyës fyve !

128. Swich wreche on hem, for fecching
of Eleyne, 890

Ther shal be take, er that we hennes
wende,

That Manes, which that goddes ben of
peyne,

Shal been agast that Grekes wol hem
shende.

And men shul drede, un-to the worldes
ende, 894

From hennes-forth to ravishe any quene,
So cruel shal our wreche on hem be sene.

129. And but-if Calkas lede us with am-
bages,

That is to seyn, with double wordes glye,
Swich as men clepe a "word with two
visages,"

Ye shul wel knowen that I nought ne
lye, 900

And al this thing right seen it with your
ye,

And that anon; ye nil not trowe how
sone;

Now taketh heed, for it is for to dona.

130. What wene ye your wyse fader
wolde

Han yeven Antenor for yow anon, 905

If he ne wiste that the citee sholde
Destroyed been? Why, nay, so mote
I goon!

He knew ful wel ther shal not scapen oon
That Troyan is; and for the grete fere,
He dorste not, ye dwelte langer there. 910

131. What wole ye more, lufsom lady
dere?

Lat Troye and Troyan fro your herte
pace!

Dryf out that bittre hope, and make good
chere,

And clepe ayein the beautee of your face,
That ye with salte teres so defaca. 915

For Troye is brought in swich a jupartye,
That, it to save, is now no remedye.

132. And thenketh wel, ye shal in Grekes
finde

A more parfyt love, er it be night,
Than any Troyan is, and more kinde, 920

And bet to servan yow wol doon his
might.

And if ye vouche sauf, my lady bright,
I wol ben he to servan yow my-selve,

Ye, lever than be lord of Greces twelve !'

133. And with that word he gan to waxen
reed, 925

And in his speche a litel wight he quook,
And caste a-ryde a litel wight his heed,

And stinte a whyle; and afterward awook,
And sobrelliche on hir he threw his look,

And seyde, 'I am, al be it yow no joye,
As gentil man as any wight in Troye. 931

134. For if my fader Tydeus, he seyde,
'Y-lived hadde, I hadde been, er this,

Of Calidoine and Arge a king, Criseyde !
And so hope I that I shal yet, y-wis. 935

But he was slayn, allas ! the more harm
is,

Unhappily at Thebes al to rathe,
Polymites and many a man to scathe.

135. But herte myn, sin that I am your
man,

And been the ferste of whom I seche
grace, 940

To serven you as hertely as I can,
And ever shal, whyl I to live have space,

So, er that I departe out of this place,
Ye wol me graunte, that I may to-morwe,

At bettre leyser, telle yow my sorwe.' 945

136. What shold I telle his wordes that he
seyde?

He spak y-now, for o day at the meste ;
It preveth wel, he spak so that Criseyde

Graunted, on the morwe, at his requeste,
For to speken with him at the loste, 950

So that he nolde speke of swich matere ;
And thus to him she seyde, as ye may

here :

137. As she that hadde hir herte on
Troilus

So faste, that ther may it noon arace ;
And straungely she spak, and seyde thus :

'O Diomed, I love that ilke place 956
 Ther I was born; and Joves, for his
 grace,
 Delivere it some of al that doth it care!
 God, for thy might, so leve it wel to fare!

138. That Grekes wolde hir wrahthe on
 Troye wreke, 960
 If that they mighte, I knowe it wel,
 y-wis.

But it shal not bifallen as ye speke;
 And god to-forn, and ferther over this,
 I wot my fader wys and redy is;
 And that he me hath bought, as ye me
 tolde, 965
 So dere, I am the more un-to him holde.

139. That Grekes been of heigh con-
 dicioun,
 I woot eek wel; but certein, men shal
 finde
 As worthy folk with-inne Troye toun,
 As conning, and as parfit and as kinde,
 As been bitwixen Orcades and Inde. 971
 And that ye coude wel your lady serve,
 I trowe eek wel, hir thank for to deserve.

140. But as to speke of love, x-wis' she

Paraunter, thanne so it happen may,
 That whan I see that I never er say,
 Than wole I werke that I never wroughte!
 This word to yow y-nough suffysen
 oughte.

143. To-morwe eek wol I speke with yow
 fayn, 995
 So that ye touchen nought of this matere.
 And whan yow list, ye may come here
 ayeyn;

And, er ye gon, thus muche I seye yow
 here:

As helpe me Pallas with hir heres clere,
 If that I sholde of any Greek han routhe,
 It sholde be your-selven, by my trouthe!

144. I sey not therfore that I wol yow
 love, 1002
 Ne I sey not nay, but in conclusioun,
 I mene wel, by god that sit above:—
 And ther-with-al she caste hir eyen
 doun,
 And gan to syke, and seyde, 'O Troye
 toun, 1006
 Yet bidde I god, in quiete and in reste
 I may yow seen, or do myn herte breste.'

His greet estat, and peril of the toun, 1025
And that she was allone and hadde nede
Of freendes help; and thus bigan to
brede

The cause why, the sothe for to telle,
That she tok fully purpos for to dwella.

148. The morwe com, and goostly for to
speke, 1030

This Diomedes is come un-to Criseyde,
And shortly, lest that ye my tale breke,
So wel he for him-selve spak and seyde,
That alle hir sykes sore adoun he leyde.
And fynally, the sothe for to seyne, 1035
He refte hir of the grete of al hir peyne.

149. And after this the story telleth us,
That she him yaf the faire baye stede,
The which he ones wan of Troilus;
And eek a broche (and that was lital
nede) 1040
That Troilus was, she yaf this Diomedes.
And eek, the bet from sorwe him to
releve,
She made him were a pencil of hir aleva.

150. I finde eek in the stories elles-where,
Whan through the body hurt was Dio-
medes 1045
Of Troilus, tho weep she many a tere,
Whan that she saugh his wyde woundes
blede;
And that she took to kepen him good
hede,
And for to hele him of his sorwes smerte.
Men seyn, I not, that she yaf him hir
herte. 1050

151. But trewely, the story telleth us,
Ther made never womman more wo
Than she, whan that she falsed Troilus.
She seyde, 'allas! for now is clene a-go
My name of trouthe in love, for ever-mo!
For I have falsed oon, the gentileste
That ever was, and oon the worthieste!

152. Allas, of me, un-to the worldes ende,
Shal neither been y-written nor y-songe
No good word, for thise bokas wol me
shende, 1060
O, rolled shal I been on many a tonge!

Through-out the world my belle shal be
ronge;
And women most wol hate me of alle.
Allas, that swich a cas me sholde falle!

153. They wol seyn, in as muche as in
me is, 1065
I have hem doon dishonour, waylawey!
Al be I not the firste that dide amis,
What helpeth that to do my blame away?
But sin I see there is no better way,
And that to late is now for me to rewe,
To Diomedes algate I wol be trewe. 1071

154. But Troilus, sin I no better may,
And sin that thus departen ye and I,
Yet preye I god, so yeve yow right good
day
As for the gentileste, trewely, 1075
That ever I say, to serven feithfully,
And best can ay his lady honour kepe:—
And with that word she brast anon to
wepe.

155. 'And certes, yow ne haten shal I
never,
And freendes love, that shal ye han of
me, 1080
And my good word, al mighte I liven ever.
And, trewely, I wolde sory be
For to seen yow in adversitee.
And giltelees, I woot wel, I yow leve;
But al shal passe; and thus take I my
leve.' 1085

156. But trewely, how longe it was bi-
twene,
That she for-sook him for this Diomedes,
Ther is non auctor telleth it, I wene.
Take every man now to his bokas hede;
He shal no terme finden, out of drede.
For though that he bigan to wowe hir
sons, 1091
Er he hir wan, yet was ther more to done.

157. Ne me ne list this sely womman
chyde
Ferther than the story wol devyssa.
Hir name, allas! is published so wyde,
That for hir gilt it oughte y-now suffyssa.
And if I mighte excuse hir any wyse,

For she so sory was for hir untrouthe,
Y-wis, I wolde excuse hir yet for routhe.

158. This Troilus, as I biforn have told,
Thus dryveth forth, as wel as he hath
might. 1101

But often was his herte hoot and cold,
And namely, that ilke nynthe night,
Which on the morwe she hadde him
byhight

To come ayein : god wot, ful litel reste
Hadde he that night ; no-thing to slepe
him leste. 1106

159. The laurer-crowned Phebus, with his
hete,

Gan, in his course ay upward as he wente,
To warnen of †th' est see the wawes wete ;
And Nisus doughter song with fresh en-
tente, 1110

Whan Troilus his Pandare after sente ;
And on the walles of the toun they
pleyde,
To loke if they can seen ought of Criseyde.

160. Til it was noon, they stoden for to
see.

And comen ayein, but longe may they
seche

Er that they finde that they after cape ;
Fortune hem bothe thenketh for to jape.

163. Quod Troilus, ' I see wel now, that
she 1135

Is taried with hir olde fader so,
That er she come, it wol neigh even be.
Com forth, I wol un-to the yate go.

These portours been unkonninge ever-mo ;
And I wol doon hem holden up the yate
As nought ne were, al-though she come
late.' 1141

164. The day goth faste, and after that
comth eve,

And yet com nought to Troilus Criseyde.
He loketh forth by hegge, by tree, by
greve,

And fer his heed over the wal he leyde.
And at the laste he torned him, and
seyde, 1146

¹ By god, I woot hir mening now, Pandare !
Al-most, y-wis, al newe was my care.

165. Now douteles, this lady can hir
good :

That in myn herte I now rejoyse thus.
It is ayein som good I have a thought.
Noot I not how, but sin that I was
wrought,
Ne felte I swich a confort, dar I seye;
She comth to-night, my lyf, that dorste
I laye!

168. Pandare answerde, 'it may be wel,
y-nough'; 1170
And held with him of al that ever he
seyde;
But in his herte he thoughte, and softe
lough,
And to him-self ful sobrelly he seyde:
'From hasel-wode, ther Joly Robin pleyde,
Shal come al that that thou abydest
here; 1175
Ye, fare-wel al the snow of ferne yere!'

169. The wardein of the yates gan to calle
The folk which that with-oute the yates
were,
And bad hem dryven in hir bestes alle,
Or al the night they moste bleven there.
And fer with-in the night, with many
a tere, 1181
This Troilus gan hoomward for to ryde;
For wel he seeth it helpeth nought t'a-
byde.

170 But natheles, hegladdid him in this;
He thoughte he misaccounted hadde his
day, 1185
And seyde, 'I understonde have al a-mis.
For thilke night I last Criseyde say,
She seyde, "I shal ben here, if that I
may,
Er that the mone, O dere herte swete!
The Lyon passe, out of this Ariete." 1190

171. For which she may yet holde al hir
biheste.
And on the morwe un-to the yate he
wente,
And up and down, by west and eek by
este,
Up-on the walles made he many a wente.
But al for nought; his hope alway him
blente; 1195

For which at night, in sorwe and sykes
sore
He wente him hoom, with-uten any
more.

172. This hope al clene out of his herte
fledde,
He nath wher-on now lenger for to honge;
But for the peyne him thoughte his herte
bledde, 1200
So were his throwes sharpe and wonder
stronge.
For when he saugh that she abood so
longe,
He niste what he juggen of it mighte,
Sin she hath broken that she him bi-
highte.

173. The thridde, ferthe, fifte, sixte day
After the dayes ten, of which I tolde,
Bitwixen hope and drede his herte lay,
Yet som-what trustinge on hir hestes olde.
But whan he saugh she nolde hir terme
holde,
He can now seen non other remedye, 1210
But for to shape him sone for to dye.

174. Ther-with the wikked spirit, god us
bless,
Which that men clepeth wode jalousye,
Gan in him crepe, in al this heviness;
For which, by-cause he wolde sone dye,
He ne eet ne dronk, for his malencolye,
And eek from every companye he fledde;
This was the lyf that al the tyme he
ledde.

175. He so defet was, that no maner man
Unnethe mighte him knowe ther he
wente; 1220
So was he lene, and ther-to pale and wan,
And feble, that he walketh by potente;
And with his ire he thus him-selven
shente.
And who-so axed him wher-of him smerte,
He seyde, his harm was al aboute his
herte. 1225

176. Pryam ful ofte, and eek his moder
ders,
His bretheren and his sustren gonne him
freyne

Why he so sorwful was in al his chere,
And what thing was the cause of al his
peyne?

But al for nought; he nolde his cause
pleyne, 1230

But seyde, he felte a grevous maladye
A-boute his herte, and fayn he wolde dye.

177 So on a day he leyde him down to
slepe,

And so bifel that in his sleep him
thoughte,

That in a forest faste he welk to wepe 1235
For love of hir that him these peynes
wroughte;

And up and down as he the forest soughte,
He mette he saugh a boor with tuskes
grete,

That sleep ayein the bright sonnes hete.

178. And by this boor, faste in his armes
folde, 1240

Lay kissing ay his lady bright Criseyde:
For sorwe of which, whan he it gan
biholde,

And for despyt, out of his slepe he breyde,
And londe he cride on Pandarus and

O trust, O feyth, O depe assurance,
Who hath me rest Criseyde, al my ple-
saunce? 1260

181. Allas! why leet I you from hennes
go,

For which wel neigh out of my wit I
breyde?

Who shal now trowe on any othes mo?
God wot I wende, O lady bright, Criseyde,

That every word was gospel that ye seyde!
But who may bet bigylen, if him liste, 1266

Than he on whom men weneth best to
triste?

182. What shal I doon, my Pandarus,
allas!

I fele now so sharpe a newe peyne,
Sin that ther is no remedie in this cas,

That bet were it I with myn hondes
tweyne 1271

My-selven slow, than alwey thus to pleyne,
For through my deeth my wo sholde han

an ende,
'Ther every day with lyf my-self I shende.'

183. Pandarus answerde and seyde: 'allas

'Now saystow wryly,' quod this Pandarus,
'My reed is this, sin thou canst wel
endyte,

That hastely a lettre thou hir wryte,
Thorough which thou shalt wel bringen it
aboute,

To knowe a sooth of that thou art in
doute. 1295

186. And see now why; for this I dar wel
sayn,

That if so is that she untrews be,
I can not trowe that she wol wryte ayeyn.
And if she wryte, thou shalt ful sone see,
As whether she hath any libertee 1300
To come ayein, or elles in som clause,
If she be let, she wol assigne a cause.

187. Thou hast not writen hir sin that
she wente,

Nor she to thee, and this I dorste leye,
Ther may swich cause been in hir en-
tente, 1305

That hardely thou wolt thy-selven seye,
That hir a-bood the beste is for yow tweye.
Now wryte hir thanne, and thou shalt
fals sone

A sothe of al; ther is no more to done.'

188. Accorded been to this conclusioun, 1310

And that anon, these ilke lordes two;
And hastely sit Troilus adoun,
And rolleth in his herte to and fro,
How he may best discryven hir his wo.
And to Criseyde, his owene lady dere, 1315
He wroot right thus, and seyde as ye may
here.

189. 'Right freshe flour, whos I have
been and shal,

With-outen part of elles-where servyse,
With herte, body, lyf, lust, thought, and
al;

I, woful wight, in every humble wyse 1320
That tonge telle or herte may devyse,
As ofte as matere occupyeth place,
Me recomaunde un-to your noble grace.

190. Lyketh it yow to witen, swete herte,
As ye wel knowe how longe tyme agoon
That ye me lafte in aspre peynes smerte,

Whan that ye wente, of which yet bote
noon 1327

Have I non had, but ever wers bigoon
Fro day to day am I, and so mot dwelle,
While it yow list, of wale and wo my
welle! 1330

191. For which to yow, with dredful
herte trowe,

I wryte, as he that sorwe dryfth to wryte,
My wo, that every houre encreseth newe,
Compleyninge as I dar or can endyte.

And that defaced is, that may ye wyte 1335
The tares, which that fro myn eyen reyne,
That wolde speke, if that they coude, and
pleyne.

192. Yow first bisceche I, that your eyen
clere

To look on this defouled ye not holde;
And over al this, that ye, my lady dere,
Wol vouche-sauf this lettre to biholde, 1341

And by the cause ook of my cares colde,
That sleeth my wit, if ought amis me
asterte,

For-yeve it me, myn owene swete herte.

193. If any servant dorste or oughte of
right 1345

Up-on his lady pitously compleyne,
Than wene I, that ich oughte be that
wight,

Considered this, that ye these monthes
tweyne

Han taried, ther ye seyden, sooth to
seyne,

But dayes ten yenold in oot sojourne, 1351
But in two monthes yet ye not retourne.

194. But for-as-muche as me mot nedes
lyke

Al that yow list, I dar not pleyne more,
But humbly with sorwful sykes syke;

Yow wryte ich myn unresty sorwes sore, 1356
Fro day to day desyring ever-more
To knowen fully, if your wil it were,
How ye han forl and doon, whyl ye be
there.

195. The whos wel-fare and hele eek god
encrease 1359

In honour swich, that upward in degree

It growe alwey, so that it never cesse ;
 Right as your herte ay can, my lady free,
 Devyse, I prey to god so mote it be.
 And graunte it that ye sone up-on me
 rewe
 As wisly as in al I am yow trewe. 1365

196. And if yow lyketh knowen of the fare
 Of me, whos wo ther may no wight dis-
 cryve,

I can no more but, cheste of every care,
 At wrytinge of this lettre I was on-lyve,
 Al redy out my woful gost to dryve; 1370
 Which I delaye, and holde him yet in
 honde,
 Upon the sight of matere of your sonde.

197. Myn eyen two, in veyn with which
 I see,
 Of sorweful teres salte arn waxen welles;
 My song, in pleynte of myn adversitee;
 My good in harm; myn ese eek waxen
 helle is. 1376
 My joye, in wo; I can sey yow nought
 elles,
 But turned is, for which my lyf I warie,
 Everich joye or ese in his contrarie.

For though to me your absence is an helle,
 With pacience I wol my wo comorte,
 And with your lettre of hope I wol
 desporte.

Now wryteth, swete, and lat me thus not
 pleyne;
 With hope, or deeth, delivereth me fro
 peyne. 1400

201. Y-wis, myn owene dere herte trewe,
 I woot that, whan ye next up-on me see,
 So lost have I myn hele and eek myn hewe,
 Criseyde shal nought conne knowe me!
 Y-wis, myn hertes day, my lady free, 1405
 So thursteth ay myn herte to biholde
 Your beautee, that my lyf unnethe I holde.

202. I sey no more, al have I for to seye
 To you wel more than I telle may; 1409
 But whether that ye do me live or deye,
 Yet pray I god, so yeve yow right good day.
 And fareth wel, goodly fayre freshe may,
 As ye that lyf or deeth me may comaunde;
 And to your trouthe ay I me recomaunde

203. With hele swich that, but ye yeven
 me 1415

But Trollus, then mayst now, out or west,
 Pype in an ivy leaf, if that thus last;
 Thus gooth the world; god shilde us fro
 mischaunce,
 And every wight that meneth trethe
 avaunce! 1435

206. Encressen gan the we fre day to night
 Of Trollus, for taryng of Criseyde;
 And lesson gan his hope and eek his
 night,
 For which al down he in his bed him
 leyde;
 He ne eat, ne dronk, ne sleep, ne word he
 sayde, 1440
 Imaginings ay that she was unkinde;
 For which wel neigh he wax out of his
 minde.

207. This drem, of which I told have eek
 biforn,
 May never come out of his remembraunce;
 He thoughte ay wel he hadde his lady
 lorn, 1445
 And that Jove, of his purveyaunce,
 Him shewed hadde in sleep the signifi-
 cance
 Of hir untrouthe and his disaventure,
 And that the boor was shewed him in
 figure.

208. For which he for Sibille his suster
 sente, 1450
 That called was Cassandre eek al aboute;
 And al his drem he tolde hir er he stente,
 And hir bisoughte assoilen him the doute
 Of the stronge boor, with tuskes stoute;
 And fynally, with-inne a litel stounde,
 Cassandre him gan right thus his drem
 expounde. 1456

209. She gan first smyle, and seyde, 'O
 brother dere,
 If thou a sooth of this desyrest knowe,
 Thou most a fewe of olde stories here,
 To purpos, how that fortune over-throwe
 Hath lordes olde; through which, with-
 inne a throwe, 1461
 Thou wel this boor shalt knowe, and of
 what kinde
 He comen is, as men in bokes finde.

210. Disme, which that wrooth was and in
 ire
 For Grekas noble deen hir sacrifys, 1465
 He comen up-on hir anter sette a-fyre,
 She, for that Grekas gonne hir so dyspye,
 Wrok hir in a wonder cruel wyse.
 For with a boor as great as one in stalle
 She made up frute hir corn and vynnys alle.

211. To slee this boor was al the contree
 reynd, 1471
 Amonges which ther com, this boor to see,
 A mayde, com of this world the best
 y-preynd;
 And Meleagre, lord of that contree,
 He lovede so this freshe mayden free 1475
 That with his manhod, er he wolde stente,
 This boor he slow, and hir the heed he
 sente;

212. Of which, as olde bokes tallen us,
 Ther roos a contek and a greet envye;
 And of this lord descended Tydeus 1480
 By ligne, or elles olde bokes lye;
 But how this Meleagre gan to dye
 Thorough his moder, wol I yow not telle,
 For al to long it were for to dwelle.'

[Argument of the 12 Books of Statius'
 Thebais.]

Associat profugum Tideo primus Polimi-
 tem;
 Tidea legatum docet insidiasque secundas;
 Tercius Hemoniden canit et vates lati-
 tantes;
 Quartus habet reges ineuntes prelia sep-
 tem; 4
 Mox furie Lenne quinto narratur et anguis;
 Archimori bustum sexto ludique leguntur;
 Dat Graios Thebes et vatem septimus
 vmbris;
 Octavo cecidit Tideus, spos, vita Polasgis;
 Ypomedon nono moritur cum Partho-
 nopeo; 9
 Fulmine percussus, decimo Capaneus
 superatur;
 Undecimo sese perimunt per vulnera
 fratres;
 Argivum fientem narrat duodenus et
 ignem. 12

213. She tolde eek how Tydeus, er she
 stente, 1485
 Un-to the stronge citee of Thebes,
 To eleyms kingdom of the citee, wente,
 For his felawe, dann Polymites,
 Of which the brother, daun Etyocles,
 Ful wrongfully of Thebes held the
 strengthe; 1490
 This tolde she by proces, al by lengthe.

214. She tolde eek how Hemonides astarte,
 Whan Tydeus slough fifty knightes stoute.
 She tolde eek al the prophesyes by herte,
 And how that sevene kinges, with hir
 route, 1495
 Bisegeden the citee al aboute;
 And of the holy serpent, and the welle,
 And of the furies, al she gan him telle.

215. Of Archimoris burynges and the
 pleyes,
 And how Amphiorax fil through the
 groundes, 1500
 How Tydeus was slayn, lord of Argeyes,
 And how Ypomedoun in lital stounde
 Was dreynt, and deed Parthonope of

218. 'Thou seyst nat sooth,' quod he,
 'thou sorceresse,
 With al thy false goost of prophesye! 1521
 Thou wenest been a greet devyneresse;
 Now seestow not this fool of fantasye
 Peyneth hir on ladyes for to lye?
 Away,' quod he, 'ther Joves yeve thee
 sorwe! 1525
 Thou shalt be fals, paraunter, yet to-
 morwe!

219. As wel thou mightest lyen on Alceste,
 That was of creatures, but men lye,
 That ever weren, kindest and the beste.
 For whanne hir housbonde was in ju-
 partye 1530
 To dye him-self, but-if she wolde dye,
 She chees for him to dye and go to
 helle,
 And starf anon, as us the bokes telle.'

220. Cassandre goth, and he with cruel
 herte 1534
 For-yat his wo, for angre of hir speche;
 And from his bed al sodeinly he sterte,
 As though al hool him hadde y-mad a

223. For which me thinketh every maner
wight 1555
That haunteth armes oughte to biwayle
The deeth of him that was so noble
a knight;
For as he drough a king by th'aventayle,
Unwar of this, Achilles through the mayle
And through the body gan him for to
ryve; 1560
And thus this worthy knight was brought
of lyve.
224. For whom, as olde bokes tellen us,
Was maad swich wo, that tonge it may
not telle;
And namely, the sorwe of Troilus, 1564
That next him was of worthinesse welle.
And in this wo gan Troilus to dwelle,
That, what for sorwe, and love, and for
unreste,
Ful ofte a day he bad his herte breste.
225. But natheles, though he gan him
dispeyre, 1569
And dradde ay that his lady was untrewed,
Yet ay on hir his herte gan repeyre.
And as these lovers doon, he soughte ay
newe
To gete ayein Criseyde, bright of hewe.
And in his herte he wente hir excusinge,
That Calkas causede al hir taryinge. 1575
226. And ofte tyme he was in purpos
grete
Him-selven lyk a pilgrim to disgyse,
To seen hir; but he may not contrefete
To been unknowen of folk that weren
wyse, 1579
Ne finde excuse aright that may suffyse,
If he among the Grekes knowen were;
For which he weep ful ofte many a tere.
227. To hir he wroot yet ofte tyme al
newe
Ful pitously, he lefte it nought for slouthe,
Biseching hir that, sin that he was trewe,
†She wolde come ayein and holde hir
troutha. 1586
For which Criseyde up-on a day, for
routhe,
I take it so, touchinge al this matere,
Wrot him ayein, and seyde as ye may
here.
228. 'Cupydes sone, ensample of goodli-
hede, 1590
O swerd of knighthod, sours of gentillesse!
How mighte a wight in torment and in
drede
And helelees, yow sende as yet gladnesse?
I hertelees, I syke, I in distresse; 1594
Sin ye with me, nor I with yow may dele,
Yow neither sende ich herte may nor hele,
229. Your lettres ful, the papir al y-
pleynted,
Conseyved hath myn hertes piſtee;
I have eek seyn with teres al depeynted
Your lettre, and how that ye requeren me
To come ayein, which yet ne may not be.
But why, lest that this lettre founden
were, 1602
No mencionn ne make I now, for fere.
230. Grevous to me, god woot, is your
unreste,
Your haste, and that, the goddes or-
denaunce, 1605
It semeth not ye take it for the beste.
Nor other thing nis in your remem-
braunce,
As thinketh me, but only your plesaunce.
But beth not wrooth, and that I yow
biseche; 1609
For that I tarie, is al for wikked speche.
231. For I have herd wel more than I
wende,
Touchinge us two, how thinges han y-
stonde;
Which I shal with dissimulinge amende.
And beth nought wrooth, I have eek
understonde, 1614
How ye ne doon but holden me in honde.
But now no fere, I can not in yow gosse
But alle trouthe and alle gentillesse.
232. Comen I wol, but yet in swich dis-
joynte
I stonde as now, that what yeer or what
day
That this shal be, that can I not spoynte.
But in effect, I prey yow, as I may, 1621
Of your good word and of your frendship
ay.

For trewely, whyl that my lyf may dure,
As for a freend, ye may in me assure.

233. Yet preye I yow on yvel ye ne take,
That it is short which that I to yow
wryte; 1626

I dar not, ther I am, wel lettres make.
Ne never yet ne conde I wel endyte.
Eek greet effect men wryte in place lyte.
Th'entente is al, and nought the lettres
space; 1630

And fareth now wel, god have you in his
grace!

La vostre C.'

234. This Troilus this lettre thoughte al
straunge,

Whan he it saugh, and sorwefully he
sighte;

Him thoughte it lyk a kalendes of
change;

But fynally, he ful ne trowen mighte 1635
That she ne wolde him holden that she
highte;

For with ful yvel wil list him to leve
That loveth wel, in swich cas, though
him greve.

238. As he that on the coler fond with-
inne 1660

A broche, that he Criseyde yaf that morwe
That she from Troye moste nedes twinne,
In remembraunce of him and of his sorwe;
And she him leyde ayein hir feyth to
borwe 1664

To kepe it ay; but now, ful wel he wiste,
His lady nas no lenger on to triste.

239. He gooth him hoom, and gan ful
sone sende

For Pandarus; and al this newe chaunce,
And of this broche, he tolde him word
and ende, 1669

Compleyninge of hir hertes variaunce,
His longe love, his trouthe, and his pen-
aunce;

And after deeth, with-outen wordes more,
Ful faste he cryde, his reste him to restore.

240. Than spak he thus, 'O lady myn
Criseyde,

Wher is your feyth, and wher is your
biheste? 1675

Wher is your love, wher is your trouthe?'
he sende

242. Through which I see that cleme out
of your minde 1695
Ye han me cast, and I ne can nor may,
For al this world, with-in myn herte finde
T unloven yow a quarter of a day!
In cursed tyme I born was, weylaway!
That ye, that doon me al this wo endure,
Yet love I best of any creatura. 1701
244. Now god,' quod he, 'me sende yet
the grace
That I may meten with this Diomede!
And trewely, if I have might and space,
Yet shal I make, I hope, his sydes blede.
O god,' quod he, 'that oughtest taken hede
To fortheren trouthe, and wronges to
punyce, 1707
Why niltow doon a vengeance on this
vyce?
245. O Pandare, that in dremes for to
triste
Me blamed hast, and wont art ofte up-
breyde, 1710
Now maystow see thy-selve, if that thee
liste,
How trewe is now thy nece, bright Cri-
seyde!
In sondry formes, god it woot,' he seyde,
'The goddes shewen bothe joye and tene
In slepe, and by my dreme it is now sene.
246. And certaynly, with-oute more
speche, 1716
From hennes-forth, as ferforth as I may,
Myn owene deeth in armes wol I seche;
I recche not how sone be the day!
But trewely, Criseyde, swete may, 1720
Whom I have ay with al my might y-
served,
That ye thus doon, I have it nought
deserved.'
247. This Pandarus, that alle these thinges
herde,
And wiste wel he seyde a sooth of this,
He nought a word ayein to him answerde;
For sory of his frendes sorwe he is, 1726
And shamed, for his nece hath doon a-mis;
And stant, astoned of these causes tweye,
As stille as stoon: a word ne coude he
seye.
248. But at the laste thus he spak, and
seyde, 1730
'My brother dere, I may thee do no-more.
What shulde I seyn? I hate, y-wis,
Criseyde!
And god wot, I wol hate hir evermore!
And that thou me bisoughtest doon of
yore, 1734
Havinge un-to myn honour ne my reste
Right no reward, I dide al that thee laste.
249. If I dide ought that mighte lyken
thee,
It is me leef; and of this treson now,
God woot, that it a sorwe is un-to me!
And dredelees, for hertes ese of yow, 1740
Right fayn wolde I amende it, wiste I how.
And fro this world, almighty god I preye,
Delivere hir sone; I can no-more seye.'
250. Gret was the sorwe and pleynt of
Troilus;
But forth hir cours fortune ay gan to
holde. 1745
Criseyde loveth the sone of Tydeus,
And Troilus mot wepe in cares colde.
Swich is this world; who-so it can bi-
holde,
In eche estat is lital hertes reste; 1749
God leve us for to take it for the beste!
251. In many cruel batayle, out of drede,
Of Troilus, this ilke noble knight,
As men may in these olde bokes rede,
Was sene his knighthod and his grote
might.
And dredelees, his ire, day and night, 1755
Ful cruelly the Grekes ay aboutghte;
And alwey most this Diomede he soughto.
252. And ofte tyme, I finde that they
mette 1758
With blodystrokos and with wordes grete,
Assayinge how hir speres weren whette;
And god it woot, with many a cruel hote
Gan Troilus upon his helm to-bete.
But natheles, fortune it nought ne wolde,
Of othere hond that either deyen sholde.—
253. And if I hadde y-taken for to wryte
The armes of this ilke worthy man, 1766

- Than wolde I of his batailles endyte,
 But for that I to wryte first bigan
 Of his love, I have seyde as that I can. 1769
 His worthy dedes, who-so list hem here,
 Reed Dares, he can telle hem alle y-fere.
254. Biseching every lady bright of hewe,
 And every gentil womman, what she be,
 That al be that Criseyde was untrewed,
 That for that gilt she be not wrooth with
 me. 1775
 Ye may hir gilt in othere bokes see ;
 And gladlier I wol wryten, if yow leste,
 Penelopeës trouthe and good Alceste.
255. Ne I sey not this al-only for these
 men,
 But most for women that bitrayed be
 Through false folk ; god yeve hem sorwe,
 amen ! 1781
 That with hir grete wit and subtiltee
 Bitrayse yow ! and this comveeth me
 To speke, and in effect yow alle I preye,
 Beth war of men, and herkeneth what
 I seye !— 1785
256. Go, litel book, go litel myn tregedie,
259. And whan that he was slayn in this
 manere,
 His lighte goost ful blisfully is went
 Up to the holownesse of the seventh spere,
 In convers letinge every element ; 1810
 And ther he saugh, with ful avysement,
 The erratik sterres, herkeninge armonye
 With sownes fulle of hevenish melodye.
260. And down from thennes faste he gan
 avyse 1814
 This litel spot of erthe, that with the see
 Enbraced is, and fully gan despise
 This wretched world, and held al vanitee
 To respect of the pleyn felicitee
 That is in hevne above ; and at the laste,
 Ther he was slayn, his loking down he
 caste ; 1820
261. And in him-self he lough right at
 the wo
 Of hem that wepten for his deeth so faste ;
 And dampned al our werk that folweth so
 The blinde lust, the which that may not
 laste, 1824
 And sholden al our herte on hevne caste,
 And forth he wente, shortly for to telle,
 Ther as Mercourie sortid him to dwelle.

First starf, and roos, and sit in hevene
a-bove;

For he nil falsen no wight, dar I seye, 1845
That wol his herte al hoolly on him leye.
And sin he best to love is, and most make,
What nedeth fayned loves for to seke?

265. Lo here, of Payens cursed olde rytes,
Lo here, what alle hir goddes may availle;
Lo here, these wrecched worlides appe-
tytes; 1851

Lo here, the fyn and guerdon for travaille
Of Jove, Appollo, of Mars, of swich
rascaille!

Lo here, the forme of olde clerkes speche
In poetrye, if ye hir bokes seche.— 1855

266. O moral Gower, this book I directe
To thee, and to the philosophical Strode,
To vouchen sauf, ther nede is, to correcte,

Of your benignitees and males gode.

And to that sothfast Crist, that starf on
rode, 1860
With al myn herte of mercy ever I preye;
And to the lord right thus I speke and
seye:

267. Thou oon, and two, and three, eterne
on-lyve,
That regnest ay in three and two and
oon,

Uncircumscripht, and al mayst circum-
scurye, 1865

Us from visible and invisible foon
Defende; and to thy mercy, everychoon,
So make us, Jesus, for thy grace, digne,
For love of mayde and moder thyn
benigne! Amen.

Explicit Liber Troilli et Criseydis.

THE HOUS OF FAME.

BOOK I.

God turne us every drem to gode !
For hit is wonder, by the rode,
To my wit, what causeth swevenes
Either on morwes, or on evenes ;
And why th'effect folweth of somme,
And of somme hit shal never come ;
Why that is so priciouss

5

That no man may him bote bede ;
Or elles, that devocioun
Of somme, and contemplacioun
Causeth swiche dremes ofte ;
Or that the cruel lyf unsoft
Which these ilke lovers leden
That have ever sought an leader

35

The tenthe day [dide] of Decembre,
The which, as I can now remembre,
I wol yow tellen every del.

The Invocation.

But at my ginning, trusteth wel,
I wol make invocacioun,
With special devocioun,
Unto the god of slepe anon,
That dwalleth in a cave of stoon
Upon a stream that comth fro Lete,
That is a flood of helle unswete;
Besyde a folk men clepe Cimerie,
Ther slepeth ay this god unmorie
With his slepy thousand sones
That alway for to slepe hir wone is—
And to this god, that I of rede,
Preye I, that he wol me spede
My sweven for to telle aright,
If every dreem stonde in his might.
And he, that mover is of al
That is and was, and ever shal,
So yive hem joye that hit here
Of alle that they dreme to-yere,
And for to stonden alle in grace
Of hir loves, or in what place
That hem wer levest for to stonde,
And shelde hem fro þpovert and shonde,
And fro unhappe and ech disece,
And sende hem al that may hem plese,
That take hit wel, and scorne hit noght,
Ne hit misdemen in her thought
Through malicious entencioun.
And who-so, through presumpcioun,
Or hate or scorne, or through envye,
Dispyt, or jape, or vilanye,
Misdeme hit, preye I Jesus god
That (dreme he barfoot, dreme he shod),
That every harm that any man
Hath had, sith [that] the world began,
Befalle him therof, or he sterve,
And graunte he mote hit ful deserve,
Lo! with swich a conclusioun
As had of his avisioun
Cresus, that was king of Lyde,
That high upon a gebet dyde!
This prayer shal he have of me;
I am no bet in charite!
Now herkneth, as I have you seyde,
What that I mette, or I abreyde.

The Dream.

Of Decembre the tenthe day,
Whan hit was night, to slepe I lay
Right ther as I was wont to done,
And fil on slepe wonder sone,
As he that wery was for-go
On pilgrimage myles two
To the corseynt Leonard,
To make lythe of that was hard.
But as I þasleep, me mette I was
Within a temple y-mad of glas;
In whiche ther were mo images
Of gold, stondinge in sondry stages,
And mo riche tabernacles,
And with perree mo pinacles,
And mo curious portreytures,
And queynte maner of figures
Of olde werke, then I saw over.
For certeynly, I niste never
Wher that I was, but wel wiste I,
Hit was of Venus redely,
The temple; for, in portreyture,
I saw anon-right hir figure
Naked fletinge in a see.
And also on hir heed, pardee,
Hir rose-garlond whyt and reed,
And hir comb to kembe hir heed,
Hir dowves, and daun Cupido,
Hir blinde sone, and Vulcano,
That in his face was ful broun.
But as I romed up and down,
I fond that on a wal ther was
Thus writen, on a table of bras:
'I wol now singe, if that I can,
The armes, and also the man,
That first cam, through his destinee,
Fugitif of Troye contree,
In Itaille, with ful moche pyne,
Unto the strondes of Lavyne.'
And tho began the story anon,
As I shal telle yow echoon.
First saw I the destruccioun
Of Troye, through the Greek Sinoun,
[That] with his false forsweringe,
And his chere and his lesinge
Made the hors broght into Troye,
Thorgh which Troyens loste al hir joye.
And after this was grave, allas!
How Ilioun assailed was
And wonne, and king Priam y-alayn,

- And Polites his sone, certayn, 160
 Dispitously, of dan Pirrus.
 And next that saw I how Venus,
 Whan that she saw the castel brende,
 Doun fro the hevene gan descende,
 And bad hir sone Eneas flee; 165
 And how he fledde, and how that he
 Escaped was from al the pres,
 And took his fader, Anchises,
 And bar him on his bakke away,
 Cryinge, 'Allas, and welaway!' 170
 The whiche Anchises in his honde
 Bar the goddess of the londe,
 Thilke that unbrende were.
 And I saw next, in alle this fere,
 How Creusa, daun Eneas wyf, 175
 Which that he lovede as his lyf,
 And hir yonge sone Iulo,
 And eek Ascanius also,
 Fledden eek with drery chere,
 That hit was pitee for to here; 180
 And in a forest, as they wente,
 At a turninge of a wente,
 How Creusa was y-lost, allas!
 That deed, [but] noot I how, she was;
 How he hir soughte, and how hir gost 185
 Bad him to flee the Grekes ost,
 And seyde, he moste unto Itaille,
 As was his destinee, sauns faille;
 That hit was pitee for to here,
 Whan hir spirit gan appere, 190
 The wordes that she to him seyde,
 And for to kepe hir sone him preyde.
 Ther saw I graven eek how he,
 His fader eek, and his meynee,
 With his shippes gan to sayle 195
 Toward the contree of Itaille,
 As streight as that they mighte go.
 Ther saw I thee, cruel Juno,
 That art daun Jupiteres wyf,
 That hast y-hated, al thy lyf, 200
 Al the Troyanisshe blood,
 Renne and crye, as thou were wood,
 On Eolus, the god of windes,
 To blowen out, of alle kindes,
 So loude, that he shulde drenche 205
 Lord and lady, grome and wenche
 Of al the Troyan nacioun,
 Withoute any savacioun.
 Ther saw I swich tempeste aryse,
 That every herte mighte agryse, 210
- To see hit peynted on the walle.
 Ther saw I graven eek withalle,
 Venus, how ye, my lady dere,
 Wepinge with ful woful chere,
 Prayen Jupiter an bye 215
 To save and kepe that navye
 Of the Troyan Eneas,
 Sith that he hir sone was.
 Ther saw I Joves Venus kisse,
 And graunted of the tempest lisse. 220
 Ther saw I how the tempest stente,
 And how with alle pyne he wente,
 And prevely took arrivage
 In the contree of Cartage;
 And on the morwe, how that he 225
 And a knight, hight Achateo,
 Metten with Venus that day,
 Goinge in a queynt array,
 As she had ben an hunteresse,
 With wind blowinge upon hir tresse; 230
 How Eneas gan him to pleyne,
 Whan that he knew hir, of his peyne;
 And how his shippes dreynthe were,
 Or elles lost, he niste where;
 How she gan him comforte tho, 235
 And bad him to Cartage go,
 And ther he shulds his folk finde,
 That in the see were left behinde.
 And, shortly of this thing to pace,
 She made Eneas so in grace 240
 Of Dido, quene of that contree,
 That, shortly for to tellen, she
 Becam his love, and leet him do
 That that wedding longeth to.
 What shulde I speke more queynte, 245
 Or peyne me my wordes peynte,
 To speke of love? hit wol not be;
 I can not of that facultee,
 And eek to telle the maners
 How they aqueeinteden in-fere, 250
 Hit were a long proces to telle,
 And over long for yow to dwelle.
 Ther saw I grave, how Eneas
 Tolde Dido every cas,
 That him was tid upon the see. 255
 And after grave was, how she
 Made of him, shortly, at oo word,
 Hir lyf, hir love, hir lust, hir lord:
 And dide him al the reverence,
 And leyde on him al the dispence, 260
 That any woman mighte do,

Weninge hit had al be so, As he hir swoor; and her-by demed That he was good, for he swich semed.		As me mette redely; Non other auctour alegge I.	
Allas! what harm doth apparence, Whan hit is fals in existence!	265	'Allas!' quod she, 'my swete herte, Have pitee on my sorwes smerte, And slee me not! go noght away! O woful Dido, wel away!'	315
For he to hir a traitour was; Wherfor she slow hir-self, alas!		Quod she to hir-selve tho. 'O Eneas! what wil ye do?	320
Lo, how a woman doth amis, To love him that unknowen is!	270	O, that your love, ne your bonde, That ye han sworn with your right honde, Ne my cruel deeth,' quod she, 'May holde yow still heer with me!	
For, by Crist, lo! thus hit fareth; 'Hit is not al gold, that glareth.'		O, haveth of my deeth pitee!	325
For, al-so brouke I wel myn heed, Ther may be under goodliheed Kevered many a shrewed vyce;	275	Y-wis, my dere herte, ye Knownen ful wel that never yit, As fer-forth as I hadde wit, Agilte [I] yow in thoght ne deed.	
Therfor be no wight so nyce, To take a love only for chere, For speche, or for frendly manere;		O, have ye men swich goodliheed	330
For this shal every woman finde That som man, of his pure kinde,	280	In speche, and never a deel of trouthe? Allas, that ever hadde routhe Any woman on any man!	
Wol shewen outward the faireste, Til he have caught that what him leste; And thanne wol he causes finde, And swere how that she is unkinde,		Now see I wel, and telle can, We wrecched wimmen conne non art;	335
Or fals, or prevy, or double was.	285	For certeyn, for the more part, Thus we be served everichone. How sore that ye men conne grone, Anoon, as we have yow receyved, Certeinly we ben deceyved;	340
Al this seye I by Eneas And Dido, and hir nyce lest, That lovede al to sone a gest;		For, though your love laste a sesoun, Wayte upon the conclusioun, And eek how that ye determynen, And for the more part diffynen.	
Therfor I wol seye a proverbe, That 'he that fully knoweth th'erbe May sauffy leye hit to his y8'; Withoute dreed, this is no lye.	290	'O, welaway that I was born!	345
But let us speke of Eneas, How he betrayed hir, alas! And lefte hir ful unkindely.	295	For through yow is my name lorn, And alle myn actes red and songe Over al this lond, on every tonge. O wikke Fame! for ther nis Nothing so swift, lo, as she is!	350
So whan she saw al-utterly, That he wolde hir of trouthe faile, And wende fro hir to Itaille, She gan to wringe hir hondes two.		O, sooth is, every thing is wist, Though hit be kevered with the mist. Eek, thogh I mighte duron ever, That I have doon, rekever I never, That I ne shal be seyde, alas,	355
'Allas!' quod she, 'what me is wo!	300	Y-shamed be through Eneas, And that I shal thus juged be— "Lo, right as she hath doon, now she Wol do eftsones, hardily;"	
Allas! is every man thus trewe, That every yere wolde have a newe, If hit so longe tyme dure, Or elles three, peraventure?		Thus seyth the peple prevely.'— But that is doon, nis not to done; †Al hir compleynt ne al hir mone, Certeyn, availleth hir not a stree.	360
As thus: of oon he wolde have fame In magnifying of his name;	305		
Another for frendship, seith he; And yet ther shal the thridde be, That shal be taken for delyt, Lo, or for singular profyt.'	310		
In swiche wordes gan to pleyne Dido of hir grete payne,			

- And whan she wiste sothly he
Was forth unto his shippes goon, 365
She †in hir chambre wente anoon,
And called on hir suster Anne,
And gan hir to compleyne thanne;
And seyde, that she cause was
That she first lovede †Eneas, 370
And thus counseilled hir therto.
But what! when this was seyde and do,
She roof hir-selve to the herte,
And deyde through the wounde smerte.
But al the maner how she deyde, 375
And al the wordes that she seyde,
Who-so to knowe hit hath purpos,
Reed Virgile in Eneidos
Or the Epistle of Ovyde,
What that she wroot or that she dyde: 380
And nere hit to long to endyte,
By god, I woldè hit here wryte.
But, welaway! the harm, the routhe,
That hath betid for swich untrouthe,
As men may ofte in bokes rede, 385
And al day seen hit yet in dede,
That for to thenken hit, a tene is.
Lo, Demophon, duk of Athenis,
How he forswor him ful falsly
And trayed Phillis wikkedly, 390
The kinges doghter was of Trace,
And falsly gan his terme pace;
And when she wiste that he was fals,
She heng hir-self right by the hals,
For he had do hir swich untrouthe; 395
Lo! was not this a wo and routhe?
Eek lo! how fals and reccheles
Was to Briseida Achilles,
And Paris to †Oenone;
And Jason to Isiphile; 400
And eft Jason to Medea;
And Ercules to Dyanira;
For he lefte hir for Iðle,
That made him cacche his deeth, pardee.
How fals eek was he, Theseus; 405
That, as the story telleth us,
How he betrayed Adriane;
The devel be his soules bane!
For had he laughed, had he loured,
He mostè have be al devoured, 410
If Adriane ne had y-be!
And, for she had of him pitee,
She made him fro the dethe escape,
And he made hir a ful fals jape;
- For after this, within a whyle 415
He lefte hir slepinge in an yle,
Deserte alone, right in the see,
And stal away, and leet hir be;
And took hir suster Phedra tho
With him, and gan to shippe go. 420
And yet he had y-sworn to here,
On al that ever he mighte swere,
That, so she saved him his lyf,
He wolde have take hir to his wyf;
For she desired nothing elles, 425
In certein, as the book us telles.
But to excusen Eneas
Fulliche of al his greet trespas,
The book seyth, Mercurie, sauns faille,
Bad him go into Itaile, 430
And leve Auffyrykes regioun,
And Dido and hir faire tonn.
The saw I grave, how to Itaile
Daun Eneas is go to saile;
And how the tempest al began, 435
And how he loste his steresman,
Which that the stero, or he took keep,
Smot over-bord, lo! as he sleep.
And also saw I how Sibyle
And Eneas, besyde an yle, 440
To helle wente, for to see
His fader, Anchises the free.
How he ther fond Palinurus,
And Dido, and eek Deiphebus;
And every tourment eek in helle 445
Saw he, which is long to telle.
Which who-so willeth for to knowe,
He moste rede many a rowe
On Virgile or on Claudian,
Or Daunte, that hit telle can. 450
The saw I grave al th'arivaile
That Eneas had in Itaile;
And with king Latine his trettee,
And alle the batailles that he
Was at him-self, and eek his knyghtes, 455
Or he had al y-wonne his rightes;
And how he Turnus refte his lyf,
And wan Lavyna to his wyf;
And al the mervelous signals
Of the goddes celestials; 460
How, mangre Juno, Eneas,
For al hir sleighte and hir compas,
Acheved al his aventure;
For Jupiter took of him cure
At the prayere of Venus 465

<p>The whiche I praye alway save us, And us ay of our sorwes lighte ! Whan I had seyed al this sighte In this noble temple thus, 'A, Lord !' thoughte I, 'that madest us, Yet saw I never swich noblesse 471 Of images, ne swich richesse, As I saw graven in this chiroche ; But not woot I who dide hem wirche, Ne wher I am, ne in what contree. 475 But now wol I go out and see, Right at the wicket, if I can See o-wher stering any man, That may me telle wher I am.' When I out at the dores cam, I faste aboute me beheld. 480 Then saw I but a large feld, As fer as that I mighte see, Withouten toun, or hous, or tree, Or bush, or gras, or ered lond ; 485 For al the feld nas but of sond As smal as man may see yet lye</p>	<p>In the desert of Libye ; Ne I no maner creature, That is y-formed by nature, 490 Ne saw, me [for] to rede or wisse. 'O Crist,' thoughte I, 'that art in blisse, Fro fantom and illusioun Me save !' and with devocioun Myn yēn to the heven I caste. 495 Tho was I war, lo ! at the laste, That faste by the sonne, as hye As kenne mighte I with myn yē, Me thoughte I saw an egle sore, But that hit semed moche more 500 Then I had any egle seyn. But this as sooth as deeth, certeyn, Hit was of golde, and shoon so brighte, That never saw men such a sighte, But-if the heven hadde y-wonne 505 Al newe of golde another sonne ; So shoon the egles fethres brighte, And somewhat downward gan hit lighte. Explicit liber primus.</p>
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BOOK II.

Incipit liber secundus.

Proem.

<p>Now herkneth, every maner man That English understonde can, 510 And listeth of my dreem to lere ; For now at erste shul ye here So fselly an avisioun, That Isaye, ne Scipioun, Ne king Nabugodonosor, 515 Pharo, Turnus, ne Elcanor, Ne mette swich a dreem as this ! Now faire blisful, O Cipris, (10) So be my favour at this tyme ! And ye, me to endyte and ryme 520 Helpeth, that on Parnaso dwelle By Elicon the clere walle. O Thought, that wroot al that I mette, And in the tresorie hit shette Of my brayn ! now shal men see 525 If any vertu in thee be, To tellen al my dreem aright ; Now kythe thyn engyn and might ! (20)</p>	<p><i>The Dream.</i> This egle, of which I have yow told, That shoon with fethres as of gold, 530 Which that so hye gan to sore, I gan beholde more and more, To see hir beantee and the wonder ; But never was ther dint of thonder, Ne that thing that men calle foudre, 535 That smoot somtyme a tour to pondre, And in his swifte coming brende, That so swythe gan descende, (30) As this foul, whan hit behelde That I a-roume was in the felde ; 540 And with his grimme pawes stronge, Within his sharpe nayles longe, Me, fleinge, at a swappe he hente, And with his sours agayn up wente, Me caryinge in his clawes starke 545 As lightly as I were a larke, How high, I can not telle yow, For I cam up, I niste how. (40) For so astonied and a-sweved</p>
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Was every vertu in my heved,	550	I wol thee telle what I am,	
What with his sours and with my drede,		And whider thou shalt, and why I cam	
That al my feling gan to dede ;		To †done this, so that thou take	
For-why hit was to greet affray.		Good herte, and not for fere quake.	
Thus I longe in his clawes lay,		' Gladly,' quod I, ' Now wel,' quod he :—	
Til at the laste he to me spak	555	' First I, that in my feet have thee,	606
In mannes vois, and seyde, ' Awak !		Of which thou hast a feer and wonder,	
And be not †so a-gast, for shame !'		Am dwelling with the god of thonder,	
And called me tho by my name.	(50)	Which that men callen Jupiter,	(101)
And, for I sholde the bet abreyde—		That dooth me flee ful ofte fer	610
Me mette—' Awak,' to me he seyde,	560	To do al his comaundement.	
Right in the same vois and stevens		And for this cause he hath me sent	
That useth oon I coude nevene ;		To thee : now †herkne, by thy trouthe !	
And with that vois, soth for to sayn,		Certeyn, he hath of thee routhe,	
My minde cam to me agayn ;		That thou so longe trewely	615
For hit was goodly seyde to me,	565	Hast served so ententifly	
So nas hit never went to be.		His blinde nevew Cupido,	
And herwithal I gan to stere,		And fair Venus [goddesse] also,	(110)
And he me in his feet to bere,	(60)	Withoute guerdoun ever yit,	
Til that he felte that I had hete,		And nevertheles hast set thy wit—	620
And felte eek tho myn herte bete.	570	Although that in thy hede ful †lyte is—	
And tho gan he me to disporte,		To make bokes, songes, dytees,	
And with wordes to comforte,		In ryme, or elles in cadence,	
And sayde twyës, ' Seynte Marie !		As thou best canst, in reverence	
Thou art noyous for to carie,		Of Love, and of his servants eke,	625
And nothing nedeth hit, pardee !	575	That have his servise soght, and seke ;	
For al-so wis god helpe me		And peynest thee to preyse his art,	

<p>For when thy labour doon al is, And hast y-maad thy rekeninges, In stede of reste and newe thinges, Thou goest hoom to thy hous anon ; 655 And, also domb as any stoon, Thou sittest at another boke, Til fully dawwed is thy loke, (150) And livest thus as an hermyte, Although thyn abstinence is lyte. 660 'And therfor Joves, through his grace, Wol that I bere thee to a place, Which that hight THE Hous of FAME, To do thee som disport and game, In som recompensacioun 665 Of labour and devocioun That thou hast had, lo ! causeles, To Cupido, the reccheles ! (160) And thus this god, thorgh his meryte, Wol with som maner thing thee quyte, So that thou wolt be of good chere. 671 For truste wel, that thou shalt here, When we be comen ther I seye, Mo wonder thinges, dar I leye, Of Loves folke mo tydinges, 675 Bothe soth-sawes and lesinges ; And mo loves newe begonne, And longe y-served loves wonne, (170) And mo loves casuelly That been betid, no man wot why, But as a blind man stert an hare ; And more jolytes and fare, Whyl that they finde love of stele, As thinketh hem, and over-al wele ; Mo discords, and mo jelousyes, 685 Mo murmurs, and mo novelryes, And mo dissimulaciouns, And feyned reparaciouns ; (180) And mo berdes in two houres Withoute rasour or sisoures 690 Y-maad, then greynes be of sondes ; And eke mo holdinge in hondes, And also mo renovaunces Of olde forleten aqueyntaunces ; Mo love-dayes and acordes 695 Then on instruments ben cordes ; And eke of loves mo eschaunges Than ever cornes were in graunges ; (190) Unethe maistow trowen this ?— 699 Quod he. 'No, helpe me god so wis !— Quod I. 'No ? why ?' quod he. 'For hit Were impossible, to my wit,</p>	<p>Though that Fame hadde al the pyes In al a realme, and al the spyes, How that yet she shulde here al this, 705 Or they espye hit.' 'O yis, yis !' Quod he to me, 'that can I preve By resoun, worthy for to leve, (200) So that thou yeve thyn advertence To understonde my sentence. 710 'First shalt thou heren wher she dwell- eth, And so thyn owne book hit telleth ; Hir paleys stant, as I shal seye, Right even in middes of the weye Betwixen hevene, erthe, and see ; 715 That, what-so-ever in al these three Is spoken, in privee or aperte, The wey therto is so overte, (210) And stant eek in so juste a place, That every soun mot to hit pace, 720 Or what so comth fro any tonge, Be hit rouned, red, or songe, Or spoke in seurtee or drede, Certain, hit moste thider nede. 'Now herkne wel ; for-why I wille 725 Tellen thee a propre skile, And †worthy demonstracioun In myn imagynacioun. (220) 'Geffrey, thou wost right wel this, That every kindly thing that is, 730 Hath a kindly stede ther he May best in hit conserved be ; Unto which place every thing, Through his kindly enclyning, Moveth for to come to, 735 Whan that hit is away therfro ; As thus ; lo, thou mayst al day see That any thing that hevye be, (230) As stoon or leed, or thing of wighte, And ber hit never so hye on highte, 740 Let go thyn hand, hit falleth donn. 'Right so seye I by fyre or soun, Or smoke, or other thinges lighte, Alwey they seke upward on highte ; Whyl ech of hem is at his large, 745 Light thing up, and downward charge, 'And for this cause mayst thou see, That every river to the see (240) Enclyned is to go, by kinde. And by these skilles, as I finde, 750 Hath fish dwellinge in floode and see, And troes eek in erthe ba,</p>
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Thus every thing, by this resoun,		That hit at bothe brinkes be,	
Hath his propre mansioun,		Al-though thou mowe hit not y-see	
To which hit seketh to repaire,	755	Above, hit goth yet alway under,	805
As ther hit shulde not apaire,		Although thou thenke hit a gret wonder.	
Lo, this sentence is knowen couthe		And who-so seith of trouthe I varie,	
Of every philosophres mouthe,	(250)	Bid him proven the contrarie.	(300)
As Aristotle and dan Platon,		And right thus every word, y-wis,	
And other clerkes many oon ;	760	That loude or privee spoken is,	810
And to confirme my resoun,		Moveth first an air aboute,	
Thou wost wel this, that speche is soun,		And of this moving, out of doute,	
Or elles no man mighte hit here ;		Another air anon is meved,	
Now †herkne what I wol thee lere.		As I have of the water preved,	
' Soun is noght but air y-broken,	765	That every cerole causeth other.	815
And every speche that is spoken,		Right so of air, my love brother ;	
Loud or privee, foul or fair,		Everich air in other stereth	(309)
In his substance is but air ;	(260)	More and more, and speche up bereth,	
For as flaumbe is but lighted smoke,		Or vois, or noise, or word, or soun,	
Right so soun is air y-broke.	770	Ay through multiplicacioun,	820
But this may be in many wyse,		Til hit be atte House of Fame ;—	
Of which I wil thee two devyse,		Tak hit in earnest or in game.	
As soun that comth of pype or harpe.		' Now have I told, if thou have minde,	
For whan a pype is blowen sharpe,		How speche or soun, of pure kinde,	
The air is twist with violence,	775	Enclyned is upward to meve ;	825
And rent ; lo, this is my sentence ;		This, mayst thou fele, wel I preve.	
Eek, whan men harpe-strings smyte,		And that †the mansioun, y-wis,	
Whether hit be moche or lyte,	(270)	That every thing enclyned to is,	(320)
Lo, with the strook the air to-brekeþ ;	779	Hath his kindeliche stede :	
Right so hit breketh whan men speketh.		†Than sheweth hit, withonten drede,	830
Thus wost thou wel what thing is speche.		That kindly the mansioun	
' Now hennesforth I wol thee teche,		Of every speche, of every soun,	
How every speche, or noise, or soun,		Be hit either foul or fair,	
Through his multiplicacioun,		Hath his kinde place in air,	
Thogh hit were pyped of a mouse,	785	And sin that every thing, that is	835
Moot nede come to Fames House.		Out of his kinde place, y-wis,	
I preve hit thus—tak hede now—		Moveth thider for to go	
By experience ; for if that thou	(280)	If hit a-weye be therfro,	(330)
Throwe on water now a stoon,		As I before have preved thee,	
Wel wost thou, hit wol make anon	790	Hit seweth, every soun, pardee,	840
A litel roundel as a cerole,		Moveth kindly to pace	
Paraventure brood as a covercle ;		Al up into his kindly place.	
And right anon thou shalt see weel,		And this place of which I telle,	
That wheel wol cause another wheel,		Ther as Fame list to dwelle,	
And that the thridde, and so forth,		Is set amiddes of these three,	845
brother,	795	Heven, erthe, and eek the see,	
Every cerole causing other,		As most conservatif the soun.	
Wyder than himselve was ;		Than is this the conclusioun,	(340)
And thus, fro roundel to compas,	(290)	That every speche of every man	
Ech aboute other goinge,		As I thee telle first began,	850
Caused of others steringe,	800	Moveth up on high to pace	
And multiplying ever-mo,		Kindely to Fames place.	
Til that hit be so fer y-go		' Telle me this feithfully,	

Have I not preved thus simply, Withouten any subtiltee	855	Was flouen fro the grounde so hye,	905
Of speche, or gret prolixitee		That al the world, as to myn ye,	
Of termes of philosophye,		No more semed than a prikke;	
Of figures of poestrye,	(350)	Or elles was the air so thikke	(400)
Or colours of rethoryke?		That I ne mighte not discerne.	
Pardee, hit oghte thee to lyke;	860	With that he spak to me as yerne,	910
For hard langage and hard matere		And seyde: 'Seestow any toun	
Is encombrous for to here		Or ought thou knowest yonder doun?'	
At ones; wost thou not wel this?'		I seyde, 'Nay.' 'No wonder nis,'	
And I answerde, and seyde, 'Yis.'		Quod he, 'for half so high as this	
'A ha!' quod he, 'lo, so I can	865	Nas Alexander Macedo;	915
Lewedly to a lewed man		Ne the king, dan Scipio,	
Speke, and shewe him swiche skiles,		That saw in dreame, at point devys,	
That he may shake hem by the biles,	(360)	Helle and erthe, and paradys;	(410)
So palpable they shulden be.		Ne eek the wrecche Dedalus,	
But tel me this, now pray I thee,	870	Ne his child, nyce Icarus,	920
How thinkth thee my conclusioun?'		That fleigh so highe that the hste	
[Quod he]. 'A good persuasioun,'		His wings malt, and he fel wete	
Quod I, 'hit is; and lyk to be		In-mid the see, and ther he dreynthe,	
Right so as thou hast preved me.'		For whom was makid moch compleynte.	
'By god,' quod he, 'and as I leve,	875	'Now turn upward,' quod he, 'thy face,	
Thou shalt have yit, or hit be eve,		And behold this large place,	926
Of every word of this sentence		This air; but loke thou ne be	
A preve, by experience;	(370)	Adrad of hem that thou shalt see;	(420)
And with thyn eres heren wel		For in this regioun, certain,	
Top and tail, and everydel,	880	Dwelleth many a citezein,	930
That every word that spoken is		Of which that speketh dan Plato,	
Comth into Fames Hous, y-wis,		These ben the cyrish bestes, lo!'	
As I have seyde; what wilt thou more?'		And so saw I al that meyne	
And with this word upper to sore		Bothe goon and also fle.	
He gan, and seyde, 'By Seynt Jame!	885	'Now,' quod he tho, 'cast up thyn ye;	935
Now wil we speken al of game.'—		See yonder, lo, the Galaxye,	
'How farest thou?' quod he to me.		Which men clepeth the Milky Wey,	
'Wel,' quod I. 'Now see,' quod he,	(380)	For hit is whyt: and somme, parfey,	(430)
'By thy trouthe, yond adoun,		Callen hit Watlinge Strete:	
Wher that thou knowest any toun,	890	That ones was y-brent with hete,	940
Or hous, or any other thing.		Whan the sonnes sone, the rede,	
And whan thou hast of ought knowing,		That highte Pheton, wolde lede	
Loke that thou warne me,		Algate his fader cart, and gye.	
And I anon shal telle thee		The cart-hors gonne wel espye	
How fer that thou art now therfro.'	895	That he ne coude no governaunce,	945
And I adoun †gan loken tho,		And gonne for to lepe and launce,	
And beheld felde and plaines,	(389)	And beren him now up, now doun,	
And now hilles, and now mountaines,		Til that he saw the Scorpioun,	(440)
Now valeys, and now forestes,		Which that in heven a signe is yit.	
And now, unethes, grete bestes;	900	And he, for ferde, loste his wit,	950
Now riveres, now citees,		Of that, and leet the reynes goon	
Now tounes, and now grete trees,		Of his hors; and they anon	
Now shippes sailinge in the see.		Gonne up to mounte, and doun descende	
But thus sone in a whyle he		Til bothe the eyr and erthe brende;	
		Til Jupiter, lo, atte laste,	955

Him slow, and fro the carte caste.		Or †Atlantes doughtres sevens,	
Lo, is it not a greet mischaunce,		How alle these arn set in hevene; (500)	
To lete a fole han governaunce	(450)	For though thou have hem ofte on honde,	
Of thing that he can not demeine ?'		Yet nostow not wher that they stonde.'	
And with this word, soth for to seyne,		'No fors,' quod I, 'hit is no nede: 1011	
He gan alway upper to sore,	961	I leve as wel, so god me spede,	
And gladded me ay more and more,		Hem that wryte of this matere,	
So feithfully to me spak he.		As though I knew hir places here;	
The gan I loken under me,		And eek they shynen here so brighte,	
And beheld the eyrish bestes,	965	Hit shulde shenden al my sighte, 1016	
Cloudes, mistes, and tempestes,		To loke on hem.' 'That may wel be,'	
Snowes, hailes, reines, windes,		Quod he. And so forth bar he me (510)	
And th'engendring in hir kindes, (460)		A whyl, and than he gan to crye,	
And al the wey through whichè I cam;		That never herde I thing so hye, 1020	
'O god,' quod I, 'that made Adam, 970		'Now up the heed; for al is wel;	
Moche is thy might and thy noblesse!'		Seynt Julyan, lo, bon hostel!	
And tho thoughte I upon Boëce,		See here the House of Fame, lo!	
That writ, 'a thought may flee so hye,		Maistow not heren that I do?'	
With fetheres of Philosophye,		'What?' quod I, 'The grete soun,' 1025	
To passen everich element;	975	Quod he, 'that rumbleth up and down	
And whan he hath so fer y-went,		In Fames Hous, ful of tydinges,	
Than may be seen, behind his bak,		Bothe of fair speche and chydinges, (520)	
Cloud, and al that I of spak.' (470)		And of fals and soth compounded.	
The gan I wexen in a were,		Herkne wel; hit is not rouned. 1030	
And seyde, 'I woot wel I am here; 980		Herestow not the grete swogh?'	
But wher in body or in gost		'Yis, pardee,' quod I, 'wel y-nogh.'	
I noot, y-wis; but god, thou wost!'		'And what soun is it lyk?' quod he.	

<p>If this noise that I here Be, as I have herd thee tellen, Of folk that doum in erthe dwellen, And comth here in the same wyse As I thee herde or this devyse ; And that ther lyves body nis In al that hous that yonder is, That maketh al this loude fare ?' 'No,' quod he, 'by Seynte Clare, And also wis god rede me ! But o thinge I wil warne thee Of the which thou wolt have wonder. Lo, to the Hous of Fame yonder Thou wost how cometh every speche, Hit nedeth noght thee eft to teche. But understand now right wel this ; Whan any speche y-comen is</p>	<p>(590) 1060 1065 (560) 1070</p>	<p>Up to the paleys, anon-right Hit wexeth lyk the same wight Which that the word in erthe spak, Be hit clothed reed or blak ; And hath so verray his lyknesse That spak the word, that thou wilt gesse That hit the same body be, Man or woman, he or she. And is not this a wonder thing ?' 'Yis,' quod I tho, 'by hevene king !' And with this words, 'Farwel,' quod he, 'And here I wol abyden thee ; And god of hevene sende thee grace, Som good to larnen in this place.' And I of him took leve anon, And gan forth to the paleys goon.</p>	<p>1075 (570) 1081 1086 (580) 1090</p>
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Explicit liber secundus.

BOOK III.

Incipit liber tercius.

Invocation.

O god of science and of light,
 Apollo, through thy grete might,
 This lital laste book thou gye !
 Nat that I wilne, for maistrye,
 Here art poetical be shewed ;
 But, for the rym is light and lewed,
 Yit make hit sumwhat agreable,
 Though som vers faille in a sillable ;
 And that I do no dilligence
 To shewe araft, but o sentence. (10) 1100
 And if, divyne vertu, thou
 Wilt helpe me to shewe now
 That in myn hede y-marked is—
 Lo, that is for to menen this,
 The Hous of Fame to descryve—
 Thou shalt see me go, as blyve,
 Unto the nexte laure I see,
 And kisse hit, for hit is thy tree ;
 Now entreth in my breste anon !—

The Dream.

Whan I was fro this egle goon, (20) 1110
 I gan beholde upon this place.

And certain, or I ferther pace,
 I wol yow al the shap devyse
 Of hous and tsite ; and al the wyse
 How I gan to this place aproche 1115
 That stood upon so high a roche,
 Hyer stant ther noon in Spaine.
 But up I clomb with alle paine,
 And though to climbe hit greved me,
 Yit I ententif was to see, (30) 1120
 And for to pouren wonder lowe,
 If I coude any weyes knowe
 What maner stoon this roche was ;
 For hit was lyk a thing of glas,
 But that hit shoon ful more clere ; 1125
 But of what congeled matere
 Hit was, I niste redely.
 But at the laste espyed I,
 And found that hit was, every deel,
 A roche of yse, and not of steel. (40) 1130
 Thoughte I, 'By Seynt Thomas of Kent !
 This were a feble foundement
 To bilden on a place hye ;
 He oughte him lital glorifye
 That her-on bilt, god so me save !' 1135
 Tho saw I al the half y-grave
 With famous folkes names fele,
 That had y-been in mochel wele,

- And hir fames wyde y-blowe.
 But wel unethes coude I knowe (50) 1140
 Any lettres for to rede
 Hir names by ; for, out of drede,
 They were almost of-thowed so,
 That of the lettres oon or two
 Was molte away of every name, 1145
 So unfamous was wexe hir fame ;
 But men seyn, ' What may ever laste ?'
 The gan I in myn herte caste,
 That they were molte away with hete,
 And not away with stormes bete. (60) 1150
 For on that other syde I sey
 Of this hille, that northward lay,
 How hit was writen ful of names
 Of folk that hadden grete fames
 Of olde tyme, and yit they were 1155
 As freshe as men had writen hem
 there
 The selve day right, or that houre
 That I upon hem gan to poure.
 But wel I wiste what hit made ;
 Hit was conserved with the shade † (70)
 Al this wrytinge that I sy— 1161
 Of a castel, that stood on hy,
 And stood eek on so cold a place,
 That hete mighte hit not deface.
 The gan I up the hille to goon, 1165
 And fond upon the coppe a woon,
 That alle the men that ben on lyve
 Ne han the cunning to desoryve
 The beautee of that ilke place,
 Ne coude casten no compace (80) 1170
 Swich another for to make,
 That mighte of beautee be his make,
 Ne [be] so wonderliche y-wrought ;
 That hit astonieth yit my thought,
 And maketh al my wit to swinke 1175
 On this castel to bethinke.
 So that the grete †craft, beautee,
 The cast, the curiositee
 Ne can I not to yow devyse,
 My wit ne may me not suffyse. (90) 1180
 But natheles al the substance
 I have yit in my remembrance ;
 For-why me thoughte, by Seynt Gyle !
 Al was of stone of beryle,
 Bothe castel and the tour, 1185
 And eek the halla, and every bour,
 Withouten peces or joininges.
 But many subtil compassinges,
- † Babewinnes and pinacles,
 Imageries and tabernacles, (100) 1190
 I saw ; and ful eek of windowes,
 As flakes falle in grete snowes.
 And eek in ech of the pinacles
 Weren sondry habitacles,
 In whiche stoden, al withoute— 1195
 Ful the castel, al aboute—
 Of alle maner of minstrales,
 And gestours, that tallen tales
 Bothe of weping and of game,
 Of al that longeth unto Fame. (110) 1200
 Ther herde I pleyen on an harpe
 That souned bothe wel and sharpe,
 Orpheus ful craftely,
 And on his syde, faste by,
 Sat the harper Orion, 1205
 And Eacides Chiron,
 And other harpers many oon,
 And the Bret Glascurion ;
 And smale harpers with her glees
 † Seten under hem in sees, (120) 1210
 And gonne on hem upward to gape,
 And countrefete hem as an ape,
 Or as craft countrefeteth kinde.
 The saugh I stonden hem behinde,
 A-fer fro hem, al by hemselve, 1215
 Many thousand tymes twelve,
 That maden loude menstralcyes
 In cornemuse, and shalmyes,
 And many other maner pype,
 That craftely begunne pype (130) 1220
 Bothe in doucet and in rede,
 That ben at festes with the brede ;
 And many floute and liling-horne,
 And pypes made of grene corne,
 As han thise litel herde-gromes, 1225
 That kepen bestes in the bromes.
 Ther saugh I than Atiteris,
 And of Athenes dan Pseustis,
 And Marcia that lost her skin,
 Bothe in face, body, and chin, (140) 1230
 For that she wolde envyen, lo !
 To pyppen bet than Apollo.
 Ther saugh I famous, olde and yonge,
 Pypers of the Duché tonge,
 To lerne love-daunces, springes, 1235
 Reyes, and these straunge thinges.
 The saugh I in another place
 Stonden in a large space,
 Of hem that maken bloody soun

In trumpe, bame, and clarionn ; (150) 1240
 For in fight and blood-shedinge
 Is used gladly clarioninge.

Ther herde I trumpen Messenus,
 Of whom that speketh Virgilius.
 Ther herde I Joab trumpe also, 1245
 Theodomas, and other mo ;
 And alle that used clarion
 In Cataloigne and Aragon,
 That in hir tyme famous were
 To lerne, saugh I trumpe there. (160) 1250

Ther saugh I sitte in other seës,
 Pleyinge upon sondry gloës,
 Whiche that I cannot nevene,
 Mo then sterres been in hevене,
 Of whiche I nil as now not ryme, 1255
 For ese of yow, and losse of tyme :
 For tyme y-lost, this knowen ye,
 By no way may recovered be.

Ther saugh I †pleyen jogelours,
 Magiciens and tregetours, (170) 1260
 And phitonesses, charmeresses,
 Olde wicches, sorceresses,
 That use exorsisaciouns

And eek this fumigaciouns ;
 And clerkes eek, which conne wel 1265
 Al this magyke naturel,
 That craftely don hir ententes,
 To make, in certeyn ascendentes,
 Images, lo, through which magyk
 To make a man ben hool or syk. (180) 1270

Ther saugh I †thee, queen Medea,
 And Circes eke, and Calipsa ;
 Ther saugh I Hermes Ballenus,
 Lymote, and eek Simon Magus. 1274
 Ther saugh I, and knew hem by name,
 That by such art don men han fame.

Ther saugh I Colle tregetour
 Upon a table of sicamour
 Pleye an uncouth thing to telle ;
 I saugh him carien a wind-melle (190) 1280
 Under a walsh-note shale.

What shuld I make lenger tale
 Of al the peple that I say,
 Fro hennes in-to domesday ?

Whan I had al this folk beholde, 1285
 And fond me lous, and noght y-holde,
 And eft y-mused longe whyle
 Upon these walles of beryle,
 That shoon ful lighter than a glas,
 And made wel more than hit was (200)

To semen, every thing, y-wis, 1291
 As kinde thing of fames is ;
 I gan forth romen til I fond
 The castel-yate on my right hond,
 Which that so wel corven was 1295
 That never swich another nas ;
 And yit hit was by aventure
 Y-wrought, as often as by cure.

Hit nedeth noght yow for to tellen,
 To make yow to longe dwellen, (210) 1300
 Of this yates florissinghes,
 Ne of compasses, ne of kervinges,
 Ne how they †hatte in masoneries,
 As, corbets fulle of imageries.

But, lord ! so fair hit was to shewe, 1305
 For hit was al with gold behewe.
 But in I wente, and that anon ;
 Ther mette I crying many oon,—
 ‘ A larges, larges, hold up wel !

God save the lady of this pel, (220) 1310
 Our owne gentil lady Fame,
 And hem that wilnen to have name
 Of us !’ Thus herde I cryen alle,
 And faste comen out of halle,

And shoken nobles and sterlinges. 1315
 And somme crowned were as kinges,
 With crounes wrought ful of losenges ;
 And many riban, and many frenches
 Were on hir clothes trewely.

The atte laste aspyed I (230) 1320
 That pursevauntes and heraudes,
 That cryen riche folkes laudes,
 Hit weren alle ; and every man
 Of hem, as I yow tellen can,

Had on him thrown a vesture, 1325
 Which that men clepe a cote-armure,
 Enbrowded wonderliche riche,
 Al-though they nere nought y-liche.
 But noght nil I, so mote I thryve,
 Been aboute to discryve (240) 1330

Al these armes that ther weren,
 That they thus on hir cotes beren,
 For hit to me were impossible ;
 Men mighte make of hem a bible
 Twenty foot thikke, as I trows, 1335

For certeyn, who-so coude y-knowe
 Mighte ther alle the armes seen
 Of famous folk that han y-been
 In Anffrike, Europe, and Asye,
 Sith first began the chevalrye, (250) 1340
 Lo ! how shulde I now telle al this ?

Ne of the halle eek what nede is
 To tellen yow, that every wal
 Of hit, and floor, and roof and al
 Was plated half a fote thikke 1345
 Of gold, and that nas no-thing wikke,
 But, for to prove in alle wyse,
 As fyn as ducat in Venyse,
 Of whiche to lyte al in my pouche is?
 And they wer set as thikke of nouchis (260)
 Fulle of the fynest stones faire, 1351
 That men rede in the Lapidaire,
 As greses growen in a mede ;
 But hit were al to longe to rede
 The names ; and therefore I pace. 1355
 But in this riche lusty place,
 That Fames halle called was,
 Ful moche prees of folk ther nas,
 Ne cronding, for to mochil prees.
 But al on hye, above a dees, (270) 1360
 †Sitte in a see imperial,
 That maad was of a rubee al,
 Which that a carbuncle is y-called,
 I saugh, perpetually y-stalled,
 A feminyne creature ; 1365
 That never formed by nature
 Nas swich another thing y-seye.
 For altherfirst, soth for to seye,
 Me thoughte that she was a kyngedome

But, lord ! the perrie and the riches
 I saugh sitting on this goddesse !
 And, lord ! the hevenish melodye 1395
 Of songes, ful of armonye,
 I herde aboute her trone y-songe,
 That al the paleys-walles ronge !
 So song the mighty Muse, she
 That cleped is Caliopee, (310) 1400
 And hir eighte sustren eke,
 That in hir face semen meke ;
 And evermo, eternally,
 They songe of Fame, as tho herde I :—
 ‘ Heried be thou and thy name, 1405
 Goddesses of renoun and of fame !’
 Tho was I war, lo, atte laste,
 As I myn eyon gan up caste,
 That this ilke noble quene
 On hir shuldres gan sustene (320) 1410
 Bothe th’armes and the name
 Of tho that hadde large fame ;
 Alexander, and Hercules
 That with a sherte his lyf lees !
 †Thus fond I sitting this goddesse, 1415
 In nobley, honour, and richesse ;
 Of which I stinte a whyle now,
 Other thing to tellen yow.
 Tho saugh I stonde on either syde,
 Stright down to the dargynale (330)

Of which that I yow telle hear,		Wel more, by a thousand del,	1495
Of lede and yren bothe, y-wis.	1445	Than hit was erst, that saugh I wel.	
For yren Martes metal is,		Tho saugh I, on a piler by,	
Which that god is of bataile;		Of yren wrought ful sternely,	
And the leed, withouten faille,		The grete poete, daun Lucan,	
Is, lo, the metal of Saturne,		And on his shuldres bar up than,	(410)
That hath ful large wheel to turne.	(360)	As highe as that I mighte see,	1501
The stoden forth, on every rowe,	1451	The fame of Julius and Pompee.	
Of hem which that I coude knowe,		And by him stoden alle these clerkes,	
Thogh I hem noght by ordre telle,		That writen of Romes mighty werkes,	
To make yow to long to dwelle.		That, if I wolde hir names telle,	1505
These, of whiche I ginne rede,	1455	Al to longe moste I dwelle.	
Ther saugh I stonden, out of drede :		And next him on a piler stood	
Upon an yren piler strong,		Of soulfre, lyk as he were wood,	
That peynted was, al endelong,		Dan Claudian, the soth to telle,	
With tygres blode in every place,		That bar up al the fame of helle,	(420) 1510
The Tholosan that highte Stace,	(370) 1460	Of Pluto, and of Proserpyne,	
That bar of Thebes up the fame		That quene is of the derke pyna.	
Upon his shuldres, and the name		What shulde I more telle of this?	
Also of cruel Achilles.		The halle was al ful, y-wis,	
And by him stood, withouten lees,		Of hem that writen olde gestes,	1515
Ful wonder hye on a pileer	1465	As ben on trees rokes nestes;	
Of yren, he, the gret Omeer;		But hit a ful confus matere	
And with him Dares and Tytus		Were al the gestes for to here,	
Before, and eek he, Lollius,		That they of write, and how they	
And Guido eek de Columpnis,		highte.	
And English Gaufride eek, y-wis;	(380) 1470	But whyl that I beheld this sighte,	(430)
And ech of these, as have I joye,		I herde a noise aprochen blyve,	1521
Was besy for to bere up Troya.		That ferde as been don in an hyve,	
So hevny ther-of was the fame,		Agen her tyme of out-fleyinge;	
That for to bere hit was no game.		Right swiche a maner murmuringe,	
But yit I gan ful wel espye,	1475	For al the world, hit semed me.	1525
Betwix hem was a litel envye.		Tho gan I loke aboute and see,	
Oon seyde, Omere made lyes,		That ther com entring þin the halle	
Feyninge in his poetryes,		A right gret company with-alle,	
And was to Grekes favorable;		And that of sondry regiouns,	
Therfor held he hit but fable.	(390) 1480	Of allekinnes condiciouns,	(440) 1530
Tho saugh I stonde on a pileer,		That dwelle in erthe under the mone,	
That was of tinned yren cleer,		Pore and ryche. And also sone	
That Latin poete, [dan] Virgyle,		As they were come into the halle,	
That bore hath up a longe whyle		They gonne down on knees falle	
The fame of Pius Eneas.	1485	Before this ilke noble quene,	1535
And next him on a piler was,		And seyde, 'Graunte us, lady shene,	
Of coper, Venus clerk, Ovyde,		Ech of us, of thy grace, a bone!	
That hath y-sowen wonder wyde		And somme of hem she graunted	
The grete god of Loves name.		sone,	
And ther he bar up wel his fame,	(400)	And somme she werned wel and faire;	
Upon this piler, also hye	1491	And somme she graunted the contraire	
As I might see hit with myn yð :		Of hir axing utterly.	(451) 1541
For-why this halle, of whiche I rede		But thus I seye yow trewely,	
Was woxe on þlighte, lengthe and breda,		What hir cause was, I niste.	

For this folk, ful wel I wiste,
They hadde good fame ech deserved, 1545
Although they were diversly served ;
Right as hir suster, dame Fortune,
Is wont to serven in commune.

Now herkne how she gan to paye
That gonne hir of hir grace praye ; (460)
And yit, lo, al this companye 1551
Seyden sooth, and nocht a lye.

'Madame,' seyden they, 'we be
Folk that heer besechen thee,
That thou graunte us now good fame, 1555
And lete our werkes han that name ;
In ful recompensacioun

Of good werk, give us good renoun.'
'I werne yow hit,' quod she anon,
'Ye gete of me good fame noon, (470) 1560
By god ! and therfor go your wey.'

'Alas,' quod they, 'and welaway !
Telle us, what may your cause be ?'
'For me list hit nocht,' quod she ;
'No wight shal speke of yow, y-wis, 1565
Good ne harm, ne that ne this.'

And with that word she gan to calle
Hir messenger, that was in halle,
And bad that he shulde faste goon,
†Up payne to be blind anon, (480) 1570
For Eolus, the god of winde ;—

'In Trace ther ye shul him finde,
And bid him bringe his clarioun,
That is ful dyvers of his soun,
And hit is cleped Clere Laude, 1575
With which he went is to herade
Hem that me list y-preised be :
And also bid him how that he
Bringe his other clarioun,
That highte Sclaundre in every toun, (490)
With which he went is to diffame 1581
Hem that me list, and do hem shame.'

This messenger gan faste goon,
And found wher, in a cave of stoon,
In a contree that highte Trace, 1585
This Eolus, with harde grace,
Held the windes in distresse,
And gan hem under him to presse,
That they gonne as beres rore,
He bond and pressed hem so sore. (500)

This messenger gan faste crye, 1591
'Rys up,' quod he, 'and faste hye,
Til that thou at my lady be ;
And tak thy clarions eek with thee,

And speed thee forth.' And he anon 1595
Took to a man, that hight Triton,
His clariouns to bere tho,
And leet a certeyn wind to go,
That blew so hidouly and hye,
That hit ne lefte not a skye (510) 1600
In al the welken longe and brood.

This Eolus no-wher abood
Til he was come at Fames feet,
And eek the man that Triton heet ;
And ther he stood, as still as stoon. 1605
And her-withal ther com anon

Another huge companye
Of gode folk, and gunne crye,
'Lady, graunte us now good fame,
And lat our werkes han that name (520)
Now, in honour of gentillesse, 1611
And also god your soule blesse !

For we han wel deserved hit,
Therfor is right that we ben quit.'
'As thryve I,' quod she, 'ye shal
faile,

Good werkes shal yow nocht availe 1616
To have of me good fame as now.

But wite ye what? I graunte yow,
That ye shal have a shrewed fame 1619
And wikked loos, and worse name, (530)
Though ye good loos have wel deserved.

Now go your wey, for ye be served ;
And thou, dan Eolus, let see !
Tak forth thy trumpe anon,' quod she,
'That is y-cleped Sclaunder light, 1625

And blow hir loos, that every wight
Speke of hem harm and shrewednesse,
In stede of good and worthinesse.
For thou shalt trumpe al the contraire
Of that they han don wel or faire.' 1630

'Alas,' thoughte I, 'what adventures
Han these sory creatures ! (542)

For they, amonges al the pres,
Shul thus be shamed gilteles !
But what ! hit moste nedes be.' 1635

What did this Eolus, but he
Tok out his blakke trumpe of bras,
That fouler than the devil was,
And gan this trumpe for to blowe,
As al the world shulde overthrowe ; (550)
That through-out every regioun 1641

Wente this foule trumpes soun,
As swift as pelet out of gonne,
Whan fyr is in the poudre ronne.

And swiche a smoke gan out-wende 1645
 Out of his foule trumpes ende,
 Blak, blo, grenish, swartish reed,
 As doth wher that men melte leed,
 Lo, al on high fro the tuel !
 And therto oo thing saugh I wel, (560) 1650
 That, the ferther that hit ran,
 The gretter wexen hit began,
 As doth the river from a welle,
 And hit stank as the pit of helle.
 Alas, thus was hir shame y-ronge, 1655
 And gilteles, on every tonge.

Tho com the thridde companye,
 And gunne up to the dees to hye,
 And down on knees they fille anon,
 And seyde, ' We ben everichon (570) 1660
 Folk that han ful trewely
 Deserved fame rightfully,
 And praye yow, hit mot be knowe,
 Right as hit is, and forth y-blowe.'
 ' I graunte,' quod she, ' for me list 1665
 That now your gode †werk be wist ;
 And yit ye shul han better loos,
 Right in dispyt of alle your foos,
 Than worthy is; and that anon :
 Lat now,' quod she, ' thy trumpe goon, (580)
 Thou Eolus, that is so blak ; 1671
 And out thyn other trumpe tak
 That highte Laude, and blow hit so
 That through the world hir fame go
 Al esely, and not to faste, 1675
 That hit be knowen atte laste.'

' Ful gladly, lady myn,' he seyde ;
 And out his trumpe of golde he brayde
 Anon, and sette hit to his mouthe,
 And blew hit est, and west, and southe, (590)
 And north, as louds as any thunder, 1681
 That every wight hadde of hit wonder,
 So brode hit ran, or than hit stente,
 And, certes, al the breeth that wente
 Out of his trumpes mouthe smelde 1685
 As men a pot-ful †bawme helde
 Among a basket ful of roses ;
 This favour dide he til hir loses.

And right with this I gan aspye,
 Ther com the ferthe companye— (600) 1690
 But certeyn they were wonder fewe—
 And gonne stonden in a rewe,
 And seyden, ' Certes, lady brighte,
 We han don wel with al our mighte ;
 But we ne kepen have no fame. 1695

Hyd our werkes and our name,
 For goddes love ! for certes we
 Han certeyn doon hit for bountee,
 And for no maner other thing.'
 ' I graunte yow al your asking,' (610) 1700
 Quod she ; ' let your †werk be deed.'

With that aboute I clew myn heed,
 And saugh anon the fifte route
 That to this lady gonne loute,
 And down on knees anon to falle ; 1705
 And to hir tho besoughten alle
 To hyde hir gode werkes eek,
 And seyde, they yeven noght a leek
 For fame, ne for swich renoun ;
 For they, for contemplacioun (620) 1710
 And goddes love, hadde y-wrought ;
 Ne of fame wolde they nought.

' What ? ' quod she, ' and be ye wood ?
 And wene ye for to do good,
 And for to have of that no fame ? 1715
 Have ye dispyt to have my name ?
 Nay, ye shul liven everichoon !
 Blow thy trumpe and that anon,'
 Quod she, ' thou Eolus, I hote,
 And ring this folkes †werk by note, (630)
 That al the world may of hit here.' 1721
 And he gan blowe hir loos so clere
 In his golden clarioun,
 That through the world wente the soun,
 †So kenely, and eek so softe ; 1725
 But atte laste hit was on-lofte.

Tho com the sexte companye,
 And gonne faste on Fame crye.
 Right verrally, in this manere
 They seyden : ' Mercy, lady dere ! (640) 1730
 To telle certein, as hit is,
 We han don neither that ne this,
 But ydel al our lyf y-be,
 But, natheles, yit preye we,
 That we mowe han so good a fame, 1735
 And greet renoun and knowen name,
 As they that han don noble gestes,
 And acheved alle hir lestes,
 As wel of love as other thing ;
 Al was us never broche ne ring, (650) 1740
 Ne elles nought, from wimmen sent,
 Ne ones in hir herte y-ment
 To make us only frendly chere,
 But mighte temen us on bere ;
 Yit lat us to the peple seme 1745
 Swiche as the world may of us deme,

That wimmen loven us for wood.
 Hit shal don us as moche good,
 And to our herte as moche availe
 To countrepeise ese and travaille, (660) 1750
 As we had wonne hit with labour;
 For that is dere boght honour
 At regard of our grete ese.
 And yit thou most us more plese;
 Let us be holden eek, therto, 1755
 Worthy, wyse, and gode also,
 And riche, and happy unto love.
 For goddes love, that sit above,
 Though we may not the body have
 Of wimmen, yet, so god yow save! (670) 1760
 Let men glewe on us the name;
 Suffyceth that we han the fame.
 'I graunte,' quod she, 'by my trouthe!
 Now, Eolus, with-outen slouthe,
 Tak out thy trumpe of gold, †let see, 1765
 And blow as they han axed me,
 That every man wene hem at ese,
 Though they gon in ful badde lese.'
 This Eolus gan hit so blowe, (679) 1769
 That through the world hit was y-
 knowe.
 Tho com the seventh route anon,
 And fel on kneés everichoon,

Ne coude hem noght of love werne;
 And yit she that grint at a querne
 Is al to good to ese hir herte."'
 This Eolus anon up sterte, (710) 1800
 And with his blakke clarioun
 He gan to blasen out a soun,
 As loude as belweth wind in helle.
 And eek therwith, [the] sooth to telle,
 This soun was [al] so ful of japes, 1805
 As ever mowes were in apes.
 And that wente al the world aboute,
 That every wight gan on hem shoute,
 And for to laughe as they were wode;
 Such game fonde they in hir hode. (720)
 Tho com another companye, 1811
 That had y-doon the traityere,
 The harm, the †grettest wikkednesse
 That any herte couthe gesse;
 And preyed hir to han good fame, 1815
 And that she nolde hem doon no
 shame,
 But yeve hem loos and good renoun,
 And do hit blowe in clarioun.
 'Nay, wis!' quod she, 'hit were a
 vyce;
 Al be ther in me no justyee, (730) 1820
 Me listeth not to do hit now,

- 'And wherfor didest thou so?' quod she.
- 'By my thrift,' quod he, 'madame, I wolde fayn han had a fame, As other folk hadde in the toun, Al-though they were of greet renoun (760) For hir vertu and for hir thewes; 1851 Thoughte I, as greet a fame han shrewes, Thogh hit be †but for shrewednesse, As gode folk han for goodnesse; And sith I may not have that oon, 1855 That other nil I nocht for-goon. And for to gette of Fames hyre, The temple sette I al a-fyre. Now do our loos be blowen swythe, As wialy be thou ever blythe.' (770) 1860
- 'Gladly,' quod she; 'thou Eolus, Herestow not what they preyen us?'
- 'Madame, yis, ful wel,' quod he, 'And I wil trumpen hit, parde!' And tok his blakke trumpe faste, 1865 And gan to puffen and to blaste, Til hit was at the worldes ende.
- With that I gan aboute wende; For oon that stood right at my bak, Me thoughte, goodly to me spak, (780) 1870 And seyde: 'Frend, what is thy name? Artow come hider to han fame?'
- 'Nay, for-sothe, frend!' quod I; 'I cam nocht hider, graunt mercy! For no swich cause, by my heed! 1875 Suffyoeth me, as I were deed, That no wight have my name in honde.
- I woot my-self best how I stonde; For what I drye or what I thinke, I wol my-selven al hit drinke, (790) 1880 Certeyn, for the more part, As ferforth as I can myn art.'
- 'But what doest thou here than?' quod he. Quod I, 'that wol I tellen thee, The cause why I stonds here:— 1885 Som newe tydinges for to lere:— Som newe †things, I not what, Tydinges, other this or that, Of love, or swiche things glade. For certeynly, he that me made (800) 1890 To comen hider, seyde me, I shulde bothe here and see, In this place, wonder thinges; But these be no swiche tydinges
- As I mene of.' 'No?' quod he. 1895 And I answerde, 'No, pardee! For wel I †wiste, ever yit, Sith that first I hadde wit, That som folk han desyred fame Dyversly, and loos, and name; (810) 1900 But certeynly, I niste how Ne wher that Fame †dwalte, er now; Ne eek of hir descripcioun, Ne also hir condicioun, Ne the ordre of hir doma, 1905 Unto the tyme I hider come.'
- '†Whiche be, lo, these tydinges, That thou now [thus] hider bringes, That thou hast herd?' quod he to me; 'But now, no fors; for wel I see (820) 1910 What thou desyrest for to here. Com forth, and stond no longer here, And I wol thee, with-uten drede, In swich another place lede, Ther thou shalt here many oon.' 1915
- The gan I forth with him to goon Out of the castel, soth to seye. Tho saugh I stonde in a valeye, Under the castel, faste by, An hous, that *domus Dedali*, (830) 1920 That *Laborintus* cleped is, Nas maad so wonderliche, y-wis, Ne half so queynteliche y-wrought. And evermo, so swift as thought, This queynte hous aboute wente, 1925 That never-mo hit stille stente. And ther-out com so greet a noise, That, had hit stonden upon Oise, Men mighte hit han herd esely To Rome, I trowe sikerly. (840) 1930 And the noyse which that I herde, For al the world right so hit ferde, As doth the routing of the stoon That from th'engyn is leten goon.
- And al this hous, of whiche I rede, 1935 Was made of twigges, falwe, rede, And grene eek, and som weren whyte, Swiche as men to these cages thwyte, Or maken of these paniers, Or elles †hottes or doosers; (850) 1940 That, for the swough and for the twigges, This hous was also ful of gigges, And also ful eek of chirkinges, And of many other werkinges:

And eek this hous hath of entrees	1945	What wondres in this place been ;
As fele as leves been on trees		For yit, paraventure, I may lere
In somer, whan they grene been ;		Som good ther-on, or sumwhat here
And on the roof men may yit seen		That leef me were, or that I wente.'
A thousand holes, and wel mo,		' Peter ! that is myn entente,' (910) 2000
To leten wel the soun out go.	(860) 1950	Quod he to me ; ' therfor I dwelle ;
And by day, in every tyde,		But certein, oon thing I thee telle,
Ben al the dores open wyde,		That, but I bringe thee ther-inne,
And by night, echoon, unshette ;		Ne shalt thou never cunne ginne
Ne porter ther is non to lette		To come in-to hit, out of doute,
No maner tydings in to pace ;	1955	So faste hit whirleth, lo, aboute,
Ne never reste is in that place,		But sith that Joves, of his grace,
That hit nis fild ful of tydings,		As I have seyde, wol thee solace
Other loude, or of whispringes ;		Fynally with þswiche thinges,
And, over alle the houses angles,		Uncounthe sightes and tydings, (920) 2010
Isful of rouninges and of jangles (870) 1960		To passe with thyn hevynesse ;
Of þwerre, of pees, of mariages,		Suche routhe hath he of thy distresse,
Of þreste, of labour, of viages,		That thou suffrest debonairly—
Of abood, of deeth, of lyfe,		And wost thy-selven utterly
Of love, of hate, acorde, of stryfe,		Disesperat of alle blis,
Of loos, of lore, and of winninges,	1965	Sith that Fortune hath maad a-mis
Of hele, of sekenesse, of bildinges,		The þfruit of al thyn hertes reste
Of faire windes, þof tempestes,		Languishe and eek in point to breste—
Of qualms of folk, and eek of bestes ;		That he, through his mighty meryte,
Of dyvers transmutaciouns		Wol do thee ese, al be hit lyte, (930) 2020
Of estats, and eek of regiouns ; (880) 1970		And þyaf expres commaundement,
Of trust, of drede, of jelousye,		To whiche I am obedient,

Right thus, and seyde : ' Nost not thou
That is betid, lo, late or now ?'
' No,' quod †the other, ' tel me what ;—
And than he tolde him this and that, (960)
And swoor ther-to that hit was sooth—
' Thus hath he seyde'—and ' Thus he
dooth'— 2052
' †Thus shal hit be'—' †Thus herde I
seye'—
' That shal be found'—' That dar I
leye' :—
That al the folk that is a-lyve 2055
Ne han the cunning to discryve
The thinges that I herde there,
What aloude, and what in ere.
But al the wonder-most was this :—
Whan con had herd a thing, y-wis, (970)
He com †forth to another wight, 2061
And gan him tellen, anon-right,
The same that to him was told,
Or hit a furlong-way was old,
But gan somwhat for to eche 2065
To this tyding in this speche
More than hit ever was.
And nat so sone departed nas
That he fro him, that he ne mette
With the thridde ; and, or he lette (980)
Any stounde, he tolde him als ; 2071
Were the tyding sooth or fals,
Yit wolde he telle hit nathelees,
And evermo with more encrees
Than hit was erst. Thus north and
southe 2075
Went every †word fro mouth to mouthes,
And that encreasing ever-mo,
As fyr is wont to quikke and go
From a sparke spronge amis,
Til al a citee brent up is. (990) 2080
And, whan that was ful y-spronge,
And woxen more on every tonge
Than ever hit was, †hit wente anon
Up to a windowe, out to goon ;
Or, but hit mighte out ther pace, 2085
Hit gan out crepe at som crevace,
And fleigh forth faste for the nones.
And somtyme saugh I tho, at ones,
A lesing and a sad soth-sawe,
That gonne of aventure drawe (1000) 2090
Out at a windowe for to pace ;
And, when they metten in that place,
They were a-checked bothe two,
And neither of hem mooste out go ;
For other so they gonne croude, 2095
Til eche of hem gan cryen loude,
' Let me go first !' ' Nay, but lat me !
And here I wol ensuren thee
With the nones that thou wolt do so,
That I shal never fro thee go, (1010) 2100
But be thyn owne sworn brother !
We wil medle us ech with other,
That no man, be he never so wrothe,
Shal han †that oon of two, but bothe
At ones, al beside his leve, 2105
Come we a-morwe or on eve,
Be we cryed or stille y-rouned.'
Thus saugh I fals and sooth com-
pounded
Togeder fle for oo tydinge.
Thus out at holes gonne wringe (1020)
Every tyding straight to Fame ; 2111
And she gan yeven eche his name,
After hir disposicioun,
And yaf hem eek duracioun,
Some to waxe and wane sone, 2115
As dooth the faire whyte mone,
And leet hem gon. Ther mighte I
seen
Wenged wondres faste fleen,
Twenty thousand in a route,
As Eolus hem blew aboute. (1030) 2120
And, lord ! this hous, in alle tymes,
Was ful of shipmen and pilgrymes,
With scrippes bret-ful of lesinges,
Entremedled with tydinges,
And eek alone by hem-selve. 2125
O, many a thousand tymes twelve
Saugh I eek of these pardoneres,
Curroures, and eek messangeres,
With boistes crammed ful of lyes
As ever vessel was with lyes. (1040) 2130
And as I alther-fastest wente
Aboute, and dide al myn entente
Me for to pleye and for to lere,
And eek a tyding for to here,
That I had herd of som contree 2135
That shal not now be told for me ;—
For hit no nede is, redely ;
Folk can singe hit bet than I ;
For al mot out, other late or rathe,
Alle the sheves in the lathe ;— (1050) 2140
I herde a gret noise withalle

In a corner of the halle,
 Ther men of love tydings tolde,
 And I gan thiderward beholde;
 For I saugh renninge every wight, 2145
 As faste as that they hadden might;
 And everich cryed, 'What thing is
 that?'
 And som seyde I not never what.
 And whan they were alle on an hope,
 Tho behinde gonne up lepe, (1060) 2150

And clamben up on othere faste,
 And up the þnose on hye caste,
 And troden faste on othere heles
 And stampe, as men don after eles.
 Atte laste I saugh a man, 2155
 Which that I [nevane] naught ne can;
 But he semed for to be
 A man of greet auctoritee . . . (1068) 2158

(Unfinished.)

THE LEGEND OF GOOD WOMEN.

TEXT A (Earlier Version).

The prologe of .ix. goods Wimmen.

A THOUSAND sythes have I herd men
telle,
That ther is joye in heven, and peyne in
helle;

And I acorde wel that hit be so;
But natheles, this wot I wel also,
That ther nis noon that dwelleth in this
contree, 5

That either hath in helle or heven y-be,
Ne may of hit non other weyes witen,
But as he hath herd seyde, or founde hit
writen;

For by assay ther may no man hit preve.
But goddes forbode, but men shulde leve
Wel more thing then men han seen with
y8! 11

Men shal nat wenen every-thing a ly8
For that he seigh it nat of yore ago.
God wot, a thing is never the lesse so

Thogh every wight ne may hit nat y-see.
Bernard the monk ne saugh nat al, parde!

Than mote we to bokes that we finde,
Through which that olde thinges been in
minde,

And to the doctrine of these olde wyse,
Yeven credence, in every skilful wyse, 20
And trowen on these olde approved stories
Of holinesse, of regnes, of victories,
Of love, of hate, of other sundry thinges,
Of whiche I may not maken rehersinges.
And if that olde bokes were a-weye, 25
Y-loren were of remembraunce the keye.
Wel oghte us than on olde bokes leve,

TEXT B (Later Version).

The prologe of .ix. goods Wimmen.

A THOUSAND tymes have I herd men
telle,
That ther is joye in heven, and peyne in
helle;

And I acorde wel that hit is so;
But natheles, yit wot I wel also,
That ther nis noon dwelling in this
contree, 5

That either hath in heven or helle y-be,
Ne may of hit non other weyes witen,
But as he hath herd seyde, or founde hit
writen;

For by assay ther may no man hit preve.
But god forbode but men shulde leve 10
Wel more thing then men han seen with
y8!

Men shal nat wenen every-thing a ly8
But-if him-self hit seeth, or elles dooth;
For, god wot, thing is never the lasse
sooth, 14

Thogh every wight ne may hit nat y-see.
Bernard the monk ne saugh nat al, parde!

Than mote we to bokes that we finde,
Through which that olde thinges been in
minde,

And to the doctrine of these olde wyse,
Yeve credence, in every skilful wyse, 20
That tellen of these olde approved stories,
Of holinesse, of regnes, of victories,
Of love, of hate, of other sundry thinges,
Of whiche I may not maken rehersinges.
And if that olde bokes were a-weye, 25
Y-loren were of remembraunce the keye.
Wel oghte us than honouren and beleve

Ther-as ther is non other assay by preve.

And, as for me, though that my wit be
lyte,

On bokes for to rede I me delyte, 30
And in myn herte have hem in reverence;

And to hem yeve swich lust and swich
credence,

That ther is wel unethe game noon
That from my bokes make me to goon,
But hit be other up-on the haly-day, 35
Or elles in the joly tyme of May;

Whan that I here the smale foules singe,

And that the floures ginne for to springe,
Farwel my studie, as lasting that sesoun!

Now have I therto this condicioun 40
That, of alle the floures in the mede,
Than love I most these floures whyte and
rede,

Swiche as men callen daysies in our toun.
To hem have I so greet affeccioun, 44
As I seyde erst, whan comen is the May,
That in my bed ther daweth me no day
That I nam up, and walking in the mede
To seen these floures agein the sonne
sprede.

These bokes, ther we han non other preve,

And as for me, thogh that I can but
lyte,

On bokes for to rede I me delyte, 30
And to hem yeve I feyth and ful
credence,

And in myn herte have hem in reverence

So hertely, that ther is game noon
That fro my bokes maketh me to goon,
But hit be seldom, on the holyday; 35
Save, certeynly, whan that the month of
May

Is comen, and that I here the foules
singe,

And that the floures ginnen for to springe,
Farwel my book and my devocioun!

Now have I than swich a condicioun, 41
That, of alle the floures in the mede, 41
Than love I most these floures whyte and
rede,

Swiche as men callen daysies in our toun.
To hem have I so greet affeccioun, 44
As I seyde erst, whan comen is the May,
That in my bed ther daweth me no day
That I nam up, and walking in the mede
To seen this flour agein the sonne sprede,

Fain wolde I preisen, if I coude aright ; 59
But wo is me, hit lyth nat in my might !

For wel I wot, that folk han her-befor
Of making ropen, and lad a-wey the corn ;
And I come after, glening here and
there,
And am ful glad if I may finde an ere
Of any goodly word that they han left. 65
And, if hit happe me rehersen eft
That they han in her fresshe songes sayd,
I hope that they wil nat ben evel apayd,
Sith hit is seid in forthering and honour
Of hem that either serven leef or flour. 70

[Of. p. 354, col. 2, ll. 188-196.]

For trusteth wel, I ne have nat under-
take
As of the leef, ageyn the flour, to make ;
Ne of the flour to make, ageyn the leef,
No more than of the corn ageyn the
sheef.
For, as to me, is leefer noon ne lother ; 75
I am with-holde yit with never nother.
I not who serveth leef, ne who the flour ;
That nis nothing the entent of my labour.
For this werk is al of another tunne, 79
Of olde story, or swich stryf was begunne.
But wherfor that I spak, to yeve cre-
dence
To bokas olde and doon hem reverence,
Is for men schulde autoritees beleve,
Ther as ther lyth non other assay by
preve.
For myn entent is, or I fro yow fare, 85
The naked text in English to declare
Of many a story, or elles of many a geste,
As antours seyn ; leveth hem if yow leste !

Suffisant this flour to preyse aright !
But helpeth, ye that han conning and
might,
Ye lovers, that can make of sentement ;
In this cas oghte ye be diligent 70
To forthren me somewhat in my labour,
Whether ye ben with the leef or with the
flour.

For wel I wot, that ye han her-biforn
Of making ropen, and lad away the corn ;
And I come after, glening here and
there, 75
And am ful glad if I may finde an ere
Of any goodly word that ye han left.
And thogh it happen me rehersen eft
That ye han in your fresshe songes sayd,
For-bereth me, and beth nat evel apayd,
Sin that ye see I do hit in the honour 81
Of love, and eek in service of the flour,
Whom that I serve as I have wit or
might.

She is the clernesse and the verray light,
That in this derke worlde me wynt and
ledeth, 85
The herte in-with my sorowful brest yow
dredeth,

And loveth so sore, that ye ben verrayly
The maistresse of my wit, and nothing I.
My word, my werk, is knit so in your
bonde,
That, as an harpe obeyeth to the honde 90
And maketh hit sounne after his finger-
inge,
Right so mowe ye out of myn herte
bringe

Swich vois, right as yow list, to laughe
or pleyns.
Be ye my gyde and lady sovereyne ;
As to myn erthly god, to yow I calle, 95
Bothe in this werke and in my sorwes
alle.

But wherfor that I spak, to give cre-
dence
To olde stories, and doon hem reverence,
And that man mosten more thing beleve
Then men may seen at eye or elles preve ?

That shal I seyn, whan that I see my
tyme ; 101
I may not al at ones speke in ryme.
My besy gost, that thrusteth alwey newe

Whan passed was almost the month of
 May,
 And I had romed, al the someres day, 90
 The grene medew, of which that I yow
 tolde,
 Upon the fresshe daysy to beholde,
 And that the sonne out of the south gan
 weste,
 And closed was the flour and goon to
 reste
 For derknesse of the night, of which she
 dredde, 95
 Hoom to myn hous ful swiftly I me
 spedde ;
 And, in a lital erber that I have,
 Y-benched newe with turves fresshe y-
 grave,
 I bad men schulde me my couche make ;
 For deyntee of the newe someres sake, 100
 I bad hem strowe floures on my bed.
 Whan I was layd, and had myn eyen hed,
 I fel a-slepe with-in an houre or two.
 Me mette how I was in the meadow the

To seen this flour so yong, so fresh of
 hewe,
 Constreyned me with so gledy desyr, 105
 That in my herte I fele yit the fyr,
 That made me to ryse er hit wer day—
 And this was now the firste morwe of
 May—
 With dredful herte and glad devocioun,
 For to ben at the resurreccioun 110
 Of this flour, whan that it shuld uncloze
 Agayn the sonne, that roos as rede as
 rose,
 That in the brest was of the beste that
 day,
 That Agenores doghter ladde away. 114
 [Cf. p. 354, col. 2, ll. 197-210.]

And down on knees anon-right I me sette,
 And as I sende this couche floure I mette

In his despyt, hem thoughte hit did hem
good

To singe of him, and in hir song despyse
The foule cherl that, for his covetyse, 124
Had hem betrayed with his sophistrye.

This was hir song—'the fouler we defye!'
Somme songen [layes] on the braunches
clere

Of love and [May], that joye hit was to
here,

In worship and in preysing of hir make,
And of the newe blisful someres sake, 130

That songen, 'blissed be seynt Valentyn !
[For] at his day I chees yow to be myn,
With-oute repenting, myn herte swete !'
And therwith-al hir bakes gonnen mete.
†They dide honour and humble obel-
saunces, 135

And after diden other observaunces

Right [pleasing] un-to love and to nature ;
So ech of hem [doth wel] to creature.

This song to herkne I dide al myn
entente, 139

For-why I mette I wiste what they menta.

In his despyt, hem thoughte hit did hem
good 134

To singe of him, and in hir song despyse
The foule cherl that, for his covetyse,
Had hem betrayed with his sophistrye.

This was hir song—'the fouler we defye,
And al his craft !' And somme songen
clere 139

Layes of love, that joye hit was to here,

In worshipinge and preisinge of hir make.
And, for the newe blisful someres sake,

Upon the braunches ful of blosmes softe,
In hir delyt, they turned hem ful ofte, 144

And songen, 'blessed be seynt Valentyn !
For on his day I chees yow to be myn,
Withouten repenting, myn herte swete !'
And therwith-al hir bakes gonnen mete,
Yelding honour and humble obeisaunces

To love, and diden hir other obser-
vaunces 150

That longeth unto love and to nature ;
Construeth that as yow list, I do no cure.

And tho that hadde doon unkinde-
nesse—

As dooth the tydif, for new-fangelnesse—
Besoghte mercy of hir trespassinge, 155

And humblyly songen hir repentinege,
And sworn on the blosmes to be trewe,

So that hir makes wolde upon hem rewe,
And at the laste maden hir acord.

Al founde they Daunger for a tyme a
lord, 160

Yet Pitee, through his stronge gentil
might,

Forgaf, and made Mercy passen Right,
Through innocence and ruled curtesye.

But I ne clepe nat innocence folye,
Ne fals pitee, for 'vertu is the mene,' 165

As Etik saith, in swich manere I mene.
And thus thise foules, voide of al malyce,

Acordeden to love, and laften vyce
Of hate, and songen alle of oon acord,

'Welcome, somer, our governour and
lord !' 170

And Zephirus and Flora gentilly
Yaf to the foures, softe and tenderly,

Hir swote breth, and made hem for to
sprede,

As god and goddesse of the floury mede ;



[Cf. p. 351, col. 1, ll. 71-80.]

[Cf. p. 352, col. 1, ll. 93-106.]

Til at the laste a lark song above : 141
 'I see,' quod she, 'the mighty god of love!
 Lo! yond he cometh, I see his winges
 sprede!'
 Tho gan I loken endelong the mede,

In which me thoughte I mighte, day by
 day, 175
 Dwellen alwey, the joly month of May,
 Withouten sleep, withouten mete or
 drinke.

A-doun ful softly I gan to synke;
 And, leninge on myn elbowe and my
 syde, 179

The longe day I shoop me for to abyde
 For nothing elles, and I shal nat lye,
 But for to loke upon the dayesye,
 That wel by reson men hit calle may
 The 'dayesye' or elles the 'ye of day,'
 The emperice and flour of floures alle. 185
 I pray to god that faire mot she falle,
 And alle that loven floures, for hir sake!
 But natheles, ne wene nat that I make
 In preysing of the flour agayn the leef,
 No more than of the corn agayn the
 sheef: 190

For, as to me, nis lever noon ne lother;
 I nam with-holden yit with never nother.
 Ne I not who serveth leef, ne who the
 flour;

Wel brouken they hir service or labour;
 For this thing is al of another tonne, 195
 Of olde story, er swich thing was be-
 gonne.

Whan that the sonne out of the south
 gan waste,

And that this flour gan close and goon to
 reste

For darknesse of the night, the which she
 dredde,

Hoom to myn hous ful swiftly I me
 spedde 200

To goon to reste, and erly for to ryse,
 To seen this flour to sprede, as I devyse.

And, in a lital herber that I have,
 That benched was on turves freshe y-
 grave, 204

I bad men sholde me my couche make;

For deyntee of the newe someres sake,
 I bad hem strawen floures on my bed.

Whan I was leyd, and had myn eyen
 hed,

I fel on slepe in-with an houre or two;
 Me mette how I lay in the medew tho, 210

To seen this flour that I so love and dredde.

And from a-fer com walking in the mede

And saw him come, and in his hond a
quene, 145

Clothed in ryal abite al of grene.
A fret of gold she hadde next hir heer,
And up-on that a whyt coroun she beer
With many floures, and I shal nat lye ;
For al the world, right as the dayesye 150
I-coroned is with whyte leves lyte,
Swich were the floures of hir coroun
whyte.

For of o perle fyn and oriental
Hir whyte coroun was y-maked al ;
For which the whyte coroun, above the
grene, 155

Made hir lyk a daysie for to sene,
Considered eek the fret of gold above.

Y-clothed was this mighty god of love
Of silk, y-brouded ful of grene greves ;
A garlond on his heed of rose-leves 160
Steked al with lillie floures newe ;
But of his face I can nat seyn the hewe.

For sekirly his face shoon so bryghte,

That with the gleem a-stoned was the
sighte ; 164

A furlong-wey I mighte him nat beholde.
But at the laste in hande I saw him
holde

Two fyry dartes, as the gledes rede ;
And sungellich his wenges gan he sprede.

And al be that men seyn that blind is he,
Al-gate me thoughte he mighte wel y-see ;
For sternely on me he gan biholde, 171
So that his loking doth myn herte colde.
And by the hande he held the noble
quene, 241

Corouned with whyte, and clothed al in
grene,

So womanly, so benigne, and so meke, 175
That in this world, thogh that men wolde
seke,

Half hir beautee shulde men nat finde
In creature that formed is by kinde,
Hir name was Alceste the debonayre ;
I prey to god that ever falle she fayre ! 180
For ne hadde confort been of hir pre-
sence,
I had be deed, withouten any defence,

The god of love, and in his hande a
quene ;

And she was clad in real habit grene.
A fret of gold she hadde next hir heer, 215
And upon that a whyt coroun she beer
With floures smale, and I shal nat lye ;
For al the world, ryght as a dayesye
Y-coroned is with whyte leves lyte, 219
So were the floures of hir coroun
whyte.

For of o perle fyne, oriental,
Hir whyte coroun was y-maked al ;
For which the whyte coroun, above the
grene,

Made hir lyk a daysie for to sene,
Considered eek hir fret of gold above. 225

Y-clothed was this mighty god of love
In silke, enbrouded ful of grene greves,
In-with a fret of rede rose-leves,
The freshest sin the world was first
bigouna. 229

His gilte heer was corouned with a sonne,
In-stede of gold, for hevynesse and wighte ;
Therwith me thoughte his face shoon so
bryghte

That wel unnethe mighte I him beholde ;
And in his hande me thoughte I saugh
him holde

Two fyry dartes, as the gledes rede ; 235
And sungellyke his wenges saugh I
sprede.

And al be that men seyn that blind is he,
Al-gate me thoughte that he mighte see ;
For sternely on me he gan biholde,
So that his loking doth myn herte colde.
And by the hande he held this noble
quene, 241

Corouned with whyte, and clothed al in
grene,

So womanly, so benigne, and so meke,
That in this world, thogh that men wolde
seke,

Half hir beautee shulde men nat finde 245
In creature that formed is by kinde.

[Cf. p. 357, col. 2, ll. 276-9.]

For drede of Loves wordes and his chere,
 As, whan tyme is, her-after ye shal here.
 Byhind this god of love, up-on this grene,
 I saw cominge of ladyës nyntene 186
 In ryal abite, a ful esy pas,
 And after hem com of wemen swich a tras
 That, sin that god Adam made of erthe,
 The thredde part of wemen, ne the ferthe,
 Ne wende I nat by possibilitee 191
 Hadden ever in this world y-be ;
 And trewe of love these wemen were
 echoon.

Now whether was that a wonder thing
 or noon,
 That, right anon as that they gonne
 espye 195

This flour, which that I clepe the dayesye,
 Ful sodeinly they stinten alle at-ones,
 And kneled adoun, as it were for the
 nones.

And after that they wenten in compas,
 Daunsinge aboute this flour an esypas, 200
 And songen, as it were in carole-wyse,
 This balade, which that I shal yow devyse.

Balade.

[Cf. p. 357, col. 2, ll. 280-296.]

And therfor may I seyn, as thinketh me,
 This song, in preysing of this lady fre.

Balade.

Mak of your trouthe in love no best ne
soun ;
Nor Ypermistre or Adriane, ne playne ;
Alceste is here, that al that may desteyne.

When that this balade al y-songen was,

[Cf. pp. 355-6, col. 1, ll. 179-198.]

Upon the softe and swote grene gras, 225
They setten hem ful softly adoun,
By ordre alle in compas, alle enveroun.
First sat the god of love, and than this
quene
With the whyte coroun, clad in grene ;
And sithen al the remenant by and by,
As they were of degree, ful curteisly ; 231

Maketh of your trouthe neyther boost ne
soun ;
Nor Ypermistre or Adriane, ye tweyne ;
My lady cometh, that al this may dis-
teyne.

This balade may ful wel y-songen be, 270
As I have seyde erst, by my lady free ;
For certeynly, alle these mow nat suffyse
To apperen with my lady in no wyse.
For as the sonne wol the fyr disteyne,
So passeth al my lady sovereyne, 275
That is so good, so fair, so debonaire ;
I prey to god that ever falle hir faire !
For, nadde comfort been of hir presence,
I had ben deed, withouten any defence,
For drede of Loves wordes and his chere ;
As, when tyme is, her-after ye shal here.

Behind this god of love, upon the grene,
I saugh cominge of ladyes nyntene
In real habit, a ful esy paas ;

And after hem com of women swich a
traas, 285

That, sin that god Adam had maad of
erthe,

The thridde part of mankynd, or the
ferthe,

Ne wende I nat by possibilitee,

Had ever in this wyde worlde y-be ;

And trewe of love these women were
echoon. 290

Now whether was that a wonder thing
or noon,

That, right anon as that they gonne
espye

This flour, which that I clepe the dayesye,
Ful sodeinly they stinten alle at ones,

And kneled down, as it were for the
nones, 295

And songen with o vois, ' Hele and honour
To trouthe of womanhede, and to this flour

That berth our alder prys in figuringe !

Hir whyte coroun berth the witnessinge !'

And with that word, a-compas en-
viroun, 300

They setten hem ful softly adoun.

First sat the god of love, and sith his
quene

With the whyte coroun, clad in grene ;

And sithen al the remenant by and by,

As they were of estaat, ful curteisly ; 305

Ne nat a word was spoken in the place
The mountance of a furlong-vey of space.

I, lening faste by under a bente,
Abood, to knowen what this peple mente,
As stille as any stoon; til at the laste, 236
The god of love on me his eye caste,
And seyde, 'who resteth ther?' and I
answerde

Un-to his axing, whan that I him herde,
And seyde, 'sir, hit am I'; and cam him
neer, 240
And salued him. Quod he, 'what dostow
heer

In my presence, and that so boldely?
For it were better worthy, trewely,
A werm to comen in my sight than
thou.'

'And why, sir,' quod I, 'and hit lyke
yow?' 245

'For thou,' quod he, 'art ther-to nothing
able.

My servaunts been alle wyse and honour-
able.

Thou art my mortal fo, and me warreyest,

And of myne olde servaunts thou mis-
sevest.

Ne nat a word was spoken in the place
The mountance of a furlong-vey of space.

I kneling by this flour, in good entente
Abood, to knowen what this peple mente,
As stille as any stoon; til at the laste, 310
This god of love on me his eyen caste,
And seyde, 'who kneleth ther?' and I
answerde

Unto his asking, whan that I hit herde,
And seyde, 'sir, hit am I'; and com him
neer,
And salued him. Quod he, 'what dostow
heer 315

So nigh myn owne flour, so boldely?
For it were better worthy, trewely,
A worm to neghen near my flour than
thou.'

'And why, sir,' quod I, 'and hit lyke
yow?'

'For thou,' quod he, 'art ther-to nothing
able. 320

Hit is my relik, digne and delytable,

And thou my fo, and al my folk wer-
reyest,

And of myn olde servaunts thou mis-
sevest.

But natheles, answere me now to this,
 Why holdest thou as wel han seyde good-
 nesse
 Of women, as thou hast seyde wikkednesse?
 Was ther no good matere in thy minde,
 Ne in alle thy bokes coudest thou nat
 finde 271
 Sum story of women that were goode and
 trewe?
 Yis! god wot, sixty bokes olde and newe
 Hast thou thy-self, alle fulle of stories
 grete,
 That bothe Romaines and eek Grekes
 trete 275
 Of sundry women, which lyf that they
 ladde,
 And ever an hundred gode ageyn oon
 badde.
 This knoweth god, and alle clerkes eke,
 That usen swiche materes for to seke. 279
 What seith Valerie, Titus, or Claudian?
 What seith Jerome ageyns Jovinian?
 How clene maydens, and how trewe
 wyves, 282
 How stedfast widwes during al hir lyves,
 Telleth Jerome; and that nat of a fewe,
 But, I dar seyn, an hundred on a rewe;
 That hit is pitee for to rede, and routhe,
 The wo that they enduren for hir trouthe.
 For to hir love were they so trewe,
 That, rather than they wolde take a
 newe,
 They chosen to be dede in sundry wyse,
 And deyden, as the story wol devyse; 291
 And some were brend, and some were cut
 the hals,
 And some dreynt, for they wolden nat be
 fals.
 For alle kepted they hir maydenhed,
 Or elles wedlok, or hir widwehed. 295
 And this thing was nat kept for holi-
 nesse,
 But al for verray vertu and clenness,
 And for men shulde sette on hem no lak;
 And yit they weren hethen, al the pak,
 That were so sore adrad of alle shame. 300
 These olde women kepte so hir name,
 That in this world I trow men shal nat
 finde
 A man that coude be so trewe and kinde,
 As was the leste woman in that tyde.

Of thyn answerè avyse thee right weel.

What seith also the epistels of Ovyde 305
 Of trewe wyves, and of hir labour?
 What Vincent, in his Storial Mirour?
 Eek al the world of autours maystow
 here,
 Cristen and hethen, trete of swich matere;
 It nedeth nat alday thus for t'endyte. 310
 But yit I sey, what eyleth thee to wryte
 The draf of stories, and forgo the corn?
 By seint Venus, of whom that I was born,
 Although [that] thou reneyed hast my
 lay,
 As othere olde foles many a day, 315

Thou shalt repente hit, that hit shal be
 sene!

Than spak Alceste, the worthieste
 quene,
 And seyde, 'god, right of your curtesye,
 Ye moten herknen if he can replye
 Ageyns these points that ye han to him
 meved; 320
 A god ne sholde nat be thus agreved,
 But of his deitee he shal be stable,
 And therto rightful and eek merciabe.
 He shal nat rightfully his wee wreke 325

For, thogh that thou reneyed hast my
 lay, 330
 As other wrecches han doon many a day,
 By seynt Venus, that my moder is,
 If that thou live, thou shalt repente
 this
 So cruelly, that hit shal wel be sene!' 340

The spak this lady, clothed al in grene,

And seyde, 'god, right of your curtesye,
 Ye moten herknen if he can replye
 Agayns al this that ye han to him
 meved;
 A god ne sholde nat be thus agreved, 345
 But of his deitee he shal be stable,
 And therto gracious and merciabe.
 And if no nere a god, that knowen al

And takth non heed of what matere he
take;

Therfor he wroot the Rose and eek
Criseyde

Of innocence, and niste what he seyde;
Or him was boden make thilke tweye 346
Of som persone, and durste hit nat with-
seye;

For he hath writen many a book er this.
He ne hath nat doon so grevously amis
To translaten that olde clerkes wryten, 350
As thogh that he of malice wolde endyten
Despyt of love, and hadde him-self y-
wroght.

This shulde a rightwys lord han in his
thought,

And nat be lyk tiraunts of Lumbardy, 355
That usen wilfulhed and tirannye,

For he that king or lord is naturel,
Him oghte nat be tiraunt ne cruel,

As is a fermour, to doon the harm he can.
He moste thinke hit is his lige man,

And that him oweth, of verray duetes, 360
Shewen his peple pleyn benignitee,

And wel to here hir excusaciouns,
And hir complayntes and peticiouns,

In duewe tyme, when they shal hit profre.
This is the sentence of the philosopre:

A king to kepe his liges in justyce; 366
With-outen doute, that is his offyce.

And therto is a king ful depe y-sworn,
Ful many an hundred winter heer-biforn;

And for to kepe his lordes hir degree, 370
As hit is right and skilful that they be

Enhauoned and honoured, and most
dere—

For they ben half-goddes in this world
here—

This shal he doon, bothe to pore [and]
riche,

Al be that her estat be nat a-liche, 375
And han of pore folk compassioun.

For lo, the gentil kind of the lion!
For whan a flye offendeth him or byteth,

He with his tayl away the flye smyteth
Al esily; for, of his gentyre, 380

Him deyneth nat to wreke him on a flye,
As doth a curre or elles another beste.

In noble corage oghte been areste,
And weyen every thing by equitee,

And ever han reward to his owen degree.

Him rekketh noight of what matere he
take; 365

Or him was boden maken thilke tweye
Of som persone, and durste hit nat with-
seye;

Or him repenteth utterly of this.
He ne hath nat doon so grevously amis

To translaten that olde clerkes wryten, 370
As thogh that he of malice wolde endyten

Despyt of love, and had him-self hit
wroght.

This shulde a rightwys lord have in his
thoght,

And nat be lyk tiraunts of Lumbardy, 375
Than han no reward but at tirannye,

For he that king or lord is naturel,
Him oghte nat be tiraunt ne cruel,

As is a fermour, to doon the harm he can.
He moste thinke hit is his lige man,

And is his tresour, and his gold in cofre.
This is the sentence of the philosopre: 381

A king to kepe his liges in justyce;
With-outen doute, that is his offyce.

Al wol he kepe his lordes hir degree,
As hit is right and skilful that they be 385

Enhauoned and honoured, and most
dere—

For they ben half-goddes in this world
here—

Yit mot he doon bothe right, to pore and
riche,

Al be that hir estat be nat y-liche, 390
And han of pore folk compassioun.

For lo, the gentil kynd of the leoun!
For whan a flye offendeth him or byteth,

He with his tayl away the flye smyteth
Al esily; for, of his gentyre, 394

Him deyneth nat to wreke him on a flye,
As doth a curre or elles another beste.

In noble corage oghte been areste,
And weyen every thing by equitee,

And ever han reward to his owen degree.

For, sir, hit is no maystrie for a lord 386
 To dampne a man with-oute answer of
 word ;
 And, for a lord, that is ful foul to use.
 And if so be he may him nat excuse,
 [But] axeth mercy with a sorweful herte,
 And profroth him, right in his bare
 sherte, 391
 To been right at your owne jugement,
 Than oghte a god, by short avyement,
 Considre his owne honour and his trespas.
 For sith no cause of deeth lyth in this
 cas, 395
 Yow oghte been the lighter merciable ;
 Leteth your yre, and beth somewhat
 tretable !
 The man hath served yow of his conning,
 And forthered your lawe with his making.
 Whyl he was yong, he kepte your estat ;
 I not wher he be now a renegat. 401
 But wel I wot, with that he can endyte,
 He hath maked lewed folk delyte
 To serve you, in preysing of your name.
 He made the book that hight the Hous of
 Fame, 405
 And eek the Deeth of Blaunche the
 Duchesse,

For, sir, hit is no maystrie for a lord 400
 To dampne a man with-oute answer of
 word ;
 And, for a lord, that is ful foul to use.
 And if so be he may him nat excuse,
 But asketh mercy with a dredful herte,
 And profreth him, right in his bare
 sherte, 405
 To been right at your owne jugement,
 Than oghte a god, by short avyement,
 Considre his owne honour and his trespas.
 For sith no cause of deeth lyth in this
 cas,
 Yow oghte been the lighter merciable ; 410
 Leteth your yre, and beth somewhat tret-
 able !
 The man hath served yow of his conning,
 And forthred wel your lawe in his making.
 Al be hit that he can nat wel endyte,
 Yet hath he maked lewed folk delyte 415
 To serve you, in preysing of your name.
 He made the book that hight the Hous of
 Fame,
 And eek the Deeth of Blaunche the
 Duchesse,

But he shal maken, as ye wil devyse,
Of women trewe in lovinge al hir lyve,
Wher-so ye wil, of maiden or of wyve,
And forthren yow, as muche as he mis-
seyde 430

Or in the Rose or elles in Criseyde.
The god of love answerde hir thus
anoon,

'Madame,' quod he, 'hit is so long agoon
That I yow knew so charitable and trewe,
That never yit, sith that the world was
newe, 435

To me ne fond I better noon than ye.
That, if that I wol save my degree,
I may ne wol nat warne your requeste ;
Al lyth in yow, doth with him what yow
leste, 439

And al foryewe, with-uten lenger space ;
For who-so yeveth a yift, or doth a grace,
Do hit by tyme, his thank is wel the
more ;

And demeth ye what he shal do therefore.
Go thanke now my lady heer,' quod he.

I roos, and doun I sette me on my
knee, 445

And seyde thus : 'Madame, the god above
Foryelde yow, that ye the god of love
Han makid me his wrahte to foryive ;
And yeve me grace so long for to live,
That I may knowe soothly what ye be, 450
That han me holpen, and put in swich
degree.

But trewely I wende, as in this cas,
Naught have agilt, ne doon to love
trespas.

Forwhy a trewe man, with-uten drede,
Hath nat to parten with a theves dede ;
Ne a trewe lover oghte me nat blame, 456
Thogh that I speke a fals lover som shame.
They oghte rather with me for to holde,
For that I of Creseyde wroot or tolde,
Or of the Rose ; what-so myn auctour
mente, 460

Algate, god wot, hit was myn entente
To forthren trouthe in love and hit
cheryce ;

And to be war fro falsnesse and fro vyce
By swich ensample ; this was my men-
inge.'

And she answerde, 'lat be thyn argu-
inge ; 465

But he shal maken, as ye wil devyse,
Of wommen trewe in lovinge al hir lyve,
Wher-so ye wil, of maiden or of wyve,
And forthren yow, as muche as he mis-
seyde 440

Or in the Rose or elles in Creseyde.
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Al lyth in yow, doth with him as yow
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Thogh that I speke a fals lover som shame.
They oghte rather with me for to holde,
For that I of Creseyde wroot or tolde,
Or of the Rose ; what-so myn auctour
mente, 470

Algate, god wot, hit was myn entente
To forthren trouthe in love and hit
cheryce ;

And to be war fro falsnesse and fro vyce
By swich ensample ; this was my men-
inge.'

And she answerde, 'lat be thyn argu-
inge ; 475

For Love ne wol nat countrepleted be
In right ne wrong ; and lerne this at me !
Thou hast thy grace, and hold thee right
ther-to.

Now wol I seyn what penance thou shalt
do

For thy trespas, and understand hit here :
Thou shalt, whyl that thou livest, yeer by
yere, 471

The moste party of thy lyve spende
In making of a glorious Legende
Of Gode Wemen, maidenens and wyves, 474
That were trewe in lovinge al hir lyves ;
And telle of false men that hem bitrayen,
That al hir lyf ne doon nat but assayen
How many wemen they may doon a
shame ;

For in your world that is now holden
game.

And thogh thee lesteth nat a lover be, 480
Spek wel of love ; this penance yeve
I thee.

And to the god of love I shal so preye,
That he shal charge his servants, by any
weye,
To forthren thee, and wel thy labour
quyte ;

For Love ne wol nat countrepleted be
In right ne wrong ; and lerne that of me !
Thou hast thy grace, and hold thee right
ther-to.

Now wol I seyn what penance thou shalt
do

For thy trespas, and understand hit here :
Thou shalt, whyl that thou livest, yeer
by yere, 481

The moste party of thy tyme spende
In making of a glorious Legende
Of Gode Wommen, maidenens and wyves,
That weren trewe in lovinge al hir lyves ;
And telle of false men that hem bitrayen,
That al hir lyf ne doon nat but assayen
How many wommen they may doon a
shame ;

For in your world that is now holde a
game.

And thogh thee lyke nat a lover be, 490
Spek wel of love ; this penance yive I
thee.

And to the god of love I shal so preye,
That he shal charge his servants, by any
weye,
To forthren thee, and wel thy labour
quyte ;

And eek to goon to helle, rather than he,
And Ercules rescued hir, pardee,
And broghte hir out of helle agayn to
blis? 504

And I answerde ageyn, and seyde, 'yis,
Now knowe I hir! And is this good
Alceste,

The dayesye, and myn owne hertes reste?
Now fele I wel the goodnesse of this wyf,
That bothe after hir deeth, and in hir lyf,
Hir grete bountee doubleth hir renoun!
Wel hath she quit me myn affeccioun
That I have to hir flour, the dayesye!
No wonder is thogh Jove hir stellifye,
As telleth Agaton, for hir goodnesse!
Hir whyte coroun berth of hit witesse;
For also many vertues hadde she, 516
As smale floures in hir coroun be.

In remembrance of hir and in honour,
Cibella made the dayesye and the flour 519
Y-coroned al with whyt, as men may see;
And Mars yaf to hir coroun reed, pardee,
In stede of rubies, set among the whyte.'

Therwith this quene wex reed for shame
a lyte, 523

Whan she was preyed so in hir presence.
Than seyde Love, 'a ful gret negligence
Was hit to thee, to write unstedfastnesse
Of women, sith thou knowest hir good-
nesse

By preef, and eek by stories heer-biforn;
Let be the ohaf, and wryt wel of the corn.
Why noldest thou han writen of Alceste,
And leten Crisside been a-slepe and
reste? 531

For of Alceste shulde thy wryting be,
Sin that thou wost that kalender is she
Of goodnesse, for she taughte of fyn
lovinge,

And namely of wyfhood the livinge, 535
And alle the boundes that she oghte kepe;
Thy litel wit was thilke tyme a-slepe.
But now I charge thee, upon thy lyf,
That in thy Legend thou make of this
wyf,

Whan thou hast othere smale maad be-
fore; 540

And fare now wel, I charge thee no more.

And eek to goon to helle, rather than he,
And Ercules rescued hir, pardee, 515
And broghte hir out of helle agayn to
blis?'

And I answerde ageyn, and seyde, 'yis,
Now knowe I hir! And is this good
Alceste, 518

The dayesye, and myn owne hertes reste?
Now fele I wel the goodnesse of this wyf,
That bothe after hir deeth, and in hir lyf,
Hir grete bountee doubleth hir renoun!
Wel hath she quit me myn affeccioun
That I have to hir flour, the dayesye!
No wonder is thogh Jove hir stellifye, 525
As telleth Agaton, for hir goodnesse!
Hir whyte coroun berth of hit witesse;
For also many vertues hadde she,
As smale floures in hir coroun be. 529

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Cibella made the dayesye and the flour
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And Mars yaf to hir coroun reed, pardee,
In stede of rubies, set among the whyte.'

Therwith this quene wex reed for shame
a lyte, 535

Whan she was preyed so in hir presence.
Than seyde Love, 'a ful gret negligence
Was hit to thee, that ilke tyme thou
made 538

"Hyd, Absolon, thy tresses," in balade,
That thou forgete hir in thy song to sette,
Sin that thou art so gretly in hir dette,

And wost so wel, that kalender is she
To any woman that wol lover be
For she taughte al the craft of fyn
lovinge,

And namely of wyfhood the livinge, 545
And alle the boundes that she oghte kepe;
Thy litel wit was thilke tyme a-slepe.
But now I charge thee, upon thy lyf,
That in thy Legend thou make of this
wyf,

Whan thou hast other smale y-maad be-
fore; 550

And fare now wel, I charge thee no more.
But er I go, thus muche I wol thee
telle,

Ne shal no trewe lover come in helle.

At Cleopatre I wol that thou beginne;
And so forth; and my love so shalt thou
winne.' 543

These other ladies sittinge here arowe
Ben in thy balade, if thou canst hem
knowe, 555
And in thy bokes alle thou shalt hem
finde;
Have hem now in thy Legend alle in
minde,
I mene of hem that been in thy knowinge.
For heer ben twenty thousand mo sittinge
Than thou knowest, that been good
wommen alle 560
And trewe of love, for aught that may
befalle;
Make the metres of hem as the leste.
I mot gon hoom, the sonne draweth weste,
To Paradys, with al this companye;
And serve alwey the fresshe dayesye. 565
At Cleopatre I wol that thou beginne;
And so forth; and my love so shalt thou
winne.
For lat see now what man that lover be,
Wol doon so strong a peyne for love as
she.
I wot wel that thou mayst nat al hit
ryme, 570
That swiche lovers diden in hir tyme;
It were to long to reden and to here;

Natheles, for-sooth, this ilke senatour
 Was a ful worthy gentil werreyour,
 And of his deeth hit was ful greet damage.
 But love had broght this man in swiche
 a rage, (30)
 And him so narwe bounden in his las,
 Al for the love of Cleopataras, 601
 That al the world he sette at no value.
 Him thoughte, nas to him no thing so
 due
 As Cleopatras for to love and serve; 604
 Him roghte nat in armes for to sterve
 In the defence of hir, and of hir right.
 This noble quene eek lovede so this
 knight,
 Through his desert, and for his chivalrye;
 As certainly, but-if that bokes lye, (30)
 He was, of persone and of gentilesse, 610
 And of discrecioun and hardinesse,
 Worthy to any wight that liven may.
 And she was fair as is the rose in May.
 And, for to maken shortly is the beste,
 She wex his wyf, and hadde him as hir
 leste. 615
 The wedding and the feste to devyse,
 To me, that have y-take swiche emprise
 Of so many a storie for to make, (39)
 Hit were to long, lest that I sholde slake
 Of thing that bereth more effect and
 charge; 620
 For men may overlade a ship or barge;
 And forthy to th'effect than wol I skippe,
 And al the remenant, I wol lete hit
 slippe.
 Octovian, that wood was of this dede,
 Shoop him an ost on Antony to lede 625
 Al-outerly for his destruccioun,
 With stoute Romains, cruel as leoun;
 To ship they wente, and thus I let hem
 saile.
 Antonius was war, and wol nat faile (50)
 To meten with thise Romains, if he
 may; 630
 Took eek his reed, and bothe, upon
 a day,
 His wyf and he, and al his ost, forth
 wente
 To shippe anon, no lenger they ne stente;
 And in the see hit happed hem to mete—
 U'p goth the trompe—and for to shonte
 and shete, 635

And peynen hem to sette on with the
 sonne.
 With grisly soun out goth the grete
 gonne,
 And heterly they hurtlen al at ones,
 And fro the top doun cometh the grete
 stones. (60)
 In goth the grapnel so ful of crokes 640
 Among the ropes, and the shering-hokes.
 In with the polax presseth he and he;
 Behind the mast beginneth he to flee,
 And out agayn, and dryveth him over-
 borde; 644
 He stingeth him upon his speres orde;
 He rent the sail with hokes lyke a sythe;
 He bringeth the cuppe, and biddeth hem
 be blythe;
 He poureth pesen upon the haches slider;
 With pottes ful of lym they goon to-
 gider; (70)
 And thus the longe day in fight they
 spende 650
 Til, at the laste, as every thing hath ende,
 Antony is shent, and put him to the
 fighte,
 And al his folk to-go, that best go mighte.
 Fleeth eek the queen, with al her
 purple sail,
 For strokes, which that wente as thikke
 as hail; 655
 No wonder was, she mighte hit nat endure.
 And whan that Antony saw that aventu-
 re,
 'Allas!' quod he, 'the day that I was
 born!
 My worshipe in this day thus have I
 lorn!' (80)
 And for dispeyr out of his witte he sterte,
 And roof him-self anon through-out the
 herte 661
 Er that he ferther wente out of the
 place.
 His wyf, that coude of Cesar have no
 grace,
 To Egipte is fled, for drede and for dis-
 tresse;
 But herkneth, ye that speke of kinde-
 nesse. 665
 Ye men, that falslysweren manyan ooth
 That ye wol dye, if that your love be
 wrooth,

<p>Heer may ye seen of women whiche a trouthe!</p> <p>This woful Cleopatre hath mad swich routhe (90)</p> <p>That ther nis tonge noon that may hit telle. 670</p> <p>But on the morwe she wol no lenger dwelle,</p> <p>But made hir subtil werkmen make a shryne</p> <p>Of alle the rubies and the stones fyne In al Egipte that she coude espye ; And putte ful the shryne of spycerye, 675 And leet the cors embaume ; and forth she fette</p> <p>This dede cors, and in the shryne hit shette.</p> <p>And next the shryne a pit than doth she grave ;</p> <p>And alle the serpents that she mighte have, (100)</p> <p>She putte hem in that grave, and thus she seyde : 680</p> <p>' Now love, to whom my sorweful herte obeyde</p> <p>So ferforthly that, fro that blisful houre That I yow swor to been al frely youre,</p>	<p>Ye nere out of myn hertes remembraunce For wele or wo, for carole or for daunce ; And in my-self this covenant made I tho, (109)</p> <p>That, right swich as ye felten, wele or wo, As ferforth as hit in my power lay, 690 Unreprovable unto my wyfhood ay, The same wolde I felen, lyf or deeth.</p> <p>And thilke covenant, whyl me lasteth breeth,</p> <p>I wol fulfille, and that shal wel be sene ; Was never unto hir love a trewer quene.' And with that word, naked, with ful good herte, 696</p> <p>Among the serpents in the pit she sterte, And ther she chees to han hir buryinge.</p> <p>Anoon the neddres gonne hir for to stinge, (120)</p> <p>And she hir deeth receyveth, with good chere, 700</p> <p>For love of Antony, that was hir so dere:— And this is storial sooth, hit is no fable.</p> <p>Now, er I finde a man thus trewe and stable,</p> <p>And wol for love his deeth so freely take,</p> <p>I pray god lat our hedes never ake ! 705</p>
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But that hir fadres nolde hit nat assente;
And bothe in love y-lyke sore they brente,
That noon of alle hir frendes mighte hit
lette

But prively somtyme yit they mette
By sleighte, and spoken som of hir desyr;
As, wry the glee, and hotter is the fyr;
Forbode a love, and it is ten so wood. 736

This wal, which that bitwix hem bothe
stood, (32)

Was cloven a-two, right fro the toppe
adoun,

Of olde tyme of his fundacioun;
But yit this clifte was so narwe and
lyte, 740

It nas nat sene, dere y-nogh a myte.

But what is that, that love can nat espye?
Ye lovers two, if that I shal nat lye,

Ye founden first this lital narwe clifte;
And, with a soun as softe as any shrifte,
They lete hir wordes through the clifte
pace, (41) 746

And tolden, whyl that they stode in the
place,

Al hir compleynt of love, and al hir wo,
At every tyme when they dorste so.

Upon that o syde of the wal stood he,
And on that other syde stood Thisbe, 751

The swote soun of other to receyve,
And thus hir wardens wolde they de-
ceyve.

And every day this wal they wolde threte,
And wishe to god, that it were donn
y-beta. (50) 755

Thus wolde they seyn—'allas! thou
wikked wal,

Through thyn envye thou us lettest al!
Why wilt thou cleve, or fallen al a-two?

Or, at the leste, but thou woldest so,
Yit woldestow but ones lete us mete, 760

Or ones that we mighte kisse swete,
Than were we covered of our cares colde.

But nathales, yit be we to thee holde
In as muche as thou suffrest for to goon

Our wordes through thy lyme and eek
thy stoon. (60) 765

Yit oghte we with thee ben wel apayd.'

And whan thise ydel wordes weren sayd,
The colde wal they wolden kisse of stoon,

And take hir love, and forth they wolden
goon.

And this was gladly in the even-tyde 770
Or wonder erly, lest men hit espyde;
And longe tyme they wroghte in this
manere

Til on a day, whan Phebus gan to clere,
Aurora with the stremes of hir hete

Had dryed up the dew of herbes wete; 775
Unto this clifte, as it was wont to be, (71)

Com Pyramus, and after com Thisbe,
And plighten trouthe fully in hir fey

That ilke same night to stele away,
And to begyle hir wardens everichoon, 780

And forth out of the citee for to goon;
And, for the felde been so brode and

wyde,
For to mete in o place at o tyde,

They sette mark hir meting sholde be
Ther king Ninus was graven, under a

tree; (80) 785

For olde payens that ydoles heried
Useden tho in felde to ben beried;

And faste by this grave was a welle,
And, shortly of this tale for to telle,

This covenant was affermed wonder
faste; 790

And longe hem thoughte that the sonne
laste,

That hit nere goon under the see adoun.
This Thisbe hath so greet affeccioun

And so greet lyking Pyramus to see,
That, whan she seigh her tyme mighte

be, (90) 795
At night she stal away ful prively

With her face y-wimpled subtilly;
For alle her frendes—for to save her

trouthe—
She hath for-sake; alas! and that is

routhe
That ever woman wolde be so trewe 800

To trusten man, but she the bet him
knewe!

And to the tree she goth a ful good pas,
For love made her so hardy in this cas;

And by the welle adoun she gan her
dresse. 804

Allas! than comth a wilde leonesse (100)

Out of the wode, withouten more areste,
With bloody mouthe, of strangling of a

beste,
To drinken of the welle, ther as she sat;
And, whan that Thisbe had espyed that,

She rist her up, with a ful drery herte, 810
 And in a cave with dredful foot she sterte,
 For by the mone she seigh hit wel with-
 alle, 812

And, as she ran, her wimpel leet she falle,
 And took noon heed, so sore she was
 a-whaped, (109)

And eek so glad of that she was escaped;
 And thus she sit, and darketh wonder
 stille, 816

Whan that this leonesse hath dronke her
 fille,

Aboute the wellle gan she for to winde,
 And right anoon the wimpel gan she
 finde,

And with her bloody mouth hit al to-
 rente, 820

Whan this was doon, no lenger she ne
 stente,

But to the wode her wey than hath she
 nome.

And, at the laste, this Piramus is come,
 But al to longe, allas! at hoom was he.

The mone schoon, men mighte wel y-see, 825
 And in his weye, as that he com ful
 faste, (121)

His even to the gronde adoun he caste,

And kiste hit ofte, and weep on hit ful
 sore,

And seide, 'wimpel, allas! ther nis no
 more

But thou shalt fele as wel the blood
 of me

As thou hast felt the bleding of Tisbe!'

And with that worde he smoot him to the
 herte, 850

The blood out of the wounde as brode
 sterte

As water, whan the conduit broken is.

Now Tisbe, which that wiste nat of
 this,

But sitting in her drede, she thoghte thus,
 'If hit so falle that my Piramus 855

Be comen hider, and may me nat y-finde,
 He may me holden fals and eek unkinde,'

And out she comth, and after him gan
 espyen (153)

Bothe with her herte and with her yēn,
 And thoghte, 'I wol him tellen of my
 drede 860

Bothe of the leonesse and al my dede.'

And at the laste her love than hath she
 founde

Beting with his heles on the gronde,

And therwith-al she lifteth up his heed.
 This woful man, that was nat fully
 deed,
 Whan that he herde the name of Tisbe
 cryen,
 On her he caste his hevy deedly yæn 885
 And doun again, and yeldeth up the
 gost. (181)

Tisbe rist up, withouten noise or bost,
 And seigh her wimpel and his empty
 shethe,
 And eek his sward, that him hath doon
 to dethe ;
 Than spak she thus : ' My woful hand,'
 quod she, 890
 ' Is strong y-nogh in swiche a werk to
 me ;
 For love shal give me strengthe and
 hardinesse
 To make my wounde large y-nogh, I gesse.
 I wol thee folwen deed, and I wol be
 Felawe and cause eek of thy deeth,' quod
 she. (190) 895
 ' And thogh that nothing save the deeth
 only
 Mighte thee fro me departe trewely,
 Thou shalt no more departe now fro
 me
 Than fro the deeth, for I wol go with
 thee !

' And now, ye wroched jelous fadres
 oure, 900
 We, that weren whylom children youre,
 We prayen yow, withouten more envye,
 That in o grave y-ferre we moten lye,
 Sin love hath brought us to this pitous
 ende ! (199)

And rightwis god to every lover sende, 905
 That loveth trewely, more prosperitee
 Than ever hadde Piramus and Tisbe !
 And lat no gentil woman her assure
 To putten her in swiche an aventure.
 But god forbode but a woman can 910
 Been as trewe and loving as a man !
 And, for my part, I shal anonc it kythe !'
 And, with that worde, his sward she took
 as swythe,
 That warm was of her loves blood and
 hoot, (209)

And to the herte she her-selven smoot. 915
 And thus ar Tisbe and Piramus ago.
 Of trewe men I finde but fewe mo
 In alle my bokes, save this Piramus,
 And therfor have I spoken of him thus.
 For hit is deyntee to us men to finde 920
 A man that can in love be trewe and
 kinde.
 Heer may ye seen, what lover so he be,
 A woman dar and can as wel as he.
Explicit legenda Tesbe.

III. THE LEGEND OF DIDO, QUEEN OF CARTHAGE.

*Incipit Legenda Didonis Martiris,
 Cartaginis regine.*

GLOWY and honour, Virgil Mantuan,
 Be to thy name ! and I shal, as I can, 925
 Folow thy lantern, as thou gost biforn,
 How Eneas to Dido was forsworn.
 In thyn Eneid and Naso wol I take
 The tenour, and the grete effectes
 make.
 Whan Troye broght was to destruc-
 cioun 930
 By Grekes sleighte, and namely by
 Sinoun,
 Feyning the hors y-offred to Minerve,
 Through which that many a Troyan
 moste sterve ; (10)

And Ector had, after his deeth, appered,
 And fyr so wood, it mighte nat be
 stered, 935
 In al the noble tour of Ilioun,
 That of the citee was the cheef dungeoun ;
 And al the contree was so lowe y-broght,
 And Priamus the king fordoon and
 noght ;
 And Eneas was charged by Venus 940
 To fleen away, he took Ascanius,
 That was his sone, in his right hand, and
 fledde ;
 And on his bakke he bar and with him
 ledde (20)
 His olde fader, cleped Anchises,
 And by the weye his wyf Creusa he
 leca, 945

And mochel sorwe hadde he in his minde
 Er that he coude his felawshippe finde.
 But, at the laste, whan he had hem
 founde, 948
 He made him redy in a certein stounde,
 And to the see ful faste he gan him hye,
 And saileth forth with al his companye
 Toward Itaille, as wolde destinee.
 But of his aventures in the see (30)
 Nis nat to purpos for to speke of here,
 For hit acordeth nat to my matere. 955
 But, as I seide, of him and of Dido
 Shal be my tale, til that I have do.
 So longe he sailed in the salte see
 Til in Libye unnethe aryved he,
 With shippes seven and with no more
 navye; 960
 And glad was he to londe for to hye,
 So was he with the tempest al to-shake.
 And whan that he the haven had y-
 take, (40)
 He had a knight, was called Achates; 964
 And him of al his felawshippe he chees
 To goon with him, the contre for tespoe;
 He took with him no more companye.
 But forth they goon, and lafte his shippes
 ryde.

' For maidens walken in this contree here,
 With arwes and with bowe, in this
 manere, 991
 This is the regne of Libie, ther ye been,
 Of which that Dido lady is and queen —
 And shortlytolde him al the occasioun (71)
 Why Dido com into that regioun, 995
 Of which as now me lusteth nat to ryme;
 Hit nedeth nat; hit nere but los of tyme.
 For this is al and som, it was Venus,
 His owne moder, that spak with him thus;
 And to Cartage she bad he sholde him
 dighte, 1000
 And vanished anon out of his sighte,
 I coude folwe, word for word, Virgyle,
 But it wolde lasten al to longe a whyle. (80)
 This noble queen, that cleped was Dido,
 That whylom was the wyf of Sitheo, 1005
 That fairer was then is the brighte sonne,
 This noble toun of Cartage hath begonne;
 In which she regneth in so greet honour,
 That she was holde of alle quenes flour,
 Of gentillesse, of freedom, of beante; 1010
 That wel was him that mighte her ones
 see;
 Of kinges and of lordes so desyred, (89)
 That al the world her beaute hadde v-

So tendrely, that routhe hit was to
sene.
This freshe lady, of the citee quene, 1035
Stood in the temple, in her estat royal,
So richely, and eek so fair with-al,
So yong, so lusty, with her eyen glade,
That, if that god, that heven and erthe
made,
Wolde han a love, for beaute and good-
nesse, 1040
And womanhod, and trouthe, and seemli-
nesse,
Whom sholde he loven but this lady
swete?
There nis no womman to him half so
mete. (120)
Fortune, that hath the world in govern-
aunce,
Hath sodeinly broght in so newe a
chaunce, 1045
That never was ther yit so fremd a cas.
For al the companye of Eneas,
Which that he wende han loren in the
see,
Aryved is, nat fer fro that citee ;
For which, the grettest of his lordes some
By aventure ben to the citee come, 1051
Unto that same temple, for to seke
The quene, and of her socour her beseke ;
Swich renoun was ther spronge of her
goodnesse. (131)
And; whan they hadden told al hir dis-
tresse, 1055
And al hir tempest and hir harde cas,
Unto the quene appered Eneas,
And openly beknew that hit was he.
Who hadde joye than but his meynee,
That hadden founde hir lord, hir gover-
nour? 1060
The quene saw they dide him swich
honour,
And had herd ofte of Eneas, er tho,
And in her herte she hadde routhe and
wo (140)
That ever swich a noble man as he
Shal been disherited in swich degree; 1065
And saw the man, that he was lyk a
knight, e
And suffisaunt of persone and of might,
And lyk to been a veray gentil man ;
And wel his wordes he besette can,

And had a noble visage for the nones, 1070
And formed wel of braunces and of bones.
For, after Venus, hadde he swich fair-
nesse,
That no man might be half so fair, I
gesse. (150)
And wel a lord he semed for to be.
And, for he was a straunger, somewhat
she 1075
Lyked him the bet, as, god do bote,
To som folk ofte newe thing is swote.
Anoon her herte hath pitee of his wo,
And, with that pitee, love com in also ;
And thus, for pitee and for gentilesse, 1080
Refreshed moste he been of his distresse.
She seide, certes, that she sory was
That he hath had swich peril and swich
cas ; (160)
And, in her frendly speche, in this manere
She to him spak, and seide as ye may
here. 1085
' Be ye nat Venus sone and Anchises ?
In good feith, al the worship and encrees
That I may goodly doon yow, ye shul
have.
Your shippes and your meynee shal I
save ;'
And many a gentil word she spak him to ;
And comanded her messageres go 1091
The same day, with-outen any faille,
His shippes for to seke, and hem vitaille.
She many a beste to the shippes sente, (171)
And with the wyn she gan ham to pre-
sente ; 1095
And to her royal paleys she her spedde,
And Eneas alwey with her she ledde.
What nedeth yow the feste to descryve ?
He never beter at ese was his lyve.
Ful was the feste of deyntees and rich-
esse, 1100
Of instruments, of song, and of gladnesse,
And many an amorous loking and devys.
This Eneas is come to Paradys (180)
Out of the swolow of helle, and thus in
joye 1104
Remembreth him of his estat in Troye.
To dauncing-chambres ful of parements,
Of riche beddes, and of ornaments,
This Eneas is lad, after the mete.
And with the quene whan that he had
sete,

And spyces parted, and the wyn agoon,
 Unto his chambres was he lad anoon 1111
 To take his ese and for to have his reste,
 With al his folk, to doon what so hem
 leste, (190)

Ther nas coursere wel y-brydled noon,
 Ne stede, for the justing wel to goon, 1115
 Ne large palfrey, esy for the nones,
 Ne juwel, fretted ful of riche stones,
 Ne sakkes ful of gold, of large wighte,
 Ne ruby noon, that shynede by nighte,
 Ne gentil hautein faucon heronere, 1120
 Ne hound, for hert or wilde boor or
 dere,

Ne coupe of gold, with florins newe y-bete,
 That in the lond of Libie may be gete,
 That Dido ne hath hit Eneas y-sent; (201)
 And al is payed, what that he hath spent.
 Thus can this noble quene her gester
 calle, 1126

As she that can in freedom passen alle.

Eneas sothly eek, with-outen lees,
 Hath sent un-to his shippe, by Achates,
 After his sone, and after riche thinges,
 Both ceptre, clothes, broches, and eek
 ringes, 1131

Som for to were, and som for to presente
 To her that all this noble thinges big-

And of the dedes hath she more en-
 quered

Of Eneas, and al the story lered (230)
 Of Troye; and al the longe day they
 tweye

Entendeden to speken and to pleye; 1155
 Of which ther gan to bredden swich a fyr,
 That sely Dido hath now swich desyr
 With Eneas, her newe gest, to dele,
 That she hath lost her hewe, and eek her
 hele.

Now to th'effect, now to the fruit of al, 1160
 Why I have told this story, and tellen
 shal.

Thus I beginne; hit fil, upon a night,
 When that the mone up-reysed had her
 light, (240)

This noble quene un-to her reste wente;
 She syketh sore, and gan her-self tur-
 mente. 1165

She waketh, walweth, maketh many a
 brayd,

As doon these loveres, as I have herd sayd.
 And at the laste, unto her suster Anne
 She made her moon, and right thus spak
 she thanne.

'Now, dere suster myn, what may hit
 be

- The dawening up-rist out of the see ;
 This amorous quene chargeth her meynee
 The nettes dresse, and speres brode and
 kene ; 1190
- An hunting wol this lusty fresshe quene ;
 So priketh her this newe joly wo.
 To hors is al her lusty folk y-go ; (270)
- Un-to the court the houndes been y-brought,
 And up-on coursers, swift as any thought,
 Her yonge knightes hoven al aboute, 1196
 And of her wommen eek an huge route.
 Up-on a thikke palfrey, paper-whyt,
 With sadel rede, embrouded with delyt,
 Of gold the barres up-enbossed hye, 1200
 Sit Dido, al in gold and perre wrye ;
 And she is fair, as is the brighte morwe,
 That haleth seke folk of nightes sorwe. (280)
- Up-on a courser, startling as the fyr,
 Men mighte turne him with a litel wyr,
 Sit Eneas, lyk Phebus to devyse ; 1206
 So was he fresshe arayed in his wyse.
 The fomy brydel with the bit of gold
 Governeth he, right as him-self hath
 wold.
- And forth this noble quene thus lat I
 ryde 1210
- An hunting, with this Troyan by her syde.
 The herd of hertes founden is anon,
 With 'hey ! go bet ! prik thou ! lat goon,
 lat goon ! (290)
- Why nil the leoun comen or the bere,
 That I mighte ones mete him with this
 spere ?' 1215
- Thus seyn thise yonge folk, and up they
 kille
- These + hertes wilde, and han hem at hir
 willa.
- Among al this to-romblen gan the
 heaven,
 The thunder rored with a grisly steven ;
 Down com the rain, with hail and sleet
 so faste, 1220
- With hevenes fyr, that hit so sore agaste
 This noble quene, and also her meynee,
 That ech of hem was glad a-wey to fle. (300)
- And shortly, fro the tempest her to save,
 She fledde her-self into a litel cave, 1225
 And with her wente this Eneas al-so ;
 I noot, with hem if ther wente any mo ;
 The autour maketh of hit no mencion.
 And heer began the depe affeccioun
- Betwix hem two ; this was the firste
 morwe 1230
- Of her gladnesse, and ginning of her
 sorwe.
- For ther hath Eneas y-kneled so, (309)
 And told her al his herte, and al his wo,
 And sworn so depe, to her to be trewe,
 For wele or wo, and chaunge for no
 newe, 1235
- And as a fals lover so wel can pleyne,
 That sely Dido rewed on his peyne,
 And took him for husband, † to been his
 wyf
- For ever-mo, whyl that hem laste lyf.
 And after this, whan that the tempest
 stente, 1240
- With mirth out as they comen, hoom
 they wente.
- The wikked fame up roos, and that
 anon, (319)
- How Eneas hath with the quene y-gon
 In-to the cave ; and demed as hem liste ;
 And whan the king, that Yarbas hight,
 hit wiste, 1245
- As he that had her loved ever his lyf,
 And wowed her, to have her to his wyf,
 Swich sorwe as he hath makid, and swich
 chere,
- Hit is a routhe and pitee for to here.
 But, as in love, al-day hit happeth so, 1250
 That oon shal laughen at anothers wo ;
 Now laugheth Eneas, and is in joye
 And more richesse than ever he was in
 Troye. (320)
- O sely womman, ful of innocence, 1254
 Ful of pitee, of trouthe, and conscience,
 What makid yow to men to trusten so ?
 Have ye swich routhe upon hir feined wo,
 And han swich olde ensamples yow
 beforn ?
- See ye nat alle, how they been for-sworn ?
 Wher see ye oon, that he ne hath laft his
 leef, 1260
- Or been unkinde, or doon hir som mis-
 cheef,
- Or pillid her, or bosted of his dede ? (339)
 Ye may as wel hit seen, as ye may rede ;
 Tak heed now of this grete gentil-man,
 This Troyan, that so wel her plesen can,
 That feineth him so trewe and obeising,
 So gentil and so privy of his doing, 1267

And can so wel doon alle his obeisaunces,
 And waiten her at festes and at daunces,
 And when she goth to temple and hoom
 ageyn, 1270
 And fasten til he hath his lady seyn,
 And bere in his devyses, for her sake,
 Noot I nat what; and songes wolde he
 make, (350)
 Justen, and doon of armes many thinges,
 Sende herlettres, tokens, broches, ringes—
 Now herkneth, how he shal his lady
 serve! 1276
 Ther-as he was in peril for to sterve
 For hunger, and for mischeef in the
 see,
 And desolat, and fled from his contree,
 And al his folk with tempest al to-driven,
 She hath her body and eek her reame
 yiven 1281
 In-to his hond, ther-as she mighte have
 been
 Of other lond than of Cartage a queen,
 And lived in joye y-nogh; what wolde ye
 more? (361)
 This Eneas, that hath so depe y-swore,
 Is wery of his craft with-in a throwe; 1286
 The hote earnest is al over-blowne.

I am a gentil-woman and a queen, 1306
 Ye wil nat fro your wyf thus foule fleeen?
 That I was born! allas! what shal I do?
 To telle in short, this noble queen Dido,
 She seketh halwes, and doth sacrifyse;
 She kneleth, cryeth, that routhe is to
 devyse; 1311
 Conjureth him, and profreth him to be
 His thral, his servant in the leste gree;
 She falleth him to fote, and swowneth
 there (391)
 Dischevele, with her brighte gilte here,
 And seith, 'have mercy! let me with
 yow ryde! 1316
 These lordes, which that women me besyde
 Wil me destroyen only for your sake.
 And, so ye wil me now to wyve take,
 As ye han sworn, than wol I give yow
 leve 1320
 To sleen me with your swerd now sone at
 eve!
 For than yit shal I dyen as your wyf.
 I am with childe, and give my child his
 lyf. (400)
 Mercy, lord! have pite in your thought!
 But al this thing availleth her right noight;
 For on a night, sleynge, he let her live.

And had her noyce and her suster goon
 To feochen fyr and other thing anoon,
 And seide, that she wolde sacrificye.
 And, whan she mighte her tyme wel
 espye,
 Up-on the fyr of sacrificys she starte, 1350
 And with his sward she roof her to the
 herte.
 But, as myn antour seith, right thus
 she seyde; (429)
 Or she was hurt, before that she deyde,
 She wroot a lettre anoon, that thus be-
 gan :—
 'Right so,' quod she, 'as that the whyte
 swan 1355
 Ayeins his deeth beginneth for to singe,
 Right so to yow make I my compleyninge.

Nat that I trowe to geten yow again,
 For wel I woot that it is al in vain,
 Sin that the goddes been contraire to me.
 But sin my name is lost through yow,'
 quod she, 1361
 'I may wel lese a word on yow, or letter,
 Al-be-it that I shal be never the better;
 For thilke wind that blew your ship
 a-wey, (441)
 The same wind hath blowe a-wey your
 fey.— 1365
 But who wol al this letter have in
 minde,
 Rede Ovide, and in him he shal hit finde.

*Explicit Legenda Didonis Martiris,
 Cartaginis regine.*

IV. THE LEGEND OF HYPISYPYLE AND MEDEA.

*Incipit Legenda Ysiphile et Medee,
 Martirum.*

PART I. THE LEGEND OF HYPISYPYLE.

Thou rote of false lovers, duk Jasoun!
 Thou sly devourer and confusioun
 Of gentil-wommen, tender creatures, 1370
 Thou madest thy reclaiming and thy
 lures
 To ladies of thy statly apparaunce,
 And of thy wordes, farced with plesaunce,
 And of thy feyned trouthe and thy
 manere,
 With thyn obeisaunce and thy humble
 chere, (8) 1375
 And with thy counterfeted payne and wo.
 Ther other falsen oon, thou falsest two!
 O! ofte swore thou that thou woldest dye
 For love, whan thou ne feltest maladye
 Save foul delyt, which that thou callest
 love! 1380
 If that I live, thy name shal be shove
 In English, that thy sleighte shal be
 knowe!
 Have at thee, Jasoun! now thyn horn is
 blowe!
 But certes, hit is bothe routhe and wo
 That love with false lovers werketh so;

For they shul have wel better love and
 chere 1386
 Than he that hath aboght his love ful
 dere, (20)
 Or had in armes many a bloody box.
 For ever as tendre a capoun et the fox,
 Though he be fals and hath the foul be-
 trayed, 1390
 As shal the good-man that ther-for hath
 payed;
 Al have he to the capoun skille and
 right,
 The false fox wol have his part at night.
 On Jasoun this ensample is wel y-sene
 By Isiphile and Medea the quene. 1395
 In Tessalye, as Guido telleth us,
 Ther was a king that highte Pelleus, (30)
 That had a brother, which that highte
 Eson;
 And, whan for age he mighte unnethes
 gon,
 He yaf to Pelleus the governing 1400
 Of al his regne, and made him lord and
 king.
 Of which Eson this Jasoun geten was,
 That, in his tyme, in al that lond, ther nas
 Nat swich a famous knight of gentilese,
 Of freedom, and of strengthe and lusti-
 nesse. 1405

After his fader deeth, he bar him so (39)
 That ther nas noon that liste been his fo,
 But dide him al honour and companye;
 Of which this Pelleus hath greet envye,
 Imagining that Jasoun mighte be 1410
 Enhaunsed so, and put in swich degree
 With love of lordes of his regioun,
 That from his regne he may be put adoun.
 And in his wit, a-night, compassed he
 How Jasoun mighte best destroyed be 1415
 Withoute slaunder of his compasment.
 And at the laste he took avisement (50)
 To senden him in-to som fer contree
 Ther as this Jasoun may destroyed be.
 This was his wit; al made he to Jasoun
 Gret chere of love and of affeccioun, 1421
 For drede lest his lordes hit espyde.
 So fil hit so, as fame renneth wyde,
 Ther was swich tyding over-al and swich
 los,
 That in an yle that called was Colcos, 1425
 Beyonde Troye, estward in the see,
 That ther-in was a ram, that men mighte
 see, (60)
 That had a flees of gold, that shoon so
 brighte,
 That no-wher was ther swich an-other
 sighte; 1429
 But hit was kept alway with a dragoun,
 And many othere merveils, up and down,
 And with two boles, maked al of bras,
 That spitten fyr, and moche thing ther
 was,
 But this was eek the tale, nathelees,
 That who-so wolde winne thilke flees, 1435
 He moste bothe, or he hit winne mighte,
 With the boles and the dragoun fighte;
 And king Ottes lord was of that yle. (71)
 This Pelleus bethoghte upon this wyle;
 That he his newew Jasoun wolde enhorte
 To sailen to that lond, him to disporte,
 And seide, 'Newew, if hit mighte be
 That swich a worship mighte fallen thee,
 That thou this famous tresor mightest
 winne, 1444
 And bringen hit my regioun with-inne,
 Hit were to me gret plesaunce and honour;
 Than were I holde to quyte thy labour. (80)
 And al the cost I wol my-selven make;
 And chees what folk that thou wilt with
 thee take; 1449

Lat see now, darstow taken this viage?'
 Jasoun was yong, and lusty of corage,
 And under-took to doon this ilke em-
 pryse.

Anoon Argus his shippes gan devyse;
 With Jasoun wente the stronge Ercules,
 And many an-other that he with him
 chees. 1455
 But who-so axeth who is with him gon,
 Lat him go reden Argonauticon, (90)
 For he wol telle a tale long y-now.
 Philotetes anoon the sail up-drow,
 Whan that the wind was good, and gan
 him hye 1460

Out of his contree called Tessalye.
 So long he sailed in the salte see
 Til in the yle † Lemnoun aryved he—
 Al be this nat rehersed of Guido,
 Yet seith Ovyde in his Epistles so— 1465
 And of this yle lady was and quene
 The faire yonge Isiphilee, the shene, (100)
 That whylom Thoas doghter was, the
 king.

Isiphilee was goon in her playing; 1469
 And, roming on the clyves by the see,
 Under a banke anoon espyed she
 Wher that the ship of Jasoun gan aryve.
 Of her goodnesse adoun she sendeth blyve
 To witen yif that any straunge wight 1474
 With tempest thider were y-blowe a-night,
 To doon him socour; as was her usaunce
 To forthren every wight, and doon ple-
 saunce (110)

Of veray bountee and of curtesye.

This messagere adoun him gan to hye,
 And fond Jasoun, and Ercules also, 1480
 That in a cogge to londe were y-go
 Hem to refreshen and to take the eyr.
 The morwening atempre was and fair;
 And in his wey the messagere hem mette.
 Ful cunningly thise lordes two he grette,
 And dide his message, axing hem anoon
 Yif they were broken, or oght wo begoon,
 Or hadde nede of lodesmen or vitaille; (121)
 For of socour they shulde no-thing faille,
 For hit was utterly the quones wille. 1490
 Jasoun answerde, mekely and stille,
 'My lady,' quod he, 'thanke I hertely
 Of hir goodnesse; us nedeth, trewely,
 No-thing as now, but that we were be,
 And come for to pleye, out of the see, 1495

Till that the wind is better in our way,
 Thinking ourselves himself escaped, 150
 With her request, awaiting the occasion,
 And first the Jason and then after
 stand. 151
 In speaking of this thing as I now write,
 This Eracles and Jason got together
 How that the queen hit was and how
 her grace
 Awe-right as they with the lady went.
 And she took hand, and knew, by her
 manner. 152
 By his way, by words and by theme, 153
 That his was gentill-ness, of great degree,
 And to the queen with her mouth she
 These strange folk, and how her great
 honour. 154
 And much her of counsel and labour
 That they had suffered in the same way. 155
 So that, within a day, or two, or three,
 She knew, by folk that in his shippes be,
 That his was Jason, son of Creon.
 And Eracles, that had the great hon. 156
 That sought the adventures of Colcos,
 And did him honour more then before,
 And with him dede ever longer the
 more, 157
 For they ben worthy folk, with-outen lech.
 And namely, most she spak with Eracles:
 To him her herte bar, he sholde be 158
 Sad, wys, and trewe, of wordes advise.
 With-outen any other affeccoun
 Of love, or evil imaginacioun.
 This Eracles hath so this Jason preyed,
 That to the sonne he hath him up
 areysed, 159
 That half so trewe a man ther nas of love
 Under the cope of heven that is above;
 And he was wys, hardy, secree, and
 riche.— (161)
 Of thise three pointes ther nas noon him
 liche;
 Of freedom passed he, and lustihede, 1530
 Alle tho that liven or ben dede;
 Ther-to so greet a gentil-man was he,
 And of Tessalie lykly king to be.
 Ther nas no lak, but that he was agast
 To love, and for to speke shamesfast. 1535
 He hadde lever him-self to mordre, and
 dye (169)
 Than that men shulde a lover him espye:—

as wiche almyghty god that I had the
 By that and that, as that I mighte be,
 With the manner that he had, 1540
 a wyf
 For his sake, he would a lady be
 She should have with the lady Jason
 and it that was requyred as the
 right
 Between her Jason and the Eracles
 If that she had not a shrewd hert
 To knowe to have upon an occasion: 1545
 For to in-dede this grace was her grace
 And Jason is as wyf as is a man. 1546
 He is not yowre, but mighte he might
 But truly not he is her requyred. 1547
 With grace, and to her requyred.
 As wiche god I never hadde, and grace
 By power of his weryng for to grace
 But in this hert if any this lover be,
 Right as him-self now Arch right to dide
 he. 1548
 With saying and with every evil dede
 Ye gete no more of me, but ye wil rede
 The original that telleth al the cost. 1549
 The surname is this that Jason wedded
 was
 Unto this queen, and took of her sub-
 stance 1550
 What-so him list, unto his purveyaunce,
 And upon her begat he children two,
 And drew his sail, and saw her never-mo.
 A letre sente she to him certain,
 Which were to long to wryten and to
 sein. 1551
 And him reprevech of his grete untrouthe,
 And preyeth him on her to have mun-
 rounthe. (1551)
 And of his children two, she sold him
 this,
 That they be lyke, of alle thing, y-wis,
 To Jason, save they coude nat begyle;
 And preyed god, or hit were longer whyle,
 That she, that had his herte y-will her to,
 Moste finden him to her untrouthe al so,
 And that she moste bothe her children
 spille, 1554
 And alle tho that suffreth him his wille,
 And trow to Jason was she al her lyf,
 And over kepte her chaat, as for his wyf,
 No never had she joye at her herte, (1555)
 But dyed, for his love, of weryng untrouthe

PART II. THE LEGEND OF MEDEA.

To Colcos comen is this duk Jasoun,
That is of love devourer and dragoun. 1581
As matere appetyteth forme al-vey,
And from forme in-to forme hit passen
may,

Or as a well that were botomlees,
Right so can fals Jasoun have no pees.
For, to desyren, through his appetyt, 1586
To doon with gentil women his delyt,
This is his lust and his felicitee. (221)

Jasoun is romed forth to the citee,
That whylom cleped was Jaconitos, 1590
That was the maister-toun of al Colcos,
And hath y-told the cause of his coming
Un-to Oetes, of that contre king,
Preying him that he moste doon his
assay 1594

To gete the flees of gold, if that he may;
Of which the king assenteth to his bone,
And doth him honour, as hit is to done,
So ferforth, that his doghter and his eyr,
Medea, which that was so wys and fair
That fairer saw ther never man with y8,
He made her doon to Jasoun companye
At mete, and sitte by him in the halle.

May nat deserve hit in my lyves day; 1624
God thanke yow, ther I ne can ne may.
Your man am I, and lowly you beseche,
To been my help, with-oute more speche;
But certes, for my deeth shal I nat
spare.' (261)

Tho gan this Medea to him declare
The peril of this cas, fro point to point,
And of his batail, and in what disjoint
He mote stande, of which no creature,
Save only she, ne mighte his lyf assure.
And shortly, to the point right for to go,
They been accorded ful, betwix hem two,
That Jasoun shal her wedde, as trewe
knight; 1636

And term y-set, to come sone at night (270)
Unto her chambre, and make ther his
ooth,

Upon the goddes, that he, for leef ne
looth, 1639
Ne sholde her never falsen, night ne day,
To been her husbond, whyl he liven may,
As she that from his deeth him saved
here.

And her-upon, at night they mette y-fere,
And doth his ooth, and goth with her to
bedde. 1644

Right for her trouthe and for her kinde-
ness,
That loved him better than her-self, I
gonne, 1665
And lefte her fader and her heritage.
And of Jassoun this is the vantage, (300)
That, in his dayes, was ther noon y-founde
So fals a lover going on the grounde.
And therfor in her lettre thus she
seyde 1670
First, when she of his falsnesse him un-
breyde,
'Why lyked me thy yelow heer to see
More then the boundes of myn honestee,

Why lyked me thy youthe and thy fair-
nesse,
And of thy tonge the infinit gracios-
nesse? 1675
O, haddest thou in thy conquest deed
y-be,
Ful mikel untrouthe had ther dyed with
thee!' (310)
Wel can Ovyde her lettre in vers endyte,
Which were as now to long for me to
wryte.

*Explick Legenda Iulphile et Medes,
Martirum.*

V. THE LEGEND OF LUCRETIA.

Incipit Legenda Lucretie Rome, Martiris.

Now moot I seyn the exiling of kinges
Of Rome, for hir horrible doinges, 1681
And of the laste king Tarquinius,
As saith Ovyde and Titus Livius.
But for that cause telle I nat this storie,
But for to preise and drawen to memorie
The verray wyf, the verray trewe Lucretse,
That, for her wyfhood and her stedfast-
nesse, 1687
Nat only that thise payens her comende,
But he, that cleped is in our legende (10)
The grete Austin, hath greet compas-
sion 1690
Of this Lucretse, that starf at Rome toun;
And in what wyse, I wol but shortly trete,
And of this thing I touche but the grete.
Whan Ardea beseged was aboute
With Romains, that ful sterne were and
stoute, 1695
Ful longe lay the sege, and lital wroghte,
So that they were half ydel, as hem
thoghte; (18)
And in his pley Tarquinius the yonge
Gan for to jape, for he was light of tonge,
And seyde, that 'it was an ydel lyf; 1700
No man did ther no more than his wyf;
And lat us speke of wyves, that is best;
Praise every man his owne, as him lest,
And with our speche lat us ose our herte.'
A knight, that highte Colatyne, up
sterte, 1705

And seyde thus, 'nay, for hit is no nede
To trowen on the word, but on the
dede.
I have a wyf,' quod he, 'that, as I trowe,
Is holden good of alle that ever her
knowe; (30)
Go we to-night to Rome, and we shul
see.' 1710
Tarquinius answerde, 'that lyketh me.'
To Rome be they come, and faste hem
dighte
To Colatynes hous, and doun they lighte,
Tarquinius, and eek this Colatyne.
The husband knew the estres wel and
fyne, 1715
And prively into the hous they goon;
Nor at the gate porter was ther noon;
And at the chambre-dore they abyde. (30)
This noble wyf sat by her beddes syde
Dischevele, for no malice she ne thoghte;
And softe wolle our book seith that she
wroghte 1721
To kepen her fro slouthe and ydelnesse;
And bad her servants doon hir businessse,
And axeth hem, 'what tydings heren ye?
How seith men of the sege, how shal hit
be? 1725
God wolde the walles weren falle adoun;
Myn husband is so longe out of this toun,
For which the dreed doth me so sore
smerte,
Right as a swerd hit stingeth to myn
herte (30)

Whan I think on the sege or of that place ;
 God save my lord, I preye him for his
 grace :— 1731
 And ther-with-al ful tenderly she weep,
 And of her werk she took no more keep,
 But mekely she leet her eyen falle ;
 And thilke semblant sat her wel with-alle.
 And eek her teres, ful of honestee, 1736
 Embelished her wyfly chastitee ;
 Her countenance is to her herte digne,
 For they acordeden in dede and signe. (60)
 And with that word her husband Colatyn,
 Or she of him was war, com sterting in,
 And seide, 'dreed thee noght, for I am
 here !' 1742
 And she anon up roos, with blisful chere,
 And kiste him, as of wyves is the wone.
 Tarquinius, this proude kinges sone,
 Conceived hath her beantee and her
 chere, 1746
 Her yelow heer, her shap, and her manere,
 Her hew, her wordes that she hath com-
 pleyned,
 And by no crafte her beantee nas nat
 feyned ; (70)
 And caughte to this lady swich desyr,
 That in his herte brende as any fyr 1751
 But natheles, nat plesaunce, but delyt,
 Or an unrightful talent with despyt ; 1771
 ' For, maugre her, she shal my lemman
 be ;
 Hap helpeth hardy man alday,' quod he ;
 ' What ende that I make, hit shal be so ;'
 And girt him with his swerde, and gan
 to go ; 1775
 And forth he rit til he to Rome is come,
 And al aloon his wey than hath he nome
 Unto the house of Colatyn ful right.
 Doun was the sonne, and day hath lost
 his light ; (100)
 And in he com un-to a privy halke, 1780
 And in the night ful theefly gan he stalke,
 Whan every night was to his reste broght,
 Ne no wight had of tresoun swich a
 thoght.
 Were hit by window or by other gin, 1784
 With swerde y-drawe, shortly he comth in
 Ther as she lay, this noble wyf Lucresse.
 And, as she wook, her bed she felte presse.
 ' What beste is that,' quod she, ' that
 weyeth thus ?'
 ' I am the kinges sone, Tarquinius,' (110)
 Quod he, ' but and thou crye, or noise
 make, 1790

'As wisly Jupiter my soule save,
 As I shal in the stable slee thy knave,
 And laye him in thy bed, and loude crye,
 That I thes finde in suche avouterye; (130)
 And thus thou shalt be deed, and also
 less 1810
 Thy name, for thou shalt non other chese.
 Thise Romain wyves loveden so hir
 name
 Atthilke tyme, and dredden so the shame,
 That, what for fere of slaundre and drede
 of death, 1814
 She loste bothe at-ones wit and breeth,
 And in a swough she lay and wex so
 deed,
 Men mighte smyten of her arm or heed;
 She feleth no-thing, neither foul ne fair.
 Tarquinius, that art a kinges syr, (140)
 And sholdest, as by linage and by right,
 Doon as a lord and as a verray knight,
 Why hastow doon dispyt to chivalrye?
 Why hastow doon this lady vilanye?
 Allas! of thes this was a vilains dede!
 But now to purpos; in the story I rede,
 When he was goon, al this mischaunce is
 falle. 1826
 This lady sente after her frendes alle,
 Fader, moder, husbond, al y-fere; (149)
 And al dischevale, with her hares clere,
 In habit swich as women used tho 1830
 Unto the burying of her frendes go,
 She sit in halle with a sorweful sighte.
 Her frendes axen what her aylen mighte,
 And who was deed? And she sit ay
 wepinge,
 A word for shame ne may she forth out-
 bringe, 1835
 Ne upon hem she dorste nat beholde.
 But atte laste of Tarquiny she hem tolde,
 This rewful cas, and al this thing horrible.
 The wo to tallen hit were impossible, (160)
 That she and alle her frendes made
 atones. 1840
 Al hadde folkes hertes been of stones,
 Hit mighte have makend hem upon her
 rewe,
 Her herte was so wyfly and so trewe.
 She seide, that, for her gilt ne for her
 blame,
 Her husbond sholde nat have the foule
 name, 1845

That wolde she nat suffre, by no wey.
 And they answerden alle, upon hir fey,
 That they foryeve hit her, for hit was
 right; (169)
 Hit was no gilt, hit lay nat in her might;
 And seiden her ensamples many oon. 1850
 But al for noght; for thus she seide
 anon,
 'Be as be may,' quod she, 'of forgyving,
 I wol nat have no forgift for no-thing.'
 But prively she caughte forth a knyf, 1854
 And therwith-al she rafte her-self her lyf;
 And as she fel adoun, she caste her look,
 And of her clothes yit she hede took;
 For in her falling yit she hadde care
 Lest that her feet or swiche thing lay
 bare; (180)
 Sowel she loved clenness and eak trouthe.
 Of her had al the toun of Rome rounthe,
 And Brutus by her chaste blode hath
 sworn. 1862
 That Tarquin sholde y-baniast bether-fore,
 And al his kin; and let the peple calle,
 And openly the tale he tolde hem alle,
 And openly let carie her on a bere 1866
 Through al the toun, that men may see
 and here
 The horrible deed of her oppressoun.
 Ne never was ther king in Rome toun (190)
 Sin thilke day; and she was holden there
 A seint, and ever her day y-halwed dere
 As in hir lawe: and thus endeth Lucrese,
 The noble wyf, as Titus bereth witness.
 I tell hit, for she was of love so trewe,
 Ne in her wille she chaunged for no newe.
 And for the stable herte, sad and kinde,
 That in these women men may alday
 finde; 1877
 Ther as they caste hir herte, ther hit
 dwelleth.
 For wel I wot, that Crist †him-selve
 telleth, (200)
 That in Israel, as wyd as is the lond, 1880
 That so gret feith in al the lond he ne
 fond
 As in a woman; and this is no lye.
 And as of men, loketh which tirannye
 They doon alday; assay hem who so liste,
 The trewest is ful brotel for to triste. 1885

Explicit Legenda Lucretie Rome, Martiris.

VI. THE LEGEND OF ARIADNE.

Incipit Legenda Adriane de Athenis.

Jukes infernal, Minos, of Crete king,
 Now cometh thy lot, now comestow on
 the ring ;
 Nat for thy sake only wryte I this storie,
 But for to clepe agein unto memorie 1889
 Of Theseus the grete untrouthe of love ;
 For which the goddes of the heven above
 Ben wrothe, and wreche han take for thy
 sinne.
 Be reed for shame ! now I thy lyf beginne.
 Minos, that was the mighty king of
 Crete,
 That hadde an hundred citees stronge
 and grete, (10) 1895
 To scole hath sent his sone Androgeus,
 To Athenes ; of the whiche hit happed
 thus,
 That he was slayn, lerning philosophye,
 Right in that citee, nat but for envye.
 The grete Minos, of the whiche I speke,

And this th'effect, that Minos bath so
 driven
 Hem of Athenes, that they mote him
 yiven (40) 1925
 Fro yere to yere her owne children dere
 For to be slayn, as ye shul after here.
 This Minos hath a monstre, a wikked
 beste,
 That was so cruel that, without areste,
 Whan that a man was broght in his
 presence, 1930
 He wolde him ete, ther helpeth no de-
 fence.
 And every thridde yeer, with-outen doute,
 They casten lot, and, as hit com aboute
 On riche, on pore, he moste his sone
 take, (49) 1934
 And of his child he moste present make
 Unto Minos, to save him or to spille,
 Or lete his beste devoure him at his
 wille.
 And this hath Minos don, right in despyt ;

The tour, ther as this Theseus is throwe
 Deun in the botom derke and wonder
 lowe, 1961
 Was joyning in the walle to a foreyne ;
 And hit was longing to the doghtren
 tweyne

Of king Minos, that in hir chambres grete
 Dwalten above, toward the maister-
 strate, (80) 1965

In mochel mirthe, in joye and in solas.
 Not I nat how, hit happed ther, per cas,
 As Theseus complayned him by nighte,
 The kinges doghter, Adrian that highte,
 And eek her suster Phedra, herden al 1970
 His complayning, as they stode on the wal
 And lokeden upon the brighte mone ;
 Hem leste nat to go to bedde sone.
 And of his wo they had compassioun ;
 A kinges sone to ben in swich prisoun
 And be devoured, thoughte hem gret
 pitee. (91) 1976

Than Adrian spak to her suster free,
 And seyde, ' Phedra, leve suster dere,
 This woful lordes sone may ye nat here,
 How pitouly compleyneth he his kin,
 And eek his pore estat that he is in, 1981
 And gilteless ? now certes, hit is routhe !
 And if ye wol assenten, by my trouthe,
 He shal be holpen, how so that we do !'

Phedra answerde, ' y-wis, me is as wo
 For him as ever I was for any man ; 1986
 And, to his help, the beste reed I can (102)
 Is that we doon the gayler prively
 To come, and speke with us hastily,
 And doon this woful man with him to
 come. 1990

For if he may this monstre overcome,
 Than were he quit ; ther is noon other
 bote.

Lat us wel taste him at his herte-rote,
 That, if so be that he a wepen have,
 Wher that he dar, his lyf to kepe and
 save, (110) 1995

Fighten with this fend, and him defende.
 For, in the prison, ther he shal descende,
 Ye wite wel, that the beste is in a place
 That nis nat derk, and hath roum eek
 and space

To welde an ax or swerd or staf or knyf,
 So that, me thinketh, he sholde save his
 lyf ; 2001

If that he be a man, he shal do so.

And we shul make him halles eek also
 Of waxe and towe, that, whan he gapeth
 faste, 2004

Into the bestes throte he shal hem caste
 To slake his hunger and encembre his
 teeth ; (121)

And right anon, whan that Theseus seeth
 The beste achoked, he shal on him lepe
 To aleen him, or they comen more to-hepe.
 This wepen shal the gayler, or that tyde,
 Ful privily within the prison hyde ; 2011
 And, for the hous is crinkled to and fro,
 And hath so queinte weyes for to go—
 For hit is shapen as the mase is wrought—
 Therto have I a remedie in my thought,
 That, by a clewe of twyne, as he hath
 goon, (131) 2016

The same way he may returne anon,
 Folwing alwey the threed, as he hath,
 come.

And, whan that he this beste hath over-
 come,

Then may he fleen away out of this drede,
 And eek the gayler may he with him
 lede, 2021

And him avaunce at hoom in his contree,
 Sin that so greet a lordes sone is he.
 This is my reed, if that he dar hit take.'

What sholde I langer sermoun of hit
 make ? 2025

The gayler cometh, and with him Theseus.
 And whan thise thinges been accorded
 thus, (142)

Adoun sit Theseus upon his knee :—

'The righte lady of my lyf,' quod he,
 'I, sorweful man, y-dampned to the deeth,
 Fro yow, whyl that me lasteth lyf or
 breeth, 2031

I wol nat twinne, after this aventure,
 But in your servise thus I wol endure,
 That, as a wreoche unknowe, I wol yow
 serve 2034

For ever-mo, til that myn herte sterve.
 Forsake I wol at hoom myn heritage, (151)
 And, as I seide, ben of your court a page,
 If that ye vouche-sauf that, in this place,
 Ye graunte me to han so gret a grace
 That I may han nat but my mete and
 drinke ; 2040

And for my sustenance yit wol I swinke,

Right as yow list, that Minos ne no
wight—

Sin that he saw me never with eyen
sight—

Ne no man elles, shal me conne espye;
So slyly and so wel I shal me gye, 2045
And me so wel disfigure and so lowe, (161)
That in this world ther shal no man me
knowe,

To han my lyf, and for to han presence
Of yow, that doon to me this excellence.
And to my fader shal I senden here 2050
This worthy man, that is now your gay-
lere,

And, him to guardon, that he shal wel be
Oon of the grettest men of my contree.

And yif I dorste seyn, my lady bright,
I am a kinges sone, and cek a knight;
As wolde god, yif that hit mighte be (171)

Ye weren in my contree, alle three,
And I with yow, to bere yow companye,
Than shulde ye seen yif that I ther-of lye!
And, if I profre yow in low manere 2060
To ben your page and serven yow right
here,

But I yow serve as lowly in that place,
I prey to Mars to yive me swiche a grace

God shilde hit, for the shame of women
alle!

And leve me never swich a cas befallé!
But sende yow grace and sleighte of
herte also,

Yow to defende and knightly sleen your
fo, 2085

And leve herafter that I may yow finde
To me and to my suster here so kinde,
That I repente nat to give yow lyf! (203)
Yit were hit better that I were your
wyf,

Sin that ye been as gentil born as I, 2090

And have a réaume, nat but faste by,
Then that I suffred giltles yow to sterve,

Or that I let yow as a page serve;
Hit is not profit, as unto your kinrede;
But what is that that man nil do for
drede? 2095

And to my suster, sin that hit is so (211)

That she mot goon with me, if that I go,
Or elles suffre deeth as wel as I,

That ye unto your sone as trewely 2099
Doon her bewedded at your hoom-coming.

This is the fynal ende of al this thing;
Ye swere hit heer, on al that may be
sworn.'

Al softly, 'now, suster myn,' quod she,
 'Now be we duchesses, bothe I and ye,
 And sikered to the regals of Athenes, (243)
 And bothe her-after lykly to be quenens,
 And saved fro his deeth a kinges sone,
 As ever of gentil women is the wone 2131
 To save a gentil man, emforth hir might,
 In honest cause, and namely in his right.
 Me thinketh no wight oghte her-of us
 blame,
 Ne beren us ther-for an evel name.' 2135
 And shortly of this matere for to make,
 This Theseus of her hath leve y-take, (252)
 And every point †performed was in dede
 As ye have in this covenant herd me rede.
 His wepen, his clew, his thing that I have
 said, 2140
 Was by the gayler in the hous y-laid
 Ther as this Minotaur hath his dwelling,
 Right faste by the dore, at his entring.
 And Theseus is lad unto his deeth, 2144
 And forth un-to this Minotaur he geeth,
 And by the teching of this Adriane (261)
 He overoom this beste, and was his bane;
 And out he cometh by the clewe again
 Ful prevely, whan he this beste hath
 slain; 2149
 And by the gayler geten hath a barge,
 And of his wyves tresor gan hit charge,
 And took his wyf, and eek her suster free,
 And eek the gayler, and with hem alle
 three
 Is stole away out of the lond by nighte,
 And to the contre of Ennopye him
 dighte 2155
 Ther as he had a frend of his knowinge.
 Ther festen they, ther dauncen they and
 singe; (272)
 And in his armes hath this Adriane,
 That of the beste hath kept him from his
 bane; 2159
 And gat him ther a newe barge anon,
 And of his contree-folk a ful gret woon,
 And taketh his leve, and hoomward sail-
 eth he.
 And in an yle, amid the wilde see,
 Ther as ther dwelte creature noon
 Save wilde bestes, and that ful many
 oon, 2165
 He made his ship a-londe for to sette;
 And in that yle half a day he lette, (282)

And seide, that on the lond he moste him
 reste.
 His mariners han doon right as him
 leste;
 And, for to tellen shortly in this cas, 2170
 Whan Adriane his wyf a-slepe was,
 For that her suster fairer was than she,
 He taketh her in his hond, and forth
 goth he
 To shippe, and as a traitour stal his way
 Whyl that this Adriane a-slepe lay, 2175
 And to his contree-ward he selleth
 blyve— (291)
 A twenty devil way the wind him
 dryve!—
 And fond his fader drenched in the see.
 Me list no more to speke of him, parde;
 These false lovers, poison be hir bane!
 But I wol turne again to Adriane 2181
 That is with slepe for werinesse atake.
 Ful sorwefully her herte may awake.
 Allas! for thee my herte hath now
 pite!
 Right in the dawening awaketh she, 2185
 And gropeth in the bedde, and fond right
 noght. (301)
 'Allas!' quod she, 'that ever I was
 wrought!
 I am betrayed!' and her heer to-rente,
 And to the stronde bar-fot faste she
 wente,
 And cryed, 'Theseus! myn herte swete!
 Wher be ye, that I may nat with yow
 mete, 2191
 And mighte thus with bestes been y-
 slain?'
 The holwe rokkes answerde her again;
 No man she saw, and yit shyned the
 mone, 2194
 And bye upon a rokke she wente sone,
 And saw his barge sailing in the see. (311)
 Cold wex her herte, and right thus seide
 she.
 'Meker than ye finde I the bestes wilde!
 Hadde he nat sinne, that her thus be-
 gylded?
 She cryed, 'O turne again, for routhe and
 sinne! 2200
 Thy barge hath nat al his meiny inne!'
 Her kerchef on a pole up stikked she,
 Assaunce that he sholde hit wel y-see,

And him remembre that she was behinde,
 And turne again, and on the stronde her
 finde; (320) 2205
 But al for nóght; his wey he is y-goön.
 And doun she fil a-swown upon a stoon;
 And up she rist, and kiste, in al her care,
 The steppes of his feet, ther he hath fare,
 And to her bedde right thus she speketh
 tho:— 2210
 'Thou bed,' quod she, 'that hast receyved
 two,
 Thou shalt answer of two, and nat of
 oon!
 Wher is thy gretter part away y-goön?
 Allas! wher shal I, wrecched wight, be-
 come!
 For, though so be that ship or boot heer
 come, 2215

Hoom to my contree dar I nat for
 drede; (331)
 I can my-selven in this cas nat rede!
 What shal I telle more her complein-
 ing?
 Hit is so long, hit were an hevy thing.
 In her epistle Naso telleth al; 2220
 But shortly to the ende I telle shal.
 The goddes have her holpen, for pitee;
 And, in the signe of Taurus, men may
 see
 The stones of her coroun shyne clere.—
 I wol no more speke of this maters;
 But thus this false lover can begyle 2226
 His trewe love, The devil †him quyte
 his whyle! (342)

Explicit Legenda Adriane de Athenes.

VII. THE LEGEND OF PHILOMELA.

Incipit Legenda Philomene.

Deus dator formarum.

Thou viver of the formes, that hast

And wedded had he, with a blisful chere,
 King Pandiones faire doghter dere, (20)
 That highte Progne, flour of her contree,
 Though Juno list nat at the festa be

This Tereus let make his shippes yare,
 And into Grece him-self is forth y-fare
 Unto his fader in lawe, and gan him
 praye
 To vouche-sanf that, for a month or
 twaye,
 That Philomene, his wyves suster, mighte
 On Progne his wyf but ones have a
 sighte— 2273
 'And she shal come to yow again anon.
 Myself with her wol bothe come and
 goon, (50)
 And as myn hertes lyf I wol her kepe.'
 This olde Pandion, this king, gan
 wepe
 For tendernesse of herte, for to leve 2280
 His doghter goon, and for to yive her
 leve;
 Of al this world he lovede no-thing so;
 But at the laste leve hath she to go.
 For Philomene, with salte teres eke,
 Gan of her fader grace to beseke 2285
 To seen her suster, that her longeth so;
 And him embraceth with her armes two.
 And therwith-al so yong and fair was she
 That, when that Terēus saw her beante,
 And of array that ther was noon her
 liche, (63) 2290
 And yit of bountee was she two so riche,
 He caste his fyry herte upon her so
 That he wol have her, how so that hit go,
 And with his wyles kneled and so preyde,
 Til at the laste Pandion thus seyde:—
 'Now, sone,' quod he, 'that art to me
 so dere, 2296
 I thee betake my yonge doghter here, (70)
 That bereth the key of al my hertes lyf.
 And grete wel my doghter and thy wyf,
 And yive her leve somtyme for to pleye,
 That she may seen me ones er I deye.'
 And soothly, he hath mad him riche
 feste, 2302
 And to his folk, the moste and eek the
 leste,
 That with him com; and yaf him yifte
 grete,
 And him conveyeth through the maister-
 strete 2305
 Of Athenes, and to the see him broghte,
 And turneth hoom; no malice he ne
 thoughte. (80)

The ores pulleth forth the vessel faste,
 And into Trace arriveth at the laste,
 And up into a forest he her ledde, 2310
 And to a cave privily him spedde;
 And, in this derke cave, yif her leste,
 Or leste noght, he had her for to reste;
 Of whiche her herte agroos, and seyde
 thus,
 'Wher is my suster, brother Tereus?' 2315
 And therwith-al she wepte tenderly,
 And quook for fere, pale and pitoualy,
 Right as the lamb that of the wolf is
 biten;
 Or as the colver, that of the egle is
 smiten,
 And is out of his clawes forth escaped, 2320
 Yet hit is afered and awhaped
 Lest hit be hent eft-sones, so sat she.
 But utterly hit may non other be.
 By force hath he, this traitour, doon that
 dede,
 That he hath reft her of her mayden-
 hede, 2325
 Maugree her heed, by strengthe and by
 his might. (99)
 Lo! here a dede of men, and that a right!
 She cryeth 'suster!' with ful loud
 stevene,
 And 'fader dere!' and 'help me, god in
 hevens!' 2329
 Al helpeth nat; and yet this false thief
 Hath doon this lady yet a more mischeef,
 For fere lest she sholde his shame crye,
 And doon him openly a vilanye,
 And with his swerd her tong of kerveth
 he,
 And in a castel made her for to be 2335
 Ful privily in prison evermore,
 And kepte her to his usage and his
 store, (110)
 So that she mighte him nevermore asterte.
 O sely Philomene! wo is thyn herte;
 God wreke thee, and sende thee thy
 bone! 2340
 Now is hit tyme I make an ende sone.
 This Tereus is to his wyf y-come,
 And in his armes hath his wyf y-nome,
 And pitoualy he weep, and shook his
 heed,
 And swor her that he fond her suster
 dead; 2345

For which this sely Progne hath swich
wo, (119) 2346

That ny her sorweful herte brak a-two;
And thus in teres lete I Progne dwelle,
And of her suster forth I wol yow telle.

This woful lady lerned had in youthe
So that she werken and enbrouden couthe,
And weven in her stole the radevore
As hit of women hath be woned yore.
And, shortly for to seyn, she hath her
fille

Of mete and drink, and clothing at her
wille, 2355

And coude eek rede, and wel y-nogh
endyte,

But with a penne coude she nat wryte;
But lettres can she weven to and fro, (131)

So that, by that the yeer was al a-go,
She had y-woven in a stamin large 2360

How she was broght from Athenes in a
barge,

And in a cave how that she was broght;
And al the thing that Tereus hath wrought,
She waf hit wel, and wroot the story
above,

How she was served for her suster love;
And to a knave a ring she yaf anon, 2366

And took hit her, and al the maner tolde.
And, whan that Progne hath this thing
beholde,

No word she spak, for sorwe and eek for
rage;

But feyned her to goon on pilgrimage 2375
To Bachus temple; and, in a litel
stounde,

Her dombe suster sitting hath she founde,
Weping in the castel her aloon. (151)

Allas! the wo, the compleint, and the
moon

That Progne upon her dombe suster
maketh! 2380

In armes everich of hem other taketh,
And thus I lete hem in hir sorwe dwelle.

The remenant is no charge for to
telle,

For this is al and som, thus was she
served,

That never harm a-gilte ne deserved 2385
Unto this cruel man, that she of wiste.

Ye may be war of men, yif that yow
liste. (160)

For, al be that he wol nat, for his shame,
Doon so as Tereus, to lese his name,

Ne serve yow as a mordroure or a knave,

Ful of his folk, of which ful many com
 Is wounded sore, and seek, and wo be-
 goon. 2409
 And they han at the sege longe y-lain.
 Behinde him com a wind and eek a rain
 That shoof so sore, his sail ne mighte
 stonde, (19)
 Him were lever than al the world a-londe,
 So hunteth him the tempest to and fro.
 So derk hit was, he coude nowher go; 2415
 And with a wawe brosten was his stera.
 His ship was rent so lowe, in swich
 manere,
 That carpenter ne coude hit nat amende.
 The see, by nighte, as any torche brende
 For wood, and posseth him now up now
 down, 2420
 Til Neptune hath of him compassion,
 And Thetis, Chorus, Triton, and they
 alle,
 And maden him upon a lond to falle, (30)
 Wher-of that Phillis lady was and quene,
 Ligurgus doghter, fairer on to sene 2425
 Than is the flour again the brighte sonne.
 Unnethe is Demophon to londe y-wonne,
 Wayk and eek wery, and his folk for-
 pynd
 Of werinesse, and also enfamynd; 2429
 And to the deeth he almost was y-driven.
 His wyse folk to conseil han him yiven
 To seken help and socour of the queen,
 And loken what his grace mighte been, (40)
 And maken in that lond som chevisaunce,
 To kepen him fro wo and fro mischaunce.
 For seek was he, and almost at the deeth;
 Unnethe mighte he speke or drawe his
 breeth, 2437
 And lyth in Rodopeya him for to reste.
 Whan he may walke, him thoughte hit
 was the beste
 Unto the court to seken for socour. 2440
 Men knewe him wel, and diden him
 honour;
 For at Athenes duk and lord was he,
 As Theseus his fader hadde y-be, (50)
 That in his tyme was of greet renoun,
 No man so greet in al his regioun; 2445
 And lyk his fader of face and of stature,
 And fals of love; hit com him of nature;
 As doth the fox Renard, the foxes sone,
 Of kinde he coude his olde faders wone

Withoute lore, as can a drake swimme,
 Whan hit is caught and caried to the
 brimme. 2451
 This honourable Phillis doth him chere,
 Her lyketh wel his port and his manere.
 But for I am agroted hear-biforn (61)
 To wryte of hem that been in love for-
 sworn, 2455
 And eek to haste me in my legende,
 Which to performe god me grace sende,
 Therfor I passe shortly in this wyse;
 Ye han wel herd of Theseus devyse
 In the betraying of fair Adriane, 2460
 That of her pite kepte him from his
 bane.
 At shorte wordes, right so Demophon
 The same way, the same path hath gon (70)
 That dide his false fader Theseus.
 For unto Phillis hath he sworn thus, 2465
 To wedden her, and her his trouthe
 plighte,
 And piked of her al the good he mighte,
 Whan he was hool and sound and hadde
 his reste;
 And doth with Phillis what so that him
 leste.
 And wel coude I, yif that me leste so, 2470
 Tellen al his doing to and fro.
 He seide, unto his contree moete he
 saile,
 For ther he wolde her wedding appaile
 As fil to her honour and his also. (81)
 And openly he took his leve tho, 2475
 And hath her sworn, he wolde nat sojorne,
 But in a month he wolde again retorne.
 And in that lond let make his ordinaunce
 As verray lord, and took the obeisaunce
 Wel and hoomly, and let his shippes
 dighte, 2480
 And hoom he goth the nexte way he
 mighte;
 For unto Phillis yit ne com he noght.
 And that hath she so harde and sore
 aboght, (90)
 Allas! that, as the stories us recorde,
 She was her owne deeth right with a
 corde, 2485
 Whan that she saw that Demophon her
 trayed.
 But to him first she wroot and faste
 him prayed

He wolde come, and her deliver of peyne,
As I reherse shal a word or tweyne.

Me list nat vouche-sauf on him to swinke,
Nespende on him a penne ful of inke, 2491

For fals in love was he, right as his syre;
The devil sette hir soules bothe a-fyre!

But of the lettre of Phillis wol I wryte
A word or tweyne, al-thogh hit be but
lyte. (102) 2495

'Thyn hostesse,' quod she, 'O Demophon,
Thy Phillis, which that is so wo begon,
Of Rodopeye, upon yow moot compleyne,
Over the terme set betwix us tweyne,
That ye ne holden forward, as ye seyde;
Your anker, which ye in our haven
leyde, 2501

Highte us, that ye wolde comen, out of
doute,

Or that the mone ones wente aboute. (110)
But tymes foure the mone hath hid her
face

Sin thilke day ye wente fro this place, 2505
And foure tymes light the world again.
But for al that, yif I shal soothly sain,
Yit hath the stream of Sitho nat y-brought
From Athenes the ship; yit comth hit
nought.

Upon your linage and your faire tonge,
And on your teres falsly out y-wronge.
How coude ye wepe so by craft?' quod
she;

'May ther swiche teres feyned be?

Now certes, yif ye wolde have in memorie,

Hit oghte be to yow but litel glorie 2531

To have a sely mayde thus betrayed!

To god,' quod she, 'preye I, and ofte have
prayed, (140)

That hit be now the grettest prys of alle,

And moste honour that ever yow shal

befalle! 2535

And whan thyn olde auncestres peynted
be,

In which men may hir worthinesse see,

Than, preye I god, thou peynted be also,

That folk may reden, for-by as they go,

"Lo! this is he, that with his flaterye 2540

Betrayed hath and doon her vilanye

That was his trewe love in thoghte and

dede!"

But sothly, of oo point yit may they rede,

That ye ben lyk your fader as in this; (151)

For he begyled Adriane, y-wis, 2545

With swiche an art and swiche sotelte

As thou thy-selven hast begyled me.

IX. THE LEGEND OF HYPERMNESTRA.

Incipit Legenda Ypermistre.

In Grece whylom weren brethren two,
 Of whiche that oon was called Danao,
 That many a sone hath of his body wonne,
 As swiche false lovers ofte conne. 2565
 Among his sones alle ther was oon
 That aldermost he lovede of everichoon.
 And whan this child was born, this Danao
 Shoop him a name, and called him
 Lino.
 That other brother called was Egiste, 2570
 That was of love as fals as ever him
 liste, (10)
 And many a doghter gat he in his lyve;
 Of which he gat upon his righte wyve
 A doghter dere, and dide her for to calle
 Ypermistra, yongest of hem alle; 2575
 The whiche child, of her nativitee,
 To alle gode thewes born was she,
 As lyked to the goddes, or she was born,
 That of the shefe she sholde be the
 corn; (18)
 The Wirde, that we clepen Destinee, 2580
 Hath shapen her that she mot nedes be
 Pitouse, sadde, wyse, and trewe as steel;
 And to this woman hit accordeth weel.
 For, though that Venus yaf her greet
 beautee,
 With Jupiter compounded so was she 2585
 That conscience, trouthe, and dred of
 shame,
 And of her wyfhood for to kepe her name,
 This, thoughte her, was felicitee as here.
 And rede Mars was, that tyme of the
 yere,
 So feble, that his malice is him raft, 2590
 Repressed hath Venus his cruel craft; (30)
 † What with Venus and other oppressioun
 Of houses, Mars his venim is adoun,
 That Ypermistra dar nat handle a knyf
 In malice, thogh she sholde lese her lyf.
 But natheles, as heven gan the turne, 2596
 To badde aspectes hath she of Saturne,

That made her for to deyen in prisoun,
 As I shal after make mencionioun.
 To Danao and Egistes also— 2600
 Al-though so be that they were brethren
 two, (40)
 For thilke tyme nas spared no linage—
 Hit lyked hem to maken mariage
 Betwix Ypermistra and him Lino,
 And casten swiche a day hit shal beso; 2605
 And ful accorded was hit witterly;
 The array is wrought, the tyme is faste by.
 And thus Lino hath of his fadres brother
 The doghter wedded, and eche of hem
 hath other.
 The torches brennen and the lampes
 brighte, 2610
 The sacrifices been ful redy dighte; (50)
 Th'encens out of the fyre reketh sote,
 The flour, the leef is rent up by the
 rote
 To maken garlands and coronnes hye;
 Ful is the place of soun of minstralcye,
 Of songes amorous of mariage, 2616
 As thilke tyme was the pleyn usage.
 And this was in the paleys of Egiste,
 That in his hous was lord, right as him
 liste;
 And thus the day they dryven to an
 ende; 2620
 The frendes taken leve, and hoom they
 wende. (60)
 The night is come, the bryd shal go to
 bedde;
 Egiste to his chambre faste him spedde,
 And privily he let his doghter calle.
 Whan that the hous was voided of hem
 alle, 2625
 He loked on his doghter with glad
 chere,
 And to her spak, as ye shul after here.
 'My righte doghter, tresor of myn
 herte!
 Sin first that day that shapen was my
 sherte,

Or by the fatal sustren had my dom, 2630
 So ny myn herte never thing me com (70)
 As thou, myn Ypermistra, doghter
 dere!

Tak heed what I thy fader sey thee
 here,

And werk after thy wyser ever-mo.

For alderfirste, doghter, I love thee so 2635

That al the world to me nis half so leef;

Ne I nolde rede thee to thy mischeef

For al the gods under the colde mone;

And what I mene, hit shal be seid right
 sone,

With protestacioun, as in this wyse, 2640

That, but thou do as I shal thee devyse,

Thou shalt be deed, by him that al hath
 wrought!

(81)

At shorte wordes, thou n'escapest nocht

Out of my paleys, or that thou be deed,

But thou consente and werke after my
 reed;

2645

Tak this to thee for ful conclusioun.'

This Ypermistra caste her eyen doun,

And quook as dooth the leef of aspe
 grene;

Deed wex her hewe, and lyk as ash to
 sene,

2649

Yif him to drinke, whan he goth to
 reste,

And he shal slepe as longe as ever thee
 leste,

The narcotiks and opies been so stronge:
 And go thy wey, lest that him thinke

longe.'

(110) 2671

Out comth the bryd, and with ful sober
 chere,

As is of maidens ofte the manere,

To chambre is broght with revel and with
 songe,

And shortly, lest this tale be to longe, 2675

This Lino and she ben sone broght to
 bedde;

And every wight out at the dore him
 spedde.

The night is wasted, and he fel a-slepe;

Ful tenderly beginneth she to wepe.

She rist her up, and dredfully she
 quaketh,

2680

As doth the braunche that Zephirus
 shaketh,

(120)

And husht were alle in Argon that citee.

As cold as any frost now wexeth she;

For pite by the herte her strayneth so,

And dred of deeth doth her so moche wo,

And weep ful tenderly upon his face, 2706
And in her armes gan him to embrace,
And him she roggeth and awaketh soft; ;
And at the window leep he fro the
lofte
Whan she hath warned him, and doon
him bote. 2710
This Lino swifte was, and light of fote,
And from his wyf he ran a ful good pas.
This sely woman is so wayk, allas! (152)
And helples so, that, or that she fer
wente,
Her cruel fader dide her for to hente. 2715

Allas! Lino! why art thou so unkinde?
Why ne haddest thou remembered in thy
minde
To taken her, and lad her forth with
thee?
For, whan she saw that goon away was he,
And that she mighte nat so faste go, 2720
Ne folwen him, she sette her doun right
tho, (160)
Til she was caught and fetored in prisoun.
This tale is seid for this conclusioun. . .

(Unfinished.)

A TREATISE ON THE ASTROLABE.

PROLOGUS.

LITEL Lowis my sone, I have perceived wel by certeyne evidences thyn abilitie to lerne sciencez touchinge noumbres and proporcions; and as wel considere I thy
5 bisy preyere in special to lerne the Tretis of the Astrolabie. Than, for as mechel as a filosofre seith, he wrappeth him in
yit but smal, my lyte sone. But natheles, suffyse to thee thise trewe conclusiouns in English, as wel as suffyseth to thise noble clerkes Grekes thise same conclusiouns in Greek, and to Arabiens in Arabik, and to Jewes in Ebrew, and to the Latin folk in Latin; whiche Latin folk han hem furst

the more thank; and preye god save the
king, that is lord of this langage, and alle
65 that him feyth bereth and obeyeth, ever-
ech in his degree, the more and the lesse.
But considers wel, that I ne usurpe nat to
have founde this werk of my labour or of
70 myn engyn. I nam but a lewd com-
pilatur of the labour of olde Astro-
logiens, and have hit translated in myn
English only for thy doctrine; and with
this sward shal I sleen envye.

I. The firste partie of this tretis shal
75 reherse the figures and the membres of
thyn Astrolabie, bi-cause that thou shalt
han the grette knowing of thyn owne
instrument.

II. The second partie shal teche thee
80 werken the verrey practik of the forseide
conclusiouns, as ferforth and as narwe
as may be shewed in so smal an instrum-
ment portatif aboute. For wel wot every
astrologien that smalest fracciouns ne wol
85 nat ben shewed in so smal an instrument,
as in subtil tables calculated for a cause.

III. The thridde partie shal contienen
diverse tables of longitudes and latitudes
90 of sterres fixe for the Astrolabie, and
tables of declinacions of the sonne, and
tables of longitudes of citees and of
townes; and as wel for the governance

of a klokke as for to finde the altitude
meridian; and many another notable
conclusioun, after the kalendres of the
reverent clerkes, frere I. Somer and frere
N. Lenne.

IV. The ferthe partie shal ben a theorik
to declare the moevinge of the celestial
bodies with the causes. The whiche
ferthe partie in special shal shewen a
table of the verray moeving of the mone
from houre to houre, every day and in
every signe, after thyn almenak; upon
which table ther folwith a canon, suffi-
sant to teche as wel the maner of the
wyrking of that same conclusioun, as to
knowe inoure orizonte with which de-
gree of the zodiac that the mone ariseth
in any latitude; and the arising of any
planetes after his latitude fro the ecliptik
lyne.

V. The fiftte partie shal ben an intro-
ductorie after thestatutz ofoure doctours,
in which thou maist lerne a gret part of
the general rewles of theorik in astrologie.
In which fiftte partie shaltow finde tables
of equacions of houses aftur the latitude
of Oxenford; and tables of dignetes of
planetes, and other notaful thinges, yif
god wol vouche-sauf and his modur the
mayde, mo than I behete. &c.

PART I.

HERE BEGINNETH THE DESCRIPCION OF THE ASTROLABIE.

1. Thyn Astrolabie hath a ring to
putten on the thombe of thy right
hand in taking the heichte of thinges.
And tak keep, for from hennes-forthward,
5 I wol clepe the heichte of any thing that
is taken by thy rewle, the altitude, with-
oute mo wordes.

2. This ring renneth in a maner turet,
fast to the moder of thyn Astrolabie, in
so rowm a space that hit desturbeth nat
the instrument to hangen after his righte
5 centre.

3. The Moder of thyn Astrolabie is the
thikkeste plate, perced with a large hole,
that resseyveth in hir wombe the thinne
plates compowned for diverse clymats,
and thy riet shapen in manere of a net or
of a webbe of a loppe; and for the more
declaracioun, lo here the figure.

4. This moder is devyded on the bak-
half with a lyne, that cometh dessend-
inge fro the ring down to the nethereste
bordure. The whiche lyne, fro the for-
seide ring un-to the centre of the large
hole amiddes, is cleped the south lyne, or
elles the lyne meridional. And the
remenant of this lyne downe to the bor-

10 dure is cleped the north lyne, or elles the
lyne of midnight. And for the more
declaracioun, lo here the figure.

5 Over-thwart this for-seide longo
lyne, ther crosseth him another lyne of
the same lengthe from est to west. Of
the whiche lyne, from a litel croys + in
5 the bordure un-to the centre of the large
hole, is cleped the Est lyne, or elles the
lyne Orientale; and the remenant of this
lyne fro the forseide + un-to the bordure,
is cleped the West lyne, or the lyne Occi-
10 dentale. Now hastow here the foure
quarters of thin astrolabie, devyded after
the foure principals plagis or quarters
of the firmament. And for the more declar-
acioun, lo here thy figure.

6. The est side of thyn Astrolabie is
cleped the right side, and the west side
is cleped the left side. Forget nat this,
litel Lowis. Put the ring of thyn Astro-
5 labie upon the thombe of thy right
hand, and thanne wole his right syde be
toward thy left syde, and his left syde
wol be toward thy right syde; tak this
rewle general, as wel on the bak as on
10 the wombe-side. Upon the ende of this
est lyne, as I first seide, is marked a litel
+, wher-as evere-mo generally is con-
sidered the entring of the first degree in
which the sonne aryseth. And for the
15 more declaracioun, lo here the figure.

7. Fro this litel + up to the ende of
the lyne meridional, under the ring,
shaltow finden the bordure devyded with
90 degrees; and by that same proporcioun
5 is every quarter of thin Astrolabie devy-
ded. Over the whiche degrees ther
ben nombres of augrim, that devyden
thilke same degrees fro fyve to fyve, as
sheweth by longe strykes by-twene. Of
10 whiche longe strykes the space by-twene
contienith a mile-way. And every degree
of the bordure contieneth foure minutes,
that is to seyn, minutes of an houre.
And for more declaracioun, lo here the
15 figure.

8. Under the compas of thilke degrees
ben writen the names of the Twelve
Signes, as Aries, Taurus, Gemini, Cancer,
Leo, Virgo, Libra, Scorpio, Sagittarius,

Capricornus, Aquarius, Pisces; and the 5
nombres of the degrees of the signes ben
writen in augrim above, and with longe
devisiouns, fro fyve to fyve; devyded fro
tyme that the signe entreth un-to the
laste ende. But understand wel, that 10
these degrees of signes ben everich of hem
considered of 60 minutes, and every
minute of 60 secondes, and so forth in-to
smale fraccions infinit, as seith Alka-
15 badius. And ther-for, know wel, that
a degree of the bordure contieneth foure
minutes, and a degree of a signe con-
tieneth 60 minutes, and have this in
minde. And for the more declaracioun,
lo here thy figure.

9. Next this folweth the Cercle of the
Dayes, that ben figured in maner of
degrees, that contienen in noumbre 365;
divyded also with longe strykes fro fyve
to fyve, and the nombres in augrim 5
writen under that cercle. And for more
declaracioun, lo here thy figure.

10. Next the Cercle of the Dayes, fol-
weth the Cercle of the names of the
Monthes; that is to seyn, Januare,
Februare, Marcus, Aprile, Mayus, Juin,
Julius, Augustus, Septembre, October, 5
Novembre, Decembre. The names of
these monthes were cleped in Arabiens,
somme for hir propretes, and some by
statutz of lordes, some by other lordes
of Rome. Eek of these monthes, as lyked
1 to Julius Cesar and to Cesar Augustus,
some were compowned of diverse nom-
bres of dayes, as Juil and August. Thanne
hath Januare 31 dayes, Febrnare 28,
March 31, Aprile 30, May 31, Junius 30, 1
Julius 31, Augustus 31, September 30,
Octobre 31, Novembre 30, December 31.
Natheles, al-though that Julius Cesar
took 2 dayes out of Feverer and put hem
in his moneth of Juille, and Augustus 2
Cesar cleped the moneth of August after
his name, and ordeyned it of 31 dayes,
yit truste wel, that the sonne dwelleth
ther-for nevere the more ne lesse in con-
signe than in another.

11. Than folwen the names of the
Halidayes in the Kalender, and next
hem the lettres of the Abo, on which

they fallen. And for the more declaracioun, lo here thy figure.

12. Next the forseide Cercele of the Abc., under the cros-lyne, is marked the scale, in maner of two squyres, or elles in manere of laddres, that serveth by hise 5 12 poyntes and his devisiouns of ful many a subtil conclusioun. Of this forseide scale, fro the cros-lyne un-to the verre angle, is cleped *†umbra versa*, and the nether partie is cleped the *†umbra* 10 *recta*, or elles *umbra extensa*. And for the more declaracioun, lo here the figure.

13. Thanne hastow a brood Rewle, that hath on either ende a square plate perced with a certain holes, some more and some lesse, to resseyven the stremes 5 of the sonne by day, and eek by mediacioun of thyn eye, to knowe the altitude of sterres by nighte. And for the more declaracioun, lo here thy figure.

14. Thanne is ther a large Pyn, in maner of an extree, that goth thorow the hole, that halt the tables of the clymates and the riet in the wombe of 5 the Moder, thorw which Pyn ther goth a litel wegge which that is cleped 'the hors,' that streyneth alle these parties to-hepe; this forseide grete Pyn, in maner 10 of an extree, is imagined to be the Pol Artik in thyn Astrolabie. And for the more declaracioun, lo here the figure.

15. The wombe-side of thyn Astrolabie is also devyded with a longe croys in foure quarters from est to west, fro south to north, fro right syde to left syde, as is 5 the bak-syde. And for the more declaracioun, lo here thy figure.

16. The bordure of which wombe-side is devyded fro the poynt of the est lyne un-to the poynt of the south lyne under the ring, in 90 degrees; and by that same 5 proporcioun is every quarter devyded as is the bak-syde, that amonteth 360 degrees. And understond wel, that degrees of this bordure ben answering and consentrik to the degrees of the Equinoxial, 10 that is devyded in the same nombre as every othere cercele is in the heye hevene. This same bordure is devyded also with 23 lettres capitals and a smal croys †

above the south lyne, that sheweth the 24 houres equals of the klokke; and, as I have said, 5 of these degrees maken a mile-wey, and 3 mile-wey maken an houre. And every degree of this bordure conteneth 4 minutes, and every minut 60 secoundes; now have I told thee twye. 2 And for the more declaracioun, lo here the figure.

17. The plate under thy riet is descryved with 3 principal cercles; of whiche the leste is cleped the cercele of Cancer, by-cause that the heved of Cancer turneth evermor consentrik up-on the same 5 cercele. In this heved of Cancer is the grettest declinacioun northward of the sonne. And ther-for is he cleped the Solsticioun of Somer; whiche declinacioun, aftur Ptholome, is 23 degrees 1 and 50 minutes, as wel in Cancer as in Capricorne. This signe of Cancer is cleped the Tropik of Somer, of *tropos*, that is to seyn 'agaynward;' for thanne by-ginneth the sonne to passe fro us 1 ward. And for the more declaracioun, lo here the figure.

The middel cercele in wydnesse, of these 3, is cleped the Cercele Equinoxial; up-on whiche turneth evermo the hedes of 2 Aries and Libra. And understond wel, that evermo this Cercele Equinoxial turneth justly fro verrey est to verrey west; as I have shewed thee in the spere solide. This same cercele is cleped also the Weyere, 2 *equator*, of the day; for whan the sonne is in the hevedes of Aries and Libra, than ben the dayes and the nightes ilyke of lengthe in al the world. And therefore ben these two signes called the 3 Equinoxies. And alle that moeveth within the hevedes of these Aries and Libra, his moeving is cleped north-ward; and alle that moeveth with-oute these hevedes, his moeving is cleped south-ward as fro 3 the equinoxial. Tak keep of these latitudes north and south, and forget it nat. By this Cercele Equinoxial ben considered the 24 houres of the klokke; for evermo the arysing of 15 degrees of the equinoxial 4 maketh an houre equal of the klokke. This equinoxial is cleped the girdel of

the firste moeving, or elles of the *angulus primi motus vel primi mobilis*. And nota, 45 that firste moeving is cleped 'moeving' of the firste moeuable of the 8 spere, whiche moeving is fro est to west, and est agayn in-to est; also it is clepid 'girdel' of the first moeving, for it 50 departeth the firste moeuable, that is to seyn, the spere, in two ilyke parties, evene-distantz fro the poles of this world.

The wydeste of thise three principel cercles is cleped the Cercle of Capricorne, 55 by-cause that the heved of Capricorne turneth evermo consentrik up-on the same cercle. In the heved of this forseide Capricorne is the grettest declinacion southward of the sonne, and ther- 60 for is it cleped the Solsticioun of Winter. This signe of Capricorne is also cleped the Tropik of Winter, for thanne bygineth the sonne to come agayn to us-ward. And for the more declaracioun, lo here 65 thy figure.

18. Upon this forseide plate ben compassed certain cercles that highten Almicanteras, of which som of hem semen perfit cercles, and somme semen inperfit. 5 The centre that standith a-middes the narwest cercle is cleped the Senith; and the netherest cercle, or the firste cercle, is clepid the Orisonte, that is to seyn, the cercle that devydeh the two emispheres, that is, the partie of the hevene a-bove the erthe and the partie be-nethe. These Almicanteras ben compowned by two and two, al-be-it so that on divers Astrolabies some Almicanteras ben de- 10 vyded by oon, and some by two, and somme by three, after the quantite of the Astrolabe. This forseide senith is imageden to ben the verrey point over the crowne of thyn heved; and also this 15 senith is the verrey pool of the orisonte in every regioun. And for the more declaracioun, lo here thy figure.

19. From this senith, as it semeth, ther come a maner crokede strykes lyke to the clawes of a loppe, or elles like to the werk of a womanes calle, in kerving over- 5 thwart the Almikanteras. And thise same strykes or divisious ben cleped

Azimuthz. And they devyden the orisonte of thyn Astrolabe in four and twenty devisious. And thise Azimutz serven to knowe the costes of the firma- 10 ment, and to othre conclusiouns, as for to knowe the cenith of the sonne and of every sterre. And for more declaracioun, lo here thy figure.

20. Next thise azimutz, under the Cercle of Cancer, ben ther twelve devisious embelif, moche like to the shap of the azimutes, that shewen the spaces of the heures of planetes; and for more 5 declaracioun, lo here thy figure.

21. The Riet of thyn Astrolabe with thy zodiak, shapen in maner of a net or of a loppe-webbe after the olde descripcioun, which thow mayst tornen up and down as thy-self lyketh, conteneth 5 certain nombre of sterres fixes, with hir longitudes and latitudes determinat; yif so be that the makere have nat erred. The names of the sterres ben written in the margin of the riet ther as they sitte; 10 of whiche sterres the smale poynt is cleped the Centre. And understand also that alle sterres sittinge with-in the zodiak of thyn Astrolabe ben cleped 'sterres of the north,' for they arysen 15 by northe the est lyne. And alle the remenant fixed, out of the zodiak, ben cleped 'sterres of the south;' but I sey nat that they arysen alle by southe the est lyne; witesse on Aldeberan and 20 Algomeysa. Generally understand this rowle, that thilke sterres that ben cleped sterres of the north arysen rather than the degree of hir longitude, and alle the sterres of the south arysen after the 25 degree of hir longitude; this is to seyn, sterres fixed in thyn Astrolabe. The mesure of this longitude of sterres is taken in the lyne ecliptik of hevene, under which lyne, whan that the sonne 30 and the mone ben lyne-right or elles in the superfiice of this lyne, than is the eclips of the sonne or of the mone; as I shal declare, and eek the cause why. But sothly the Ecliptik Lyne of thy 35 zodiak is the outtereste bordure of thy zodiak, ther the degrees ben marked.

Thy Zodiak of thyn Astrolabie is shapen
 as a compas which that contenech a large
 40 brede, as after the quantite of thyn
 Astrolabie; in ensample that the zodiak
 in hevене is imagened to ben a superfice
 contenech a latitude of twelve degrees,
 wheras al the remenant of ceroles in the
 45 hevене ben imagined verrey lynes with-
 oute eny latitude. Amiddes this celestial
 zodiak ys imagined a lyne, which that is
 cleped the Ecliptik Lyne, under which
 lyne is evermo the wey of the sonne.
 50 Thus ben ther six degrees of the zodiak
 on that con side of the lyne, and six
 degrees on that other. This zodiak is
 divided in twelve principal devisiouns,
 that departen the twelve signes. And,
 55 for the streitnes of thin Astrolabie, than
 is every smal devisioun in a signe de-
 partid by two degrees and two; I mene
 degrees contenech sixty minutes. And
 this forseide hevenish zodiak is cleped
 60 the Cerule of the Signes, or the Cerule
 of the Bestes; for *codia* in langage of
 Greek sowneth 'bestes' in Latin tonge;
 and in the zodiak ben the twelve signes
 that han names of bestes; or elles, for
 65 whan the sonne entreth in any of the
 signes, he taketh the propretes of swich
 bestes; or elles, for that the sterres that
 ben there fixed ben disposed in signes of
 bestes, or shape like bestes; or elles,
 70 whan the planetes ben under thilke
 signes, they causen us by hir influence
 operaciouns and effectes lyk to the opera-
 ciouns of bestes. And understonde also,
 that whan an hot planete cometh in-to
 75 an hot signe, than encreaseth his hete;

and yif a planete be cold, thanne amen-
 useth his coldnesse, by-cause of the hote
 signe. And by this conclusioun maystow
 take ensample in alle the signes, be they
 moist or drye, or moeble or fix; rekenyng
 the qualitee of the planete as I first
 seide. And everich of these twelve signes
 hath respecte to a certain parcelle of the
 body of a man and hath it in governance;
 as Aries hath thyn heved, and Taurus thy
 nekke and thy throte, Gemini thyn
 armholes and thyn armes, and so forth;
 as shal be shewed more pleyln in the fift
 partie of this tretis. This zodiak, which
 that is part of the eighte spere, over-
 kerveth the equinoxial; and he over-
 kerveth him again in evene parties; and
 that on half declineth southward, and
 that other northward, as pleylnly de-
 clareth the tretis of the spere. And for
 more declaracioun, lo here thy figure.

22. Thanne hastow a label, that is
 schapen lyk a rewle, save that it is streit
 and hath no plates on either ende with
 holes; but, with the smale point of the
 forseide label, shaltow calcule thynne
 equaciouns in the bordure of thin Astro-
 labie, as by thyn almury. And for the
 more declaracioun, lo here thy figure.

23. Thyn Almury is cleped the Denticle
 of Capricorne, or elles the Calculer. This
 same Almury sit fix in the heed of Capri-
 corne, and it serveth of many a neces-
 sarye conclusioun in equaciouns of thinges,
 as shal be shewed; and for the more
 declaracioun, lo here thy figure.

*Here endeth the description of the
 Astrolabie.*

PART II.

HERE BEGYNNE THE CONCLUSIONS OF
 THE ASTROLABIE.

1. To fynde the degree in which the sonne is
 day by day, after hir cours a-boute.

Rekene and knowe which is the day
 of thy monthe; and ley thy rewle up
 that same day; and thanne wol the
 verrey point of thy rewle sitten in the

bordure, up-on the degree of thy sonne.
 Ensamble as thus; the year of oure lord
 1591, the 12 day of March at midday,
 I wolde knowe the degree of the sonne.
 I soughte in the bak-half of myn Astro-
 labie, and fond the cerule of the dayes,
 the which I knowe by the names of the
 monthes written under the same cerule.
 Tho leide I my rewle over this forseide

day, and fond the point of my rewle in
 15 the bordure up-on the firste degree of
 Aries, a litel with-in the degree; and
 thus knowe I this conclusioun. Another
 day, I wolde knowe the degree of my
 sonne, and this was at midday in the
 20 13 day of Decembre; I fond the day of
 the monthe in maner as I seide; tho
 leide I my rewle up-on this forseide 13
 day, and fond the point of my rewle in
 the bordure up-on the first degree of
 25 Capricorne, a lite with-in the degree;
 and than hadde I of this conclusioun the
 ful experience. And for the more declar-
 acioun, lo here thy figure.

2. *To knowe the altitude of the sonne, or
 of othre celestial bodies.*

Put the ring of thyn Astrolabie up-on
 thy right thombe, and turne thy left
 syde agayn the light of the sonne. And
 remeve thy rewle up and down, til that
 5 the stremes of the sonne shyne thorgh
 bothe holes of thy rewle. Loke thanne
 how many degrees thy rewle is areised
 fro the litel crois up-on thyn est line, and
 tak ther the altitude of thy sonne. And
 10 in this same wyse maistow knowe by
 nighte the altitude of the mone, or of
 brightesterres. This chapitre is so general
 ever in oon, that ther nedith no more
 declaracion; but forget it nat. And for
 15 the more declaracioun, lo here the figure.

3. *To knowe every tyme of the day by light
 of the sonne, and every tyme of the night
 by the sterres fixe, and eke to knowe by
 night or by day the degree of any signe
 that assendeth on the Est Orisonte, which
 that is cleped comunly the Assendent,
 or elles Oruscupum.*

Tak the altitude of the sonne whan
 thee list, as I have said; and set the
 degree of the sonne, in cas that it be
 by-forn the middel of the day, among
 5 thyn almikanteras on the est side of thyn
 Astrolabie; and yif it be after the middel
 of the day, set the degree of thy sonne
 up-on the west side; tak this manere of
 setting for a general rewle, ones for
 10 evere. And whan thou hast set the

degree of thy sonne up as many almi-
 kanteras of heyghte as was the altitude
 of the sonne taken by thy rewle, ley over
 thy label, up-on the degree of the sonne;
 and thanne wol the point of thy label 15
 sitten in the bordure, up-on the verrey
 tyd of the day. Ensample as thus: the
 yeer of oure lord 1391, the 12 day of
 March, I wold knowe the tyd of the day.
 I took the altitude of my sonne, and 20
 fond that it was 25 degrees and 30 of
 minutes of heyghte in the bordure on the
 bak-syde. Tho turnede I myn Astrola-
 bie, and by-cause that it was by-forn
 midday, I turnede my riet, and sette the 25
 degree of the sonne, that is to seyn, the
 1 degree of Aries, on the right syde of
 myn Astrolabie, up-on that 25 degrees
 and 30 of minutes of heyghte among myn
 almikanteras; tho leide I my label up-on 30
 the degree of my sonne, and fond the
 poynte of my label in the bordure, up-on
 a capital lettre that is cleped an X; tho
 rekened I alle the capitalles lettres fro
 the lyne of midnight un-to this forseide 35
 lettre X, and fond that it was 9 of the
 klokke of the day. Tho loked I down
 up-on the est orisonte, and fond there
 the 20 degree of Geminis assending;
 which that I tok for myn assendent. 40
 And in this wyse hadde I the experience
 for ever-mo in which maner I sholde
 knowe the tyd of the day, and eek myn
 assendent. Tho wolde I wite the same
 night folwing the hour of the night, and 45
 wroughte in this wyse. Among an heep
 of sterres fixe, tho lyked me for to take the
 altitude of the feire white sterre that is
 cleped Alhabor; and fond hir sitting on
 the west side of the lyne of midday, 50
 †18 degres of heyghte taken by my rewle
 on the bak-syde. Tho sette I the centre
 of this Alhabor up-on †18 degrees among
 myn almikanteras, up-on the west syde;
 by-cause that she was founden on the 55
 west syde. Tho leide I my label over
 the degree of the sonne that was de-
 scended under the weste orisonte, and
 rikened alle the lettres capitals fro the
 lyne of midday un-to the point of my 60
 label in the bordure; and fond that it

was passed $\dagger 8$ of the klokke the space of $\dagger 2$ degrees. The loked I down up-on myn est orisonte, and fond ther $\dagger 23$ degrees of 65 Libra assending, whom I tok for myn assendent; and thus lerned I to knowe ones for ever in which manere I shuld come to the houre of the night and to myn assendent; as verreyly as may be 70 taken by so smal an instrument. But natheles, in general, wolde I warne thee for evere, ne mak thee nevere bold to have take a just ascendent by thyn Astrolabe, or elles to have set justly 75 a klokke, whan any celestial body by which that thow wenest governe thilke thinges ben ney the south lyne; for trust wel, whan that the sonne is ney the meridional lyne, the degree of the sonne 80 renneth so longe consenrik up-on the almikanteras, that sothly thou shalt erre fro the just assendent. The same conclusioun sey I by the centre of any sterre fix by night; and more-over, by experi- 85 ence, I wot wel that in oure orisonte, from 11 of the klokke un-to oon of the klokke, in taking of a just assendent in a portatif Astrolabe, hit is to hard to knowe. I mene, from 11 of the klokke 90 biforn the houre of noon til oon of the klokke next folwing. And for the more declaracion, lo here thy figure.

4. Special declaracion of the assendent.

The assendent sothly, as wel in alle nativitez as in questiouns and elecciouns of tymes, is a thing which that thise astrologiens gretly observen; wherfore 5 me semeth convenient, sin that I speke of the assendent, to make of it special declaracioun. The assendent sothly, to take it at the largeste, is thilke degree that assendeth at any of thise forseide 10 tymes upon the est orisonte; and therefore, yif that any planet assende at that same tyme in thilke for-seide \dagger degree of his longitude, men sey that thilke 15 planete is *in horoscopo*. But sothly, the hous of the assendent, that is to sey, the firste hous or the est angle, is a thing more brood and largo. For after the statutz of astrologiens, what celestial body

that is 5 degrees above thilke degree that assendeth, or with-in that noumbre, that is to sey, nere the degree that assendeth, yit rikne they thilke planet in the assendent. And what planete that is under thilke degree that assendith the space of $\dagger 25$ degrees, yit sey they that thilke planete is lyk to him that is in the hous of the assendent; but sothly, yif he passe the bondes of thise forseide spaces, above or bynethe, they sey that the planete is failing fro the assendent. Yit sein thise astrologiens, that the assendent, and eke the lord of the assendent, may be shapen for to be fortunat or infortunat, as thus: a fortunat assendent clepen they whan that no wikkid planete, as Saturne or Mars, or elles the Tail of the Dragoun, is in the hous of the assendent, ne that no wikkid planete have non aspecte of enemite up-on the assendent; but they wol caste that they have a fortunat planete in hir assendent and yit in his felicitee, and than sey they that it is wel. Further-over, they sey that the infortuning of an assendent is the contrarie of thise forseide thinges. The lord of the assendent, sey they, that he is fortunat, whan he is in good place fro the assendent as in angle; or in a succedent where-as he is in his dignitee and confortted with frendly aspectes of planete and wel received, and eek that he may seen the assendent, and that he be na retrograd ne combust, ne joigned with no shrewe in the same signe; ne that he be nat in his descencioun, ne joigned with no planete in his discencioun, ne hav up-on him non aspecte infortunat; and than sey they that he is wel. Natheles thise ben observauncez of judicial matier and rytes of payens, in which my spire ne hath no feith, ne no knowing of hi *horoscopus*; for they sey that evere 10 signe is departed in 3 evene parties by 30 degrees, and thilke porcioun they clep a Face. And al-thogh that a planet have a latitude fro the ecliptik, yit se some folk, so that the planete aryse i that same signe with any degree of th forseide face in which his love

rekned, that yit is the planete *in horoscopo*, be it in nativite or in eleccioun, &c. And for the more declaracioun, lo here the figure.

5. *To knowe the verrey equacioun of the degree of the sonne, yif so be that it falle by-twize thyn Almikanteras.*

For as moche as the almikanteras in thyn Astrolabie been compounded by two and two, where-as some almikanteras in sondry Astrolabies ben compounded by 5 oon and oon, or elles by two and two, it is necessarie to thy lerning to teche thee first to knowe and worke with thyn owne instrument. Wher-for, whan that the degree of thy sonne falleth by-twize 10 two almikanteras, or elles yif thyn almikanteras ben graven with over gret a point of a compas, (for bothe these things may causen errorr as wel in knowing of the tyd of the day as of the 15 verrey assendent), thou most werken in this wyse. Set the degree of thy sonne up-on the heyer almikanteras of bothe, and waite wel wher as thin almury toucheth the bordure, and set

sonne up-on 18 degrees of heighte a-mong thyn almikanteras on the est side, and ley over thy label up-on the degree of the sonne, and with the point of thy label 10 find in the bordure the ende of the evening, that is, verrey night. The nadir of the sonne is thilke degree that is opposit to the degree of the sonne, in the sevenithe signe, as thus: every degree 15 of Aries by ordre is nadir to every degree of Libra by ordre; and Taurus to Scorpion; Gemini to Sagittare; Cancer to Capricorne; Leo to Aquarie; Virgo to Pisces; and yif any degree in thy zodiak 20 be dirk, his nadir shal declare him. And for the more declaracioun, lo here thy figure.

7. *To knowe the arch of the day, that some folk callen the day artificial, from the sonne arysing til hit go to reste.*

Set the degree of thy sonne up-on thyn est orisonte, and ley thy label on the degree of the sonne, and at the poynt of thy label in the bordure set a prikke. Turne thanne thy riet aboute til the 5 degree of the sonne sit up-on the west

by 15, and tak ther thyn houres equales. And for the more declaracioun, lo here
5 thy figure.

8. *To knowe the quantitee of the day vulgar, that is to seyn, from spring of the day un-to verrey night.*

Know the quantitee of thy crepusculis, as I have taught in the chapitre bi-forn, and adde hem to the arch of thy day artificial; and tak ther the space of alle
5 the hole day vulgar, un-to verrey night. The same manere maystow worke, to knowe the quantitee of the vulgar night. And for the more declaracioun, lo here the figure.

10. *To knowe the quantitee of houres inequales by day.*

Understond wel, that these houres inequales ben cleped houres of planetes, and understond wel that som-tyme ben they lengere by day than by night, and
5 som-tyme the contrarie. But understond wel, that evermo, generally, the hour inequal of the day with the hour inequal of the night contenen 30 degrees of the bordure, whiche bordure is evermo
10 answering to the degrees of the equinoxial; wher-for departe the arch of the day artificial in 12, and tak ther the quantitee of the hours inequal by day. And yif thou abate the quantitee of the
15 hours inequal by daye out of 30, than shal the remenant that levethe performe the hour inequal by night. And for the more declaracioun, lo here the figure.

11. *To knowe the quantitee of houres equales.*

The quantitee of houres equales, that is to seyn, the houres of the klokke, ben departed by 15 degrees al-redy in the bordure of thyn Astrolabe, as wel by
5 night as by day, generally for evere. What nedeth more declaracioun? Wher-for, whan thee list to know how manye houres of the klokke ben passed, or any part of any of these houres that ben
10 passed, or elles how many houres or partie of houres ben to come, fro swich a tyme to swich a tyme, by day or by night, knowe the degree of thy sonne,

and ley thy label on it; turne thy riet aboute joyntly with thy label, and with the point of it rekne in the bordure fro the sonne aryse un-to the same place ther thou desirest, by day as by night. This conclusioun wol I declare in the laste chapitre of the 4 partie of this tretis so openly, that ther shal lakke no worde that nedeth to the declaracioun. And for the more declaracioun, lo here the figure.

12. *Special declaracioun of the houres of planetes.*

Understond wel, that evermo, fro the arysing of the sonne til it go to reste, the nadir of the sonne shal shewe the houre of the planetes, and fro that tyme forward al the night til the sonne aryse; than shal the verrey degree of the sonne shewe the houre of the planetes. Ensample as thus. The 13 day of March fil up-on a Saterdag per aventure, and, at the arising of the sonne, I fond the secounde degree of Aries sitting up-on myn est orisonte, al-be-it that it was but lite; than fond I the 2 degree of Libra, nadir of my sonne, descending on my west orisonte, up-on which west orisonte every day generally, at the sonne ariste, entreth the houre of any planetes, after which planetes the day bereth his name; and endeth in the nexte stryke of the plate under the forseide west orisonte; and evere, as the sonne climbeth uppere and uppere, so goth his nadir dounere and dounere, teching by swich strykes the houres of planetes by ordre as they sitter in the hevене. The first houre inequal of every Saterdag is to Saturne; and the secounde, to Jupiter; the 3, to Mars the 4, to the Sonne; the 5, to Venus; the 6, to Mercurius; the 7, to the Mone; and thanne agayn, the 8 is to Saturne; the 9 to Jupiter; the 10, to Mars; the 11, to the Sonne; the 12, to Venus; and now is my sonne gon to reste as for the Saterdag. Thanne sheweth the verrey degree of the sonne the houre of Mercurius entring under my west orisonte at eve and next him succedeth the Mone; and s

forth by ordre, planete after planete, in
 40 sonne aryse. Now ryseth the sonne that
 Sunday by the morwe; and the nadir of
 the sonne, up-on the west orizonte,
 sheweth me the entring of the houre of
 the forseide sonne. And in this maner
 45 succedeth planete under planete, fro
 Saturne un-to the Mone, and fro the
 Mone up a-gayn to Saturne, houre after
 houre generally. And thus knowe I this
 conclusioun. And for the more declara-
 50 cioun, lo here the figure.

13. *To knowe the altitude of the sonne in
 middes of the day, that is cleped the
 altitude meridian.*

Set the degree of the sonne up-on the
 lyne meridional, and rikene how many
 degrees of almikanteras ben by-twix
 thyn est orizonte and the degree of the
 5 sonne. And tak ther thyn altitude
 meridian; this is to seyne, the heyest
 of the sonne as for that day. So maystow
 knowe in the same lyne, the heyest
 cours that any sterre fix climbeth by
 10 night; this is to seyn, that whan any
 sterre fix is passed the lyne meridional,
 than by-ginneth it to descende, and so
 doth the sonne. And for the more
 declaracioun, lo here thy figura.

14. *To knowe the degree of the sonne by
 thy riel, for a maner curiositee, &c.*

Sek bysily with thy rewle the heyest
 of the sonne in midde of the day; turne
 thanne thyn Astrolabe, and with a
 prikke of ink marke the nombre of that
 5 same altitude in the lyne meridional.
 Turne thanne thy riel aboute til thou
 fynde a degree of thy zodiak acording
 with the prikke, this is to seyn, sittinge
 on the prikke; and in sooth, thou shalt
 10 fynde but two degrees in al the zodiak
 of that condicioun; and yit thilke two
 degrees ben in diverse signes; than
 maistow lightly by the resoun of the yere
 knowe the signe in whiche that is the
 15 sonne. And for the more declaracioun,
 lo here thy figure.

15. *To knowe which day is lyk to which day
 as of lengthe, &c.*

Loke whiche degrees ben y-lyke fer fro
 the hevedes of Cancer and Capricorn;
 and lok, whan the sonne is in any of
 thilke degrees, than ben the dayes y-lyke
 of lengthe. This is to seyn, that as long
 5 is that day in that monthe, as was swich
 a day in swich a month; ther varieth
 but lite. Also, yif thou take two dayes
 naturaly in the yere y-lyke fer fro eyther
 pointe of the equinoxial in the opposit
 10 parties, than as long is the day artificial
 of that on day as is the night of that
 other, and the contrarie. And for the
 more declaracioun, lo here thy figure.

16. *This chapitre is a maner declaracioun
 to conclusiouns that folwen.*

Understond wel that thy zodiak is
 departid in two halfe cerceles, as fro the
 heved of Capricorne un-to the heved of
 Cancer; and agaynward fro the heved of
 Cancer un-to the heved of Capricorne. 5
 The heved of Capricorne is the lowest
 point, wher-as the sonne goth in winter;
 and the heved of Cancer is the heyest
 point, in whiche the sonne goth in somer.
 And ther-for understond wel, that any
 10 two degrees that ben y-lyke fer fro any
 of these two hevedes, truste wel that
 thilke two degrees ben of y-lyke decli-
 nacioun, be it southward or northward;
 and the dayes of hem ben y-lyke of 15
 lengthe, and the nightes also; and the
 shadwes y-lyke, and the altitudes y-lyke
 at midday for evere. And for more
 declaracioun, lo here thy figure.

17. *To knowe the verrey degree of any
 maner sterre straunge or unstraunge after
 his longitude, though he be indeterminat
 in thyn Astrolabe; sothly to the trouthe,
 thus he shal be knowe.*

Tak the altitude of this sterre whan he
 is on the est side of the lyne meridional,
 as ney as thou mayst gesse; and tak
 an assendent a-non right by som maner
 sterre fix which that thou knowest; and
 5 for-get nat the altitude of the firste sterre,
 ne thyn assendent. And whan that this
 is don, espye diligently whan this same

firste sterre passeth any-thing the south
 10 westward, and hath him a-non right in
 the same noubre of altitude on the
 west side of this lyne meridional as he
 was caught on the est side; and tak
 a newe assendent a-non right by som
 15 maner sterre fixe which that thou know-
 est; and for-get nat this secoude as-
 sendent. And whan that this is don,
 rikne thanne how manye degrees ben
 by-twixe the firste assendent and the
 20 secoude assendent, and rikne wel the
 middel degree by-twene bothe assendentes,
 and set thilke middel degree up-on thin
 est orisonte; and waite thanne what
 degree that sit up-on the lyne meri-
 25 dional, and tak ther the verrey degree
 of the ecliptik in which the sterre ston-
 deth for the tyme. For in the ecliptik
 is the longitude of a celestial body
 rekened, evene fro the heved of Aries
 30 un-to the ende of Pisces. And his latitude
 is rikned after the quantitee of his decli-
 nacion, north or south to-ward the
 poles of this world; as thus. Yif it be
 of the sonne or of any fix sterre, rekene
 35 his latitude or his declinacioun fro the
 equinoxial cercle; and yif it be of a
 planete, rekne than the quantitee of his
 latitude fro the ecliptik lyne. Al-be-it
 so that fro the equinoxial may the decli-
 40 nacion or the latitude of any body celest-
 tial be rikned, after the site north or
 south, and after the quantites of his decli-
 nacion. And right so may the latitude
 or the declinacion of any body celestial,
 45 save only of the sonne, after his site
 north or south, and after the quantitee
 of his declinacioun, be rekned fro the
 ecliptik lyne; fro which lyne alle planetes
 som tyme declynen north or south, save
 50 only the for-seide sonne. And for the
 more declaracioun, lo here thy figure.

18. *To knowe the degrees of the longitudes
 of fixe sterres after that they ben deter-
 minat in thin Astrolabe, yif so be that
 they ben treuely set.*

Set the centre of the sterre up-on the
 lyne meridional, and tak keep of thy
 zodiak, and loke what degree of any signe

that sit on the same lyne meridional at
 that same tyme, and tak the degree in
 which the sterre standeth; and with
 that same degree comth that same sterre
 un-to that same lyne fro the orisonte.
 And for more declaracioun, lo here thy
 figure.

19. *To knowe with which degrees of the zodiak
 any sterre fixe in thin Astrolabe aryseth
 up-on the est orisonte, al-though his dwell-
 ing be in a-nother signe.*

Set the centre of the sterre up-on the
 est orisonte, and loke what degree of any
 signe that sit up-on the same orisonte at
 that same tyme. And understand wel,
 that with that same degree aryseth that
 same sterre; and this mervyllous arysing
 with a strange degree in another signe
 is by-cause that the latitude of the sterre
 fix is either north or south fro the equi-
 noxial. But sothly, the latitudes of
 planetes ben comunly rekned fro the
 ecliptik, bi-cause that non of hem decli-
 neth but fewe degrees out fro the brede
 of the zodiak. And tak good keep of
 this chapitre of arysing of the celestial
 bodies; for truste wel, that neyther mone
 ne sterre as in oure embelif orisonte
 aryseth with that same degree of his
 longitude, save in oo cas; and that is,
 whan they have no latitude fro the
 ecliptik lyne. But natheles, som tyme
 is everiche of these planetes under the
 same lyne. And for more declaracioun,
 lo here thy figure.

20. *To knowe the declinacioun of any degree
 in the zodiak fro the equinoxial cercle, &c.*

Set the degree of any signe up-on the
 lyne meridional, and rikne his altitude
 in almikanteras fro the est orisonte up
 to the same degree set in the forseide
 lyne, and set ther a prikke. Turne up
 thanne thy riet, and set the heved of
 Aries or Libra in the same meridional
 lyne, and set ther a-nother prikke. And
 whan that this is don, considere the
 altitudes of hem bothe; for sothly the
 difference of thilke altitudes is the decli-
 nacion of thilke degree fro the equinoxial.
 And yif so be that thilke degree be north-

ward fro the equinoxial, than is his declinacion north; yif it be southward, than is it south. And for the more declaracioun, lo here thy figure.

21. *To knowe for what latitude in any regioun the almikanteras of any table ben compouned.*

Rikne how manye degrees of almikanteras, in the meridional lyne, be fro the cercle equinoxial un-to the senith; or elles fro the pool artik un-to the north orisonte; and for so gret a latitude or for so smal a latitude is the table compouned. And for more declaracion, lo here thy figure.

22. *To knowe in special the latitude of oure countray, I mene after the latitude of Oxenford, and the heighte of oure pol.*

Understond wel, that as fer is the heved of Aries or Libra in the equinoxial from oure orisonte as is the senith from the pole artik; and as hey is the pol artik fro the orisonte, as the equinoxial is fer fro the senith. I prove it thus by the latitude of Oxenford. Understond wel, that the heyghte of oure pool artik fro oure north

sterre that sit lyne-right under A, and under the pol, and clepe that sterre F. And understond wel, that F is nat considered but only to declare that A sit evens overe the pool. Tak thanne a-non right the altitude of A from the orisonte, and forget it nat. Lat A and F go farwel til agayns the dawening a gret whyle; and come thanne agayn, and abyd til that A is evens under the pol and under F; for sothly, than wol F sitte over the pool, and A wol sitte under the pool. Tak than eft-sones the altitude of A from the orisonte, and note as wel his seconde altitude as his firste altitude; and whan that this is don, rikne how manye degrees that the firste altitude of A exceedeth his seconde altitude, and tak half thilke porcioun that is exceeded, and adde it to his seconde altitude; and tak ther the elevacioun of thy pool, and eke the latitude of thy regioun. For thise two ben of a nombre; this is to seyn, as many degrees as thy pool is elevat, so michel is the latitude of the regioun. Ensample as thus: par aventure, the altitude of A in the evening is 56 degrees

regioun, and considere his heyest altitude and his lowest altitude fro the orisonte ;
 5 and make a nombre of bothe thise altitudes. Tak thanne and abate half that nombre, and tak ther the elevacioun of the pol artik in that same regioun. And for more declaracioun, lo here thy figure.

25. *A-nother conclusioun to prove the latitude of the regioun, &c.*

Understand wel that the latitude of any place in a regioun is verreyly the space by-twix the senith of hem that dwellen there and the equinoxial cerkle,
 5 north or southe, taking the mesure in the meridional lyne, as sheweth in the almikanteras of thyn Astrolabe. And thilke space is as moche as the pool artik is hey in the same place fro the orisonte.
 10 And than is the depressioun of the pol antartik, that is to seyn, than is the pol antartik by-nethe the orisonte, the same quantite of space, neither more ne lasse. Thanne, yif thou desire to knowe this
 15 latitude of the regioun, tak the altitude of the sonne in the middel of the day, whan the sonne is in the hevedes of Aries or of Libra; (for thanne moeveth the sonne in the lyne equinoxial); and
 20 abate the nombre of that same sonnes altitude out of 90, and thanne is the remenaunt of the noubre that levethe the latitude of the regioun. As thus: I suppose that the sonne is thilke day
 25 at noon 38 degrees and 10 minutes of heyghte. Abate thanne thise degrees and minutes out of 90; so levethe there 51 degrees and 50 minutes, the latitude. I sey nat this but for ensample; for wel
 30 I wot the latitude of Oxenforde is certain minutes lasse, as I mighte prove. Now yif so be that thes semeth to long a tarynge, to abyde til that the sonne be in the hevedes of Aries or of Libra, thanne
 35 waite whan the sonne is in any other degree of the zodiak, and considere the degree of his declinacion fro the equinoxial lyne; and yif it so be that the sonnes declinacion be northward fro the
 40 equinoxial, abate thanne fro the sonnes altitude at noon the nombre of his de-

clinacion, and thanne hastow the heyghte of the hevedes of Aries and Libra. As thus: my sonne is, par aventure, in the firste degree of Leoun, †58 degrees and 10 minutes of heyghte at noon and his declinacion is almost †20 degrees northward fro the equinoxial; abate thanne thilke †20 degrees of declinacion out of the altitude at noon, than levethe thee 38 degrees and odde minutes; lo ther the heved of Aries or Libra, and thyn equinoxial in that regioun. Also yif so be that the sonnes declinacion be southward fro the equinoxial, adde thanne thilke declinacion to the altitude of the sonne at noon; and tak ther the hevedes of Aries and Libra, and thyn equinoxial. Abate thanne the heyghte of the equinoxial out of 90 degrees, and thanne levethe there the distans of the pole, 51 degrees and 50 minutes, of that regioun fro the equinoxial. Or elles, yif thee lest, take the heyest altitude fro the equinoxial of any sterre fix that thou knowest, and tak his nethere elongacioun lengthing fro the same equinoxial lyne, and wirke in the maner forseid. And for more declaracion, lo here thy figure.

26. *Declaracioun of the assencioun of signes, &c.*

The excellence of the spere solide, amonges other noble conclusiouns, sheweth manifeste the diverse assenciouns of signes in diverse places, as wel in the righte cerle as in the embelif cerle. These auctours wryten that thilke signe is cleped of right ascensioun, with which more part of the cerle equinoxial and lasse part of the zodiak ascendeth; and thilke signe assendeth embelif, with whiche lasse part of the equinoxial and more part of the zodiak assendeth. Ferther-over they seyn, that in thilke cuntrey where as the senith of hem that dwellen there is in the equinoxial lyne, and her orisonte passing by the poles of this worlde, thilke folke han this right cerle and the right orisonte; and everemo the arch of the day and the arch of the night is ther y-like long, and the sonne

twyes every yeer passinge thorow the
 senith of her heved; and two someres
 and two winteres in a yeer han this
 forseide poeple. And the almikanteras
 5 in her Astrolabies ben streighte as a lyne,
 so as sheweth in this figure. The utilite
 to knowe the assenciouns in the righte
 cercle is this: truste wel that by media-
 cioun of thilke assenciouns these astro-
 10 logiens, by hir tables and hir instru-
 mentz, knowen verreyly the assencioun
 of every degree and minut in al the zodiak,
 as shal be shewed. And *nota*, that this
 forseid righte orisonte, that is cleped
 5 *orison rectum*, divydeh the equinoxial
 in-to right angles; and the embelif ori-
 sonte, wher-as the pol is enhaused up-on
 the orisonte, overkerveth the equinoxial
 in embelif angles, as sheweth in the figure.
 10 And for the more declaracioun, lo here
 the figure.

27. *This is the conclusioun to knowe the
 assenciouns of signes in the right cercle,
 that is, circulus directus, &c.*

Set the heved of what signe thee liste
 to knowe his assending in the right cercle

signe sitte up-on the est orisonte, and
 waite eft-sones wher as thyn almury
 toucheth the bordure, and set ther
 a-nother prikke. Rikne thanne the 1
 nountre of degrees in the bordure by-
 twixe bothe prikkes, and tak ther the
 assencioun of the signe in the embelif
 cercle. And understond wel, that alle
 signes in thy zodiak, fro the heved of 1
 Aries unto the ende of Virgo, ben cleped
 signes of the north fro the equinoxial;
 and these signes arysen by-twixe the
 verrey est and the verrey north in oure
 orisonte generally for evere. And alle 2
 signes fro the heved of Libra un-to the
 ende of Pisces ben cleped signes of the
 south fro the equinoxial; and these signes
 arysen ever-mo by-twixe the verrey est
 and the verrey south in oure orisonte. 2
 Also every signe by-twixe the heved of
 Capricorne un-to the ende of Geminis
 aryseth on oure orisonte in lasse than two
 houres equales; and these same signes,
 fro the heved of Capricorne un-to the 3
 ende of Geminis, ben cleped 'tortuos
 signes' or 'croked signes,' for they arisen

sonne in the almikanteras of his altitude, on thilke side that the sonne stant, as is the manere in taking of houres; and ley thy label on the degree of the sonne, and rikene how many degrees of the bordure ben by-twix the lyne meridional and the point of thy label; and note wel that noumbre. Turne thanne a-gayn thyn Astrolabie, and set the point of thy gret rewle, ther thou takest thyne altitudes, up-on as many degrees in his bordure fro his meridional as was the point of thy label fro the lyne meridional on the wombe-syde. Tak thanne thyn Astrolabie with bothe handes sadly and slely, and lat the sonne shyne thorow bothe holes of thy rewle; and slely, in thilke shyninge, lat thyn Astrolabie couch adoun evene up-on a smothe grond, and thanne wol the verrey lyne meridional of thyn Astrolabie lye evene south, and the est lyne wole lye est, and the west lyne west, and north lyne north, so that thou werke softly and avisely in the couching; and thus hastow the 4 quarters of the firmament. And for the more declaracioun, lo here the figure.

30. *To knowe the altitude of planetes fro the wey of the sonne, whether so they be north or south fro the forseide wey.*

Lok whan that a planete is in the lyne meridional, yif that hir altitude be of the same heyghte that is the degree of the sonne for that day, and than is the planete in the verrey wey of the sonne, and hath no latitude. And yif the altitude of the planete be hegere than the degree of the sonne, than is the planete north fro the wey of the sonne swich a quantite of latitude as sheweth by thyn almikanteras. And yif the altitude of the planete be lasse than the degree of the sonne, thanne is the planete south fro the wey of the sonne swich a quantite of latitude as sheweth by thyn almikanteras. This is to seyn, fro the wey wher-as the sonne wente thilke day, but nat from the wey of the sonne in every place of the zodiak. And for the more declaracioun, lo here the figure.

31. *To knowe the senith of the arysing of the sonne, this is to seyn, the partie of the orizonte in which that the sonne aryseth.*

Thou most first considere that the sonne aryseth nat al-wey verrey est, but some tyme by north the est, and som tyme by southe the est. Sothly, the sonne aryseth never-mo verrey est in oure orizonte, but he be in the heved of Aries or Libra. Now is thyn orizonte departed in 24 parties by thy azimutz, in significacion of 24 parties of the world; al-be-it so that shipmen rikne thilke parties in 32. Thanne is ther no more but waite in which azimut that thy sonne entreth at his arysing; and take ther the senith of the arysing of the sonne. The manere of the devisioun of thyn Astrolabie is this; I mene, as in this cas. First is it divided in 4 plages principals with the lyne that goth from est to west, and than with a-nother lyne that goth fro south to north. Than is it divided in smale parties of azimutz, as est, and est by southe, whereas is the firste azimut above the est lyne; and so forth, fro partie to partie, til that thou come agayn un-to the est lyne. Thus maistow understand also the senith of any sterre, in which partie he ryseth, &c. And for the more declaracion, lo here the figure.

32. *To knowe in which partie of the firmament is the conjuncioun.*

Considere the tyme of the conjuncion by thy kalender, as thus; lok how many houres thilke conjuncion is fro the mid-day of the day precedent, as sheweth by the canoun of thy kalender. Rikne thanne thilke nombre of houres in the bordure of thyn Astrolabie, as thou art wont to do in knowing of the houres of the day or of the night; and ley thy label over the degree of the sonne; and thanne wol the point of thy label sitte up-on the hour of the conjuncion. Loke thanne in which azimut the degree of thy sonne sitteth, and in that partie of the firmament is the conjuncioun. And for the more declaracioun, lo here thy figure.

33. *To knowe the senith of the altitude of the sonne, &c.*

This is no more to seyn but any tyme of the day tak the altitude of the sonne; and by the azimut in which he stondesth, maystou seen in which partie of the firmament he is. And in the same wyse maystou seen, by the night, of any sterre, whether the sterre sitte est or west or north, or any partie by-twene, after the name of the azimut in which is the sterre. And for the more declaracioun, lo here the figure.

34. *To knowe sothly the degree of the longitude of the mone, or of any planete that hath no latitude for the tyme fro the ecliptik lyne.*

Tak the altitude of the mone, and rikne thyn altitude up among thyn almikanteras on which syde that the mone stande; and set there a prikke. Tak thenne anon-right, up-on the mones syde, the altitude of any sterre fix which that thou knowest, and set his centre up-on his altitude among thyn almikanteras ther the sterre is founde. Waite thanne which degree of the zodiak toucheth the prikke of the altitude of the mone, and tak ther the degree in which the mone standeth. This conclusioun is verrey sooth, yif the sterres in thyn Astrolabe stonden after the trowthe; of comune, tretis of Astrolabe ne make non exceptioun whether the mone have latitude, or non; ne on whether syde of the mone the altitude of the sterre fix be taken. And nota, that yif the mone shewe himself by light of day, than maystow wyrke this same conclusioun by the sonne, as wel as by the fix sterre. And for the more declaracioun, lo here thy figure.

35. *This is the workinge of the conclusioun, to knowe yif that any planete be directe or retrograde.*

Tak the altitude of any sterre that is cleped a planete, and note it wel. And tak cek anon the altitude of any sterre fix that thou knowest, and note it wel also. Come thanne agayn the thridde or

the ferthe night next folwing; for thanne shaltow aperceyve wel the moeving of a planete, whether so he moeve forthward or bakward. Awaite wel thanne when that thy sterre fix is in the same altitude that she was when thou toke hir firste altitude; and tak than oftsones the altitude of the forseide planete, and note it wel. For trust wel, yif so be that the planete be on the right syde of the meridional lyne, so that his seconde altitude be lasse than his firste altitude was, thanne is the planete directe. And yif he be on the west syde in that condicion, thanne is he retrograd. And yif so be that this planete be up-on the est syde when his altitude is taken, so that his secoude altitude be more than his firste altitude, thanne is he retrograde, and yif he be on the west syde, than is he directe. But the contrarie of these parties is of the cours of the mone; for sothly, the mone moeveth the contrarie from othere planetes as in hir episicle, but in non other manere. And for the more declaracioun, lo here thy figure.

36. *The conclusiouns of equaciouns of houses, after the Astrolabe, &c.*

Set the by-ginning of the degree that assendeth up-on the ende of the 8 houre inequal; thanne wol the by-ginning of the 2 hous sitte up-on the lyne of midnight. Remeve thanne the degree that assendeth, and set him on the ende of the 10 hour inequal; and thanne wol the by-ginning of the 3 hous sitte up-on the midnight lyne. Bring up agayn the same degree that assendeth first, and set him up-on the orisonte; and thanne wol the beginning of the 4 hous sitte up-on the lyne of midnight. Tak thanne the nadir of the degree that first assendeth, and set him on the ende of the 2 houre inequal; and thanne wol the beginning of the 5 hous sitte up-on the lyne of midnight; set thanne the nadir of the assendent on the ende of the 4 houre, than wol the beginning of the 6 house sitte on the midnight lyne. The beginning of the 7 hous is nadir of the assendent, and

the beginning of the 8 hous is nadir of the 2; and the beginning of the 9 hous is nadir of the 3; and the beginning of the 10 hous is the nadir of the 4; and the beginning of the 11 hous is nadir of the 5; and the beginning of the 12 hous is nadir of the 6. And for the more declaracion, lo here the figure.

37. *A-nother manere of equaciouns of houses by the Astrolabe.*

Tak thyn assendent, and thanne hastow thy 4 angles; for wel thou wost that the opposit of thyn assendent, that is to seyn, thy beginning of the 7 hous, sit up-on the west orizonte; and the beginning of the 10 hous sit up-on the lyne meridional; and his opposit up-on the lyne of midnight. Thanne ley thy label over the degree that assendeth, and rekne fro the point of thy label alle the degrees in the bordure, til thou come to the meridional lyne; and departe alle thilke degrees in 3 evene parties, and take the evene equacion of 3; for ley thy label over everich of 3 parties, and than maistow see by thy label in which degree of the zodiak [is] the beginning of everich of these same houses fro the assendent: that is to seyn, the beginning of the 12 house next above thyn assendent; and thanne the beginning of the 11 house; and thanne the 10, up-on the meridional lyne; as I first seide. The same wyse wirke thou fro the assendent down to the lyne of midnight; and thanne thus hastow other 3 houses, that is to seyn, the beginning of the 2, and the 3, and the 4 houses; thanne is the nadir of these 3 houses the beginning of the 3 houses that folwen. And for the more declaracion, lo here thy figure.

38. *To finde the lyne merydional to dwelle fix in any certein place.*

Tak a rond plate of metal; for warping, the brodere the better; and make ther-upon a just compas, a lite with-in the bordure; and ley this ronde plate up-on an evene grond, or on an evene ston, or on an evene stok fix in the gronde; and

ley it even by a level. And in centre of the compas stike an evene pin or a wyr upright; the smallere the betere. Set thy pin by a plom-rewle evene upright; and let this pin be no lengere than a quarter of the diametre of thy compas, fro the centre. And waite bisily aboute 10 or 11 of the klokke; and when the sonne shyneth, when the shadwe of the pin entreth any-thing with-in the cercle of thy plate an heer-mele, and mark ther a prikke with inke. Abyde thanne stille waiting on the sonne after 1 of the klokke, til that the schadwe of the wyr or of the pin passe ony-thing out of the cercle of the compas, be it never so lyte; and set ther a-nother prikke of inke. Take than a compas, and mesure evene the middel by-twixe bothe prikkes; and set ther a prikke. Take thanne a rewle, and draw a stryke, evene a-lyne fro the pin un-to the middel prikke; and tak ther thy lyne meridional for evere-mo, as in that same place. And yif thou drawe a cros-lyne over-thwart the compas, justly over the lyne meridional, than hastow est and west and south; and, par consequence, than the nadir of the south lyne is the north lyne. And for more declaracioun, lo here thy figure.

39. *Description of the meridional lyne, of longitudes, and latitudes of citees and townes from on to a-nother of clymatz.*

This lyne meridional is but a maner descripcion of lyne imagined, that passeth upon the poles of this world and by the senith of oure heved. And hit is y-cleped the lyne meridional; for in what place that any maner man is at any tyme of the yeer, when that the sonne by moeving of the firmament cometh to his verrey meridian place, than is hit verrey midday, that we clepen oure noon, as to thilke man; and therefore is it cleped the lyne of midday. And nota, for evermo, of 2 citees or of 2 townes, of whiche that o toun aprobeth more toward the est than doth that other toun, truste wel that thilke townes han diverse meridians. Nota also, that the arch of the equinoxial,

that is conteyned or bounded by-twix the 2 meridians, is cleped the longitude of the toun. And yif so be that two tounes have y-lyke meridian, or oon meridian, than is the distance of hem bothe y-lyke fer fro the est; and the contrarie. And in this manere they chaunge nat her meridian, but sothly they chaungen her almikanteras; for the enhausing of the pool and the distance of the sonne. The longitude of a clymat is a lyne imagined fro est to west, y-lyke distant by-twene them alle. The latitude of a clymat is a lyne imagined from north to south the space of the erthe, fro the bygging of the firste clymat unto the verrey ende of the same climat, evene directe agayns the pole artik. Thus seyn some auctours; and somme of hem seyn that yif men clepen the latitude, thay mene the arch meridian that is contiened or intercept by-twix the senith and the equinoxial. Thanne sey they that the distaunce fro the equinoxial unto the ende of a clymat, evene agayns the pole artyk, is the latitude of a clymat for sothe. And for more declaracioun, lo here thy figure.

and thanne sette I the point of F upward 20
in the same signe, bycause that the lati-
tude was north, up-on the latitude of
Venus, that is to seyn, in the 6 degree fro
the heved of Capricorne; and thus have
I 2 degrees by-twix my two prikkes. 25
Than leide I doun softly my compas,
and sette the degree of the longitude
up-on the orisonte; tho tok I and wexede
my label in maner of a peyre tables to
resceyve distinctly the prikkes of my 30
compas. Tho tok I this forseide label,
and leide it fix over the degree of my
longitude; tho tok I up my compas, and
sette the point of A in the wex on my
label, as evene as I coude gesse over the 35
ecliptik lyne, in the ende of the longi-
tude; and sette the point of F endlang
in my label up-on the space of the lati-
tude, inwarde and over the zodiak, that
is to seyn, north-ward fro the ecliptik. 40
Than leide I doun my compas, and lokede
wel in the wey upon the prikke of A and
of F; tho turned I my riet til that the
prikke of F sat up-on the orisonte; than
saw I wel that the body of Venus, in hir 45
latitude of 2 degrees septentrionalis,

longitude; tho sette I the point of A on
 my label, evens over the ecliptik lyns, in
 the ende evens of the degree of the longi-
 tude, and sette the point of F endlang in
 75 my label the space of 3 degrees of the
 latitude fro the sodiak, this is to seyn,
 southward fro the ecliptik, toward the
 bordure; and turned my riet til the
 prikke of F sat up-on the orisonte;
 80 thanne saw I wel that the body of
 Jupiter, in his latitude of 3 degrees
 meridional, ascended with 14 degrees of
 Pisces in horoscopo. And in this maner
 maistow wirke with any latitude meri-
 85 dional, as I first seide, save in Capricorne.
 And yif thou wolt playe this craft with

the arysing of the mone, loke thou rekne
 wel hir cours houre by houre; for she ne
 dwelleth nat in a degree of hir longitude
 but a litel whyle, as thou wel knowest;
 but natheles, yif thou rekne hir verreye
 moeving by thy tables houre after houre,
 †thou shalt do wel y-now.

*Explicit tractatus de Conclusionibus Astro-
 labii, compilatus per Galfridum Chas-
 ciers ad Filium suum Lodovicum,
 scolarem tunc temporis Oxonie, ac sub
 tutela illius nobilissimi philosophi Ma-
 gistri N. Strode, etc.*

* * * * *

SUPPLEMENTARY PROPOSITIONS.

41. *Umbra Recta.*

Yif it so be that thou wilt werke by
umbra recta, and thou may come to the
 bas of the toure, in this maner thou
 schalt werke. Tak the altitude of the
 5 tour by bothe holes, so that thy rewle
 ligge even in a poynt. Ensample as
 thus: I see him thorw at the poynt of 4;
 than mete I the space between me and
 the tour, and I finde it 20 feet; than
 10 beholde I how 4 is to 12, right so is the
 space betwixe thee and the tour to the
 altitude of the tour. For 4 is the thridde
 part of 12, so is the space between thee
 and the tour the thridde part of the
 15 altitude of the tour; than thryes 20 feet
 is the heyghte of the tour, with adding of
 thyn owne persons to thyn eye. And
 this rewle is so general in *umbra recta*,
 fro the poynt of oon to 12. And yif thy
 20 rewle falle upon 5, than is 5 12-partyes of
 the heyghte the space between thee and
 the toure; with adding of thyn owne
 heyght.

42. *Umbra Versa.*

Another maner of werkings, by *umbra
 versa*. Yif so be that thou may nat come

to the bas of the tour, I see him thorw
 the nombre of 1; I sette ther a prikke at
 my fote; than go I neer to the tour, and
 I see him thorw at the poynt of 2, and
 there I sette a-nother prikke; and I
 beholde how 1 hath him to 12, and ther
 finde I that it hath him twelfe sythes;
 than beholde I how 2 hath him to 12, and
 thou shalt finde it sexe sythes; than thou
 shalt finde that as 12 above 6 is the
 nombre of 6, right so is the space
 between thy two prikkes the space of 6
 tymes thyn altitude. And note, that at
 the ferste altitude of 1, thou settest a
 prikke; and afterward, whan thou seest
 him at 2, ther thou settest an-other
 prikke; than thou findest between two
 prikkys 60 feet; than thou shalt finde
 that 10 is the 6-party of 60. And then is
 10 feet the altitude of the tour. For
 other poyntis, yif it falle in *umbra versa*,
 as thus: I sette caas it fill upon †2, and
 at the secunde upon †3; than schalt thou
 finde that 2 is 6 partyes of 12; and 3 is 4
 partyes of 12; than passeth 6 4, by
 nombre of 2; so is the space between two
 prikkes twyes the heyghte of the tour.
 And yif the differens were thryes, than

shulde it be three tymes; and thus mayst thou werke fro 2 to 12; and yif it be 4, 4 tymes; or 5, 5 tymes; *et sic de ceteris.*

43. *Umbra Recta.*

An-other maner of wyrking be *umbra recta.* Yif it so be that thou mayst nat come to the baas of the tour, in this maner thou schalt werke. Sette thy rewle upon 1 till thou see the altitude, and sette at thy foot a prikke. Than sette thy rewle upon 2, and beholde what is the differense between 1 and 2, and thou shalt finde that it is 1. Than mete the space between two prikkes, and that is the 12 partie of the altitude of the tour. And yif ther were 2, it were the 6 partye; and yif ther were 3, the 4 partye; *et sic deinceps.* And note, yif it were 5, it were the 5 party of 12; and 7, 7 party of 12; and note, at the altitude of thy conclusion, adde the stature of thyn heyghte to thyn eye.

* * * * *

44. *Another maner conclusion, to knowe the mene mote and the argumentis of any planete. To knowe the mene mote and the argumentis of every planete fro yere to yere, from day to day, from houre to houre, and from smale fraccionis infinite.*

In this maner shalt thou worche: consider thy rote first, the whiche is made the beginning of the tables fro the yere of oure lord 1397, and entere hit in-to thy slate for the laste meridie of Decembre; and than consider the yere of oure lord, what is the date, and behold whether thy date be more or lasse than the yere 1397. And yf hit so be that hit be more, loke how many yeres hit passeth, and with so many entere into thy tables in the first lyne ther-as is written *anni collecti et expansi.* And loke where the same planet is written in the hede of thy table, and than loke what thou findest in directe of the same yere of oure lord whiche is passid, be hit 8, or 9, or 10, or

what nombre that evere it be, til the tyme that thou come to 20, or 40, or 60. And that thou findest in directe wryte in thy slate under thy rote, and adde hit to-geder, and that is thy mene mote, for the laste meridian of the Decembre, for the same yere whiche that thou hast purposed. And if hit so be that hit passe 20, consider wel that fro 1 to 20 ben *anni expansi*, and fro 20 to 3000 ben *anni collecti*; and if thy nombre passe 20, than take that thou findest in directe of 20, and if hit be more, as 6 or 18, than take that thou findest in directe there-of, that is to sayen, signes, degrees, minutes, and secondes, and adde to-gedere un-to thy rote; and thus to make rote. And note, that if hit so be that the yere of oure lord be \dagger lasse than the rote, which is the yere of oure lord 1397, than shalt thou wryte in the same wyse furst thy rote in thy slate, and after entere in-to thy table in the same yere that be lasse, as I taught be-fore; and than consider how many signes, degrees, minutes, and secondes thyn entringe conteyneth. And so be that ther be 2 entrees, than adde hem togeder, and after with-drawe hem from the rote, the yere of oure lord 1397; and the residue that leveth is thy mene mote fro the laste meridie of Decembre, the whiche thou hast purposed; and if hit so be that thou wolt weten thy mene mote for any day, or for any fraccion of day, in this maner thou shalt worche. Make thy rote fro the laste day of Decembre in the maner as I have taught, and afterward behold how many monethes, dayes, and houres ben passid from the meridie of Decembre, and with that entere with the laste moneth that is ful passed, and take that thou findest in directe of him, and wryte hit in thy slate; and entere with as many dayes as be more, and wryte that thou findest in directe of the same planete that thou worchest for; and in the same wyse in the table of houres, for houres that ben passed, and adde alle these to thy rote; and the residue is the mene mote for the same day and the same houre.

45. *Another manere to knowe the mene mote.*

Whan thou wilt make the mene mote of eny planete to be by Arsechieles tables, take thy rote, the whiche is for the yere of oure lord 1397; and if so be that thy yere be passid the date, wryte that date, and than wryte the numbere of the yerres. Than with-drawe the yerres out of the yerres that ben passed that rote. Ensamplul as thus: the yere of oure lord 1400, †I wolde witen, precise, my rote; than wroot I furst 1400. And under that numbere I wrote a 1397; than withdrew I the laste numbere out of that, and than fond I the residue was 3 yere; I wiste that 3 yere was passed fro the rote, the whiche was written in my tables. Than after-ward soghte I in my tables the *annis collectis et expansis*, and amonge myn expanse yerres fond I 3 year. Than tok I alle the signes, degrees, and minutes, that I fond directe under the same planete that I wroughte for, and wroot so many signes, degrees, and minutes in my slate, and after-ward added I to signes, degrees, minutes, and secondes, the whiche I fond in my rote the yere of oure lord 1397; and kepte the residue; and than had I the mene mote for the laste day of Decembere. And if thou woldest wete the mene mote of any planete in March, Aprile, or May, other in any other tyme or moneth of the yere, loke how many monethes and dayes ben passed from the laste day of Decembere, the yere of oure lord 1400; and so with monethes and dayes entere in-to thy table ther thou findest thy mene mote y-written in monethes and dayes, and take alle the signes, degrees, minutes, and secondes that thou findest y-write in directe of thy monethes, and adde to signes, degrees, minutes, and secondes that thou findest with thy rote the yere of oure lord 1400, and the residue that leveth is the mene mote for that same day. And note, if hit so be that thou woldest wete the mene mote in any yere that is lasse than thy

rote, with-drawe the numbere of so many yerres as hit is lasse than the yere of oure lord a 1397, and kepe the residue; and so many yerres, monethes, and dayes entere in-to thy tabelis of thy mene mote. And take alle the signes, degrees, and minutes, and secondes, that thou findest in directe of alle the yerres, monethes, and dayes, and wryte hem in thy slate; and above thilke numbere wryte the signes, degrees, minutes, and secondes, the whiche thou findest with thy rote the yere of oure lord a 1397; and with-drawe alle the nethere signes and degrees fro the signes and degrees, minutes, and secondes of other signes with thy rote; and thy residue that leveth is thy mene mote for that day.

46. *For to knowe at what houre of the day, or of the night, shal be flode or ebbe*.*

First wite thou certainly, how that haven stondesth, that thou list to werke for; that is to say in whiche place of the firmament the mone being, maketh fulle see. Than awayte thou redily in what degree of the zodiak that the mone at that tyme is inne. Bringe furth than the labelle, and set the point therof in that same cost that the mone maketh flode, and set thou there the degree of the mone according with the egge of the label. Than afterward awayte where is than the degree of the sonne, at that tyme. Remeve thou than the label fro the mone, and bringe and sette it justly upon the degree of the sonne. And the point of the label shal than declare to thee, at what houre of the day or of the night shal be flode. And there also maist thou wite by the same point of the label, whether it be, at that same tyme, flode or ebbe, or half flode, or quarter flode, or ebbe, or half or quarter ebbe; or ellis at what houre it was last, or shal be next by night or by day, thou than shalt esely knowe, &c. Furthermore, if it so be that thou happe to werke for this matere aboute the tyme of the conjuncioun, bringe furthe the degree of the

* Perhaps not genuine.

to mone with the labelle to that coste as it is before seyde. But than thou shalt understonde that thou may not bringe furthe the label fro the degree of the mone as thou dide before; for-why the sonne is than in the same degree with the mone. And so thou may at that tyme by the point of the labelle unremoved knowe the honre of the flode or of the ebbe, as it is before seyde, &c. And evermore as thou findest the mone passe

fro the sonne, so remove thou the labelle than fro the degree of the mone, and bringe it to the degree of the sonne. And worke thou than as thou dide before, &c. Or elles knowe thou what honre it is that thou art inne, by thyn instrument. Than bringe thou furth fro thennes the labelle and ley it upon the degree of the mone, and therby may thou wite also when it was flode, or when it wol be next, be it night or day; &c.



THE CANTERBURY TALES.

GROUP A. THE PROLOGUE.

Here biginneth the Book of the Tales of Caunterbury.

WHAN that Aprille with his shoures sote
The droghte of Marche hath perced to
the rote,

And bathed every veyne in swich licour,
Of which vertu engendred is the flour ;
Whan Zephirus eek with his swete breeth 5
Inspired hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours y-ronne,
And smale fowles maken melodye,
That slepen al the night with open yē, 10
(So priketh hem nature in hir corages):
Than longen folk to goon on pilgrimages
(And palmers for to seken straunge
strondes)

To ferne halwes, couthe in sondry londes ;
And specially, from every shires ende 15
Of Engelond, to Caunterbury they wende,
The holy blisful martir for to seke,
That hem hath holpen, whan that they
were seke.

Bifel that, in that seson on a day,
In Southwerk at the Tabard as I lay 20
Redy to wenden on my pilgrimage
To Caunterbury with ful devout corage,
At night was come in-to that hostelrye
Wel nyne and twenty in a companye,
Of sondry folk, by aventure y-falle 25
In felawshipe, and pilgrims were they alle,
That toward Caunterbury wolden ryde ;
The chambres and the stables weren wyde,
And wel we weren esed atte beste.
And shortly, whan the sonne was to reste,

So hadde I spoken with hem everichon, 31
That I was of hir felawshipe anon,
And made forward erly for to ryse,
To take our way, ther as I yow devyse.

But natheles, whyl I have tyme and
space, 35

Er that I ferther in this tale pace,
Me thinketh it acordant to resoun,
To telle yow al the condicioun
Of ech of hem, so as it semed me,
And whiche they weren, and of what
degree ; 40

And eek in what array that they were
inne:

And at a knight than wol I first biginne.

A Knight ther was, and that a worthy
man, Knight.

That fro the tyme that he first bigan
To ryden out, he loved chivalrye, 45
Trouthe and honour, fredom and cur-
teisye.

Ful worthy was he in his lordes werre,
And therto hadde he riden (no man
ferre)

As wel in Cristendom as hethenesse,
And ever honoured for his worthinesse. 50

At Alisaundre he was, whan it was
wonne ;

Ful ofte tyme he hadde the bord bigonne
Aboven alle nacouns in Pruce.

In Lettow hadde he reysed and in Ruce, 55
No Cristen man so ofte of his degree.

In Gernade at the sege eek hadde he be

Of Algezir, and riden in Belmarye,
 At Lyeys was he, and at Satalye,
 When they were wonne; and in the
 Grete See
 At many a noble aryve hadde he be. 60
 At mortal batailles hadde he been fiftene,
 And foughten for our feith at Tramissene
 In listes thryes, and ay slayn his fo.
 This ilke worthy knight had been also
 Somtyme with the lord of Palatye, 65
 Ageyn another hethen in Turkye :
 And evermore he hadde a sovereyn prys.
 And though that he were worthy, he was
 wys,
 And of his port as meke as is a mayde.
 He never yet no vileinye ne sayde 70
 In al his lyf, un-to no maner wight.
 He was a verray parfit gentil knight.
 But for to tellen yow of his array,
 His hors were gode, but he was nat gay.
 Of fustian he wered a gipoun 75
 Al bismotered with his habergeoun ;
 For he was late y-come from his viage,
 And wente for to doon his pilgrimage.
 With him ther was his sone, a yong
 Squyre, } Squyer.
 A lovyere, and a lusty bachelor, 80

A YEMAN hadde he, and servaunts namo
 At that tyme, for him liste ryde so ;
 And he was clad in cote and hood of
 grene ; Yeman.
 A sheef of pecok-arwes brighte and
 kene
 Under his belt he bar ful thriftily ; 105
 (Wel coude he dresse his takel yemanly :
 His arwes drouped noght with fetheres
 lowe),
 And in his hand he bar a mighty bowe.
 A not-heed hadde he, with a broun visage.
 Of wode-craft wel coude he al the usage. 110
 Upon his arm he bar a gay bracer,
 And by his syde a swerd and a bokeler,
 And on that other syde a gay daggere,
 Harneised wel, and sharp as point of
 spere ;
 A Cristofre on his brest of silver shene. 115
 An horn he bar, the bawdrik was of
 grene ;
 A forster was he, soothly, as I gesse.
 Ther was also a Nonne, a PRIORRESSE,
 That of hir smyling was ful simple and
 coy ; } Prioressse.
 Hir gretteste coth was but by saynt
 Lov ; 120

She was so charitable and so pitous,
 She wolde wepe, if that she sawe a mous
 Caught in a trappe, if it were deed or
 blede. 145
 Of smale houndes had she, that she fedde
 With roasted flesh, or milk and wastel-
 breed.
 But sore weep she if oon of ham were
 deed,
 Or if men smoot it with a yerde smerte :
 And al was conscience and tendre herte.
 Ful semely hir wimpel pinched was ; 151
 Hir nose tretys ; hir eyen greye as glas ;
 Hir mouth ful smal, and ther-to softe and
 reed ;
 But sikerly she hadde a fair forheed ;
 It was almost a spanne brood, I trowe ; 155
 For, hardily, she was nat undergrowe.
 Ful fetis was hir cloke, as I was war.
 Of smal coral aboute hir arm she bar
 A peire of bedes, gauded al with grene ;
 And ther-on heng a broche of gold ful
 shene, 160
 On which ther was first write a crowned A,
 And after, *Amor vincit omnia*. Nonne.
 Another Nonne with hir hadde she,
 That was hir chapeleyn, and *PREESTER*
 THREE. 3 Preestes.
 A Monk ther was, a fair for the maistrye,
 An out-rydere, that lovede venerye ; 166
 A manly man, to been an abbot able.
 Ful many a deyntee hors hadde he in
 stable : Monk.
 And, whan he rood, men mighte his
 brydel here
 Ginglen in a whistling wind as clere, 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
 Benoit,
 By-cause that it was old and som-del
 streit,
 This ilke monk leet olde thinges pace, 175
 And held after the newe world the
 space.
 He yaf nat of that text a pulled hen,
 That seith, that hunters been nat holy
 men ;
 Ne that a monk, whan he is cloisterles,
 Is lykned til a fish that is waterles ; 180

This is to seyn, a monk out of his cloistre.
 But thilke text held he nat worth an
 oistre ;
 And I seyde, his opinioun was good.
 What sholde he studie, and make him-
 selven wood,
 Upon a book in cloistre alway to poure, 185
 Or swinken with his handes, and labour,
 As Austin hit ? How shal the world be
 served ?
 Let Austin have his swink to him reserved.
 Therefore he was a pricasour aright ;
 Grehoundes he hadde, as swiftes as fowel
 in flight ; 190
 Of priking and of hunting for the hare
 Was al his lust, for no cost wolde he
 spare.
 I seigh his sleeves purfled at the hond
 With grys, and that the fyneste of a lond ;
 And, for to festne his hood under his
 chin, 195
 He hadde of gold y-wrought a curious pin :
 A love-knotte in the gretter ende ther was.
 His heed was balled, that shoon as any
 glas,
 And eek his face, as he had been anoint.
 He was a lord ful fat and in good point ; 200
 His eyen stepe, and rollinge in his heed,
 That stemed as a forneys of a leed ;
 His botes souple, his hors in greet estat.
 Now certainly he was a fair prelat ;
 He was nat pale as a for-pyned goost. 205
 A fat swan loved he best of any roost.
 His palfrey was as broun as is a berye.
 A *FERRER* ther was, a wantoun and a
 merye, *Frere*. 209
 A limitour, a ful solempne man.
 In alle the ordres foure is noon that can
 So muche of daliaunce and fair langage.
 He hadde maad ful many a mariage
 Of yonge women, at his owne cost.
 Un-to 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 women of the
 toun ;
 For he had power of confessioun,
 As seyde him-self, more than a curat,
 For of his ordre he was licentiat. 220
 Ful swetely herde he confessioun,
 And plesaunt was his absolucion ;

He was an esy man to yeve penaunce
 Ther as he wiste to han a good pitaunce ;
 For unto a povre ordre for to yive 225
 Is signe that a man is wel y-shrive,
 For if he yaf, he dorste make avaunt,
 He wiste that a man was repentaunt.
 For many a man so hard is of his herte,
 He may nat wepe al-though him sore
 smerte. 230
 Therefore, in stede of weping and preyeres,
 Men moot yeve silver to the povre freres.
 His tipet was ay farsed ful of knyves
 And pinnes, for to yeven faire wyves.
 And certainly he hadde a mery note ; 235
 Wel coude he singe and pleyen on a rote.
 Of yeddinges he bar utterly the prys.
 His nekke whyt was as the flour-de-lys ;
 Ther-to he strong was as a champioun.
 He knew the tavernes wel in every toun,
 And everich hostiler and tappestere 241
 Bet than a lazar or a beggestere ;
 For un-to swich a worthy man as he
 Acorded nat, as by his facultee, 244
 To have with seke lazars aqweyntaunce.
 It is nat honest, it may nat avaançe
 For to delen with no swich poraille,
 But al with riche and sellers of vitaille.

To make his English swete up-on his
 tonge ; 265
 And in his harping, whan that he had
 songe,
 His eyen twinkled in his heed aright,
 As doon the sterres in the frosty
 night. (270)
 This worthy limitour was cleped Huberd.
 A MERCHANT was ther with a forked
 berd, **Marchant.**
 In motteles, and hye on horse he sat, 271
 Up-on his heed a Flaundrish bever hat ;
 His botes clasped faire and fetisly.
 His resons he spak ful solempnely, 274
 Souninge alway th'encrees of his winning.
 He wolde the see were kept for any thing
 Bitwixe Middelburgh and Orewelle.
 Wel coude he in eschaunge sheeldes
 selle. (280)
 This worthy man ful wel his wit bisette ;
 Ther wiste no wight that he was in dette,
 So estatly was he of his governaunce, 281
 With his bargaynes, and with his chevi-
 saunce.
 For sothe he was a worthy man with-alle,
 But sooth to seyn, I noot how men him
 calle. Clerk

And that was seyd in forme and rever-
ence, 305
And short and quik, and ful of hy
sentence.
Sounninge in moral vertu was his speche,
And gladly wolde he lerne, and gladly
teche. Man of Lawe. (310)
A SERGEANT OF THE LAWE, war and wys,
That often hadde been at the parvyys, 310
That was also, ful riche of excellence.
Discreet he was, and of greet reverence:
He semed swich, his wordes weren so
wysse.
Justyce he was ful often in assyse, 314
By patente, and by pleyn commissioun;
For his science, and for his heigh re-
noun
Of fees and robes hadde he many oon.
So greet a purchasour was no-wher
noon. (320)
Al was fee simple to him in effect,
His purchasing mighte nat been infect. 320
No-wher so busy a man as he ther nas,
And yet he semed bisier than he was.
In termes hadde he caas and domes alle,
That from the tyme of king William were
falle.
Therto he coude endyte, and make a
thing, 325
Ther coude no wight pinche at his
wryting;
And every statut coude he pleyn by rote.
He rood but boomy in a medlee cote (330)
Girt with a caint of silk, with barres
smale;
Of his array telle I no lenger tale. 330
A FRANKLEYN was in his companye;
Whyt was his berd, as is the dayesye.
Of his complexioun he was sangwyn.
Wel loved he by the morwe a sop in
wyn. Frankleyn.
To liven in delyt was ever his wone, 335
For he was Epicurus owne sone,
That heeld opinioun, that pleyn delyt
Was verrailly felicitee parfyt. (340)
An housholdere, and that a greet, was he;
Seint Julian he was in his contree. 340
His breed, his ale, was alwey after oon;
A bettre envyned man was no-wher noon.
With-oute bake mete was never his hous,
Of fish and flesh, and that so plenteuous,

It snewed in his hous of mete and
drinke, 345
Of alle deyntees that men coude thinke.
After the sondry sesons of the year, (349)
So changed he his mete and his soper.
Ful many a fat partrich hadde he in
mewe,
And many a breem and many a luce in
stewe. 350
Wo was his cook, but-if his sance were
Poynaunt and sharp, and redy al his gere.
His table dormant in his halle alwey
Stood redy covered al the longe day.
At sessionns ther was he lord and sire; 355
Ful ofte tyme he was knight of the shire.
An anlas and a gipeer al of silk (359)
Heng at his girdel, whyt as morne milk.
A shirreve hadde he been, and a countour;
Was no-wher such a worthy vavasour. 360
AN HABERDASSHER and a CARPENTER,
Haberdassher. Carpenter.
A WEBBE, a DYERE, and a TAPICER,
Webbe. Dyere. Tapicer.
Were with us eek, clothed in o livree,
Of a solempne and greet fraternitee. 364
Ful fresh and newe hir gere apkyed was;
Hir knyves were y-chaped noght with
bras,
But al with silver, wrought ful clene and
weel, (369)
Hir girdles and hir pouches every-deel.
Wel semed ech of hem a fair burgeys,
To sitten in a yeldhalle on a deys. 370
Everich, for the wisdom that he can,
Was shaply for to been an alderman.
For catel hadde they y-nogh and rente,
And eek hir wyves wolde it wel assente;
And elles certein were they to blame. 375
It is ful fair to been y-clept 'ma dame,'
And goon to vigilyes al bifore,
And have a mantel royallliche y-bore. (380)
A Cook they hadde with hem for the
nones, Cook.
To boille the chiknes with the mary-
bones, 380
And poudre-marchant tart, and galingale.
Wel coude he knowe a draughte of
London ale.
He coude roste, and sethe, and broille,
and frye,
Maken mortreux, and wel bake a pye.

But greet harm was it, as it thoughte
me, 385

That on his shine a mormal hadde he ;
For blankmanger, that made he with the
beste. (389)

A SHIPMAN was ther, woning fer by
weste : Shipman.

For aught I woot, he was of Dertemouthe.
He rood up-on a rouncey, as he couthe, 390
In a gowne of falding to the knee.

A daggere hanging on a laas hadde he
Aboute his nekke under his arm adoun.

The hote somer had maad his hewe al
broun ;

And, certainly, he was a good felawe. 395
Ful many a draughte of wyn had he
y-drawe

From Burdeux-ward, whyl that the chap-
man sleep.

Of nyce conscience took he no keep. (400)
If that he faught, and hadde the hyer
hond,

By water he sente hem hoom to every
lond. 400

But of his craft to rekene wel his tydes,
His stremes and his daungers him bisydes,
His herberwe and his mona, his lode-

And where engendred, and of what
humour ;

He was a verrey parfit practisour.
The cause y-knowe, and of his harm the
rote,

Anon he yaf the seke man his bote.
Ful redy hadde he his apothecaries, 425

To sende him drogges and his letuaries,
For ech of hem made other for to
winne ;

Hir frendschipe nas nat newe to biginne.

Wel knew he th'olde Esculapius, (431)

And Deiscorides, and eek Rufus, 430

Old Ypocras, Haly, and Galien ;

Serapion, Razis, and Avicen ;

Averrois, Damascien, and Constantyn ;

Bernard, and Gatesden, and Gilbertyn.

Of his diete mesurable was he, 435

For it was of no superfluitee,

But of greet norissing and digestible.

His studie was but litel on the bible. (440)

In sangwin and in pers he clad was al,

Lyned with taffata and with sendal ; 440

And yet he was but esy of dispence ;

He kepte that he wan in pestilence.

For gold in phisik is a cordial,

Therefore he lovede gold in special. 444

Withouten other compaigne in youthe ;
But therof nedeth nat to speke as nouthe.
And thryes hadde she been at Jerusalem ;
She hadde passed many a straunge
stream ; 464

At Rome she hadde been, and at Boloigne,
In Galice at seint Jame, and at Coloigne.
She coude muche of wandring by the
weye :

Gat-tothed was she, soothly for to seye.
Up-on an ambriere esily she sat, (471)
Y-wimplid wel, and on hir heed an hat
As brood as is a bokeler or a targe ; 471
A foot-mantal aboute hir hipis large,
And on hir feet a paire of spotes sharpe.
In felawship wel coude she laughe and
carpe.

Of remedies of love she knewe per-
chaunce, 475
For she coude of that art the offis daunce.

M. Person.

A good man was ther of religioun,
And was a povre PERSOUN of a town ; (480)
But riche he was of holy thought and werk.
He was also a lerned man, a clerk, 480
That Cristes gospel trewely wolde preche ;
His parishens devoutly wolde he teche.
Benigne he was, and wonder diligent,
And in adversitee ful pacient ;
And swich he was y-preved ofte thytes.
Ful looth were him to cursen for his
thytes, 486

But rather wolde he yeven, out of doute,
Un-to his povre parishens aboute (490)
Of his offering, and eek of his substance.
He coude in lital thing han suffisaunce.
Wyd was his parishe, and houses fer
a-sonder, 491

But he ne lafte nat, for reyn ne thonder,
In siknes nor in meschief, to visyte
The ferreste in his parishe, muche and
lyte,

Up-on his feet, and in his hand a staf. 495
This noble ensample to his sheep he yaf,
That first he wroughte, and afterward he
taughte ;

Out of the gospel he tho wordes caughte ;
And this figure he added eek ther-to, (501)
That if gold ruste, what shal iren do ? 500
For if a preest be foul, on whom we truste,
No wonder is a lewed man to ruste ;

And shame it is, if a preest take keep,
A shiten shepherde and a clene sheep.
Wel oghte a preest ensample for to yive,
By his clenness, how that his sheep
shold live. 506

He sette nat his benefice to hyre,
And leet his sheep encoumbred in the
myre, (510)

And ran to London, un-to saynt Poules,
To seken him a chaunterie for soules, 510
Or with a bretherhed to been withholde ;
But dwelte at hoom, and kepte wel his
folde,

So that the wolf ne made it nat miscarie ;
He was a shepherde and no mercenarie.
And though he holy were, and vertuous,
He was to sinful man nat despitous, 516
Ne of his speche daungerous ne digne,
But in his teching discreet and benigne.

To drawn folk to heven by fairnesse (521)
By good ensample, was his bisnesse : 520
But it were any persone obstinat,
What-so he were, of heigh or lowe estat,
Him wolde he snibben sharply for the
nones.

A better preest, I trowe that nowher
noon is.

He wayted after no pompe and reverence,
Ne maked him a spyced conscience, 526
But Cristes lore, and his apostles twelve,
He taughte, and first he folwed it him-
selve. (530)

With him ther was a FLOWMAN, was his
brother, Flewman.
That hadde y-lad of dong ful many a
fother, 530

A trewe swinker and a good was he,
Livings in pees and parfit charitee.
God loved he best with al his hole herte
At alle tymes, thogh him gamed or
smarte,

And thanne his neighebour right as him-
selve. 535

He wolde threshe, and ther-to dyke and
delve,

For Cristes sake, for every povre wight,
Withouten hyre, if it lay in his might.
His thytes payed he ful faire and wel, (541)
Bothe of his propre swink and his catel.
In a tabard he rood upon a mere. 541
Ther was also a Reve and a Millere.

A Somnour and a Pardoner also,
A Maunciple, and my-self; ther were
namo.

The MILLER was a stout carl, for the
nones, Miller.
Ful big he was of braun, and eek of
bones; 546

That proved wel, for over-al ther he cam,
At wrastling he wolde have alwey the
ram. (550)

He was short-sholdred, brood, a thikke
knarre,

Ther nas no dore that he nolde heve of
harre, 550

Or breke it, at a renning, with his heed.
His berd as any sowe or fox was reed,
And ther-to brood, as though it were
a spade.

Up-on the cop right of his nose he hade
A werte, and ther-on stood a tuft of heres,
Beed as the bristles of a sowes eres; 556
His nose-thirles blake were and wyde.

A sword and bokeler bar he by his syde;
His mouth as greet was as a greet forneys.

He was a jangler and a goliardeys, 560
And that was most of sinne and har-
lotryes. (563)

Worthy to been stiwardes of rente and
lond (581)

Of any lord that is in Engelond, 580

To make him live by his propre good,

In honour dettelees, but he were wood,

Or live as scarsly as him list desire;

And able for to helpen al a shire

In any cas that mighte falle or happe; 585

And yit this maunciple sette hir aller
cappe. Reve.

The REVE was a splendre colerik man,

His berd was shave as ny as ever he
can. (590)

His heer was by his eres round y-shorn.

His top was dokked lyk a preest biforn.

Ful longe were his legges, and ful lene,

Y-lyk a staf, ther was no calf y-sene.

Wel coude he kepe a gerner and a binne;

Ther was noon auditour coude on him
winne.

Wel wiste he, by the droghte, and by the
reyn, 595

The yelding of his seed, and of his
greyn.

His lordes sheep, his neet, his dayerye,

His swyn, his hors, his stoor, and his
pultrye, (600)

Of Northfolk was this reve, of which I
telle, 619
Bisyde a toun men clepen Balderwelle,
Tukked he was, as is a frere, aboute,
And ever he rood the hindreste of our
route.
A Somnour was ther with us in that
place, Somnour.
That hadde a fyr-reed cherubynnes face,
For sawcefeem he was, with eyen narwe.
As hoot he was, and lecherous, as a
sparwe; 626
With scalled browes blake, and piled berd;
Of his visage children were aferd. (630)
Ther nas quik-silver, litarge, ne brim-
stoon,
Boras, ceruce, ne oille of tartre noon, 630
Ne oynement that wolde clense and
byte,
That him mighte helpen of his whelkes
whyte,
Nor of the knobbes sittenge on his chekes.
Wel loved he garleek, oynons, and eek
lekes,
And for to drinken strong wyn, reed as
blood. 635
Than wolde he speke, and crye as he
were wood.
And whan that he wel dronken hadde the
wyn, (639)
Than wolde he speke no word but Latyn.
A fewe termes hadde he, two or thre,
That he had lerned out of som decree; 640
No wonder is, he herde it al the day;
And eek ye knowen wel, how that a jay
Can ceeke 'Watte,' as well as can the
pope.
But who-so coude in other thing him
groke, 644
Thanne hadde he spent al his philosophye;
Ay 'Questio quid iuris' wolde he crye.
He was a gentil harlot and a kinde; (649)
A better felawe sholde man nocht finde.
He wolde suffre, for a quart of wyn,
A good felawe to have his concubyn 650
A twelf-month, and excuse him atte fulle:
Ful prively a finch eek coude he pulle.
And if he fond o-wher a good felawe,
He wolde techen him to have non awe,
In swich cas, of the erchedeknes curs, 655
But-if a mannes soule were in his purs;
For in his purs he sholde y-punished be.
'Purs is the erchedeknes helle,' seyde
he. (660)
But wel I woot he lyed right in dede;
Of cursing oghte ech gilty man him
drede— 660
For curs wol slee, right as asscilling
saveth—
And also war him of a *significavit*.
In daunger hadde he at his owne gyse
The yonge girles of the diocyse,
And knew hir counseil, and was al hir
reed. 665
A garland hadde he set up-on his heed,
As greet as it were for an ale-stake;
A bokeler hadde he maad him of a cake.
With him ther rood a gentil PARDONER
Of Rounival, his freend and his compeer,
That straight was comen fro the court of
Rome. Pardoner.
Ful loude he song, 'Com hider, love, to
me.' (670) 672
This somnour bar to him a stif burdoun,
Was never trompe of half so greet a soun.
This pardoner hadde hear as yelow as
wex, 675
But smothe it heng, as dooth a strike of
flex;
By ounces henge his lokkes that he hadde,
And ther-with he his shuldres over-
spradde; (680)
But thinne it lay, by colpons oon and
oon;
But hood, for jolitee, ne wared he noon,
For it was trussed up in his walet. 681
Him thoughte, he rood al of the newe jet;
Dischevele, save his cappe, he rood al
bare.
Swiobe glaringe eyen hadde he as an
hare.
A vernicle hadde he sowed on his cappe.
His walet lay biftern him in his lappe, 686
Bret-ful of pardoun come from Rome al
hoot. (689)
A voys he hadde as smal as hath a goot.
No berd hadde he, ne never sholde have,
As smothe it was as it were late y-shave;
I trowe he were a gelding or a mare. 691
But of his craft, fro Berwik into Ware,
Ne was ther swich another pardoner.
For in his male he hadde a pilwe-beer,

Which that, he seyde, was our lady
 veyl : 695
 He seyde, he hadde a gobet of the seyl
 That seynt Peter hadde, whan that he
 wente (699)
 Up-on the see, til Jesu Crist him hente.
 He hadde a croys of latoun, ful of stones,
 And in a glas he hadde pigges bones. 700
 But with thise relikes, whan that he
 fond
 A povre person dwelling up-on lond,
 Up-on a day he gat him more moneye
 Than that the person gat in monthes
 tweye.
 And thus, with feyned flaterye and japes,
 He made the person and the peple his
 apes. 706
 But trewely to tellen, atte laste, (709)
 He was in chirche a noble ecclesiaste.
 Wel coude he rede a lessoun or a storie,
 But alderbest he song an offertorie ; 710
 For wel he wiste, whan that song was
 songe,
 He moste preche, and wel affyle his
 tonge,
 To winne silver, as he ful wel coude ;
 Therefore he song so meriely and londe.
 Now have I told you shortly, in a clause,
 Th'estat, th'array, the nombre, and eek the
 cause 716
 Why that assembled was this companye
 In Southwerk, at this gentil hostelrye,
 That highte the Tabard, faste by the
 Belle. (721)
 But now is tyme to yow for to telle 720
 How that we baren us that ilke night,
 Whan we were in that hostelrye alight.
 And after wol I telle of our viage,
 And al the remenaunt of our pilgrimage.
 But first I pray yow, of your curteisye, 725
 That ye n'arette it nat my vileinye,
 Thogh that I pleynty speke in this
 matere, (729)
 To telle yow hir wordes and hir chere ;
 Ne thogh I speke hir wordes properly.
 For this ye knowen al-so wel as I, 730
 Who-so shal telle a tale after a man,
 He moot reherce, as ny as ever he can,
 Everich a word, if it be in his charge,
 Al speke he never so rudeliche and
 large ;

Or elles he moot telle his tale untrewe, 735
 Or feyne thing, or finde wordes newe.
 He may nat spare, al-thogh he were his
 brother ; (739)
 He moot as wel seye o word as another.
 Crist spak him-self ful brode in holy
 writ,
 And wel ye woot, no vileinye is it. 740
 Eek Plato seith, who-so that can him
 rede,
 The wordes mote be cosin to the dede,
 Also I prey yow to foryeve it me,
 Al have I nat set folk in hir degree
 Here in this tale, as that they sholde
 stonde ; 745
 My wit is short, ye may wel understonde.
 Greet chere made our hostes us everichon,
 And to the soper sette us anon ; (750)
 And served us with vitaille at the beste.
 Strong was the wyn, and wel to drinke
 us leste. 750
 A semely man our hoste was with-alle
 For to han been a marshal in an halle ;
 A large man he was with eyen stepe,
 A fairer burgeys is ther noon in Chepe :
 Bold of his speche, and wys, and wel
 y-taught, 755
 And of manhod him lakkede right naught.
 Eek therto he was right a mery man,
 And after soper pleyen he bigan, (760)
 And spak of mirthe amonges othere
 thinges,
 Whan that we hadde maad our reken-
 inges ; 760
 Andseyde thus : ' Now, lordinges, trewely,
 Ye been to me right welcome hertely :
 For by my trouthe, if that I shal nat
 lye,
 I ne saugh this yeer so mery a companye
 At ones in this herberwe as is now. 765
 Fayn wolde I doon yow mirthe, wiste
 I how.
 And of a mirthe I am right now bithoght,
 To doon yow ese, and it shal coste
 noght. (770)
 Ye goon to Caunterbury ; God yow
 spede,
 The blisful martir quyte yow your
 mede. 770
 And wel I woot, as ye goon by the weye,
 Ye shapen yow to talen and to pleye ;

For trewely, confort ne mirthe is noon
 To ryde by the weye doumb as a stoon;
 And therfore wol I maken yow disport,
 As I seyde erst, and doon yow som con-
 fort. 776

And if yow lyketh alle, by oon assent,
 Now for to stonden at my jugement, (780)
 And for to werken as I shal yow seye,
 To-morwe, whan ye ryden by the weye,
 Now, by my fader soule, that is deed, 781
 But ye be merye, I wol yeve yow myn
 heed.

Hold up your hond, withouten more
 speche.'

Our counsell was nat longe for to
 seche;

Us thoughte it was noght worth to make
 it wys, 785

And graunted him withouten more
 avys,

And bad him seye his verdit, as him
 leste.

'Lordinges,' quod he, 'now herkneth
 for the beste; (790)

But tak it not, I prey yow, in desdeyn;
 This is the poynt, to speken short and
 pleyn, 790

That ech of yow, to shorte with your
 weye,

In this viage, shal telle tales tweye,
 To Caunterbury-ward, I mene it so,
 And hom-ward he shal tellen othere
 two,

Of aventures that whylom han bifalle. 795
 And which of yow that bereth him best
 of alle,

That is to seyn, that telleth in this cas
 Tales of best sentence and most solas, (800)
 Shal have a soper at our aller cost
 Here in this place, sitting by this post,
 Whan that we come agayn fro Caunter-
 bury. 801

And for to make yow the more mery,
 I wol my-selven gladly with yow ryde,
 Right at myn owne cost, and be your
 gyde.

And who-so wol my jugement withseye
 Shal paye al that we spenden by the
 weye. 806

And if ye vouche-sauf that it be so,
 Tel me anon, with-outen wordes mo, (810)

And I wol erly shape me therfore.'

This thing was graunted, and our othes
 swore 810

With ful glad herte, and preyden him
 also

That he wold vouche-sauf for to do so,
 And that he wolde been our governour,
 And of our tales juge and reportour,
 And sette a soper at a certeyn prys; 815
 And we wold reuled been at his devys,
 In heigh and lowe; and thus, by oon
 assent,

We been accorded to his jugement. (820)
 And ther-up-on the wyn was fet anon;
 We dronken, and to reste wente echon,
 With-outen any lenger taryinge. 821

A-morwe, whan that day bigan to springe,
 Up roos our host, and was our aller
 cok,

And gadrede us togidre, alle in a flok,
 And forth we riden, a litel more than
 pas, 825

Un-to the watering of seint Thomas.
 And there our host bigan his hors areste,
 And seyde; 'Lordinges, herkneth, if yow
 leste. (830)

Ye woot your forward, and I it yow re-
 corde.

If even-song and morwe-song acorde, 830
 Lat see now who shal telle the firste
 tale.

As ever mote I drinke wyn or ale,
 Who-so be rebel to my jugement
 Shal paye for al that by the weye is
 spent.

Now draweth cut, er that we ferrer
 twinne; 835

He which that hath the shortest shal
 biginne.

Sire knight,' quod he, 'my maister and
 my lord, (839)

Now draweth cut, for that is myn acord.
 Cometh near,' quod he, 'my lady prior-
 esse;

And ye, sir clerk, lat be your shamfast-
 nesse, 840

Ne studieth noght; ley hond to, every
 man.'

Anon to drawen every wight bigan,
 And shortly for to tellen, as it was,
 Were it by aventure, or sort, or cas.

<p>The sothe is this, the cut fil to the knight, Of which ful blythe and glad was every wight; 846 And telle he moste his tale, as was resoun, By forward and by composicioun, (850) As ye han herd; what nedeth wordes mo? And whan this gode man saugh it was so, 850 As he that wys was and obedient To kepe his forward by his free assent,</p>	<p>He seyde: 'Sin I shal beginne the game, What, welcome be the cut, a Goddes name! Now lat us ryde, and herkneth what I seye.' 855 And with that word we riden forth our weye; (856) And he bigan with right a mery chere His tale anon, and seyde in this manere.</p>
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Here endeth the prolog of this book; and here biginneth the first tale,
 which is the Knightes Tale.

I wol nat letten eek noon of this route ;
 Lat every felawe telle his tale aboute, 890
 And lat see now who shal the soper
 winne ; (33)
 And ther I lefte, I wol ageyn biginne.

This duk, of whom I make mencion,
 When he was come almost unto the
 town,

In al his wele and in his moste pryde, 895
 He was war, as he caste his eye asyde,
 Wher that ther knaed in the hys weye
 A compagne of ladies, tweye and tweye,
 Ech after other, clad in clothes blake ; (41)
 But swich a cry and swich a wo they
 make, 900

That in this world nis creature livinge,
 That herde swich another weymentinge ;
 And of this cry they nolde never stenten,
 Til they the raynes of his brydel hentem.

'What folk ben ye, that at myn hoom-
 cominge 905
 Perturben so my feste with cryinge ?'
 Quod Theseus, 'have ye so greet envye

Of myn honour, that thus compleyne and
 crye ? (50)

Or who hath yow misboden, or offended ?
 And telleth me if it may been amended ;
 And why that ye ben clothed thus in
 blak ?' 911

The eldest lady of hem alle spak,
 When she hadde swowned with a deedly
 chere,

That it was routhe for to seen and here,
 And seyde : 'Lord, to whom Fortune hath
 given 915

Victorie, and as a conquerour to liven,
 Noght greveth us your glorie and your
 honour ;

But we biseken mercy and socour. (60)
 Have mercy on our wo and our distresse.
 Som drope of pitee, thurgh thy gentil-
 esse, 920

Up-on us wretched women lat thou falle.
 For certes, lord, ther nis noon of us alle,
 That she nath been a duchesse or a quene ;
 Now be we caitifs, as it is wel sene :

Thanked be Fortune, and hir false wheel,
 That noon estat assureth to be weel. 926
 And certes, lord, t'abyden your presence,
 Here in the temple of the goddesse

Clemence (70)

We han ben waytinge al this fourtenight ;
 Now help us, lord, with it is in thy might.
 I wreoche, which that wepe and waille
 thus, 931

Was whylom wyf to king Capaneus,
 That starf at Thebes, cursed be that day !
 And alle we, that been in this array,
 And maken al this lamentacioun, 935
 We losten alle our housbondes at that
 town,

Why! that the sege ther-aboute lay.
 And yet now th'olde Creon, weylaway !
 The lord is now of Thebes the citee, (81)
 Fulfid of ire and of iniquitee, 940

He, for despyt, and for his tirannye,
 To do the dede bodyes vileinye,
 Of alle our lordes, whiche that ben slawe,

Hath alle the bodyes on an heep y-drawe,
 And wol nat suffren hem, by noon assent,
 Neither to been y-buried nor y-brent, 946
 But maketh houndes ete hem in despyt.'

And with that word, with-outen more
 respyt, (90)

They fillen gruf, and cryden pitously,
 'Have on us wretched women som
 mercy, 950

And lat our sorwe sinken in thyn herte.'
 This gentil duk down from his coursers
 sterte

With herte pitous, whan he herde hem
 speke.

Him thoughte that his herte wolde brake,
 Whan he saugh hem so pitous and so
 mat, 955

That whylom weren of so greet estat.
 And in his armes he hem alle up hente,
 And hem conforteth in ful good entente ;
 And swoor his ooth, as he was trewe
 knight, (101)

He wolde doon so ferforthly his might 960
 Up-on the tyraunt Creon hem to wreke,
 That al the peple of Grece sholde speke

How Creon was of Theseus y-served,
 As he that hadde his deeth ful wel de-
 served. 964

And right anon, with-outen more abood,
 His baner he desplayeth, and forth rood
 To Thebes-ward, and al his host bisyde ;
 No near Athenes wolde he go ne ryde,

Ne take his ese fully half a day, (111)
 But onward on his way that night he lay ;

And sente anon Ipolita the quene, 971
 And Emelye hir yonge suster shene,
 Un-to the tonn of Athenes to dwelle;
 And forth he rit; ther nis namore to
 telle.

The rede statue of Mars, with spere
 and targe, 975

So shyneth in his whyte baner large,
 That alle the feeldes gliteren up and down;
 And by his baner born is his penoun (120)
 Of gold ful riche, in which ther was
 y-bete

The Minotaur, which that he slough in
 Crete. 980

Thus rit this duk, thus rit this conquerour,
 And in his host of chivalrye the flour,
 Til that he cam to Thebes, and alighte
 Faire in a feeld, ther as he thoughte fighte.
 But shortly for to speken of this thing, 985
 With Creon, which that was of Thebes
 king,

He saught, and slough him manly as
 a knight

In pleyne bataille, and putte the folk to
 flight; (130)

And by assant he wan the citee after,
 And rente adoun bothe wal, and sparre,
 and rafter; 990

And to the ladyes he restored agayn
 The bones of hir housbondes that were
 slayn,

To doon obsequies, as was tho the gyse.
 But it were al to long for to devyse 994
 The grete clamour and the waymentinge
 That the ladyes made at the brenninge
 Of the bodyes, and the grete honour
 That Theseus, the noble conquerour, (140)
 Doth to the ladyes, whan they from him
 wente; 999

But shortly for to telle is myn entente.
 Whan that this worthy duk, this Theseus,
 Hath Creon slayn, and wonne Thebes
 thus,

Stille in that feeld he took al night his
 reste,

And dide with al the contree as him
 leste. 1004

To ransake in the tas of bodyes dede,
 Hem for to strepe of harneys and of wede,
 The pilours diden bisnesse and cure,
 After the bataille and disconfiture. (150)

And so bifel, that in the tas they founde,
 Thurgh-girt with many a grevous blody
 wounde, 1010

Two yonge knightes liggig by and by,
 Bothe in oon armes, wrought ful richely,
 Of whiche two, Arcita hight that oon,
 And that other knight hight Palamon.

Nat fully quike, ne fully dede they were,
 But by hir cote-armures, and by hir gere,
 The heraudes knewe hem best in special,
 As they that weren of the blood royal (160)
 Of Thebes, and of sustren two y-born.

Out of the tas the pilours han hem torn,
 And han hem caried softe un-to the
 tente 1021

Of Theseus, and he ful sone hem sente
 To Athenes, to dwellen in prisoun
 Perpetuelly, he nolde no raunsoun.

And whan this worthy duk hath thus
 y-don, 1025

He took his host, and hoom he rood anon
 With laurer crowned as a conquerour;
 And there he liveth, in joye and in
 honour, (170)

Terme of his lyf; what nedeth wordes
 mo?

And in a tour, in angwish and in wo, 1030
 Dwellen this Palamoun and eek Arcite,
 For evermore, ther may no gold hem
 quyte.

This passeth yeer by yeer, and day by
 day,

Til it fil ones, in a morwe of May,
 That Emelye, that fairer was to sene 1035
 Than is the lillie upon his stalke grene,
 And fressher than the May with floures
 newe— (179)

For with the rose colour stroof hir hewe,
 I noot which was the fairer of hem two—
 Er it were day, as was hir wone to do,

She was arisen, and al redy dight; 1041
 For May wol have no slogardye a-night.

The sesoun priketh every gentil herte,
 And maketh him out of his sleep to sterte,
 And seith, 'Arys, and do thyn obser-
 vance.' (187) 1045

This maked Emelye have remembraunce
 To doon honour to May, and for to ryse.
 Y-clothed was she fresh, for to devyse;
 Hir yelow heer was broyded in a tresse,
 Bihinde hir bak, a yerde long, I gesse.

And in the gardin, at the sonne up-riste,
 She walketh up and down, and as hir
 liste
 She gadereth floures, party whyte and
 rede,
 To make a sotil gerland for hir hede,
 And as an aungel hevenly she song. 1055
 The grete tour, that was so thikke and
 strong,
 Which of the castel was the chief don-
 geoun, (199)
 (Ther-as the knightes weren in prisoun,
 Of whiche I tolde yow, and tellen shal)
 Was evene joynant to the gardin-wal, 1060
 Ther as this Emelye hadde hir pleyinge.
 Bright was the sonne, and cleer that
 morweninge,
 And Palamon, this woful prisoner,
 As was his wone, by leve of his gayler,
 Was risen, and romed in a chambre on
 heigh, 1065
 In which he al the noble citee seigh,
 And eek the gardin, ful of branches
 grene, (209)
 Ther-as this fresshe Emelye the shene
 Was in hir walk, and romed up and
 down. 1069
 This sorweful prisoner, this Palamoun,
 Goth in the chambre, roming to and fro,
 And to him-self compleyning of his wo ;
 That he was born, ful ofte he seyde, 'alas !'
 And so bifel, by aventure or cas,
 That thurgh a window, thikke of many
 a barre 1075
 Of yren greet, and square as any sparre,
 He caste his eye upon Emelya,
 And ther-with-al he bleynte, and cryde
 'a !' (220)
 As though he stongen were un-to the
 herte. 1079
 And with that cry Arcite anon up-sterde,
 And seyde, 'Cosin myn, what cyleth
 thee,
 That art so pale and deedly on to see ?
 Why crydestow ? who hath thee doon
 offence ?
 For Goddes love, tak al in pacience 1084
 Our prisoun, for it may non other be ;
 Fortune hath yeven us this adversitee,
 Som wikke aspect or disposicioun
 Of Satarne, by sum constellaoun, (230)

Hath yeven us this, al-though we hadde
 it sworn ;
 So stood the heven whan that we were
 born ; 1090
 We moste endure it : this is the short and
 pleyn.'
 This Palamon answerde, and seyde
 ageyn,
 ' Cosyn, for sothe, of this opinioun
 Thou hast a veyn imaginacioun.
 This prison caused me nat for to crye. 1095
 But I was hurt right now thurgh-out
 myn y8
 In-to myn herte, that wol my bane be.
 The fairnesse of that lady that I see (240)
 Yond in the gardin romen to and fro,
 Is cause of al my crying and my wo. 1100
 I noot wher she be womman or goddesse ;
 But Venus is it, soothly, as I gesse.'
 And ther-with-al on knees down he fil,
 And seyde : ' Venus, if it be thy wil
 Yow in this gardin thus to transfigure 1105
 Bifore me, sorweful wrecche creature,
 Out of this prisoun help that we may
 scapen.
 And if so be my destinee be shapen (250)
 By eterne word to dyen in prisoun,
 Of our linage have som compassioun, 1110
 That is so lowe y-brought by tirannye.'
 And with that word Arcite gan espye
 Wher-as this lady romed to and fro.
 And with that sighte hir beautee hurte
 him so, 1114
 That, if that Palamon was wounded sore,
 Arcite is hurt as muche as he, or more.
 And with a sigh he seyde pitously : (259)
 ' The fresshe beautee sleeth me sodeynly
 Of hir that rometh in the yonder place ;
 And, but I have hir mercy and hir grace,
 That I may see hir atte leeste weye, 1121
 I nam but deed ; ther nis namore to seye.'
 This Palamon, whan he tho wordes
 herde,
 Dispitously he loked, and answerde :
 ' Whether seistow this in earnest or in
 pley ?' 1125
 ' Nay,' quod Arcite, ' in earnest, by my
 fey !
 God help me so, me list ful yvele pleye.'
 This Palamon gan knitte his browes
 tweye :

'It nere,' quod he, 'to thee no greet honour

For to be fals, ne for to be traytour 1130

To me, that am thy cosin and thy brother

Y-sworn ful depe, and ech of us til other,

That never, for to dyen in the peyne,

Til that the deeth departe shal us tweyne,

Neither of us in love to hindren other, 1135

Ne in non other cas, my leve brother ;

But that thou sholdest trewely forthren me

In every cas, and I shal forthren thee, (280)

This was thyn ooth, and myn also, certeyn ;

I wot right wel, thou darst it nat withseyn.

Thus artow of my counseil, out of doute.

And now thou woldest falsly been aboute

To love my lady, whom I love and serve,

And ever shal, til that myn herte sterve.

Now certes, fals Arcite, thou shalt nat so.

I loved hir first, and tolde thee my wo 1146

As to my counseil, and my brother sworn

To forthre me, as I have told biforn. (290)

For which thou art y-bounden as a knight

To helpen me, if it lay in thy might, 1150

Or elles artow fals, I dar wel seyn.'

This Arcit8 ful proudly spak ageyn,

'Thou shalt,' quod he, 'be rather fals

than I :

That thou and I be dampned to prisoun Perpetuelly ; us gayneth no raunsonn.

We stryve as dide the houndes for the boon, 1177

They foughte al day, and yet hir part was noon ; (320)

Ther cam a kyte, whyl that they were wrothe,

And bar away the boon bitwixe hem bothe. 1180

And therfore, at the kinges court, my brother,

Ech man for him-self, ther is non other.

Love if thee list ; for I love and ay shal ;

And soothly, leve brother, this is al.

Here in this prisoun mote we endure, 1185

And everich of us take his aventure.'

Greet was the stryf and long bitwixe hem tweye,

If that I hadde leyser for to seye ; (330)

But to th'effect. It happed on a day,

(To telle it yow as shortly as I may) 1190

A worthy duk that highte Perotheus,

That felawe was un-to duk Theseus

Sin thilke day that they were children

lyte,

Was come to Athenes, his felawe to visyte

That with a sword he sholde lese his
heed; 1215

Ther nas non other remedye ne reed,
But taketh his leve, and homward he him
spedde; (359)

Let him be war, his nekke lyth to wedde!

How greet a sorwe suffreth now Aroite!

The deeth he feleth thurgh his herte
smyte; 1220

He wepeth, wayleth, cryeth pitoualy;
To sleen him-self he wayteth prively.

He seyde, 'Allas that day that I was born!

Now is my prison worse than biforn;

Now is me shape eternally to dwelle 1225

Noght in purgatorie, but in hella.

Allas! that ever knew I Perotheus!

For elles hadde I dwelled with Theseus

Y-fetered in his prisoun ever-mo. (371)

Than hadde I been in blisse, and nat in wo.

Now the sighte of hir, whom that I serve,

Though that I never hir grace may deserve,

Wolde han suffised right y-nough for me.

O dere cosin Palamon,' quod he,

'Thyn is the victorie of this aventure, 1235

Ful blisfully in prison maistow dure;

In prison? certes nay, but in paradys!

Wel hath fortune y-turned thee the dys,

That hast the sighte of hir, and I th'ab-

sence. (381) 1239

For possible is, sin thou hast hir presence,

And art a knight, a worthy and an able,

That by som cas, sin fortune is change-

able,

Thou mayst to thy desyr som-tyme atteyne.

But I, that am exyled, and bareyne

Of alle grace, and in so greet despair, 1245

That ther nis erthe, water, fyr, ne air,

Ne creature, that of hem makid is,

That may me helpe or doon confort in this:

Wel oughte I sterve in wanhope and dis-

trese; (391) 1251

Farwel my lyf, my lust, and my gladnesse!

Allas, why playnen folk so in commune

Of purveyaunce of God, or of fortune,

That yeveth hem ful ofte in many a gyse

Wel bettre than they can hem-self devyse?

Som man desyreth for to han richesse, 1255

That cause is of his mordre or greet sik-

nesse.

And som man wolde out of his prison fayn,

That in his hous is of his maynee slayn.

Infinite harmes been in this matere; (401)

We witen nat what thing we preyen here.

We faren as he that dronke is as a

mous; 1261

A dronke man wot wel he hath an hous,

But he noot which the righte way is thider;

And to a dronke man the way is slider.

And certes, in this world so faren we;

We seken faste after felicitye, 1266

But we goon wrong ful often, trewely.

Thus may we seyen alle, and namely I, (410)

That wende and hadde a greet opinioun,

That, if I mighte escapen from prisoun,

Than hadde I been in joye and perfitt

hele, 1271

Ther now I am exyled fro my wele.

Sin that I may nat seen yow, Emelye,

I nam but deed; ther nis no remedye.'

Up-on that other syde Palamon, 1275

When that he wiste Aroite was agon,

Swich sorwe he maketh, that the grette

tour

Resouneth of his youling and clamour.

The pure fettes on his shines grete (421)

Weren of his bittre salte teres wete. 1280

'Allas!' quod he, 'Aroite, cosin myn,

Of al our stryf, God woot, the fruyt is thyn.

Thow walkest now in Thebes at thy large,

And of my wo thou yevest lital charge.

Thou mayst, sin thou hast wisdom and

manhede, 1285

Assemblen alle the folk of our kinrede,

And make a werre so sharp on this citee,

That by som aventure, or som trettee,

Thou mayst have hir to lady and to wyf,

For whom that I mot nedes lese my lyf.

For, as by wey of possibilitee, (433) 1291

Sith thou art at thy large, of prison free,

And art a lord, greet is thyn avauntage,

More than is myn, that sterve here in a

cage. 1294

For I mot wepe and wayle, why! I live,

With al the wo that prison may me yive,

And eek with payne that love me yiveth

also, (439)

That doubleth al my torment and my wo.'

Ther-with the fyr of jelousye up-sterte

With-inne his brest, and hente him by

the herte 1300

So woodly, that he lyk was to biholde

The box-tree, or the ashen dede and colda.

The seyde he; 'O cruel goddes, that
governe

This world with binding of your word
eterne,

And wryten in the table of athamaunt 1305
Your parlement, and your eterne graunt,
What is mankinde more un-to yow holde
Than is the sheep, that rounketh in the
folds? (450)

For slayn is man right as another beste,
And dwelleth eek in prison and areste,
And hath siknesse, and greet adversitee,
And ofte tymes giltelees, pardee! 1312

What governaunce is in this prescience,
That giltelees tormenteth innocence?
And yet encreseth this al my penaunce,
That man is bounden to his observaunce,
For Goddes sake, to letten of his wille,
Ther as a beest may al his lust fulfillen. (460)
And whan a beest is deed, he hath no
peyne;

But man after his death moot wepe and
pleyne, 1320

Though in this world he have care and wo:
With-outen doute it may stonden so.
Th' answers of this I lete to divynis,
But wel I woot, that in this world gret
pyne is.

Allas! I see a serpent or a theef, 1325
That many a trewe man hath doon mes-
cheef,

Goon at his large, and wher him list may
turne. (469)

But I mot been in prison thurgh Saturne,
And eek thurgh Juno, jealous and eek wood,
That hath destroyed wel ny al the blood
Of Thebes, with his waste walles wyde.
And Venus sleeth me on that other syde
For jelousye, and fere of him Arcite.'

Now wol I stinte of Palamon a lyte,
And lete him in his prison stille dwelle,
And of Arcite forth I wol yow telle. 1336

The somer passeth, and the nightes
longe (479)

Encreesen double wyse the peynes stronge
Bothe of the lovere and the prisoner.

I not which hath the wofullere mester.
For shortly for to seyn, this Palamon

Perpetuelly is dampned to prisoun, 1342
In cheynes and in fettes to ben deed;

And Arcite is exyled upon his heed

For ever-mo as out of that contree, 1345
Ne never-mo he shal his lady see.

Yow loveres axe I now this questioun,
Who hath the worse, Arcite or Palamon?
That oon may seen his lady day by day,
But in prison he moot dwelle alway. 1350
That other wher him list may ryde or go,
But seen his lady shal he never-mo. (494)
Now demeth as yow liste, ye that can,
For I wol telle forth as I bigan.

Explicit prima Pars.

Sequitur pars secunda.

Whan that Arcite to Thebes comen was,
Ful ofte a day he swelte and seyde 'allas,'
For seen his lady shal he never-mo. 1357
And shortly to concluden al his wo, (500)
So muche sorwe had never creature
That is, or shal, whyl that the world may
dure. 1360

His sleep, his mete, his drink is him biraft,
That lens he wex, and drye as is a shaft.
His eyen holwe, and grisly to biholde;
His hewe falwe, and pale as asshen colde,
And solitarie he was, and ever allone, 1365
And wailling al the night, making his
mone.

And if he herde song or instrument,
Then wolde he wepe, he mighte nat be
stent; (510)

So feble eek were his spirits, and so
lowe, 1369

And chaunged so, that no man coude knowe
His speche nor his vois, though men it
herde.

And in his gere, for al the world he ferde
Nat oonly lyk the loveres maladye
Of Hereos, but rather lyk manye
Engendred of humour malencolyk, 1375

Biforen, in his celle fantastyk.
And shortly, turned was al up-so-doun
Bothe habit and eek disposicioun (520)
Of him, this woful lovere dann Arcite.

What sholde I al-day of his wo endyte?
Whan he endured hadde a yeer or two

This cruel torment, and this peyne and wo,
At Thebes, in his contree, as I seyde,
Up-on a night, in sleep as he him leyde,
Him thoughte how that the winged god

Mercurie 1385

Biforen him stood, and bad him to be murye.

His slepy yerde in hond he bar uprighte ;
 An hat he werede up-on his heres brighte.
 Arrayed was this god (as he took keep)
 As he was when that Argus took his sleep ;
 And seyde him thus : ' T' Athénés shalton
 wende ; (533) 1391
 Ther is thee shapen of thy wo an ende.'
 And with that word Arcite wook and sterte.
 ' Now trewely, how sore that me smerte,'
 Quod he, ' t' Athénés right now wol I fare ;
 Ne for the drede of deeth shal I nat spare
 To see my lady, that I love and serve ;
 In hir presence I recche nat to sterua.' (540)
 And with that word he caughte a greet
 mirour, 1399
 And saugh that chaunged was al his colour,
 And saugh his visage al in another kinde.
 And right anon it ran him in his minde,
 That, sith his face was so disfigured
 Of maladye, the which he hadde endured,
 He mighte wel, if that he bar him lowe,
 Live in Athénés ever-more unknowe, 1406
 And seen his lady wel ny day by day.
 And right anon he chaunged his array,
 And cladde him as a povre laborer, (551)
 And al allone, save oonly a squyer, 1410
 That knew his privete and al his cas,
 Which was disgysed povrely, as he was,
 T' Athénés is he goon the nexte way.
 And to the court he wente up-on a day,
 And at the gate he profreth his servyse,
 To drugge and draws, what so men wol
 devyse. 1416
 And shortly of this matere for to seyn,
 He fil in office with a chamberleyn, (560)
 The which that dwelling was with Emelye ;
 For he was wys, and coude soon aspye 1420
 Of every servaunt, which that serveth
 here.
 Wel coude he hewen wode, and water bere,
 For he was yong and mighty for the nones,
 And ther-to he was strong and big of bones
 To doon that any wight can him devyse.
 A year or two he was in this servyse,
 Page of the chambre of Emelye the brighte ;
 And ' Philostrate ' he seide that he highte.
 But half so wel biloved a man as he (571)
 Ne was ther never in court, of his degree ;
 He was so gentil of condicioun, 1431
 That thurghout al the court was his re-
 noun,

They seyden, that it were a charitee
 That Theseus wolde enhauncen his degree,
 And putten him in worshipful servyse,
 Ther as he mighte his vertu excercyse.
 And thus, with-inne a whyle, his name is
 spronge 1437
 Bothe of his dedes, and his goode tonge,
 That Theseus hath taken him so neer (581)
 That of his chambre he made him a squyer,
 And yaf him gold to mayntene his degree ;
 And eek men broghte him out of his
 contree
 From yeer to yeer, ful prively, his rente ;
 But honestly and slyly he it spente,
 That no man wondred how that he it
 hadde. 1445
 And three yeer in this wyse his lyf he
 ladde,
 And bar him so in pees and eek in werre,
 Ther nas no man that Theseus hath derre.
 And in this blisse lete I now Arcite, (591)
 And speke I wol of Palamoun a lyte. 1450
 In derknesse and horrible and strong
 prisoun
 This seven year hath seten Palamoun,
 Forpynd, what for wo and for distresse ;
 Who feleth double soor and hevynesse
 But Palamoun ? that love destreyneyth so,
 That wood out of his wit he gooth for wo ;
 And eek therto he is a prisoner 1457
 Perpetually, nought only for a year. (600)
 Who coude ryme in English proprely
 His martirdom ? for sothe, it am nat I ;
 Therefore I passe as lightly as I may.
 It fel that in the seventhe yeer, in May,
 The thridde night, (as oldé bokes seyn,
 That al this storic tellen more pleyn.)
 Were it by aventure or destinee, 1465
 (As, whan a thing is shapen, it shal be,)
 That, sone after the midnight, Palamoun,
 By helping of a freend, brak his prisoun,
 And fleeth the citee, faste as he may go ;
 For he had yive his gayler drinke so 1470
 Of a clarree, maad of a certeyn wyn, (613)
 With nercotikes and opie of Thebes fyn,
 That al that night, thogh that men wolde
 him shake,
 The gayler sleep, he mighte nat awake ;
 And thus he fleeth as faste as ever he
 may. 1475
 The night was short, and faste by the day,

That nedes-cost he moste him-selven hyde,
And til a grove, faste ther besyde, (620)
With dredful foot than stalketh Pala-
moun.

For shortly, this was his opinioun, 1480
That in that grove he wolde him hyde al
day,
And in the night than wolde he take his
way

To Thebes-ward, his freendes for to preye
On Theseus to helpe him to werreye ;
And shortly, outhur he wolde lese his lyf,
Or winnen Emelye un-to his wyf ; 1486
This is th'effect and his entente pleyn.

Now wol I torne un-to Arcite ageyn, (630)
That litel wiste how ny that was his
care,
Til that fortune had broght him in the
snare. 1490

The bisy larke, messenger of day,
Salueth in hir song the morwe gray ;
And fyry Phebus ryseth up so brighte,
That al the orient laugheth of the lighte,
And with his stremes dryeth in the greves
The silver dropes, hanging on the leues.
And Arcite, that is in the court royal
With Theseus, his souver principal, (640)

But sooth is seyde, gon sithen many yeres,
That 'feeld hath eyen, and the wode hath
eres.' 1522

It is ful fair a man to bere him evene,
For al-day meteth men at unset stevene.
Ful litel woot Arcite of his felawe, 1525
That was so ny to herkennen al his sawe,
For in the bush he sitteth now ful stille.

Whan that Arcite had romed al his fille,
And songen al the roundel lustily, (671)
In-to a studie he fil sodeynly, 1530
As doon thise lovers in hir queynte geres,
Now in the croppes, now down in the breres,
Now up, now down, as boket in a welle.
Right as the Friday, soothly for to telle,
Now it shyneth, now it reyneth faste, 1535
Right so can gery Venus overcaste
The hertes of hir folk ; right as hir day
Is gerful, right so chaungeth she array.
Selde is the Friday al the wyke y-lyke.

Whan that Arcite had songe, he gan to
syke, (682) 1540
And sette him down with-outen any more :
'Alas!' quod he, 'that day that I was bore!
How longe, Juno, thurgh thy crueltee,
Woltow werreyen Thebes the citee?
Allas! y-broght is to confusioun' 1545

Ye sleen me with your eyen, Emelye ;
 Ye been the cause wherfor that I dye. (710)
 Of al the remenant of myn other care
 Ne sette I nat the mountaunce of a tare,
 So that I coude don aught to your ple-
 saunce !' 1571
 And with that word he flidoun in a
 traunce
 A longe tyme ; and after he up-sterte.
 This Palamoun, that thoughte that
 thurgh his herte (716) 1574
 He felte a cold sward sodeynliche glyde,
 For ire he quook, no lenger wolde he byde.
 And whan that he had herd Arcites tale,
 As he were wood, with face deed and pale,
 He sterte him up out of the beskes thikke,
 And seyde : ' Arcite, false traitour wikke,
 Now artow hent, that lovest my lady so,
 For whom that I have al this payne and
 wo, 1582
 And art my blood, and to my counsell
 sworn,
 As I ful ofte have told thee heer-biforn,
 And hast by-japed here duk Theseus, 1585
 And falsly changed hast thy name thus ;
 I wol be deed, or elles thou shalt dye.
 Thou shalt nat love my lady Emelye, (730)
 But I wol love hir only, and namo ;
 For I am Palamoun, thy mortal fo. 1590
 And though that I no wepne have in this
 place,
 But out of prison am astert by grace,
 I drede noght that outhen thou shalt dye,
 Or thou ne shalt nat loven Emelye.
 Chees which thou wilt, for thou shalt nat
 asterte.' 1595
 This Arcite, with ful despitous herte,
 Whan he him knew, and hadde his tale
 herd,
 As fiers as leoun, pulled out a sward, (740)
 And seyde thus : ' by God that sit above,
 Nere it that thou art sik, and wood for love,
 And eek that thou no wepne hast in this
 place, 1601
 Thou sholdest never out of this grove pace,
 That thou ne sholdest dyen of myn hond.
 For I defyte the seurtee and the bond
 Which that thou seyst that I have maad
 to thee. 1605
 What, varray fool, think wel that love is
 free, (748)

And I wol love hir, mangre al thy might !
 But, forasmuche thou art a worthy knight,
 And wilnest to darreyne hir by batayle,
 Have heer my trouthe, to-morwe I wol
 nat fayle, 1610
 With-uten witing of any other wight,
 That here I wol be founden as a knight,
 And bringen harneys right y-nough for
 thee ;
 And chees the beste, and leve the worste
 for me.
 And mete and drinke this night wol I
 bringe 1615
 Y-nough for thee, and clothes for thy
 beddinge. (758)
 And, if so be that thou my lady winne,
 And slee me in this wode ther I am inne,
 Thou mayst wel have thy lady, as for me.'
 This Palamoun answerde : ' I graunte it
 thee.' 1620
 And thus they been departed til a-morwe,
 When ech of hem had leyd his feith to
 borwe.
 O Cupide, out of alle charitee !
 O regne, that wolt no felawe have with
 thee !
 Ful sooth is seyde, that love ne lordshipe
 Wol noght, his thankes, have no felawe-
 shipe ; 1626
 Wel finden that Arcite and Palamoun.
 Arcite is riden anon un-to the toun, (770)
 And on the morwe, er it were dayes
 light,
 Ful prively two harneys hath he dight, 1630
 Bothe suffisaunt and mete to darreyne
 The bataille in the feeld bitwix hem
 tweyne.
 And on his hors, allone as he was born,
 He carieth al this harneys him biforn ;
 And in the grove, at tyme and place y-set,
 This Arcite and this Palamon ben met.
 The chaungen gan the colour in hir face ;
 Right as the hunter in the regne of Trace,
 That stondest at the gappe with a spere,
 Whan hunted is the leoun or the bere,
 And hereth him come rushing in the
 groves, (783) 1641
 And braketh bothe bowes and the leves,
 And thinketh, ' heer cometh my mortal
 enemy,
 With-oute faille, he moot be deed, or I ;

For outhur I mot sleen him at the gappe,
Or he mot sleen me, if that me mishappe :'
So ferden they, in chaunging of hir
hewe, 1647

As fer as everich of hem other knewe. (790)
Ther nas no good day, ne no saluing ;
But streight, with-uten word or rehersing,
Everich of hem halp for to armen other,
As frendly as he were his owne brother ;
And after that, with sharpe speres stronge
They foynen ech at other wonder longe.
Thou mightest wene that this Palamoun
In his fighting were a wood leoun, 1656

And as a cruel tygre was Arcite :
As wilde bores gonne they to smyte, (800)
That frothen whyte as foom for ire
wood,

Up to the ancle fughte they in hir blood.
And in this wyse I lete hem fighting dwelle ;
And forth I wol of Theseus yow telle.

The destinee, ministre general,
That executeth in the world over-al
The purveyaunce, that God hath seyn
biforn, 1665
So strong it is, that, though the world
had sworn

The contrarie of a thing, by ye or nay,
Yet somtyme it shal fallen on a day (810)
That falleth nat eft with-inne a thousand
yere.

For certainly, our appetytes here, 1670
Be it of werre, or pees, or hate, or love,
Al is this reuled by the sighte above.
This mene I now by mighty Theseus,
That for to honten is so desirous,
And namely at the grete hert in May, 1675
That in his bed ther daweth him no
day,

That he nis clad, and redy for to ryde
With hunte and horn, and houndes him
bisyde. (820)

For in his hunting hath he swich delyt,
That it is al his joye and appetyt 1680
To been him-self the grete hertes bane :
For after Mars he serveth now Diane.

Cleer was the day, as I have told er this,
And Theseus, with alle joye and blis,
With his Ipolita, the fayre quene, 1685
And Emelye, clothed al in grene,
On hunting be they riden royally.
And to the grove, that stood ful faste by,

In which ther was an hert, as men him
tolde, (831)
Duk Theseus the streighte wey hath
holde. 1690

And to the launde he rydeth him ful right,
For thider was the hert wont have his
flight,

And over a brook, and so forth on his weye.
This duk wol han a cours at him, or tweye,
With houndes, swiche as that him list
comaunde. 1695

And whan this duk was come un-to the
launde,

Under the sonne he loketh, and anon
He was war of Arcite and Palamon, (840)
That foughten breme, as it were bores two ;
The brighteswerdes wenten to and fro 1700
So hidously, that with the leeste strook
It seemed as it wolde felle an ook ;
But telleth me what mister men ye woot.
This duk his courser with his spores
smoot,

And at a stert he was bitwix hem two, 1705
And pulled out a swerd and cryed, 'ho !
Namore, up peyne of lesing of your heed.
By mighty Mars, he shal anon be deed, (850)
That smyteth any strook, that I may see!
But telleth me what mister men ye been,
That been so hardy for to fighten here 1711
With-uten juge or other officere,
As it were in a listes royally ?'

This Palamon answers hastily
And seyde : 'sire, what nedeth wordes
mo ? 1715

We have the deeth deserved bothe two.
Two woful wrecches been we, two cay-
tyves, (859)

That been encombred of our owne lyves ;
And as thou art a rightful lord and juge,
Ne yeve us neither mercy ne refuge, 1720
But slee me first, for saynte charitee ;
But slee my felawe eek as wel as me.
Or slee him first ; for, though thou knowe
it lyte,

This is thy mortal fo, this is Arcite, 1724
That fro thy lond is banished on his heed,
For which he hath deserved to be deed.
For this is he that cam un-to thy gate,
And seyde, that he highte Philostrate. (870)
Thus hath he japed thee ful many a yeer,
And thou has makid him thy chiefesquier :

And this is he that loveth Emelye. 1731
 For sith the day is come that I shal dye,
 I make plesynly my confessioun,
 That I am thilke woful Palamoun,
 That hath thy prison broken wikkedly.
 I am thy mortal fo, and it am I 1736
 That loveth so hote Emelye the brighte,
 That I wol dye present in hir sighte. (880)
 Therefore I axe deeth and my juwyse ;
 But slee my felawe in the same wyse, 1740
 For bothe han we deserved to be slayn.'

This worthy duk answerde anon agayn,
 And seyde, 'This is a short conclusioun :
 Youre owne mouth, by your confessioun,
 Hath dampned you, and I wol it reorde,
 It nedeth noight to pyne yow with the
 corde. 1746

Ye shul be deed, by mighty Mars the
 rede!'

The quene anon, for verray womman-
 hede, (890)

Gan for to wepe, and so dide Emelye,
 And alle the ladies in the companye. 1750
 Gret pitee was it, as it thoughte hem alle,
 That ever swich a chaunce sholde falle ;
 For gentil men they were, of greet estat,
 And no-thing but for love was this debat ;
 And sawe hir bloody woundes wyde and
 sore ; 1755

And alle cryden, bothe lasse and more,
 'Have mercy, lord, up-on us women
 alle!'

And on hir bare knees adoun they falle,
 And wolde have kist his feet ther-as he
 stood, (901)

Til at the laste aslaked was his mood ; 1760
 For pitee renneth sone in gentil herte.
 And though he first for ire quook and
 sterte,

He hath considered shortly, in a clause,
 The trespas of hem bothe, and eek the
 cause :

And al-though that his ire hir gilt
 accused, (907) 1765

Yet in his reson he hem bothe excused ;
 As thus : he thoughte wel, that every man
 Wol helpe him-self in love, if that he can,
 And eek delivere him-self out of prisoun ;
 And eek his herte had compassioun 1770
 Of women, for they wepen ever in oon ;
 And in his gentil herte he thoughte anon,

And softe un-to himself he seyde : 'fy
 Up-on a lord that wol have no mercy,
 But been a leoun, bothe in word and
 dede, 1775
 To hem that been in repentaunce and
 drede

As wel as to a proud despitous man (919)
 That wol maynteine that he first bigan !
 That lord hath litel of discrecioun,
 That in swich cas can no divisoun, 1780
 But weyeth pryde and humblesse after
 oon.'

And shortly, whan his ire is thus agoon,
 He gan to loken up with eyen lighte,
 And spak these same wordes al on
 highte :—

'The god of love, a ! *benedicite*, 1785
 How mighty and how greet a lord is he !
 Ayeins his might ther gayneth none
 obstacles,

He may be cleped a god for his miracles ;
 For he can maken at his owne gyse (931)
 Of everich herte, as that him list devyse.
 Lo heer, this Arcite and this Palamoun,
 That quitly weren out of my prisoun, 1793
 And mighte han lived in Thebes royally,
 And witen I am hir mortal enemy,
 And that hir deeth lyth in my might
 also ; 1795

And yet hath love, maugree hir eyen two,
 Y-brought hem hider bothe for to dye !
 Now loketh, is nat that an heigh folye ?
 Who may been a fool, but-if he love ? (941)
 Bihold, for Goddes sake that sit above, 1800
 Se how they blede ! be they noight wel
 arrayed ?

Thus hath hir lord, the god of love,
 y-payed

Hir wages and hir fees for hir servyse !
 And yet they wenen for to been ful wyse
 That serven love, for aught that may
 bifalle ! 1805

But this is yet the beste game of alle,
 That she, for whom they han this jolitee,
 Can hem ther-for as muche thank as me ;
 She woot namore of al this hote fare, (951)
 By God, than woot a cokkow or an hare !
 But al mot been assayed, hoot and cold ;
 A man mot been a fool, or yong or old ;
 I woot it by my-self ful yore agoon : 1813
 For in my tyme a servant was I oon.

And therefore, sin I knowe of loves payne,
 And woot how sore it can a man distreyne,
 As he that hath ben caught ofte in his las,
 I yow foryeve al hoolly this trespas, (960)
 At requeste of the quene that kneleth here,
 And eek of Emelye, my suster dere. 1820
 And ye shul bothe anon un-to me swere,
 That never-mo ye shul my contree dere,
 Ne make werre up-on me night ne day,
 But been my freendes in al that ye may;
 I yow foryeve this trespas every del.' 1825
 And they him swore his axing fayre and
 wel,

And him of lordshipe and of mercy preyde,
 And he hem graunteth grace, and thus he
 seyde: (970)

'To speke of royal linage and richesse,
 Though that she were a quene or a prin-
 cesse, 1830

Ech of yow bothe is worthy, doutelees,
 To wedden whan tyme is, but nathelees
 I speke as for my suster Emelye,
 For whom ye have this stryf and jelousye;
 Ye woot your-self, she may not wedden two
 At ones, though ye fighten ever-mo: 1836
 That oon of yow, al be him looth or leef,
 He moot go pyppen in an ivy-leef; (980)
 This is to seyn, she may nat now han
 bothe,

Al be ye never so jelous, ne so wrothe. 1840
 And for-thy I yow putte in this degree,
 That ech of yow shal have his destinee
 As him is shape; and herkneth in what
 wyse;

Lo, heer your ende of that I shal devyse.
 My wil is this, for plat conclusioun, 1845
 With-outen any replicacioun,

If that yow lyketh, tak it for the beste,
 That everich of yow shal gon wher him
 leste (990)

Frely, with-outen raunson or daunger;
 And this day fifty wykes, fer ne ner, 1850
 Everich of yow shal bringe an hundred
 knightes,

Armed for listes up at alle rightes,
 Al redy to darreyne hir by bataille.
 And this bihote I yow, with-outen faille,
 Up-on my trouthe, and as I am a knight,
 That whether of yow bothe that hath
 might, (998) 1856

This is to seyn, that whether he or thou

May with his hundred, as I spak of now,
 Sleen his contrarie, or out of listes dryve,
 Him shal I yeve Emelya to wyve, 1860
 To whom that fortune yeveth so fair a
 grace.

The listes shal I maken in this place,
 And God so wisly on my soule rewte,
 As I shal even juge been and trewe. 1864
 Ye shul non other ende with me maken,
 That oon of yow ne shal be deed or taken.
 And if yow thinketh this is wel y-sayd,
 Seyeth your avys, and holdeth yow spayd.
 This is your ende and your conclusioun.'

Who loketh lightly now but Palamoun?
 Who springeth up for joye but Arcite? 1871
 Who couthe telle, or who couthe it endyte,
 The joye that is makid in the place
 Whan Theseus hath doon so fair a grace?
 But down on knees wente every maner
 wight, 1875

And thanked him with al her herte and
 might,

And namely the Thebens ofte sythe,
 And thus with good hope and with herte
 hlythe (1020)

They take hir leve, and hom-ward gonns
 they ryde

To Thebes, with his olde walles wyde, 1880
 Explicit secunda pars.

Sequitur pars tercia.

I trowe men wolde deme it negligene,
 If I foryete to tellen the dispence
 Of Theseus, that goth so bisily
 To maken up the listes royally;
 That swich a noble theatre as it was, 1885
 I dar wel seyn that in this world ther
 nas.

The circuit a myle was aboute, (1029)
 Walled of stoon, and diked al with-oute.
 Round was the shap, in maner of compas,
 Ful of degrees, the heighte of sixty pas, 1890
 That, whan a man was set on o degree,
 He letted nat his felawe for to see.

Est-ward ther stood a gate of marbel
 whyt,

West-ward, right swich another in the
 opposit. 1894

And shortly to concluden, swich a place
 Was noon in erthe, as in so litel space;
 For in the lond ther nas no crafty man,
 That geometrie or ars-metrik can, (1040)

Ne purtreyour, ne kerver of images,
 That Theseus ne yaf him mete and wages
 The theatre for to maken and devyse. 1901
 And for to doon his ryte and sacrifyse,
 He est-ward hath, up-on the gate above,
 In worship of Venus, goddess of love,
 Don make an auter and an oratorie; 1905
 And west-ward, in the minde and in
 memorie
 Of Mars, he maketh hath right swich
 another,
 That coste largely of gold a fother. (1050)
 And north-ward, in a touret on the wal,
 Of alabastre whyt and reed coral 1910
 An oratorie riche for to see,
 In worship of Dyane of chastitee,
 Hath Theseus don wrought in noble wyse.
 But yet hadde I foryeten to devyse
 The noble karving, and the portreitures,
 The shap, the countenance, and the
 figures, 1916
 That weren in these oratories three.
 First in the temple of Venus maystow
 see (1060)
 Wrought on the wal, ful pitous to biholde,
 The broken slepes, and the sykkes colde;
 The sacred teres, and the waymenting;
 The fyry strokes of the desiring, 1922
 That loves servaunts in this lyf enduren;
 The othes, that hir covenants assuren;
 Plesaunce and hope, desyr, fool-hardi-
 nesse, 1925
 Beautee and youthe, banderie, richesse,
 Charmes and force, lesinges, fiaterye,
 Dispense, bisynesse, and jelousye, (1070)
 That wared of yelwe golde a gerland,
 And a cokkow sitting on hir hand; 1930
 Festes, instruments, caroles, daunces,
 Lust and array, and alle the circum-
 stances
 Of love, whiche that I rekne and rekne
 shal,
 By ordre weren peynted on the wal, 1934
 And mo than I can make of mencoun.
 For soothly, al the mount of Citheroun,
 Ther Venus hath hir principal dwelling,
 Was shewed on the wal in portreyng,
 With al the gardin, and the lustynesse.
 Nat was foryeten the porter Ydelnesse,
 Ne Narcissus the faire of yore agon, 1941
 Ne yet the folye of king Salamon, (1084)

Ne yet the grete strengthe of Hercules—
 Th'enchauitements of Medea and Circes—
 Ne of Turnus, with the hardy fiers corage,
 The riche Cresus, caytif in servage. 1946
 Thus may ye seen that wisdom ne
 richesse,
 Beantee ne sleighte, strengthe, ne hardi-
 nesse, (1090)
 Ne may with Venus holde champartye;
 For as hir list the world than may she
 eye. 1950
 Lo, alle these folk so caught were in
 hir las,
 Til they for wo ful ofte seyde 'allas!'
 Suffyoeth heer ensamples oon or two,
 And though I coude rekne a thousand mo.
 The statue of Venus, glorious for to see,
 Was naked fleting in the large see, 1956
 And fro the navele down all covered
 was
 With wawes grene, and brighte as any
 glas. (1100)
 A citole in hir right hand hadde she,
 And on hir heed, ful semely for to see, 1960
 A rose gerland, fresh and wel smellinge;
 Above hir heed hir dowves flikeringe.
 Biforn hir stood hir sone Cupido,
 Up-on his shuldres winges hadde he two;
 And blind he was, as it is ofte sene; 1965
 A bowe he bar and arwes brighte and
 kene.
 Why sholde I noight as wel eek telle
 yow al
 The portreiture, that was up-on the wal
 With-inne the temple of mighty Mars the
 rede? (1111)
 Al peynted was the wal, in lengthe and
 brede, 1970
 Lyk to the estres of the grisly place,
 That highte the grete temple of Mars in
 Trace,
 In thilke colde frosty regioun,
 Ther-as Mars hath his sovereyn mansioun.
 First on the wal was peynted a foreste,
 In which ther dwelleth neither man ne
 beste, 1976
 With knotty knarry bareyn trees olde
 Of stubbes sharpe and hidous to biholde;
 In which ther ran a rumbel and a swongh,
 As though a storm sholde bresten every
 bough: 1980

And downward from an hille, under a
 bente, (1123) 1981
 Ther stood the temple of Mars armi-
 potente,
 Wroght al of burned steel, of which
 thentree
 Was long and streit, and gastly for to see.
 And ther-out cam a rage and such a vese,
 That it made al the gates for to rese. 1986
 The northren light in at the dores shoon,
 For windowe on the wal ne was ther noon,
 Thurgh which men mighten any light
 discerne. (1131)
 The dores were alle of adamant eterne,
 Y-clenched overthwart and endelong 1991
 With iren tough; and, for to make it
 strong,
 Every piler, the temple to sustene,
 Was tonne-greet, of iren bright and shene.
 Ther saugh I first the derke imagining
 Of felonye, and al the compassing; 1996
 The cruel ire, reed as any glede; (1139)
 The pykepurs, and eek the pale drede;
 The smyler with the knyf under the cloke;
 The shepne brenning with the blake
 smoke; 2000

The sowe freten the child right in the
 cradel; (1161)
 The cook y-scalded, for al his longe ladel.
 Noght was foryeten by th'infortune of
 Marte; 2021
 The carter over-riden with his carte,
 Under the wheel ful lowe he lay adoun.
 Ther were also, of Martes divisionn,
 The barbour, and the bocher, and the
 smith 2025
 That forgeth sharpe swerdes on his stith.
 And al above, depeynted in a tour, (1169)
 Saw I conquest sittinge in greet honour,
 With the sharpe swerde over his heed
 Hange by a sotil twynes threed. 2030
 Depeynted was the slaughtre of Julius,
 Of grete Nero, and of Antonius;
 Al be that thilke tyme they were unborn,
 Yet was hir deeth depeynted ther-biforn,
 By manasinge of Mars, right by figure;
 So was it shewed in that portreiture
 As is depeynted in the sterres above, (1179)
 Who shal be slayn or elles deed for love.
 Suffyceth oon ensample in stories olde,
 I may not rekne hem alle, thogh I wolde.
 The statue of Mars up-on a carte stood,

Ther saugh I Attheon an hert y-maked,
 For vengeance that he saugh Diane al
 naked;
 I saugh how that his houndes have him
 caught,
 And freten him, for that they knewe him
 naught. (1210)
 Yet peynted was a lital forther-moor,
 How Athalante hunted the wilde boor,
 And Meleagre, and many another mo, 2071
 For which Diane wroghte him care and wo.
 Ther saugh I many another wonder storie,
 The whiche me list nat drawn to
 memorie. 2074
 This goddesse on an hert ful hye seet,
 With smale houndes al aboute hir feet;
 And undernothe hir feet she hadde a
 mone, (1219)
 Waxing it was, and sholde wanie sone.
 In gaudes grene hir statue clothed was,
 With bowe in honde, and arwes in a cas.
 Hir eyen caste she ful lowe adoun, 2081
 Ther Pluto hath his derke regioun.
 A womman travailinge was hir biforn,
 But, for hir child so longe was unborn,
 Ful pitously Lucyna gan she calle, 2085
 And seyde, 'help, for thou mayst best of
 alle.'
 Wel couthe he peynten lyfy that it
 wroghte, (1229)
 With many a florin he the hewes boghte.
 Now been thise listes maad, and
 Theseus,
 That at his grete cost arrayed thus 2090
 The temples and the theatre every del,
 Whan it was doon, him lyked wonder
 wel.
 But stinte I wol of Theseus a lyte,
 And speke of Palamon and of Arcite.
 The day approacheth of hir retourninge,
 That everich sholde an hundred knightes
 bringe, 2096
 The bataille to darreyne, as I yow tolde;
 And til Athenes, hir covenant for to holde,
 Hath everich of hem brought an hundred
 knightes (1241)
 Wel armed for the werre at alle rightes.
 And sikerly, ther trowed many a man 2101
 That never, sithen that the world bigan,
 As for to speke of knighthod of hir hond,
 As fer as God hath makid see or lond,
 Nas, of so fewe, so noble a companye. 2105
 For every wight that lovede chivalrye,
 And wolde, his thankes, han a passant
 name,
 Hath preyed that he mighte ben of that
 game; (1250)
 And wol was him, that ther-to chosen was.
 For if ther fille to-morwe swich a cas, 2110
 Ye knowen wel, that every lusty knight,
 That loveth paramours, and hath his
 might,
 Were it in Engelond, or elles-where,
 They wolde, hir thankes, wilnen to be
 there.
 To fighte for a lady, *ben'cite!* 2115
 It were a lusty sighte for to see.
 And right so ferdin they with Palamon.
 With him ther wenten knightes many
 oon; (1260)
 Som wol ben armed in an habergeoun,
 In a brest-plat and in a light gipoun; 2120
 And somme woln have a peyre plates
 large;
 And somme woln have a Pruce shield, or a
 targe;
 Somme woln ben armed on hir legges weel,
 And have an ax, and somme a mace of
 steel. 2124
 Ther nis no newe gyse, that it nas old.
 Armed were they, as I have you told,
 Everich after his opinioun.
 Ther maistow seen coming with Pala-
 mon (1270)
 Ligurge him-self, the grete king of Trace;
 Blak was his berd, and manly was his
 face.
 The cercles of his eyen in his heed, 2131
 They gloweden bitwixe yelow and reed:
 And lyk a griffon lokid he aboute,
 With kempe heres on his browes stoute;
 His limes grete, his braunes harde and
 stronge, 2135
 His shuldres brode, his armes rounde and
 longe.
 And as the gyse was in his contres,
 Ful hye up-on a char of gold stood he,
 With foure whyte boles in the trays. (1281)
 In-stede of cote-armure over his harnays,
 With nayles yelwe and brighte as any
 gold, 2141
 He hadde a beres skin, col-blak, *fox-olde*.

His longe heer was kembd bihinde his bak,
 As any ravens fether it shoon for-blak :
 A wrethe of gold arm-greet, of huge
 wighte, 2145
 Upon his heed, set ful of stonnes brighte,
 Of fyne rubies and of dyamaunts.
 Aboute his char ther wenten whyte
 alaunts, (1290)
 Twenty and mo, as grete as any steer,
 To huntun at the leoun or the deer, 2150
 And folwed him, with mosel faste
 y-bounde,
 Colers of gold, and torets fyled rounde.
 An hundred lordes hadde he in his route
 Armed ful wel, with hertes sterne and
 stoute.
 With Arcita, in stories as men finde, 2155
 The grete Emetreus, the king of Inde,
 Up-on a stede bay, trapped in steel,
 Covered in cloth of gold diapred weel, (1300)
 Cam ryding lyk the god of armes, Mars.
 His cote-armure was of cloth of Tars, 2160
 Couched with perles whyte and rounde
 and grete.
 His sadel was of brend gold newe y-bete ;
 A mantelet upon his shuldre hanginge
 Bret-ful of rubies rede, as fyr sparklinge.
 His criske heer lyk ringes wasy-ronne, 2165
 And that was yelow, and glittered as the
 sonne,
 His nose was heigh, his eyen bright citryn,
 His lippes rounde, his colour was sangwyn,
 A fewe fraknes in his face y-spreynd, (1311)
 Betwixen yelow and somdel blak y-meynd,
 And as a leoun he his lokung caste. 2171
 Of fyve and twenty yeer his age I caste.
 His berd was wel bigonne for to springe ;
 His voys was as a trompe thunderinge.
 Up-on his heed he wered of laurer grene
 A gerland fresh and lusty for to sene. 2176
 Up-on his hand he bar, for his deduyt,
 An egle tame, as eny lillie whyt. (1320)
 An hundred lordes hadde he with him
 there,
 Al armed, sauf hir heddes, in al hir gere,
 Ful richely in alle maner thinges. 2181
 For trusteth wel, that dukes, orles, kinges,
 Were gadered in this noble companye,
 For love and for encrees of chivalrye.
 Aboute this king ther ran on every part
 Ful many a tame leoun and lepart. 2186

And in this wyse these lordes, alle and
 some,
 Ben on the Sondag to the citee come (1330)
 Aboute pryme, and in the toun alight.
 This Theseus, this duk, this worthy
 knight, 2190
 When he had broght hem in-to his citee,
 And inned hem, everich in his degree,
 He festeth hem, and dooth so greet labour
 To esen hem, and doon hem al honour,
 That yet men weneth that no mannes wit
 Of noon estat ne coude amenden it. 2196
 The minstralcy, the service at the feste,
 The grete yiftes to the moste and leste,
 The riche array of Theseus paleys, (1341)
 Ne who sat first ne last up-on the deys,
 What ladies fairest been or best daunsinge,
 Or which of hem can dauncen best and
 singe, 2202
 Ne who most felingly speketh of love :
 What haukes sitten on the perche above,
 What houndes ligen on the floor adoun :
 Of al this make I now no mencionn ; 2206
 But al th'effect, that thinketh me the
 beste ;
 Now comth the poynt, and herkneth if
 yow leste. (1350)
 The Sondag night, er day bigan to
 springe,
 When Palamon the larke herde singe, 2210
 Although it nere nat day by houres two,
 Yet song the larke, and Palamon also.
 With holy herte, and with an heigh corage
 He roos, to wenden on his pilgrimage
 Un-to the blisful Citherea benigne, 2215
 I mene Venus, honourable and digne.
 And in hir houre he walketh forth a pas
 Un-to the listes, ther hir temple was, (1360)
 And down he kneleth, and with humble
 chere 2219
 And herte soor, he seyde as ye shul here.
 Faireste of faire, o lady myn, Venus,
 Doughter to Jove and spouse of Vulcannus,
 Thou glader of the mount of Citheroun,
 For thilke love thou haddest to Adoun,
 Have pitee of my bittre teres smerte, 2225
 And tak myn humble preyer at thyn herte.
 Allas ! I ne have no langage to telle (1369)
 Th'effectes ne the tormentes of myn helle ;
 Myn herte may myne harmes nat biwreye ;
 I am so confus, that I can nocht seye, 2230

But mercy, lady bright, that knowest weel
My thought, and seest what harmes that
I feel,

Considere al this, and rewe up-on my
sore,

As wisly as I shal for evermore, 2234
Emforth my might, thy trewe servant be,
And holden werre alway with chastitee ;
That make I myn avow, so ye me helpe.

I kepe nought of armes for to yelpe, (1380)
Ne I ne axe nat to-morwe to have victorie,
Ne renoun in this cas, ne veyne glorie 2240
Of pris of armes blowen up and doun,
But I wolde have fully possessioun
Of Emelye, and dye in thy servyse ;
Find thou the maner how, and in what
wyse.

I recche nat, but it may bettre be, 2245
To have victorie of hem, or they of me,
So that I have my lady in myne armes.
For though so be that Mars is god of
armes, (1390)

Your vertu is so greet in hevene above,
That, if yow list, I shal wel have my love.
Thy temple wol I worshipe evermo, 2251
And on thyn auter, wher I ryde or go,
I wol don sacrifice, and fyres bete.

And if ye wol nat so, my lady swete, 2254
Than preyre I thee, to-morwe with a spere
That Arcita me thurgh the herte here.
Thanne rekke I nought, whan I have lost
my lyf, (1399)

Though that Arcita winne hir to his wyf.
This is th'effect and ende of my preyre,
Yif me my love, thou blisful lady dere.'

Whan th'ocrisoun was doon of Palamon,
His sacrifice he dide, and that anon 2262
Ful pitously, with alle circumstaunces,
Al telle I nought as now his observaunces.
But atte laste the statue of Vennus shook,
And made a signe, wher-by that he took
That his preyre accepted was that day.
For thogh the signe shewed a delay, (1410)
Yet wiste he wel that graunted was his
bone ;

And with glad herte he wente him hoom
ful sone. 2270

The thridde hours inequal that Palamon
Bigan to Venus temple for to goon,
Up roos the sonne, and up roos Emelye,
And to the temple of Diane gan hye.

Hir maydens, that she thider with hir
ladde, 2275
Ful redily with hem the fyr they hadde,
Th'encens, the clothes, and the remenant
al

That to the sacrificé longen shal ; (1430)
The hornes fulle of meth, as was the gyse ;
Ther lakked nought to doon hir sacrificyse.
Smoking the temple, ful of clothes faire,
This Emelye, with herte debonaire, 2282
Hir body wesch with water of a welle ;
But how she dide hir ryte I dar nat telle,
But it be any thing in general ; 2285
And yet it were a game to heren al ;
To him that meneth wel, it were no
charge :

But it is good a man ben at his large. (1430)
Hir brighte heer was kempt, untressed al ;
A coronne of a grene ook cerial 2290
Up-on hir heed was set ful fair and mete.

Two fyres on the auter gan she bete,
And dide hir thinges, as men may biholde
In Stace of Thebes, and thise bokes olde.
Whan kindled was the fyr, with pitous
chere 2295

Un-to Dians she spak, as ye may here.
'O chaste goddesse of the wodes grene,
To whom bothe heven and erthe and see
is sene, (1440)

Queene of the regne of Pluto derk and
lowe,
Goddessse of maydens, that myn herte hast
knowe 2300

Ful many a yeer, and woost what I desire,
As keep me fro thy vengeance and thyn
ire,

That Attheon abouthte cruelly.
Chaste goddessse, wel wostow that I
Desire to been a mayden al my lyf, 2305

Ne never wol I be no love ne wyf,
I am, thou woost, yet of thy companye,
A mayde, and love hunting and venerye,
And for to walken in the wodes wilde,
And nought to been a wyf, and be with
childe. (1452) 2310

Nought wol I knowe companye of man.
Now help me, lady, sith ye may and can,
For tho thre formes that thou hast in thee.
And Palamon, that hath swich love to me,
And eek Arcite, that loveth me so sore,
This grace I preyre thee with-oute more,

As sende love and pees bitwixe hem two ;
 And fro me turne away hir hertes so, (1460)
 That al hir hote love, and hir desyr,
 And al hir bisy torment, and hir fyr 2320
 Be queynt, or turned in another place ;
 And if so be thou wolt not do me grace,
 Or if my destinee be shapen so,

That I shal nedes have oon of hem two,
 As sende me him that most desireth me.
 Bihold, goddesse of clene chastitee, 2326
 The bittre teres that on my chekes falle.
 Sin thou are mayde, and keper of us alle,
 My maydenhede thou kepe and wel
 conserve, (1471)

And whyl I live a mayde, I wol thee
 serve.' 2330

The fyres brenne up-on the auter clere,
 Whyl Emelye was thus in hir preyere ;
 But sodeinly she saugh a sighte queynte,
 For right anon oon of the fyres queynte,
 And quiked agayn, and after that anon
 That other fyr was queynt, and al agon ;
 And as it queynte, it made a whistelinge,
 As doon thise wete bronδες in hir bren-
 ninge, (1480)

And at the bronδες ende out-ran anon
 As it were bloody dropes many oon ; 2340
 For which so sore agast was Emelye,
 That she was wel ny mad, and gan to crye,
 For she ne wiste what it signified ;
 But only for the fere thus hath she cryed,
 And weep, that it was pitee for to here.
 And ther-with-al Diane gan appere, 2346
 With bowe in hond, right as an hunter-
 esse,

And seyde : ' Doghter, stint thyn hevi-
 nesse. (1490)

Among the goddes hye it is affermed,
 And by eterne word write and confermed,
 Thou shalt ben wedded un-to oon of tho
 That han for thee so muchel care and wo ;
 But un-to which of hem I may nat telle.
 Farwel, for I ne may no lenger dwelle.

The fyres which that on myn auter
 brenne 2355

Shul thee declaren, er that thou go henne,
 Thyn aventure of love, as in this cas.'
 And with that word, the arwes in the cas
 Of the goddesse clateren faste and ringe,
 And forth she wente, and made a vanissh-
 inge ; (1502) 2360

For which this Emelye astoned was,
 And seyde, ' What amounteth this, allas !
 I putte me in thy proteccioun,
 Diane, and in thy disposicioun.'
 And hoom she gooth anon the nexte
 weye. 2365

This is th'effect, ther is namore to seye.

The nexte houre of Mars folwinge this,
 Arcite un-to the temple walked is (1510)
 Of fierse Mars, to doon his sacrificyse,
 With alle the rytes of his payen wyse. 2370
 With pitous herte and heigh devocioun,
 Right thus to Mars he seyde his orisoun :

' O stronge god, that in the regnes colde
 Of Trace honoured art, and lord y-holde,
 And hast in every regne and every lond
 Of armes al the brydel in thyn hond, 2376
 And hem fortunest as thee list devyse,
 Accept of me my pitous sacrificyse. (1520)
 If so be that my youthe may deserve,
 And that my might be worthy for to
 serve 2380

Thy godhede, that I may been oon of
 thyne,

Than preye I thee to rewe up-on my pyne.
 For thilke peyne, and thilke hote fyr,
 In which thou whylom brendest for desyr,
 Whan that thou usedest the grete beautee
 Of fayre yonge fresshe Venus free, 2386
 And haddest hir in armes at thy wille,
 Al-though thee ones on a tyme misfille
 Whan Vulcanus had caught thee in his
 las, (1531)

And fond thee liggig by his wyf, allas !
 For thilke sorwe that was in thyn herte,
 Have routhe as wel up-on my peynes
 smerte. 2392

I am yong and unkonning, as thou wost,
 And, as I trowe, with love offended
 most,

That ever was any lyves creature ; 2395
 For she, that dooth me al this wo endure,
 Ne reccheth never wher I sinke or flete.

And wel I woot, er she me mercy hete,
 I moot with strengthe winne hir in the
 place ; (1541)

And wel I woot, withouten help or grace
 Of thee, ne may my strengthe nocht
 availle. 2401

Than help me, lord, to-morwe in my
 bataille,

For thilke fyr that whylom brente thee,
As wel as thilke fyr now brenneth me ;
And do that I to-morwe have victorie. 2405
Myn be the travaille, and thyn be the
glorie !

Thy sovereign temple wol I most honouren
Of any place, and alwey most labouren
In thy plesaunce and in thy craftes
stronge, (1551)

And in thy temple I wol my baner honge,
And alle the armes of my companye ; 2411
And evere-mo, un-to that day I dye,
Eterne fyr I wol biforn thee finde.

And eek to this avow I wol me binde :
My berd, myn heer that hongeth long
adoun, 2415

That never yet ne felte offensioun
Of rasour nor of shere, I wol thee yive,
And been thy trewe servant whyl I live.
Now lord, have routhe up-on my sorwes
sore, (1561)

Yif me †victorie, I aske thee namore.' 2420
The prayere stinte of Arcite the stronge,
The ringes on the temple-dore that honge,
And eek the dore, clatereden ful faste,
Of which Arcite som-what him agaste.

The fyres brande up-on the anter brighte,
That it gan al the temple for to lighte ;
And swete smel the ground anon up-yaf,
And Arcite anon his hand up-haf, (1570)

And more encens in-to the fyr he caste,
With othere rytes mo ; and atte laste 2430
The statue of Mars bigan his hauberk
ringe.

And with that soun he herde a murmur-
inge

Ful lowe and dim, that sayde thus,
'Victorie':

For which he yaf to Mars honour and
glorie.

And thus with joye, and hope wel to fare,
Arcite anon un-to his inne is fare, 2436
As fayn as fowel is of the brighte sonne.

And right anon swich stryf ther is bi-
gonne (1580)

For thilke graunting, in the hevене above,
Bitwixe Venus, the goddesse of love, 2440
And Mars, the sterne god armipotent,
That Jupiter was bisy it to stente ;
Til that the pale Saturnus the colde,
That knew so manye of aventures olde,

Fond in his olde experience an art, 2445
That he ful sone hath plesed every part.
As sooth is sayd, elde hath greet advantage ;
In elde is bothe wisdom and usage ; (1590)
Men may the olde at-renne, and noght
at-rede.

Saturne anon, to stinten stryf and drede,
Al be it that it is agayn his kynde, 2451
Of al this stryf he gan remedie fynde.

'My dere doghter Venus,' quod Saturne,
'My cours, that hath so wyde for to turne,
Hath more power than wot any man. 2455
Myn is the drenching in the see so wan ;
Myn is the prison in the derke cote ;
Myn is the strangling and hanging by the
throte ; (1600)

The murmure, and the cherles rebelling,
The groyning, and the pryvee empoysou-
ning : 2460

I do vengeance and pleyn correccioun
Whyl I dwelle in the signe of the Leoun.

Myn is the ruine of the hye halles,
The falling of the toures and of the walles

Up-on the mynour or the carpenter. 2465
I slow Sampson in shaking the piler ;
And myne be the maladyes colde,

The derke tresons, and the castes olde ;
My loking is the fader of pestilence. (1611)

Now weep namore, I shal doon diligence
That Palamon, that is thyn owne knight,

Shal have his lady, as thou hast him hight.
Though Mars shal helpe his knight, yet

natheles

Bitwixe yow ther moot be som tyme pees,
Al be ye noght of o complexioun, 2475

That causeth al day swich divisioun.
I am thin ayel, redy at thy wille ;

Weep thou namore, I wol thy lust ful-
fille.' (1620)

Now wol I stinten of the goddes above,
Of Mars, and of Venus, goddesse of love,

And telle yow, as pleynly as I can, 2481
The grete effect, for which that I bigan.

Explicit tercia pars.
Sequitur pars quarta.

Greet was the feste in Athenes that day,
And eek the lusty seson of that May

Made every wight to been in swich
pleasaunce, 2485

That al that Monday justen they and
daunce,

And spenden it in Venus heigh servyse.
 But by the cause that they sholde ryse
 Erly, for to seen the grete fight, (1631)
 Unto hir reste wente they at night. 2490
 And on the morwe, whan that day gan
 springe,
 Of hors and harneys, noyse and clateringe
 Ther was in hostelryes al aboute ;
 And to the paleys rood ther many a
 route
 Of lordes, up-on stedes and palfreys. 2495
 Ther maystow seen devysing of herneys
 So uncouth and so riche, and wrought so
 weel
 Of goldsmithrie, of browding, and of
 steel ; (1640)
 The sheeldes brighte, testers, and trap-
 pures ;
 Gold-hewen helmes, hauberks, cote-ar-
 mures ; 2500
 Lordes in paraments on hir courseres,
 Knightes of retenue, and eek squyeres
 Nailinge the speres, and helmes bokelinge,
 Gigginge of sheeldes, with layneres la-
 cinge ;
 Ther as need is, they weren no-thing ydel ;
 The fermystedes on the golden hmydel 2506

The grete Theseus, that of his sleep
 awaked
 With minstralaye and noyse that was
 maked,
 Held yet the chambre of his paleys riche,
 Til that the Thebane knightes, bothe y-
 liche 2526
 Honoured, were into the paleys fet.
 Duk Theseus was at a window set, (1670)
 Arrayed right as he were a god in trone.
 The peple preesseth thider-ward ful sone
 Him for toseen, and doon heigh reverence,
 And eek to herkne his hest and his
 sentence.
 An heraud on a scaffold made an ho,
 Til al the noyse of peple was y-do ;
 And whan he saugh the peple of noyse al
 stille, 2535
 Tho showed he the mighty dukes wille.
 ' The lord hath of his heigh discrecioun
 Considered, that it were destruccioun (1680)
 To gentil blood, to fighten in the gyse
 Of mortal bataille now in this empyse ;
 Wherfore, to shapen that they shul not
 dye, 2541
 He wol his firste purpos modifye.
 No more that fermystedes of his 2546

The voys of peple touchede the hevене,
 So loude cryden they with mery stevane :
 'God save swich a lord, that is so good,
 He wilneth no destruccoun of blood !'
 Up goon the trompes and the melodye. 2565
 And to the listes rit the companye
 By ordinaunce, thurgh-out the citee large,
 Hanged with cloth of gold, and nat with
 sarge. (1710)
 Ful lyk a lord this noble duk gan ryde,
 Thise two Thebanes up-on either syde ; 2570
 And after rood the quene, and Emelye,
 And after that another companye
 Of oon and other, after hir degree.
 And thus they passen thurgh-out the
 citee,
 And to the listes come they by tyme. 2575
 It nas not of the day yet fully pryme,
 Whan set was Theseus ful riche and hye,
 Ipolite the quene and Emelye, (1720)
 And other ladies in degrees aboute.
 Un-to the seetes presseth al the route. 2580
 And west-ward, thurgh the gates under
 Marte,
 Arcite, and eek the hundred of his parte,
 With baner reed is entred right anon ;
 And in that selve moment Palamon
 Is under Venus, est-ward in the place, 2585
 With baner whyt, and hardy chere and
 face.
 In al the world, to saken up and down,
 So even with-outen variacioun, (1730)
 Ther nere swiche companyes tweye.
 For ther nas noon so wys that coude
 seye, 2590
 That any hadde of other avauntage
 Of worthinesse, ne of estaat, ne age,
 So even were they chosen, for to gesse.
 And in two ringes faire they hem dresse.
 Whan that hir names rad were everi-
 choon, 2595
 That in hir nombre gyle were ther noon,
 Tho were the gates shet, and cryed was
 loude :
 'Do now your devoir, yonge knightes
 proude !' (1740)
 The heraudes lefte hir priking up and
 down ; 2599
 Now ringen trompes loude and clarioun ;
 Ther is pamore to seyn, but west and est
 In goon the speres ful sadly in arest ;

In goth the sharpe spore in-to the syde.
 Ther seen man who can juste, and who
 can ryde ;
 Ther shiveren shaftes up-on sheeldes
 thikke ; 2605
 He feleth thurgh the herte-spoon the
 prikke.
 Up springen speres twenty foot on highte ;
 Out goon the swerdes as the silver
 brighte. (1750)
 The helmes they to-hewen and to-shrede ;
 Out brest the blood, with sterne stremes
 rede. 2610
 With mighty maces the bones they to-
 breste.
 He thurgh the thikkeste of the throng
 gan threste.
 Ther stomblen stedes stronge, and down
 goth al.
 He rolleth under foot as dooth a bal. 2614
 He foyneth on his feet with his tronchoun,
 And he him hurtleth with his hors adoun.
 He thurgh the body is hurt, and sithen
 y-take,
 Maugree his heed, and broght un-to the
 stake, (1760)
 As forward was, right ther he moste
 abyde ;
 Another lad is on that other syde. 2620
 And som tyme dooth hem Theseus to reste,
 Hem to refreshe, and drinken if hem
 leste.
 Ful ofte a-day han thise Thebanes two
 Togidre y-met, and wroght his felawe wo ;
 Unhorsed hath ech other of hem tweye.
 Ther nas no tygre in the vale of Galgo-
 pheye, 2626
 Whan that hir whelp is stole, whan it is
 lyte,
 So cruel on the hunte, as is Arcite (1770)
 For jelous herte upon this Palamoun :
 Ne in Belmarye ther nis so fel leoun, 2630
 That hunted is, or for his hunger wood,
 Ne of his praye desireth so the blood,
 As Palamon to sleen his fo Arcite.
 The jelous strokes on hir helmes byte ;
 Out renneth blood on both hir sydes
 rede. 2635
 Som tyme an ende ther is of every dede ;
 For er the sonne un-to the reste wente,
 The stronge king Emetrens gan hente

This Palamon, as he faught with Arcite,
And made his swerd depe in his flesh to
byte; (1782) 2640

And by the force of twenty is he take
Unyolden, and y-drawe unto the stake.
And in the rescous of this Palamoun
The stronge king Ligurge is born adoun;
And king Emetreus, for al his strengthe,
Is born out of his sadel a swerdes lengthe,
So hitte him Palamon er he were take;
But al for noght, he was brought to the
stake. (1790)

His hardy herte mighte him helpe naught;
He moste abyde, whan that he was caught
By force, and eek by composicioun. 2651

Who sorweth now but woful Palamoun,
That moot namore goon agayn to fighte?
And whan that Theseus had seyn this
sighte, 2654

Un-to the folk that fогhten thus echoon
He cryde, 'Ho! namore, for it is doon!
I wol be trewe juge, and no partye.
Arcite of Thebes shal have Emelye, (1800)
That by his fortune hath hir faire y-
wonne.'

Anon ther is a noyse of peple bigonne 2660
For iere of this so longe and heigh with

Loking upward up-on this Emelye; 2679
And she agayn him caste a freendlich ye,
(For wommen, as to speken in comune,
They folwen al the favour of fortune);
And she was al his chere, as in his herte,
Out of the ground a furie infernal sterte,
From Pluto sent, at requeste of Saturne,
For which his hors for fere gan to turne,
And leep asyde, and foundred as he leep;
And, er that Arcite may taken keep, (1830)
He pighte him on the pomel of his heed,
That in the place he lay as he were
deed, 2690

His brest to-brosten with his sadel-bowe,
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 herte soor, to Theseus paleys. 2695
Tho was he corven out of his harneys,
And in a bed y-brought ful faire and
blyve,

For he was yet in memorie and alyve, (1840)
And alway crying after Emelye.

Duk Theseus, with al his companye, 2700
Is comen hoom to Athenes his citee,
With alle blisse and greet solempnitee.

Al be it that this aventure was falle

O persone allone, with-outen mo, 2725
 And haried forth by arme, foot, and to,
 And eek his stede driven forth with staves,
 With footmen, bothe yemen and eek
 knaves, (1870)

It nas aretted him no vileinye, 2729
 Ther may no man clepen it cowardye.

For which anon duk Theseus leet crye,
 To stinten alle rancour and envye,
 The gree as wel of o syde as of other,
 And either syde y-lyk, as otheres brother;
 And yaf hem yiftes after hir degree, 2735
 And fully heeld a feste dayes thre;
 And conveyed the kinges worthily
 Out of his toun a journee largely. (1880)
 And hoom wente every man the righte
 way.

Ther was namore, but 'far wel, have good
 day!' 2740

Of this bataille I wol namore endyte,
 But speke of Palamon and of Arcite.

Swelleth the brest of Arcite, and the
 sore

Encreeseth at his herte more and more.
 The clothered blood, for any lechecraft,
 Corrupteth, and is in his bouk y-laft, 2746
 That neither veyne-blood, ne ventusinge,
 Ne drinke of herbes may ben his helpinge.

The vertu expulsif, or animal, (1891)
 Fro thilke vertu cleped natural 2750

Ne may the venim voyden, ne expelle.
 The pypes of his longes gonne to swelle,
 And every lacerte in his brest adoun
 Is shent with venim and corrupcioun.

Him gayneth neither, for to gete his lyf,
 Vomyt upward, ne downward laxatif; 2756

Al is to-brosten thilke regioun,
 Nature hath now no dominacioun. (1900)
 And certainly, ther nature wol nat wirche,
 Far-wel, phisyk! go ber the man to
 chirche! 2760

This al and som, that Arcite mot dye,
 For which he sendeth after Emelye,
 And Palamon, that was his cosin dere;
 Than seyde he thus, as ye shul after
 here.

'Naught may the woful spirit in myn
 herte 2765

Declare o poynt of alle my sorwes smerte
 To yow, my lady, that I love most;
 But I biquethe the service of my gost (1910)

To yow aboven every creature,
 Sin that my lyf may no lenger dure. 2770
 Allas, the wo! allas, the peynes stronge,
 That I for yow have suffred, and so longe!
 Allas, the deeth! allas, myn Emelye!
 Allas, departing of our companye! 2774
 Allas, myn hertes quene! allas, my wyf!
 Myn hertes lady, endere of my lyf!
 What is this world? what asketh men to
 have?

Now with his love, now in his colde grave
 Allone, with-outen any companye. (1921)
 Far-wel, my swete fo! myn Emelye! 2780
 And softe tak me in your armes tweye,
 For love of God, and herkneth what I seye.

I have heer with my cosin Palamon
 Had stryf and rancour, many a day a-gon,
 For love of yow, and for my jelousye. 2785
 And Jupiter so wis my soule gye,
 To speken of a servant proprely,
 With alle circumstaunces trewely, (1930)
 That is to seyn, trouthe, honour, and
 knighthede,

Wisdom, humblesse, estaat, and heigh
 kinrede, 2790

Fredom, and al that longeth to that art,
 So Jupiter have of my soule part,
 As in this world right now ne knowe I non
 So worthy to ben loved as Palamon, 2794
 That serveth yow, and wol don al his lyf.
 And if that ever ye shul been a wyf,
 Foryet nat Palamon, the gentil man.' (1939)
 And with that word his speche faille gan,
 For from his feet up to his brest was come
 The cold of deeth, that hadde him over-
 come. 2800

And yet more-over, in his armes two
 The vital strengthe is lost, and al ago.
 Only the intellect, with-outen more,
 That dwelled in his herte syk and sore,
 Gan fallen, when the herte felte deeth,
 Dusked his eyen two, and failed breeth.
 But on his lady yet caste he his y8; (1949)
 His laste word was, 'mercy, Emelye!'
 His spirit chaunged hous, and wente ther,
 As I cam never, I can nat tellen wher. 2810
 Therfor I stinte, I nam no divinistre;
 Of soules finde I nat in this registre,
 No me ne list thilke opiniouns to telle
 Of hem, though that they wryten wher
 they dwalle.

<p>Arcite is cold, ther Mars his soule gye ; Now wol I speken forth of Emelye. 2816 Shrighte Emelye, and howleth Palamon, And Theseus his suster took anon (1960) Swowninge, and bar hir fro the corps away. What helpeth it to tarien forth the day, To tellen how she weep, bothe eve and morwe? 2821 For in swich cas wommen have swich sorwe, Whan that hir housbonds been from hem ago, That for the more part they sorwen so, Or elles fallen in swich maladye, 2825 That at the laste certainly they dye. Infinite been the sorwes and the teres Of olde folk, and folk of tendre yeres, (1970) In al the toun, for deeth of this Theban ; For him ther wepeth bothe child and man ; 2830 So greet a weping was ther noon, certayn, Whan Ector was y-brought, al fresh y-slayn, To Troye ; alas ! the pitee that was ther, Cracching of chekes, rending eek of heer. ' Why woldestow be deed,' thise wommen crye, 2835</p>	<p>Hadden for love the bataille hem bitwene, That in that selve grove, swote and grene, Theras he hadde his amorous desires, 2861 His compleynt, and for love his hote fires, He wolde make a fyr, in which th'office Funeral he mighte al accomplice ; And leet comaunde anon to hakke and hewe (2007) 2865 The okes olde, and leye hem on a rewe In colpons wel arrayed for to brenne ; His officers with swifte feet they renne And ryde anon at his comaundement. And after this, Theseus hath y-sent 2870 After a bere, and it al over-spradde With cloth of gold, the richest that he hadde. And of the same suyte he cladde Arcite ; Upon his hondes hadde he gloves whyte ; Eek on his heed a croune of laurer grene, 2875 And in his hond a swerd ful bright and kene. (2018) He leyde him bare the visage on the bere, Therwith he weep that pitee was to here. And for the peple sholde seen him alle, Whan it was day, he broghte him to the</p>
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With alakke pas, and eyen rede and wete,
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.
Up-on the right hond wente old Egeus, 2905
And on that other syde duk Theseus,
With vessels in hir hand of gold ful fyn,
Al ful of hony, milk, and blood, and wyn ;
Eek Palamon, with ful greet companye ;
And after that cam woful Emelye, 2910
With fyr in honde, as was that tyme the
gyse, (2053)

To do th'office of funeral servyse.

High labour, and ful greet apparayllinge
Was at the service and the fyr-makinge,
That with his grene top the heven raughte,
And twenty fadme of brede the armes
straughte ; 2916

This is to seyn, the bowes were so brode.
Of stree first ther was leyd ful many a
lode. (2060)

But how the fyr was maked up on highte,
And eek the names how the treës highte,
As oke, firre, birch, asp, alder, holm,
popler, 2921

Willow, elm, plane, ash, box, chasteyn,
lind, laurer,

Mapul, thorn, beech, hasel, ew, whippel-
tree,

How they weren feld, shal nat be told for
me ;

Ne how the goddes ronnen up and doun,
Disherited of hir habitacioun, 2926

In which they woneden in reste and pees,
Nymphes, Faunes, and Amadrides ; (2070)

Ne how the bestes and the briddes alle
Fledden for fere, whan the wode was falle ;

Ne how the ground agast was of the light,
That was nat wont to seen the sonne bright ;

Ne how the fyr was couched first with stree,
And than with drye stokkes cloven a thre,

And than with grene wode and spycerye,
And than with cloth of gold and with
perrye, 2936

And gerlandes hanging with ful many
a flour,

The mirre, th'encens, with al so greet
odour ;

Ne how Arcite lay among al this, (2081)

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 swowned whan men made the
fyr,

Ne what she spak, ne what was hir desyr ;
Ne what jeweles men in the fyr the caste,
Whan that the fyr was greet and brente
faste ; 2946

Ne how som caste hir sheeld, and som hir
spere,

And of hir vestiments, whiche that they
were, (2090)

And cuppes ful of wyn, and milk, and
blood,

Into the fyr, that brente as it were wood ;
Ne how the Grekes with an huge route

Thryës riden al the fyr aboute 2952

Up-on the left hand, with a loud shoutinge,
And thryës with hir speres clateringe ;

And thryës how the ladies gonne orye ; 2955

Ne how that lad was hom-ward Emelye ;
Ne how Arcite is brent to ashen colde ;

Ne how that liche-wake was y-holde (2100)

Al thilke night, ne how the Grekes pleye
The wake-pleyes, ne kepe I nat toseye ; 2960

Who wrestleth best naked, with oille
enoynt,

Ne who that bar him best, in no disjoynt.
I wol nat tellen eek how that they goon

Hoom til Athenes, whan the pley is doon ;
But shortly to the poynt than wol I wende,

And maken of my longe tale an ende. 2966
By processe and by lengthe of certeyn
yeres

Al stinted is the moorning and the teres.
Of Grekes, by oon general assent, (2111)

Than semed me ther was a parlement 2970

At Athenes, up-on certeyn poynts and cas ;
Among the whiche poynts y-spoken was

To have with certeyn contrees alliance,
And have fully of Thebens obeisaunce.

For which this noble Theseus anon 2975

Leet senden after gentil Palamon,
Unwist of him what was the cause and
why ;

But in his blake clothes sorwefully (2120)

He cam at his comaundemente in hye.
Tho sente Theseus for Emelye. 2980

Whan they were set, and hust was al the
place,
And Theseus abiden hadde a space

Er any word cam from his wyse brest,
His eyen sette he ther as was his lest,
And with a sad visage he syked stille, 2985
And after that right thus he seyde his wille.

'The firste moevere of the cause above,
Whan he first made the faire cheyne of
love, (2130)

Greet was th'effect, and heigh was his
entente ;

Wel wiste he why, and what ther-of he
mente ; 2990

For with that faire cheyne of love he bond
The fyr, the eyr, the water, and the
lond

In certeyn boundes, that they may nat flee ;
That same prince and that moevere, ' quod
he,

'Hath stablissed, in this wrecched world
adoun, 2995

Certeine dayes and duracioun
To al that is engendred in this place, (2139)

Over the whiche day they may nat pace,
Al mowe they yet tho dayes wel abregge ;

Ther needeth non auctoritee allegge, 3000
For it is preved by experience,

But that me list declaren my sentence.
Than may men by this ordre wel discernen,

The grete tounes see we wane and wende.
Than may ye see that al this thing hath
ende. 3026

'Of man and womman seen we wel also,
That nedeth, in oon of this termes two,

This is to seyn, in youthe or elles age, (2171)
He moot ben deed, the king as shal a
page ; 3030

Som in his bed, som in the depe see,
Som in the large feeld, as men may se ;

Ther helpeth noght, al goth that ilke weye.
Thanne may I seyn that al this thing moot
deye. 3034

What maketh this but Jupiter the king ?
The which is prince and cause of alle thing,

Converting al un-to his propre welle,
From which it is deryved, sooth to telle.

And here-agayns no creature on lyve (2181)
Of no degree availleth for to stryve. 3040

'Thanne is it wisdom, as it thinketh me,
To maken vertu of necessitee,

And take it wel, that we may nat eschue,
And namely that to us alle is due.

And who-so gruceth ought, he dooth
folye, 3045

And rebel is to him that al may gye.
And certainly a man hath most honour

' What may I conclude of this longe serie,
 But, after wo, I rede us to be merie, (2210)
 And thanken Jupiter of al his grace?
 And, er that we departen from this
 place, 3070
 I rede that we make, of sorwes two,
 O parfyt joye, lasting ever-mo;
 And loketh now, wher most sorwe is her-
 inne,
 Ther wol we first amenden and biginna.
 ' Suster,' quod he, ' this is my fulle assent,
 With al th'avyshere of my parlement, 3076
 That gentil Palamon, your owne knight,
 That serveth yow with wille, herte, and
 might, (2220)
 And ever hath doon, sin that ye first him
 knewe, 3079
 That yeshul, of your grace, up-on him rewe,
 And taken him for housbonde and for
 lord:
 Leen me your hond, for this is our acord.
 Let see now of your wommanly pitee.
 He is a kinges brother sone, pardee;
 And, though he were a povre bachelor, 3085
 Sin he hath served yow so many a year,

And had for yow so greet adversitee,
 It moste been considered, leveth me; (2230)
 For gentil mercy oghte to passen right.'
 Than seyde he thusto Palamon ful right;
 ' I trowe ther nedeth lital sermoning 3091
 To make yow assente to this thing.
 Com neer, and tak your lady by the hond.'
 Bitwixen hem was maad anon the bond,
 That highte matrimoine or mariage, 3095
 By al the counsell and the baronage.
 And thus with alle blisse and melodye
 Hath Palamon y-wedded Emelye. (2240)
 And God, that al this wyde world hath
 wrought,
 Sende him his love, that hath it dere
 a-boght. 3100
 For now is Palamon in alle wale,
 Living in blisse, in richesse, and in hele;
 And Emelye him loveth so tendrely,
 And he hir serveth al-so gentilly,
 That never was ther no word hem bitwene
 Of jelousye, or any other tene. 3106
 Thus endeth Palamon and Emelye;
 And God save al this faire companye!—
 Amen. (2250)

Here is ended the Knightes Tale.

THE MILLER'S PROLOGUE.

Here folwen the wordes bitwene the Host and the Millere.

WHAN that the Knight had thus his tale
 y-told,
 In al the route nas ther yong ne old 3110
 That he ne seyde it was a noble storie,
 And worthy for to drawn to memorie;
 And namely the gentils everichoon. ✓
 Our Hostelough and swoor, ' so moot I goon,
 This gooth aright; unbokeled is the male; ✓
 Let see now who shal telle another tale:
 For trowely, the game is wel bigonne. 3117
 Now telleth ye, sir Monk, if that ye conne,

Sumwhat, to ^{match} ~~quyte~~ with the Knightes
 tale.' (11)
 The Miller, that for-dronken was al ✓
 pale, 3120
 So that unnethe up-on his hors he sat, ✓
 He nolde avalen neither hood ne hat, ✓
 Ne abyde no man for his curteisye,
 But in Pilates vois he gan to crye, ✓
 And swoor by armes and by blood and
 bones, 3125
 ' I can a noble tale for the nones,

With which I wol now quyte the Knightes tale.'	†And ever a thousand gode ayeyns con badde, 3155
Our Hoste saugh that he was dronke of ale, (20)	†That knowestow wel thy-self, but-if thou madde.
And seyde : 'abyd, Robin, my leve brother, Som bettre man shal telle us first another :	Why artow angry with my tale now ?
Abyd, and lat us werken <u>thriftily</u> .' 3131	I have a wyf, pardee, as well as thou, (50)
'By goddes soul,' quod he, 'that wol nat I ;	Yet nolde I, for the oxen in my plogh,
For I wol speke, or elles go my wey.'	Taken up-on me more than y-nogh, 3160
Our Hoste answerde : 'tel on, a devel wey !	As demen of my-self that I were con ;
Thou art a fool, thy wit is overcome.' 3135	I wol beleve wel that I am noon.
'Now herkneth,' quod the Miller, 'alle and some !	An housbond shal nat been inquisitif
But first I make a protestacioun	Of goddes privetee, nor of his wyf.
That I am dronke, I knowe it by my soun ; (30)	So he may finde goddes foyson there, 3165
And therefore, if that I misspeke or seye,	Of the remenant nedeth nat enquere.'
Wyte it the ale of Southwerk, I yow preye ; 3140	What sholde I more seyn, but this Millere
For I wol telle a legende and a lyf	Henolde his wordes for no man forbere, (60)
Bothe of a Carpenter, and of his wyf,	But tolde his cherles tale in his manere ;
How that a clerk hath set the wrightes cappe.'	Me thinketh that I shal reheree it here. 3170
The Reve answerde and seyde, 'stint thy clappe,	And therfore every gentil wight I preye,
	For goddes love, demeth nat that I seye
	Of evel entente, but that I moot reherce
	Hir tales alle, be they bettre or werse,
	Or elles falsen som of my matere. 3175
	And therefore, who-so list it nat y-here,
	Turne over the leef, and chese another

THE MILLERES TALE.

Here biginneth the Millere his tale.

WHYLOM ther was dwellinge at Oxenford
A riche gnof, that gestes heeld to bord,
And of his craft he was a Carpenter.
With him ther was dwellinge a povre
scoler, 3190

Had lerned art, but al his fantasye
Was turned for to lerne astrologye,
And coude a certeyn of conclusiouns
To demen by interrogaciouns,
If that men axed him in certain houres, 3195
Whan that men sholde have droghte or
elles shoures, (10)

Or if men axed him what sholde bifalle
Of every thing, I may nat rekene hem alle.

This clerk was cleped hende Nicholas;
Of derne love he coude and of solas; 3200
And ther-to he was sleigh and ful privee,
And lyk a mayden meke for to see.

A chambre hadde he in that hostelrye
Allone, with-uten any companye,
Ful fetisly y-dight with herbes swote; 3205
And he him-self as swete as is the rote (20)
Of licorys, or any cetewale.

His Almagesta and bokes grete and smale,
His astrelabie, longinge for his art,
His angrim-stones layen faire a-part 3210

On shelves couched at his beddes heed:
His presse y-covered with a falding reed.
And al above ther lay a gay santrye,
On which he made a nightes melodye

So swetely, that al the chambre rong; 3215
And *Angelus ad virginem* he song; (30)
And after that he song the kinges note;
Ful often blessed was his mary throte.

And thus this swete clerk his tyme spent
After his freendes finding and his rente.

This Carpenter had wedded newe a wyf
Which that he lovede more than his lyf;
Of eightetene year she was of age.
Jalous he was, and heeld hir narwe in cage,

For she was wilde and yong, and he was
old, (39) 3225

And demed him-self ben lyk a cokewold.
He knew nat Catoun, for his wit was rude,
That bad man sholde wedde his similitude.
Men sholde wedden after hir estaat,
For youthe and elde is often at debat. 3230
But sith that he was fallen in the snare,
He moste endure, as other folk, his care.

Fair was this yonge wyf, and ther-with-al
As any wesele hir body gent and smal.

A ceynth she werede barred al of silk, 3235
A barmcloth eek as whyt as morne milk
Up-on hir lendes, ful of many a gore. (51)
Whyt was hir smok and brouded al bifore
And eek bihinde, on hir coler aboute,
Of col-blak silk, with-inne and eek with-
oute. 3240

The tapes of hir whyte volnper
Were of the same suyte of hir coler;
Hir filet brood of silk, and set ful bye:
And sikerly she hadde a likerous y8. 3244
Ful smale y-pulled were hir browes two,
And tho were bent, and blake as any
aloo. (60)

She was ful more blisful on to see
Than is the newe pere-jonette tree; 3248
And softer than the wolle is of a wether.
And by hir girdel heeng a purs of lether
Tasseld with silk, and perled with latoun.
In al this world, to seken up and down,
There nis no man so wys, that coude
thenche

So gay a popelote, or swich a wenche. 3254
Ful brighter was the shyning 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 sittinge on a berne. (72)
Ther-to she coude skippe and make game,
As any kide or calf folwinge his dame. 3260

Hir mouth was swete as bragot or the
meeth,

Or hord of apples leyd in hey or heeth.
Winsinge she was, as is a joly colt,
Long as a mast, and upright as a bolt.
A brooch she baar up-on hir lowe coler, 3265
As brood as is the bos of a booler. (80)
Hir shoes were laced on hir legges hye ;
She was a prymerole, a pigges-nye
For any lord to leggen in his bedde,
Or yet for any good yeman to wedde. 3270

Now sire, and eft sire, so bifel the cas,
That on a day this hende Nicholas
Fil with this yonge wyf to rage and pleye,
Whyl that hir housbond was at Oseneye,
As clerkes ben ful subtile and ful queynte ;
And prively he caughte hir by the queynte,
And seyde, 'y-wis, but if ich have my
wille, (91) 3277

For derne love of thee, lemman, I spille.'
And heeld hir harde by the haunche-bones,
And seyde, 'lemman, love me al at-ones,
Or I wol dyen, also god me save !' 3281
And she sprong as a colt doth in the trave,
And with hir heed she wryed faste away,
And seyde, 'I wol nat kisse thee, by my fey,
Why, lat be,' quod she, 'lat be, Nicholas,

Than fil it thus, that to the parish-
chirche, (121)

Cristes owne werkes for to wirche,
This gode wyf wente on an haliday ;
Hir forheed shoon as bright as any day, 3310
So was it wasshen whan she leet hir werk.
Now was ther of that chirche a parish-
clerk,

The which that was y-cleped Absolon.
Cruel was his heer, and as the gold it shoon,
And stronted as a fanne large and brode ;
Ful streight and even lay his joly shoda.
His rode was reed, his eyen greye as goos ;
With Powles window corven on his shoes,
In hoses rede he wente fetisly. (133)

Y-clad he was ful smal and proprely, 3320
Al in a kirtel of a light wachet ;
Ful faire and thikke been the poyntes set.
And ther-up-on he hadde a gay surplys
As whyt as is the blosme up-on the rys.

A mery child he was, so god me save, 3325
Wel coude he laten blood and clippe and
shave, (140)

And make a chartre of lond or acquitaunce.
In twenty manere coude he trippe and
daunce

After the scole of Oxenforde tho,

And Absolon his giterne hath y-take,
 For paramours, he thoughte for to wake.
 And forth he gooth, jolif and amorous, 3355
 Til he cam to the carpenteres hous (170)
 A lital after cokkes hadde y-crowe;
 And dressed him up by a shot-windowe
 That was up-on the carpenteres wal.
 He singeth in his vois gentil and smal,
 'Now, dere lady, if thy wille be, 3361
 I preye yow that ye wol rewe on me,'
 Ful wel acordant to his giterninge.
 This carpenter awook, and herde him
 singe,
 And spak un-to his wyf, and seyde
 anon, 3365
 'What! Alison! herestow nat Absolon
 That chaunteth thus under our boures
 wal?' (181)
 And she answerde hir housbond ther-
 with-al,
 'Yis, god wot, John, I here it every-del.'
 This passeth forth; what wol ye bot
 than wel? 3370
 Fro day to day this joly Absolon
 So woweth hir, that him is wo bigon.
 He waketh al the night and al the day;
 He kempte hise lokkes brode, and made
 him gay; 3374
 He woweth hir by menes and brocage,
 And swoor he wolde been hir owne
 page; (190)
 He singeth, brokkinge as a nightingale;
 He sente hir piment, meeth, and spyced
 ale,
 And wafres, pyping hote out of the glede;
 And for she was of toune, he profred
 mede. 3380
 For som folk wol ben wonnen for richesse,
 And som for strokes, and som for gentil-
 lesse.
 Somtyme, to shewe his lightnesse and
 maistrye,
 He pleyeth Herodes on a scaffold hye.
 But what avalleth him as in this cas? 3385
 She loveth so this hende Nicholas, (200)
 That Absolon may blowe the bukkes horn;
 He ne hadde for his labour but a scorn
 And thus she maketh Absolon hir ape,
 And al his earnest turneth til a jape. 3390
 Ful sooth is this proverbe, it is no lye,
 Men seyn right thus, 'alwey the nye slye

Maketh the ferre leve to be looth.'
 For though that Absolon be wood or
 wrooth, 3394
 By-cause that he fer was from hir sighte,
 This nye Nicholas stood in his lighte. (210)
 Now bere thee wel, thou hende Nicho-
 las!
 For Absolon may waille and singe 'allas.'
 And so bifel it on a Saterdag,
 This carpenter was goon til Osenay; 3400
 And hende Nicholas and Alisoun
 Accorded been to this conclusioun,
 That Nicholas shal shapen him a wyle
 This sely jalous housbond to bigyle;
 And if so be the game wente aright, 3405
 She sholde slepen in his arm al night,
 For this was his desyr and hir also. (221)
 And right anon, with-outen wordes mo,
 This Nicholas no lenger wolde tarie,
 But doth ful softe un-to his chambre
 carie 3410
 Bothe mete and drinke for a day or
 tweye,
 And to hir housbonde bad hir for to seye,
 If that he axed after Nicholas,
 She sholde seye she niste where he was,
 Of al that day she saugh him nat with y8;
 She trowed that he was in maladye, (230)
 For, for no cry, hir mayde conde him
 calls; 3417
 He nolde answer, for no-thing that
 mighte falle.
 This passeth forth al thilke Saterdag,
 That Nicholas stille in his chambre lay,
 And eet and sleep, or dide what him
 leste, 3421
 Til Sunday, that the sonne gooth to reste.
 This sely carpenter hath greet mervyle
 Of Nicholas, or what thing mighte him
 eyle, 3424
 And seyde, 'I am adrad, by seint Thomas,
 It stondeth nat aright with Nicholas. (240)
 God shilde that he deyde sodeynly!
 This world is now ful tikel, sikerly;
 I saugh to-day a cors y-born to chirche
 That now, on Monday last, I saugh him
 wirche. 3430
 Go up,' quod he un-to his knave anon,
 'Clepe at his dore, or knocke with a stoon,
 Loke how it is, and tel me boldely.'
 This knave gooth him up ful sturdily,

And at the chambre-dore, whyl that he
stood, 3435

He cryde and knocked as that he were
wood :— (250)

'What! how! what do ye, maister
Nicholay?

How may ye slepen al the longe day?'

But al for noght, he herde nat a word;
An hole he fond, ful lowe up-on a bord,
Ther as the cat was wont in for to
crepe; 3441

And at that hole he looked in ful depe,
And at the laste he hadde of him a sighte.

This Nicholas sat gaping ever up-righte,
As he had kyked on the newe mone. 3445

Adoun he gooth, and tolde his maister
sone (260)

In what array he saugh this ilke man.

This carpenter to blessen him bigan,
And seyde, 'help us, seinte Frideswyde!

A man woot litel what him shal bityde.
This man is falle, with his astromye, 3451

In som woodnesse or in som agonye;
I thoghte ay wel how that it sholde be!

Men sholde nat knowe of goddes privetee.
Ye, blessed be alway a lewed man, ' 3455

That noght but only his bileve can! (270)

'What! Nicholay! what, how! what!
loke adoun!

Awake, and thenk on Cristes passioun;
I crouche thee from elves and fro wightes!

Ther-with the night-spel seyde he anon-
rightes 3480

On foure halvest of the hous aboute,

And on the threshold of the dore with-
oute :—

'Jesu Crist, and sýnt Benedight,

Blesse this hous from every wikked
wight,

For nightes verye, the white *pater-
noster!*— 3485

Where wentestow, seynt Petres soster?'

And atte laste this hende Nicholas (301)
Gan for to syke sore, and seyde, 'allas!

Shal al the world be lost eftsones now?'

This carpenter answerde, 'what
seystow? 3490

What! thenk on god, as we don, men
that swinke.'

This Nicholas answerde, 'fecche me
drinke;

And after wol I speke in privetee
Of certeyn thing that toucheth me and
thee; 3494

Sey what thou wolt, I shal it never telle
To child ne wyf, by him that harwed
helle!

'Now John,' quod Nicholas, 'I wol nat
lye;

I have y-founde in myn astrologye,
As I have loked in the mone bright, 3515
That now, a Monday next, at quarter-
night, (330)

Shal falle a reyn and that so wilde and
wood,

That half so greet was never Noës flood.
This world,' he seyde, 'in lasse than in
an hour

Shal al be dreynt, so hidous is the shour;
Thus shal mankynde drenche and lese
hir lyf.' 3521

This carpenter answerde, 'allas, my wyf!
And shal she drenche? alas! myn Ali-
soun!'

For sorwe of this he fl almost adoun,
And seyde, 'is ther no remedie in this
cas?' 3525

'Why, yis, for gode,' quod hende
Nicholas, (340)

'If thou wolt werken after lore and reed;
Thou mayst nat werken after thyn owene
heed.

For thus seith Salomon, that was ful
trewre,

"Werk al by conseil, and thou shalt nat
rewre." 3530

And if thou werken wolt by good conseil,
I undertake, with-uten mast and seyl,
Yet shal I saven hir and thee and me.

Hastow nat herd how saved was Noës,
Whan that our lord had warned him
biforn 3535

That al the world with water sholde be
lorn?' (350)

'Yis,' quod this carpenter, 'ful yore
ago.'

'Hastow nat herd,' quod Nicholas, 'also
The sorwe of Noës with his felawshipe, 3539
Er that he mighte gete his wyf to shipe?
Ifim had be lever, I dar wel undertake,
At thilke tyme, than alle hise wetheres
blake,

That she hadde had a ship hir-self allone.
And ther-fore. wostou what is best to
done? 3544

This asketh haste, and of an hastif thing
Men may nat preche or maken taryng.

Anon go gete us faste in-to this in (361)
A kneding-trogh, or elles a kimelin,
For ech of us, but loke that they be
large,

In whiche we mowe swimme as in a barge,
And han ther-inne vitaille suffisant 3551

But for a day; fy on the remenant!
The water shal aslake and goon away

Aboute pryme up-on the nexte day.
But Robin may nat wite of this, thy
knavs, (369) 3555

Ne eek thy mayde Gille I may nat save;
Axe nat why, for though thou aske me,
I wol nat tellen goddes privete.

Suffiseth thee, but if thy wittes madde,
To han as greet a grace as Noës hadde. 3560
Thy wyf shal I wel saven, out of doute,
Go now thy wey, and speed thee heer-
abouts.

But whan thou hast, for hir and thee
and me,

Y-geten us thise kneding-tubbes thre,
Than shaltow hange hem in the roof ful
hye, 3565

That no man of our purveyaunce spye.
And whan thou thus hast doon as I have
seyd, (381)

And hast our vitaille faire in hem y-leyd,
And eek an ax, to smyte the corde atwo
When that the water comth, that we
may go, 3570

And broke an hole an heigh, up-on the
gable,

Unto the gardin-ward, over the stable,
That we may frely passen forth our way
Whan that the grete shour is goon away—
Than shaltow swimme as myrie, I under-
take, 3575

As doth the whyte doke after hir drake.
Than wol I clepe, "how! Alison! how!
John! (391)

Be myrie, for the flood wol passe anon."
And thou wolt seyn, "hayl, maister
Nicholay!

Good morwe, I se thee wel, for it is day."
And than shul we be lordes al our lyf 3581

Of al the world, as Noës and his wyf.
But of o thyng I warne thee ful right,
Be wel avysed, on that ilke night 3584

That we ben entred in-to shippes bord,
That noon of us ne speke nat a word, (400)
Ne clepe, ne crye, but been in his preyere;
For it is goddes owne heste dere.

Thy wyf and thou mote hange fer
a-twinne,

For that bitwixe yow shal be no sinne
No more in looking than ther shal in
dede; 3591

This ordinance is seyde, go, god thee spede!
Tomorwe at night, whan men ben alle
aslepe,

In-to our kneding-tubbes wol we crepe,
And sitten ther, abyding goddes grace.
Go now thy wey, I have no lenger space
To make of this no lenger sermoning. (411)
Men seyn thus, "send the wyse, and sey
no-thing;" 3598

Thou art so wys, it nedeth thee nat teche;
Go, save our lyf, and that I thee biseche.

This sely carpenter goth forth his wey.
Ful ofte he seith 'allas' and 'weylaway,'
And to his wyf he tolde his privetee;
And she was war, and knew it bet than
he, (418) 3604

What al this queynte cast was for to seye.
But nathelees she ferde as she wolde deye,
And seyde tellest us forth thurmaner

Suffysinge right y-nogh as for a day.

But er that he had maad al this array,
He sente his knave, and eek his wenche
also, 3631

Up-on his nede to London for to go.
And on the Monday, whan it drow to
night,

He shette his dore with-oute candel-light,
And dressed al thing as it sholde be. 3635
And shortly, up they clomben alle thre;
They sitten stille wel a furlong-way. (451)

'Now, *Pater-noster*, clom!' seyde Nicho-
lay,

And 'clom,' quod John, and 'clom,' seyde
Alisoun.

This carpenter seyde his devocioun, 3640
And stille he sit, and biddeth his preyere,
Awaitinge on the reyn, if he it here.

The dede sleep, for very bisnesse,
Fil on this carpenter right, as I gesse,
Aboute corfew-tyme, or litel more; 3645
For travail of his goost he groneth
sore, (460)

And eft he routeth, for his heed mislay.
Down of the laddre stalketh Nicholay,
And Alisoun, ful softe adoun she spedde;
With-ouen wordes mo, they goon to
bedde. 3650

Or elles he is at his hous, certeyn ; 3669
Wher that he be, I can nat sothly seyn.'

This Absolon ful joly was and light,
And thoghte, 'now is tyme wake al night;
For sikirly I saugh him nat stringe 3673
Aboute his dore sin day bigan to springe.
So moot I thryve, I shal, at cokkes crowe,
Ful prively knocken at his windowe (490)
That stant ful lowe up-on his boures wal.
To Alison now wol I tellen al
My love-longing, for yet I shal nat
misse

That at the leste wey I shal hir kisse. 3680
Som maner confort shal I have, parfay,
My mouth hath loched al this longe
day ;

That is a signe of kissing atte leste.
Al night me mette eek, I was at a feste.
Therfor I wol gon slepe an hour or
tweye, 3685
And al the night than wol I wake and
pleye.' (500)

When that the firste cok hath crowe,
anon

Up rist this joly lover Absolon,
And him arrayeth gay, at point-devyn.
But first he cheweth greyn and lycorys,
To smellen swete, er he had kembd his
hear. 3691

Under his tonge a trewe love he bear,
For ther-by wende he to ben gracions.
He rometh to the carpenteres hous,
And stille he stant under the shot-
windowe ; (509) 3695

Un-to his brest it raughte, it was so lowe ;
And softe he cogheth with a semi-soun—
'What do ye, hony-comb, swete Aliscoun ?
My faire brid, my swete cinamome,
Awaketh, lemman myn, and speketh to
me ! 3700

Wel litel thenken ye up-on my wo,
That for your love I swete ther I go.
No wonder is thogh that I swalte and
swete ;

I moorne as doth a lamb after the tete.
Y-wis, lemman, I have swich love-long-
inge, 3705

That lyk a turtel trewe is my moorninge ;
I may nat ete na more than a mayde.' (521)
'Go fro the window, Jakke fool,' she
sayde,

'As help me god, it wol nat be "oom ba
me," 3709

I love another, and elles I were to blame,
Wel bet than thee, by Jesu, Absolon !
Go forth thy wey, or I wol caste a ston,
And lat me slepe, a twenty devel wey !'

'Allas,' quod Absolon, 'and weylaway !
That trewe love was ever so yval biest !
Than kisse me, sin it may be no bet, (530)
For Jesus love and for the love of me.'

'Wiltow than go thy wey ther-with ?'
quod she.

'Ye, certes, lemman,' quod this Ab-
solon.

'Thanne make thee redy,' quod she,
'I come anon ;' 3720

†And un-to Nicholas she seyde stille,
†'Now hust, and thou shalt laughen al
thy fille.'

This Absolon doum sette him on his
knees,

And seyde, 'I am a lord at alle degrees ;
For after this I hope ther cometh more !
Lemman, thy grace, and swete brid, thyn
ore !' (540) 3726

The window she undoth, and that in
haste,

'Have do,' quod she, 'com of, and speed
thee faste,

Lest that our neighbores thee espye.'
This Absolon gan wupe his mouth ful
drye ; 3730

Derk was the night as pich, or as the cole,
And at the window out she putte hir hole,
And Absolon, him fil no bet ne wers,
But with his mouth he kiste hir naked
ers

Ful savourly, er he was war of this. 3735
Abak he sterte, and thoghte it was
amis, (550)

For wel he wiste a womman hath no
berd ;

He felte a thing al rough and long y-hard,
And seyde, 'fy ! allas ! what have I do ?'

'Tehee !' quod she, and clapte the
window to ; 3740

And Absolon goth forth a sory pas.
'A berd, a berd !' quod hende Nicholas,

'By goddes corpus, this goth faire and
weel !'

This sely Absolon harde every deel, 3744

And on his lippe he gan for anger byte ;
And to him-self he seyde, 'I shal thee
quyte !' (560)

Who rubbeth now, who froteth now his
lippes

With dust, with sond, with straw, with
clooth, with chippes,

But Absolon, that seith ful ofte, 'allas !
My soule bitake I un-to Sathanas, 3750

But me wer lever than al this tonn,'
quod he,

'Of this despyt awroken for to be !
Allas !' quod he, 'allas ! I ne hadde y-
bleynt !'

His hote love was cold and al y-queynt ;
For fro that tyme that he had kiste hir
ers, 3755

Of paramours he sette nat a kers, (570)
For he was heled of his maladye ;

Ful ofte paramours he gan deffye,
And weep as dooth a child that is y-bete.

A softe paas he wente over the strete 3760
Un-til a smith men cleped daun Gerveys,

That in his forge smithed plough-harneys ;
He sharpeth shaar and culter bisily.

This Absolon knokketh al esily,
And seyde, 'nndo, Gerveys, and that

And caughte the culter by the colde
stele. 3785

Ful softe out at the dore he gan to stele,
And wente un-to the carpenteres wal. (601)

He cogheth first, and knokketh ther-
with-al

Upon the windowe, right as he dide er.
This Alison answerde, 'Who is ther 3790

That knokketh so ? I warante it a theef.'
'Why, nay,' quod he, 'god woot, my
swete leef,

I am thyn Absolon, my dereling !
Of gold,' quod he, 'I have thee brought
a ring ;

My moder yaf it me, so god me save, 3795
Ful fyn it is, and ther-to wel y-grave ; (610)

This wol I yeve thee, if thou me kisse !'
This Nicholas was risen for to pisse,
And thoghte he wolde amenden al the
jape, 3799

He sholde kisse his ers er that he scape.
And up the windowe dide he hastily,

And out his ers he putteth prively
Over the buttoke, to the haunche-bon ;

And ther-with spak this clerk, this
Absolon,

'Spek, swete brid, I noot nat wher thou

Up-on the floor; and ther aswowne he lay.

Up sterte hir Alison, and Nicholay,
And cryden 'out' and 'harrow' in the
strete. (639) 3825

The neighebores, bothe smale and grete,
In ronnen, for to gauren on this man,
That yet aswowne he lay, bothe pale and
wan;

For with the fal he brosten hadde his
arm;

But stonde he moste un-to his owne
harm. 3830

For whan he spak, he was anon bore
doun

With hende Nicholas and Alisoun.

They tolden every man that he was
wood,

He was agast so of 'Nowellis flood'

Thurgh fantasye, that of his vanitee 3835

He hadde y-boght him kneding-tubbes
three. (650)

And hadde hem hanged in the roof above;
And that he preyed hem, for goddes love,
To sitten in the roof, *par compaigne.* 3839

The folk gan laughen at his fantasye;
In-to the roof they kyken and they gape,
And turned al his harm un-to a jape.

For what so that this carpenter answerde,
It was for nocht, no man his reson herde;
With othes grete he was so sworn adoun,
That he was holden wood in al the toun;
For every clerk anon-right heeld with
other. (661) 3847

They seyde, 'the man is wood, my leve
brother;'

And every wight gan laughen of this stryf.

Thus swyved was the carpenteres wyf,
For al his keping and his jalousye; 3851
And Absolon hath kist hir nether y8;

And Nicholas is scalded in the toute.

This tale is doon, and god save al the
route! (668) 3854

Here endeth the Millere his tale

THE REEVE'S PROLOGUE.

The prologe of the Reves tale.

Whan folk had laughen at this nyce cas
Of Absolon and hende Nicholas, 3856

Diverse folk diversely they seyde;
But, for the more part, they loughe and
pleyde,

Ne at this tale I saugh no man him greve,
But it were only Osowold the Reve, 3860

By-cause he was of carpenteres craft.

A litel ire is in his herte y-laft,

He gan to grucche and blamed it a lyte.

'So thee'k,' quod he, 'ful wel coude

I yow quyte *c l l e i r c* (10)

With blering of a proud milleres y8, 3865

If that me liste speke of ribandye.

But ik am old, me list not pley for age;

Gras-tyme is doon, my fodder is now
forage,

This whyte top wryteth myne olde yeres,
Myn herte is al-so mowled as myne heres,
But-if I fare as dooth an open-ers; 3871

That ilke fruit is ever leng the wers,
Til it be roten in mullok or in stree.

We olde men, I drede, so fare we; (20)

Til we be roten, can we nat be rype; 3875

We hoppen ay, whyl that the world wol
pype.

For in oure wil ther stiketh ever a nayl,

To have an hoor heed and a grene tayl,

As hath a leek; for though our might be
goon,

Our wil desireth folie ever in oon. 3880

For whan we may nat doon, than wol we
speke;

Yet in our asshen olde is fyr y-reke.

^{cast}
 Four gledes han we, whiche I shal
 devyse,

Avaunting, lying, anger, covetyse; (30)

These foure sparkles longen un-to elde.

Our olde lemes mowe wel been unwelde,

But wil ne shal nat faillen, that is sooth.

And yet ik have alwey a coltes tooth, 3888

As many a yeer as it is passed henne

Sin that my tappe of lyf bigan to renne.

For sikerly, whan I was bore, anon 3891

Death drogh the tappe of lyf and leet it
 gon;

And ever sith hath so the tappe y-ronne,

Til that almost al empty is the tonne. (40)

The stream of lyf now droppeth on the
 chimbe; 3895

The sely tonge may wel ringe and chimbe

Of wretchednesse that passed is ful yore;

With olde folk, save dotage, is namore.'

Whan that our host hadde herd this
 sermoning,

He gan to speke as lordly as a king; 3900

He seide, 'what amounteth al this wit?

What shul we speke alday of holy writ?

The devel made a reve for to preche,

And of a souter a shipman or a leche. (50)

Sey forth thy tale, and tarie nat the tyme,

Lo, Depeford! and it is half-way pryme.

Lo, Grenewich, ther many a shrowe is
 inne; 3907

It were al tyme thy tale to biginne.'

'Now, sires,' quod this Osewold the Reve,

'I pray yow alle that ye nat yow greve,

Thogh I answeere and somdel sette his
 howve; 3911

For leveful is with force force of-showve.

This dronke millere hath y-told us heer,

How that bigyled was a carpenteer, (60)

Peraventure in scorn, for I am oon. 3915

And, by your leve, I shal him quyte anon;

Right in his cherles termes wol I speke.

I pray to god his nekke mote breke;

He can wel in myn ye seen a stalke, 3919

But in his owne he can nat seen a balke.

For Simkin wolde no wyf, as he sayde,
 But she were wel y-norissed and a mayde,
 To saven his estaat of yomanrye. 3949
 And she was proud, and pert as is a pye.
 A ful fair sighte was it on hem two; (31)
 On haly-dayes biforn hir wolde he go
 With his tipet bounden about his heed,
 And she cam after in a gyte of reed;
 And Simkin hadde hosen of the same.
 Ther dorste no wight clepen hir but
 'dame.' 3956

Was noon so hardy that wente by the
 weye

That with hir dorste rage or ones playe,
 But-if he wolde be slayn of Simkin 3959
 With panade, or with knyf, or boydekin.
 For jalous folk ben perillous evermo, (41)
 Algate they wolde hir wyves wenden so.
 And eek, for she was somdel smoterlich,
 She was as digne as water in a dich;
 And ful of hoker and of bisemare. 3965
 Hir thoughte that a lady sholde hir
 spare,

What for hir kinrede and hir nortelrye
 That she had lerned in the nonnerye.

A doghter hadde they bitwixe hem two
 Of twenty year, with-outen any mo, 3970
 Savinge a child that was of half-year age;
 In cradel it lay and was a propre page.
 This wenche thikke and wel y-grownen
 was, (53)

With camuse nose and yñ greye as glas;
 With buttokes brode and brestes rounde
 and hys, 3975
 But right fair was hir heer, I wol nat lye.

The person of the toun, for she was feir,
 In purpos was to maken hir his heir
 Bothe of his catel and his message, 3979
 And straunge he made it of hir marriage.
 His purpos was for to bistowe hir hys (61)
 In-to som worthy blood of auncestrye;
 For holy chirches good moot been de-
 spended

On holy chirches blood, that is descended.
 Therefore he wolde his holy blood honoure,
 Though that he holy chirche sholde de-
 voure. 3986

Gretsoken hath this miller, out of doute,
 With whete and malt of al the land aboute;
 And nameliche ther was a greet colledge,
 Men clepen the Soler-halle at Cantebregge,

Ther was hir whete and eek hir malt
 y-grounde. (71) 3991

And on a day it happed, in a stounde,
 Sik lay the maunciple on a maladye;
 Men wenden wisly that he sholde dye.
 For which this miller stal bothe mele and
 corn 3996

An hundred tyme more than biforn;
 For ther-biforn he stal but curteisly,
 But now he was a theef outrageously,
 For which the wardeyn chidde and made
 fare. (79)

But ther-of sette the miller nat a tare; 4000
 He craketh boost, and swoor it was nat so.

Than were ther yonge povre clerkes two,
 That dwelten in this halle, of which I seye.
 Testif they were, and lusty for to playe,
 And, only for hir mirthe and revelrye,
 Up-on the wardeyn bisily they crye, 4006
 To yeve hem leve but a lital stounde
 To goon to mille and seen hir corn y-
 grounde;

And hardily, they dorste leye hir nekke,
 The miller shold nat stele hem half a
 pekke (90) 4010

Of corn by sleighte, ne by foros hem reve;
 And at the laste the wardeyn yaf hem leve.
 John hight that con, and Aleyn hight
 that other;

Of o toun were they born, that highte
 Strother, 4014

Far in the north, I can nat telle where.

This Aleyn maketh redy al his gere,
 And on an hors the sak he caste anon.
 Forth goth Aleyn the clerk, and also John,
 With good sward and with bokeler by hir
 syde. (99) 4019

John knew the way, hem nedede no gyde,
 And at the mille the sak adoun he layth.
 Aleyn spak first, 'al hayl, Symond, y-fayth;
 How fares thy faire doghter and thy wyf?'

'Aleyn! welcome,' quod Simkin, 'by my
 lyf,

And John also, how now, what do ye heer?'

'Symond,' quod John, 'by god, nede
 has na peer; 4026

Him bothe serve him-selve that has na
 swayn,

Or elles he is a fool, as clerkes sayn.
 Our maunciple, I hope he wil be deed, 4029
 Swa werkes ay the wanges in his heed.

And forthy is I come, and eek Alayn, (111)
To grinde our corn and carie it ham agayn;
I pray yow spede us hethen that ye
may.'

'It shal be doon,' quod Simkin, 'by my
fay; 4034

What wol ye doon whyl that it is in hande?'

'By god, right by the hoper wil I stande,'
Quod John, 'and se how that the corn
gas in;

Yet saugh I never, by my fader kin, 4038
How that the hoper wagges til and fra.'

Aleyn answerde, 'John, and wiltow swa,
Than wil I be byneth, by my croun, (121)
And so how that the mele falles down
In-to the trough; that sal be my disport.
For John, in faith, I may been of your
sort;

I is as ille a miller as are ye.' 4045

This miller smyled of hir nycetee,
And thoghte, 'al this nis doon but for a
wyle;

They wene that no man may hem bigyle;
But, by my thrift, yet shal I blere hir yð
For al the sleighte in hir philosophye. 4050
The more queynte crekes that they make,
The more wol I stele whan I take. (132)

Til that hir corn was faire and wel y-
grounde.

And whan the mele is sakked and y-
bounde, (150) 4070

This John goth out and fynt his hors away,
And gan to crye 'harrow' and 'weylaway!

Our hors is lorn! Alayn, for goddes banes,
Step on thy feet, com out, man, al at anes!

Allas, our wardeyn has his palfrey lorn.
This Aleyn al forgat, bothe mele and corn,

Al was out of his mynde his housbondrye.

'What? whilk way is he geen?' he gan
to crye.

The wyf cam leping inward with a ren,
She seyde, 'allas! your hors goth to the
fen (160) 4080

With wilde mares, as faste as he may go.
Unthank come on his hand that bond
him so,

And he that bettre sholde han knit the
reyne.'

'Allas,' quod John, 'Aleyn, for Cristes
peyne,

Lay down thy swerd, and I wil myn als wa;
I is ful wight, god waat, as is a raa; 4086
By goddes herte he sal nat scape us bathe.
Why nadstow pit the capul in the lathe?

Wery and weet, as beste is in the reyn,
Comth sely John, and with him comth
Aleyn.

'Allas,' quod John, 'the day that I was
born!

Now are we drive til hething and til
scorn. (190) 4110

Our corn is stole, men wil us foles calle,
Bathe the wardeyn and our felawes alle,
And namely the miller; weylaway!

Thus pleyneth John as he goth by the
way

Toward the mille, and Bayard in his hond.
The miller sitting by the fyr he fond, 4116
For it was night, and forther mighte they
nought;

But, for the love of god, they him bisoght
Of herberwe and of ese, as for hir peny.

The miller seyde agayn, 'if ther be any,
Swich as it is, yet shal ye have your part.
Myn hous is streit, but ye han lerned art;
Ye conne by argumentes make a place
A myle brood of twenty foot of space. (204)
Let see now if this place may suffyse, 4125
Or make it roum with speche, as is youre
gyse.'

'Now, Symond,' seyde John, 'by seint
Cutberd,

Ay is thou mery, and this is faire answerd.
I have herd seyde, man sal taa of twa
thinges 4129

Slyk as he fyndes, or taa slyk as he bringes.
But specially, I pray thee, hoste dero, (211)
Get us som mete and drinke, and make
us chere,

And we wil payen trewely atte fulle.

With empty hand men may na haukes
tulle;

Lo here our silver, redy for to spende.' 4135

This miller in-to toun his doghter sende
For ale and breed, and rosted hem a goose,
And bond hir hors, it sholde nat gon loos;
And in his owne chambre hem made a
bed (219) 4139

With shetes and with chalons faire y-sprede,
Nought from his owne bed ten foot or twelve.
His doghter hadde a bed, al by hir-selve,
Right in the same chambre, by and by;

It mighte be no bet, and cause why, 4144
Ther was no roumer herberwe in the place.
They soupen and they speke, hem to solace,

And drinken ever strong ale atte beste.
Aboute midnight wente they to reste.

Wel hath this miller vernished his
heed;

Ful pale he was for-dronken, and nat
reed. 4150

He yexeth, and he speket thurgh the
nose (231)

As he were on the quakke, or on the
pose.

To bedde he gooth, and with him goth
his wyf.

As any jay she light was and jolyf,
So was hir joly whistle wel y-wet. 4155

The cradel at hir beddes feet is set,
To rokken, and to yeve the child to souke.

And whan that dronken al was in the
crouke,

To bedde went the doghter right anon;
To bedde gooth Aleyn and also John; 4160

Ther nas na more, hem nedede no dwale.

This miller hath so wisly bibbed ale, (242)

That as an hors he smorteth in his sleep,

Ne of his tayl bihinde he took no keep.

His wyf bar him a burdon, a ful strong,

Men mighte hir routing here two furlong;

The wenche routeth eek *par compaignye*.

Aleyn the clerk, that herd this melodye,

He poked John, and seyde, 'alepestow?

Herdestow ever slyk a sang er now? 4170

Lo, whilk a compline is y-mel hem alle!

A wilde fyr up-on thair bodyes falle! (252)

Wha herked ever slyk a ferly thing?

Ye, they sal have the flour of il ending.

This lange night ther tydes me na reste;

But yet, na fors; al sal be for the beste.

For John,' seyde he, 'als ever moot I
thryve,

If that I may, yon wenche wil I swyve.

Som esement has lawe y-shapen us; 4179

For John, ther is a lawe that says thus,

That gif a man in a point be y-greved, (261)

That in another he sal be releved.

Our corn is stoln, shortly, it is na nay,

And we han had an il fit al this day.

And sin I sal have neen amendement, 4185

Agayn my los I wil have esement.

By goddes saule, it sal neen other be!

This John answerde, 'Alayn, avyse thee,

The miller is a perilous man,' he seyde,

'And gif that he out of his sleep abreyde,

He mighte doon us bathe a vileinye.' (271)

Aleyn answerde, 'I count him nat a
flye;' 4192

And up he rist, and by the wenche he
crepte.

This wenche lay upright, and faste slepte,

Til he so ny was, er she mighte espye, 4195

That it had been to late for to crye,

And shortly for to seyn, they were at on;

Now pley, Aleyn! for I wol speke of John.

This John lyth stille a furlong-way or
two,

And to him-self he maketh rouths and
wo: (280) 4200

'Allas!' quod he, 'this is a wilkked jape;

Now may I seyn that I is but an ape.

Yet has my felawe som-what for his harm;

He has the milleris doghter in his arm.

He aunted him, and has his nedes sped,

And I lye as a draf-sek in my bed; 4206

And when this jape is tald another day,

I sal been halde a daf, a cokenay!

I wil aryse, and aunte it, by my fayth!

"Unhardy is unsely," thus men sayth.'

And up he roos and softely he wente (291)

Un-to the cradel, and in his hand it hente,

And baar it softe un-to his beddes feet.

He priketh harde and depe as he were
mad. (311)

This joly lyf han these two clerkes lad
Til that the thridde cok bigan to singe.

Aleyn wex wery in the daweninge, 4234

For he had swonken al the longe night;

And seyde, 'far wel, Malin, swete wight!

The day is come, I may no lenger byde;

But evermo, wher so I go or ryde,

I is thyn awen clerk, swa have I seel!' 4240

'Now dere lemman,' quod she, 'go, far
weel! (320) 4240

But er thou go, o thing I wol thee telle,

Whan that thou wendest homward by
the melle,

Right at the entree of the dore bihinde,

Thou shalt a cake of half a busschel finde

That was y-maked of thyn owne mele,

Which that I heelp my fader for to stele.

And, gode lemman, god thee save and

kepe!' 4247

And with that word almost she gan to
wepe,

Aleyn up-rist, and thoughte, 'er that
it dawe,

I wol go crepen in by my felawe; 4250

And fond the cradel with his hand anon,

Who dorste be so bold to disparage (351)
 My doghter, that is come of swich linage?'
 And by the throte-bolle he caughte Alayn.
 And he hente hym despitously agayn,
 And on the nose he smoot him with his
 fest. 4275
 Doun ran the blodystream up-on his brest;
 And in the floor, with nose and mouth
 to-broke,
 They walwe as doon two pigges in a poke.
 And up they goon, and doun agayn anon,
 Til that the miller sporned at a stoon, 4280
 And doun he fl bakward up-on his wyf,
 That wiste no-thing of this nyce stryf;
 For she was falle aslepe a lyte wight (363)
 With John the clerk, that waked hadde
 al night.
 And with the fal, out of hir sleep she
 breyde— 4285
 'Help, holy croys of Bromaholm,' she
 seyde,
 'In manus tuas! lord, to thee I calle!
 Awak, Symond! the feend is on us falle,
 Myn herte is broken, help, I nam but
 deed;
 There lyth oon up my wombe and up
 myn heed; 4290
 Help, Simkin, for the false clerkes fighte.'
 This John sterte up as faste as ever he
 mighte, (372)
 And graspeth by the walles to and fro,
 To finde a staf; and she sterte up also,
 And knew the estres bet than dide this
 John, 4295
 And by the wal a staf she fond anon,

And saugh a lital shimering of a light,
 For at an hole in shoon the mone bright;
 And by that light she saugh hem bothe
 two,
 But sikerly she niste who was who, 4300
 But as she saugh a whyt thing in hir yē.
 And whan she gan the whyte thing espye,
 She wende the clerk hadde wered a volu-
 peer. (383)
 And with the staf she drough ay near and
 near, 4304
 And wende han hit this Aleyn at the fulle,
 And smoot the miller on the pyled skulle,
 That doun he gooth and cryde, 'harrow!
 I dye!'
 These clerkes bete him weel and lete him
 lye;
 And greythen hem, and toke hir hors anon,
 And eek hir mela, and on hir wey they
 gon. (390) 4310
 And at the mille yet they toke hir cake
 Of half a busshel flour, ful wel y-bake.
 Thus is the proude miller wel y-bete,
 And hath y-lost the grinding of the whete,
 And payed for the soper every-deal 4315
 Of Aleyn and of John, that bette him weel.
 His wyf is swyved, and his doghter als;
 Lo, swich it is a miller to be fals!
 And therfore this proverbe is seyde ful
 sooth, 4319
 'Him thar nat wene wel that yvel dooth;
 A gylour shal him-self bigyled be.' (401)
 And God, that sitteth heighe in magestee,
 Save al this companye grete and smale!
 Thus have I quit the miller in my tale.

Here is ended the Reves tale.

THE COOK'S PROLOGUE.

The prologe of the Cokes tale.

THE Cook of London, whyl the Reve spak,
For joye, him thoughte, he clawed him
on the bak, 4326

'Ha! ha!' quod he, 'for Cristes passioun,
This miller hadde a sharp conclusioun
Upon his argument of herbergage!

Wel seyde Salomon in his langage, 4330
"Ne bringe nat every man in-to thyn
hous;"

For herberwing by nighte is perilous.
Wel oghte a man avysed for to be (9)

Whom that he broghte in-to his privetee.
I pray to god, so yeve me sorwe and care,
If ever, sith I highte Hogge of Ware, 4336

Herde I a miller better y-set a-werk.
He hadde a jape of malice in the derk.
But god forbede that we stinten here;

And therefore, if ye vouche-sauf to here
A tale of me, that am a noyre man, 4341

Now telle on, Roger, loke that it be good;
For many a pastee hastow laten blood,

And many a Jakke of Dover hastow sold
That hath been twyes hoot and twyes cold.

Of many a pilgrim hastow Cristes curs,
For of thy persly yet they fare the wors,
That they han eten with thy stubbel-goes;

For in thy shoppe is many a flye loos. (25)
Now telle on, gentil Roger, by thy name.
But yet I pray thee, benat wrooth for game,

A man may seye ful sooth in game and
pley. 4355

'Thou seist ful sooth,' quod Roger, 'by
my fey,
But "sooth pley, quaad pley," as the Flem-
ing seith; (33)

And ther-fore, Herry Bailly, by thy feith,
Be thou nat wrooth, er we departen heer,
Though that my tale be of an hostiler.

Til that he hadde al the sighte y-seyn,
And daunced wel, he wolde nat come
ageyn. 4380

And gadered him a meinee of his sort
To hoppe and singe, and maken swich
disport.

And ther they setten steven for to mete
To playen at the dys in swich a strete. (30)

For in the toune nas ther no prentys, 4385
That fairer coude caste a paire of dys
Than Perkin coude, and ther-to he was free
Of his dispense, in place of privetee.

That fond his maister wel in his chaffare;
For often tyme he fond his box ful bare.

For sikerly a prentis revelour, 4391
That haunteth dys, riot, or paramour,
His maister shal it in his shoppes aby,

Al have he no part of the minstralcy; (30)
For thefte and riot, they ben convertible,
Al conne he plays on giterne or ribible.

Revel and trouthe, as in a low degree,
They been ful wrothe al day, as men may
see.

This joly prentis with his maister bood,
Til he were ny out of his prentishood, 4400
Al were he snibbed bothe erly and late,
And somtyme lad with revel to Newgate;
But atte laste his maister him bithoghte,

Up-on a day, whan he his paper soghte, (40)
Of a proverbe that seith this same word,
' Wel bet is roten appel out of hord 4406
Than that it rotie al the remenaunt.'

So fareth it by a riotous servaunt;
It is wel lasse harm to lete him pace,
Than he shende alle the servants in the
place. 4410

Therefore his maister yaf him acquitance,
And bad him go with sorwe and with
meschance;

And thus this joly prentis hadde his
leve.

Now lat him riote al the night or leve. (50)
And for ther is no theef with-oute a
louke, 4415

That helpeth him to wasten and to souke
Of that he brybe can or borwe may,
Anon he sente his bed and his array

Un-to a compeer of his owne sort,
That lovede dys and revel and disport, 4420
And hadde a wyf that heeld for count-
enance (57)

A shoppes, and swyved for hir sustenance.

* * * * *

Of this Cokes tale maked Chaucer
na more.

GROUP B.

INTRODUCTION TO THE MAN OF
LAW'S PROLOGUE.

The wordes of the Hoost to the companye.

Our Hoste sey wel that the brighte sonne
Th'ark of his artificial day had ronne
The fourthe part, and half an houre, and
more;

And though he were not depe expert in
lore,

He wiste it was the eightetethe day 5
Of April, that is messenger to May;

And sey wel that the shadwe of every tree
Was as in lengthe the same quantitee
That was the body erect that caused it.

And therfor by the shadwe he took his wit
That Phebus, which that shoon so clere
and brighte, 11

Degrees was fyve and fourty clombe on
highte;

11017

And for that day, as in that latitude,
It was ten of the clokke, he gan conclude,
And sodeynly he plighte his hors aboute.

'Lordinges,' quod he, 'I warne yow, al
this route, 16

The fourthe party of this day is goon;
Now, for the love of god and of seint
John,

Leseth no tyme, as ferforth as ye may;
Lordinges, the tyme wasteth night and
day, 20

And steleth from us, what privelyslepinge,
And what thurgh negligence in our
wakinge,

As dooth the stream, that turneth never
agayn,

Descending fro the montaigne in-to playn.
Wel can Senek, and many a philosophre 25
Biwailen tyme, more than gold in cofre.

"For los of catel may recovered be,
But los of tyme shendeth us," quod he,
It wol nat come agayn, with-uten drede,

Na more than wol Malkins maydenhede,
Whanshe hath lost it in hir wantownesse;
Lat us nat moulen thus in ydelnesse, 32

Sir man of lawe,' quod he, 'so have ye
blis,

In his Epistelles, that been ful olde, 55
What sholdé I tellen hem, sin they bea
tolde?

In yonthe he made of Ceys and Alcion,
And sithen hath he spoke of everichon,
These noble wyves and these lovers eke.

Who-so that wol his large volume seke 60
Clepéd the Seintes Legende of Cupyde,
Ther may he seen the large woundes wyde

Of Lucesse, and of Babilan Tisbee;
The swerd of Dido for the false Enee;
The tree of Phillis for hir Demophon; 65

The pleinte of Dianire and Hermion,
Of Adriane and of Isiphilee;
The bareyne yle standing in the see;

The dreynthe Leander for his Erro;
The teres of Eleyne, and eek the wo 70
Of Brixseyde, and of thee, Ladomœa;

The crueltee of thee, queen Medœa,
Thy litel children hanging by the hals
For thy Jason, that was of love so fals!

O Ypermistra, Penelopee, Alceste, 75
Your wyfhod he comendeth with the beste!

But certainly no word ne wryteth he
Of thilke wikke ensample of Canacee,
That lovede hir owne brother sinfully;
Of swiche cursed stories I sey "fy"; 80

To naked help thee shameth in thyn
herte ;
If thou noon aske, with nede artow so
wounded,
That verray nede unwrappeth al thy
wounde hid !
Maugree thyn heed, thou most for indi-
gence
Or stele, or begge, or borwe thy despance !
Thou blamest Crist, and seyst ful bitterly,
He misdeparteth richesse temporal ;
Thy neighebour thou wytest sinfully, (10)
And seyst thou hast to lyte, and he hath al.
'Parfuy,' seistow, 'somtyme he rekne shal,
Whan that his tayl shal brennen in the
gledo, 111
For he noght helpeth needfulle in hir
nede.'
Herkne what is the sentence of the
wyse :—
'Bet is to dyen than have indigence ;' 114
'Thy selve neighebour wol thee despyse ;'

If thou be povre, farwel thy reverence !
'Yet of the wyse man tak this sentence :—
'Alle the dayes of povre men ben wikke ;'
Be war therfor, er thou come in that
prikke ! (21)
'If thou be povre, thy brother hateth
thee, 120
And alle thy freendes fleen fro thee, alas !'
O riche marchaunts, ful of wele ben ye,
O noble, o prudent folk, as in this cas !
Your bagges been nat filled with *ambes as*,
But with *sis cink*, that renneth for your
chance ; 125
At Cristemasse merie may ye daunce !
Ye seken lond and see for your winniges,
As wyse folk ye knowen al th'estaat (30)
Of regnes ; ye ben fadres of tydinges
And tales, bothe of pees and of debat, 130
I were right now of tales desolat,
Nere that a marchaut, goon is many a
yere,
Me taughte a tale, which that yeshal here,

THE TALE OF THE MAN OF LAWE.

Here beginneth the Man of Lawe his Tale.

In Surrie whylom dwelte a companye
Of chapmen riche, and therto sadde and
trewe, 135
That wyde-wher senten her spycerye,
Clothes of gold, and satins riche of hewe ;
Herechaffer was so thrifty and so newe, (40)
That every wight hath deyntee to chaffare
With hem, and eek to sellen hem hir
ware. 140
Now fel it, that the maistres of that sort
Han shapen hem to Rome for to wende ;
Were it for chapmanhode or for disport,
Non other message wolde they thider
sende,

But comen hem-self to Rome, this is the
ende ; 145
And in swich place, as thoughte hem
avantage
For her entente, they take her herbergage.
Sojourned han thise marchants in that
toun (50)
A certain tyme, as fel to hir plesance.
And so bifel, that th'excellent renoun 150
Of th'emperoures doghter, dame Custance,
Reported was, with every circumstance,
Un-to thise Surrien marchants in swich
wyse,
Fro day to day, as I shal yow devyse.

This was the commune vois of every
man— 155

'Our Emperour of Rome, god him see,
A doghter hath that, sin the world bigan,
To rekne as wel hir goodnesse as beautee,
Nas never swich another as is she; (61)
I pray to god in honour hir sustene, 160
And wolde she were of al Europe the
quene.

In hir is heigh beautee, with-oute pryde,
Yowthe, with-oute grenehede or folye;
To alle hir werkes vertu is hir gyde,
Humblese hath slayn in hir al tirannye.
She is mirour of alle curteisye; (68) 166
Hir herte is verrey chambre of holinesse,
Hir hand, ministre of fredom for almesse.'

And al this vois was soth, as god is trewe,
But now to purpos lat us turne agayn; 170
These marchants han ^{callid to} ~~doon~~ ^{traught} hir
shippes newe,
And, whan they han this blisful mayden
seyn,

Hoom to Surry^s been they went ful fayn,
And doon her nedes as they han don yore,
And liven in wele; I can sey yow no more.

With sterres, whan that he his birthe took,
That he for love shulde han his deeth, alas!
For in the sterres, clerer than is glas,
Is writen, god wot, who-so conde it rede, 195
The deeth of every man, withouten drede.

In sterres, many a winter ther-biforn,
Was writen the deeth of Ector, Achilles,
Of Pompey, Julius, er they were born; (202)
The stryf of Thebes; and of Ercoles, 200
Of Sampson, Turnus, and of Socrates
The deeth; but mennes wittes been so
dulle,
That no wight can wel rede it atte fulle.

This sowdan for his privee conseil sente,
And, shortly of this mater for to pace, 205
He hath to hem declared his entente,
And seyde hem certein, 'but he mighte
have grace (209)
To han Custance with-inne a litel space,
He nas but deed;' and charged hem, in
hys, ^{as it is}
To shapen for his lyf som remedye. 210

Diverse men diverse thinges seyden;
They argumenten, casten up and down
Many a subtil resoun forth ther-lynden.

What nedeth gretter dilatacioun?
I seye, by tretis and embassadrye,
And by the popes mediacioun,
And al the chirche, and al the chivalrye,
That, in destruccioun of Maumetrye, 236
And in ancrees of Cristes lawe dere,
They ben accorded, so as ye shal here; (140)

How that the sowdan and his baronage
And alle his liges shulde y-cristned be, 240
And he shal han Custance in mariage,
And certein gold, I noot what quantitee,
And her-to ~~founden~~ ^{founden} suffisant seurtee;
This same acord was sworn on eyther syde;
Now, faire Custance, almighty god thee
gyde! 245

Now wolde som men waiten, as I gesse,
That I shulde tellen al the purveyance
That th'empereour, of his grete noblesse,
Hath shapen for his doghter dame Custance. (151)
Wel may man knowe that so gret ordinance 250

May no man tellen in a lital clause
As was arrayed for so heigh a cause.

Bishopes ben shapen with hir for to wende,
Lordes, ladies, knightes of renoun,
And other folk y-nowe, this is the ende;
And notified is thurgh-out the toun 256
That every wight, with gret devocioun,
Shulde preyen Crist that he this mariage
Receyve in gree, and spede this viage. (161)

The day is comen of hir departinge, 260
I sey, the woful day fatal is come,
That ther may be no langer taryinge,
But forthward they hem dresen, alle and some;

Custance, that was with sorwe al over-
come, 264
Ful pale arist, and dreseth hir to wende;
For wel she seeth ther is non other ende.

Allas! what wonder is it though she wepte,
That shal be sent to strange nacioun (170)
Fro freendes, that so tendrely hir kepte,
And to be bounden under subieccioun 270
Of oon, she knoweth not his condicioun.
chevalier

Housbondes been alle gode, and han ben
yore,
That knowen wyves, I dar say yow no more.

'Fader,' she sayde, 'thy wrecched child
Custance,
Thy yonge doghter, fostred up so softe, 275
And ye, my moder, my soverayn plesance
Over alle thing, ~~on~~ ^{on} Crist on-lofte,
Custance, your child, hir recomandeth
ofte (180)
Un-to your grace, for I shal to Surrye,
Ne shal I never seen yow more with y^e. 280

Allas! un-to the Barbre nacioun
I moste anon, sin that it is your wille;
But Crist, that starf for our redempcioun,
So yeve me grace, his hestes to fulfille;
I, wrecche womman, no fors though I
spilla. 285
Wommen are born to thraldom and
penance,
And to ben under mannes governance.'

I trowe, at Troye, whan Pirrus brak the
wal (190)
Or Ylion brende, at Thebes the citee, 289
N'at Rome, for the harm thurgh Hanibal
That Romayns hath venquished tymes
thre,
Nas herd swich tandre weping for pitee
As in the chambre was for hir departinge;
Bot forth she moot, wher-so she wepe or
singe.

O firste moeving cruel firmament, 295
With thy diurnal sweigh that crowdest ay
And hurlest al from Est til Occident, (199)
That naturally wolde holde another way,
Thy crowding set the heven in swich array
At the beginning of this fiers viage, 300
That cruel Mars hath slayn this mariage.

Infortunat ascendent tortuous,
Of which the lord is helples falle, alas!
Out of his angle into the darkest hous.
O Mars, O Atabyas in this cas! 305
O feble ~~hous~~ ^{hous}, unhappy been thy pas!
Thou knittest thee ther thou art nat
receyved,
Ther thou were weel, fro thennes artow
weyved. (210)

Imprudent emperour of Rome, allas! 309
 Was ther no philosophre in al thy toun?
 Is no tyme bet than other in swich cas?
 Of viage is ther noon eleccioun, *Chauceer*
 Namely to folk of heigh condicioun, *310*
 Nat whan a rote is of a birthe y-knowe?
 Allas! we ben to lewed or to slowe. 315

dat.
 To shippe is brought this woful faire mayde
 Solempnely, with every circumstance.
 'Now Jesu Crist be with yow alle,' she
 sayde; (220)
 Ther nis namore but 'farewel! faire
 Custance!' 319
 Shepeyneth hirto make good countenance,
 And forth I lete hir sayle in this manere,
 And turne I wol agayn to my matere.

The moder of the sowdan, welle of vyces,
 Espyed hath hir sones pleyn entente,
 How he wol lete his olde sacrifyces, 325
 And right anon she for hir conseil sente;
 And they ben come, to knowe what she
 mente.

And when assembled was this folk in-fere,
 She sette hir doun, and sayde as ye shal
 here. (231)

Which ye shal heren that I shal devyse,
 And to hem alle she spak right in this
 wyse. 330

'We shul first feyne us cristendom to take,
 Cold water shal not greve us but a lyte;
 And I shal swich a feste and revel make,
 That, as I trowe, I shal the sowdan quyte.
 For though his wyf be cristned never so
 whyte, 335
 She shal have nede to wasshe away the
 rede,
 Thogh she a font-ful water with hir lede.'

O sowdanesse, rote of iniquitee, (260)
 Virago, thou Semyram the secounde,
 O serpent under femininitee, *that* 350
 Lyk to the serpent depe in helle y-bounde,
 O feyned womman, al that may confounde
 Vertu and innocence, thurgh thy malyce,
 Is bred in thee, as nest of every vyce!

O Satan, envious sin thilke day 365
 That thou were chased from our heritage,
 Wel knowestow to women the olde way!
 Thou madest Eva bringe us in servage. (270)
 Thou wolt fordoon this cristen mariage.
 Thyn instrument so, weylaway the whyle!

Arryved ben this Cristen folk to londe,
 In Surrie, with a greet solempne route,
 And hastily this sowdan sente his sonde,
 First to his moder, and al the regne
 aboute, (291)
 And seyde, his wyf was comen, out-of
 doute, *less*
 And preyde hir for to ryde *back* 390
 agayn the
 quene,
 The honour of his regne to sustene.

Gret was the preece, and riche was th'array
 Of Surriens and Romayns met y-fare;
 The moder of the sowdan, riche and gay,
 Receyvethe hir with al-so glad a chere 396
 As any moder mighte hir doghter dere,
 And to the nexte citee ther blyde (300)
 A softe pas solempnely they ryde.

Noght trowe I the triumphe of Julius, 400
 Of which that Lucan maketh swich a bost,
 Was royaller, ne more curious
 Than was th'assembles of this blisful host.
 But this scorpioun, this wikked gost,
 The sowdanesse, for al hir flateringe, 405
 Caste under this ful mortally to stinge.

The sowdan comth him-self sone after this
 So royally, that wonder is to telle, (310)
 And welcometh hir with alle joye and blis.
 And thus in merthe and joye I lete hem
 dwelle. 410
 The fruyt of this matere is that I telle.
 Whan tyme cam, men thoughte it for the
 beste
 That revel stinte, and men goon to hir
 reste.

The tyme cam, this olde sowdanesse 414
 Ordeyned hath this feste of which I tolde,
 And to the feste Cristen folk hem drese
 In general, ye! bothe yonge and olde. (319)
 Here may men feste and royaltee biholde,
 And deyntees mo than I can yow devyse,
 But al to dere they boughte it er they ryse.

O sodsyn wo! that ever art successor 421
 To worldly blisse, spreynd with bitter-
 nesse;
 Th' ende of the joye of our worldly labour;
 We occupieth the *lyn* of our gladnesse,
 Herke this conseil for thy *syn*, 425

Up-on thy glade day have in thy minde
 The unwar wo or harm that comth bi-
 hinde.

For shortly for to tellen at o word, (330)
 The sowdan and the Cristen everichone
 Ben al to-hewe and stiked at the bord, 430
 But it were only dame Custance allone.
 This olde sowdanesse, cursed crone,
 Hath with hir frendes doon this cursed
 dede,
 For she hir-self wolde al the contree lede.

Ne ther was Surrien noon that was con-
 verted 435
 That of the conseil of the sowdan woot,
 That he nas al to-hewe er he asterted. *al*
 And Custance han they take anon, *foote*
 hoot, *with a cast* (340)
 And in a shippe al stonelles, god woot, 440
 They han hir set, and bidde hir lorne
 sayle 440
 Out of Surrye agaynward to Itayle.

A certain tresor that she thider *lakin*,
 And, sooth to sayn, vitaille *grut plunton*
 They han hir yeven, and *clothes* *with* she
 hadde,
 And forth she sayloth in the *salte* *sea*. 445
 O my Custance, ful of *benignitee*,
 O emperoures yonge doghter *dere*, (449)
 He that is lord of fortune in thy *stern*!

She blesseth hir, and with ful *pitous* *voys*
 Un-to the *croys* of Crist thus *seyde* *she*,
 'O clere, o woful *auter*, *holy* *croys*, 451
 Reed of the *lambes* *bleud* full of *pitoun*,
 That wosh the *world* fro the *olde* *iniquitee*,
 Me fro the *seend*, and fro his *clawes* *hawe*,
 That day that I *shal* *drauuen* in the
depe. 455

Victorious tree, *pride* *clerke* of *trouwe*,
 That only *worthy* *were* *for* *to* *hure* (459)
 The king of *heven* with his *woundes* *newe*,
 The *whyte* *lamb*, that hurt was with the
ly *of* *syn*. 460
Flamer of *foendes* *out* of *him* and *hure*
 On which thy *limes* *faithfully* *extende*,
 Me keep, and yif me might my *lyf* *t'amen-*
den.'

Yeres and dayes fleet this creature
Thurghout the see of Grece un-to the
strayte

Of Marrok, as it was hir aventure; 465
On many a sory meel now may she bayte;
After her deeth ful often may she wayte,
Er that the wilde wawes wol hir dryve
Un-to the placè, ther she shal arryve. (371)

Men mighten asken why she was not
slayn? 470

Eek at the feste who mighte hir body save?
And I answer to that demaunde agayn,
Who saved Daniel in the horrible cave,
Ther every wight save he, maister and
knave, 474

Was with the leoun frete er he asterte?
No wight but god, that he bar in his herte.

God liste to shewe his wonderful miracle
In hir, for we sholde seen his mighty
werkes; (380)

Crist, which that is to every harm triacle,
By certein menes ofte, as knowen clerkes,
Doth thing for certein ende that ful
derk is 481

To mannes wit, that for our ignorance

Wher mighte this womman mete and
drinke have? (400)

Three yer and more how lasteth hir
vitalle? 499

Who fedde the Egipcien Marie in the cave,
Or in desert? no wight but Crist, sans
faulle.

Fyve thousand folk it was as gret mer-
vaille

With loves fyve and fishes two to fede.
God sente his foison at hir grete nede.

She dryveth forth in-to our ocean 505
Thurgh-out our wilde see, til, atte laste,

Under an hold that nempnen I ne can,
Fer in Northumberlond the wawe hir
caste, (410)

And in the sond hir ship stiked so faste,
That thennes wolde it noight of al a tyde,
The wille of Crist was that she shulde
abyde. 511

The constable of the castel down is fare
To seen this wrak, and al the ship he
soghte,

And fond this very womman ful of care;
He fond also the tresor that she brochte

This constable and dame Hermengild his
wyf

Were payens, and that contree every-
where;

But Hermengild lovede hir right as hir
lyf, 535

And Custance hath so longe sojourned
there,

In orisons, with many a bitter tere,

Til Jesu hath converted thurgh his grace
Dame Hermengild, constabesse of that
place. (441) 539

In al that lond no Cristen durste route,
Alle Cristen folk ben fled fro that contree
Thurgh payens, that conquereden al
aboute

The plages of the North, by land and see;
To Wallis fled the Cristianitee
Of olde Britons, dwellinge in this yle; 545
Ther was hir refut for the mene whyle,

But yet nere Cristen Britons so exyled (449)
That ther nere somme that in hir privetee
Honoured Crist, and hethen folk bigyled;
And ny the castel swiche ther dwelten
three. 550

That oon of hem was blind, and mighte
nat see

But it were with thilke yē of his minde,
With whiche men seen, after that they
ben blinde.

Bright was the sonne as in that someres
day, 554

For which the constable and his wyf also
And Custance han y-take the righte way
Toward the see, a furlong wey or two,
To pleyen and to romen to and fro; (460)
And in hir walk this blinde man they
mette 559

Croked and old, with yēn faste y-shette.

'In name of Crist,' cryde this blinde
Britoun,

'Dame Hermengild, yif me my sighte
agayn.'

This lady wex affrayed of the soun,
Lest that hir housbond, shortly for to
sayn,

Wolde hir for Jesu Cristes love han slayn,

Til Custance made hir bold, and bad hir
werche 566

The wil of Crist, as doghter of his chirche,

The constable wex abasshed of that sight,
And seyde, 'what amounteth al this fare?'

Custance answerde, 'sire, it is Cristes
might, (472) 570

That helpeth folk out of the feendes snare.'

And so ferforth she gan our lay declare,

That she the constable, er that it were eve,

Converted, and on Crist made him bileve.

This constable was no-thing lord of this
place (477) 575

Of which I speke, ther he Custance fond,
But kepte it strongly, many wintres space,
Under Alla, king of al Northumberlond,
That was ful wys, and worthy of his hond
Agayn the Scottes, as men may wel here,
But turne I wol agayn to my matere. 581

Sathan, that ever us waiteth to bigyle,
Saugh of Custance al hir perfeccioun,
And caste anon how he mighte quyte hir
whyle,

And made a yong knight, that dwelte in
that toun, 585

Love hir so hote, of foul affeccioun,
That verrailly him thoughte he shulde
spille (489)

But he of hir mighte ones have his wille,

He woweth hir, but it availleth noght,
She wolde do no sinne, by no weye; 590
And, for despyt, he compassed in his
thoght

To maken hir on shamful deth to deye.
He wayteth whan the constable was aweye,
And prively, up-on a night, he crepte 594
In Hermengildes chambre whyl she slepte,

Wery, for-waked in her orisouns,
Slepeth Custance, and Hermengild also,
This knight, thurgh Sathanas tempta-
ciouns, (500)

Al softly is to the bed y-go,
And kitte the throte of Hermengild a-two,
And leyde the bloody knyf by dame
Custance, 601

And wente his wey, ther god yeve him
meschance!

Sone after comth this constable hoom
 agayn,
 And eek Alla, that king was of that lond,
 And saugh his wyf despitously y-slayn, 605
 For which ful ofte he weep and wrong his
 hond,
 And in the bed the bloody knyf he fond
 By dame Custance; allas! what mighte
 she seye? (510)
 For verray wo hir wit was al aweye.

To king Alla was told al this meschance,
 And eek the tyme, and where, and in
 what wyse 611
 That in a ship was founden dame Custance,
 As heer-biforn that ye han herd devyse.
 The kinges herte of pitee gan agryse,
 Whan he saugh so benigne a creature 615
 Falle in disese and in misaventure.

For as the lomb toward his deeth is broght,
 So stant this innocent bfore the king;
 This false knight that hath this tresoun
 wrought (521)
 Berth hir on hond that she hath doon
 this thing. 620
 †But natheles, ther was [ful] greet
 moorning

She sette her down on knees, and thus
 she sayde, (540)
 'Immortal god, that savedest Susanne
 Fro false blame, and thou, merciful
 mayde, 640
 Mary I mene, doghter to Seint Anne,
 Bifore whos child aungeles singe Osanne,
 If I be giltles of this felonye,
 My socour be, for elles I shal dye!' 644

Have ye nat seyn som tyrne a pale face,
 Among a prees, of him that hath be led
 Toward his deeth, wher-as him gat no
 grace,
 And swich a colour in his face hath had,
 Men mighte knowe his face, that was
 bistad, (550)
 Amonges alle the faces in that route: 650
 So stant Custance, and loketh hir aboute.

O queenes, livinge in prosperitee,
 Duchesses, and ye ladies everichone,
 Haveth som routhe on hir adversitee;
 An emperoures doghter stant allone; 655
 She hath no wight to whom to make hir
 mona.
 O blood royal, that stondest in this drede,
 For her the frenedes at thy grete neede

Thus hastou doon, and yet holde I my
pees.'

Of this mervaille agast was al the prees;
As mased folk they stoden everichone, (580)
For drede of wreche, save Custance allone.

Greet was the drede and eek the repent-
ance 680

Of hem that hadden wrong suspeccioun
Upon this sely innocent Custance;
And, for this miracle, in conclusioun,
And by Custances mediacioun,
The king, and many another in that
place, 685
Converted was, thanked be Cristes grace!

This false knight was slayn for his un-
trouthe

By jugement of Alla hastify; (590)
And yet Custance hadde of his deeth gret
routhe.

And after this Jesus, of his mercy, 690
Made Alla wedden ful solempnely
This holy mayden, that is so bright and
shene,
And thus hath Crist y-maad Custance
a quene.

But who was woful, if I shal nat lye,
Of this wedding but Donegild, and na mo,
The kinges moder, ful of tirannye? 696
Hir thoughte hir cursed herte brast a-two;
She wolde noght hir sone had do so; (600)
Hir thoughte a despit, that he sholde take
So strange a creature un-to his make, 700

Me list nat of the chaf nor of the stree
Maken so long a tale, as of the corn.
What sholde I tellen of the royaltee
At mariage, or which cours gooth biforn,
Who bloweth in a trompe or in an horn?
The fruit of every tale is for to seye; 706
They ete, and drinke, and daunce, and
singe, and pleye.

They goon to bedde, as it was skile and
right; (610)

For, though that wyves been ful holy
thinges,

They moste take in pacience at night 710
Swich maner necessities as been plesinges
To folk that han y-wedded hem with
ringes,

And leye a lyte hir holynesse asyde
As for the tyme; it may no bet bityde.

On hir he gat a knave-child anon, 715
And to a bishop and his constable eke
He took his wyf to kepe, whan he is goon
To Scotland-ward, his fo-men for to seke;
Now faire Custance, that is so humble
and meke, (621)

So longe is goon with childe, til that stille
She halt hir chambre, abyding Cristes
wille. 721

The tyme is come, a knave-child she ber;
Mauricius at the font-stoon they him calle;
This constable dooth forth come a mes-
sager,

And wroot un-to his king, that cleped
was Alle, 725

How that this blisful tyding is bifalle,
And othere tydings speedful for to seye;
He tak'th the lettre, and forth he gooth
his weye. (630)

This messenger, to doon his avantage, 729
Un-to the kinges moder rydeth swythe,
And salueth hir ful faire in his langage,
'Madame,' quod he, 'ye may be glad and
blythe,

And thanke god an hundred thousand
sythe;

My lady quene hath child, with-ouen
doute, 734

To joye and blisse of al this regne aboute.

Lo, heer the lettres seled of this thing,
That I mot bere with al the haste I may;
If ye wol aught un-to your sone the king,
I am your servant, bothe night and day.'
Donegild answerde, 'as now at this tyme,
nay; (642) 740

But heer al night I wol thou take thy
reste,

Tomorwe wol I seye thee what me leste.'

This messenger drank sadly ale and wyn,
And stolen were his lettres prively
Out of his box, whyl he sleep as a swyn;
And countrefeted was ful subtilly 746
Another lettre, wrought ful sinfully,
Un-to the king direct of this matere (650)
Fro his constable, as ye shul after here.

The lettre spak, 'the queen delivered was
Of so horrible a feendly creature, 751
That in the castel noon so hardy was
That any whyle dorste ther endure.
The moder was an elf, by aventure
Y-come, by charmes or by sorcerye, 755
And every wight hateth hir companye.'

Wo was this king whan he this lettre
had seyn, (659)
But to no wighte he tolde his sorwes sore,
But of his owene honde he wroot ageyn,
'Welcome the sonde of Crist for evermore
To me, that am now lerned in his lore; 761
Lord, welcome be thy lust and thy
plesauce,
My lust I putte al in thyn ordinaunce!

Kepeth this child, al be it foul or fair,
And eek my wyf, un-to myn hoom-
cominge; 765
Crist, whan him list, may sende me an
heir

More agreable than this to my lykinge.'
This lettre he se leth, prively wepinge, (670)
Which to the messenger was take sone,
And forth he gooth; ther is na more to
done. 770

He slepeth, and he snoreth in his gyse 790
Al night, †un-til the sonne gan aryse.

Eft were his lettres stolen everichon
And countrefeted lettres in this wyse;
'The king comandeth his constable anon,
Up peyne of hanging, and on heigh juyse,
That he ne sholde suffren in no wyse 796
Custance in-with his regne for t'abyde
Thre dayes and a quarter of a tyde; (700)

But in the same ship as he hir fond,
Hir and hir yonge sone, and al hir gere,
He sholde putte, and croude hir fro the
lond, 800
And charge hir that she never eft come
there.'

O my Custance, wel may thy goost have
fere
And sleping in thydrem been in penance,
When Donegild caste al this ordinaunce!

This messenger on morwe, whan he wook,
Un-to the castel halt the nexte wey, (709)
And to the constable he the lettre took;
And whan that he this pitous lettre sey,
Ful ofte he seyde 'allas!' and 'wey-
lawe!' 810

He that me kepte fro the false blame
 Why I was on the londe amonges yow,
 He can me kepe from harme and eek fro
 shame (731)
 In salte see, al-though I see nat how. 830
 As strong as ever he was, he is yet now.
 In him triste I, and in his moder dere,
 That is to me my seyl and eek my stere.'

Hir lital child lay weping in hir arm, 834
 And kneling, pitously to him she seyde,
 'Pees, lital sone, I wol do thee non
 harm.'
 With that hir kerchef of hir heed she
 breyde,
 And over his lital yēn she it leyde; (740)
 And in hir arm she lulleth it ful faste,
 And in-to heven hir yēn up she caste. 840

'Moder,' quod she, 'and mayde bright,
 Marye,
 Sooth is that thurgh wommannes egge-
 ment
 Mankind was lorn and damned ay to dye,
 For which thy child was on a croys y-
 rent;
 Thy blisful yēn sawe al his torment; 845
 Than is ther no comparisoun bitwene
 Thy wo and any wo man may sustene.

Thou sawe thy child y-slayn bifor thyn
 yēn, (750)
 And yet now liveth my lital child, parfay!
 Now, lady bright, to whom alle woful
 cryēn, 850
 Thou glorie of wommanhede, thou faire
 may,
 Thou haven of refut, brighte sterre of day,
 Rewe on my child, that of thy gentillesse
 Rewest on every rewful in distresse!

O lital child, alas! what is thy gilt, 855
 That never wroughtest sinne as yet,
 pardee,
 Why wil thyn harde fader han thee spilt?
 O mercy, dere constable!' quod she; (760)
 'As lat my lital child dwelle heer with
 thee;
 And if thou darst not saven him, for
 blame, 860
 So kis him ones in his fadres name!'

Ther-with she loketh bakward to the
 londe,
 And seyde, 'far-wel, housbond routh-
 lees!'
 And up she rist, and walketh down the
 stronde
 Toward the ship; hir folweth al the prees,
 And ever she preyeth hir child to holde
 his pees; 866
 And taketh hir leve, and with an holy
 entente
 She blesseth hir; and in-to ship she
 wente. (770)

Vitallid was the ship, it is no drede,
 Habundantly for hir, ful longe space, 870
 And other necessaries that sholde nede
 She hadde y-nogh, heried be goddes grace!
 For wind and weder almighty god pur-
 chace,
 And bringe hir hoom! I can no bettre
 seye; 874
 But in the see she dryveth forth hir weye.

Explicit secunda pars.
 Sequitur pars tercia.

Alla the king comth hoom, sone after this,
 Unto his castel of the which I tolde, (779)
 And axeth wher his wyf and his child is.
 The constable gan aboute his herte colde,
 And pleyntly al the maner he him tolde 880
 As ye han herd, I can telle it no bettre,
 And sheweth the king his seel and [eek]
 his lettre,

And seyde, 'lord, as ye comaunded me
 Up peyne of deeth, so have I doon, certain.'
 This messenger tormented was til he 885
 Moste biknowe and tellen, plat and plain,
 Fro night to night, in what place he had
 leyn.
 And thus, by wit and subtil enqueringe,
 Ymagined was by whom this harm gan
 springo. (791)

The hand was knowe that the lettre wroot,
 And al the venim of this cursed dede, 891
 But in what wyse, certainly I noot.
 Th'effect is this, that Alla, out of drede,
 His moder slow, that men may plainly
 rede,

For that she traitour was to hir ligeaunce.
Thus endeth olde Donegild with mes-
chaunce. 896

The sorwe that this Alla, night and day,
Maketh for his wyf and for his child also,
Ther is no tonge that it telle may. (801)
But now wol I un-to Custance go, 900
That fleteth in the see, in peyne and wo,
Fyve yeer and more, as lyked Cristes
sonde,
Er that hir ship approached un-to londe.

Under an hethen castel, atte laste,
Of which the name in my text noght
I finde, 905
Custance and eek hir child the see up-
caste,
Almighty god, that saveth al mankinda,
Have on Custance and on hir child som
minde, (810)
That fallen is in hethen land eft-sona, 909
In point to spille, as I shal telle yow sone.

Down from the castel comth ther many
a wight
To gauren on this ship and on Custance.
But shortly, from the castel, on a night,

That noght for werk som-tyme, but for
th'entente 930
To doon this sinne, ben outhur sleyn or
shente!

How may this wayke womman han this
strengthe
Hir to defende agayn this renegat?
O Goliath, unmesurable of lengthe,
How mighte David make thee so mat, 935
So yong and of armure so desolat?
How dorste he loken up-on thy dredful face?
Wel may men seen, it nas but goddes
grace! (840)

Who yaf Jndith corage or hardinesse
To sleen him, Olofernus, in his tente, 940
And to deliveren out of wrecchednesse
The peple of god? I seys, for this entente,
That, right as god spirit of vigour sente
To hem, and saved hem out of meschance,
So sente he might and vigour to Custance.

Forth goth hir ship thurgh-out the narwe
mouth 946
Of Jubaltar and Septe, dryving ay,
Som-tyme West, som-tyme North and
South. (840)

Ful many a day; but shortly, this is
the ende, 965
Homward to Rome they shapen hem to
wende.

This senatour repairith with victorie
To Rome-ward, sayling ful royally, (870)
And mette the ship dryving, as seith the
storie,

In which Custance sit ful pitously. 970
No-thing ne knew he what she was, ne
why
She was in swich array; ne she nil seye
Of hir estat, although she sholde deye.

He bringeth hir to Rome, and to his wyf
He yaf hir, and hir yonge sone also; 975
And with the senatour she ladde her lyf.
Thus can our lady bringen out of wo (879)
Woful Custance, and many another mo.
And longe tyme dwelled she in that place,
In holy werkes ever, as was hir grace. 980

The senatoures wyf hir aunte was,
But for al that she knew hir never the
more;

I wol no lenger tarien in this cas,
But to king Alla, which I spak of yore,
That for his wyf wepeth and syketh
sore, 985
I wol retourne, and lete I wol Custance
Under the senatoures governance.

King Alla, which that hadde his moder
alayn, (890)

Upon a day fil in swich repentance,
That, if I shortly tellen shal and plain, 990
To Rome he comth, to receyven his
penance;

And putte him in the popes ordinance
In heigh and low, and Jesu Crist bisoghte
Foryeve his wikked werkes that he
wroghte. 994

The fame anon thurgh Rome toun is born,
How Alla king shal come in pilgrimage,
By herbergeours that wenten him biforn;
For which the senatour, as was usage, (900)
Rood him ageyn, and many of his linage,
As wel to shewen his heighe magnificence
As to don any king a reverence. 1001

Greet chere dooth this noble senatour
To king Alla, and he to him also;
Everich of hem doth other greet honour;
And so bifel that, in a day or two, 1005
This senatour is to king Alla go
To feste, and shortly, if I shal nat lye,
Custances sone wente in his companye.

Som men wolda seyn, at requeste of
Custance, (911)

This senatour hath lad this child to feste;
I may nat tellen every circumstance, 1011
Be as he may, ther was he at the feste.
But soth is this, that, at his modres heste,
Biforn Alla, during the metes space,
The child stood, loking in the kinges face:

This Alla king hath of this child greet
wonder, 1016

And to the senatour he seyde anon,
'Whos is that faire child that stondeth
yonder?' (920)

'I noot,' quod he, 'by god, and by saint
John! 1019

A moder he hath, but fader hath he non
That I of woot—but shortly, in a stounde,
He tolde Alla how that this child was
founde.

'But god wot,' quod this senatour also,
'So vertuous a livers in my lyf, 1024
Ne seyn I never as she, ne hard of no
Of woful women, mayden, nor of wyf;
I dar wel seyn hir hadde lover a knyf
Thurgh-out her breste, than been a wom-
man wikke; (1031)
Ther is no man coude bringe hir to that
prikke.'

Now was this child as lyk un-to Custance
As possible is a creature to be, 1031

This Alla hath the face in remembrance
Of dame Custance, and ther-in mused he
If that the childen myght were aught she
That was his wyf, and prively he mighte, do
And speelde him fro the table that he
wrote mighte, for he had such a sight,

'Parfay,' thoughte he, 'fartenna, in myn
hond! he a a a a a /
I oughte dame, of shiffyl juggment, 1041

That in the salte see my wyf is deed.
 And afterward he made his argument—
 'What woot I, if that Crist have hider
 y-sent 1041
 My wyf by see, as wel as he hir sente
 To my contree fro thennes that she
 wente?'

And, after-noon, hoom with the senatour
 Goth Alla, for to seen this wonder chaunce.
 This senatour dooth Alla greet honour,
 And hastify he sente after Custaunce.
 But trusteth weel, hir liste nat to daunce
 Whan that she wiste wherefor was that
 sonde. (951) 1049

Unnethe up-on hir feet she mighte stonde.

When Alla saugh his wyf, faire he hir
 grette,
 And weep, that it was rounthe for to see.
 For at the firste look he on hir sette
 He knew wel verrailly that it was she.
 And she for sorwe as domb stant as a tree;
 So was hir herte shet in hir distresse 1056
 Whan she remembred his unkindenesse.

Twy's she swowned in his owne sighte;
 He weep, and him excuseth pitously;

The preyde she hir honsbond mekely,
 In relief of hir longe pitous pyne, 1080
 That he wold preyde hir fader specially
 That, of his magestee, he wolde enclyne
 To vouche-sauf som day with him to dyne;
 She preyde him eek, he sholde by no weye
 Un-to hir fader no word of hir seye. 1085

Som men wold seyn, how that the child
 Maurice

Doth this message un-to this emperour;
 But, as I gesse, Alla was nat so nyce (990)
 To him, that was of so sovereyn honour
 As he that is of Cristen folk the flour, 1090
 Sente any child, but it is bet to deme
 He wente him-self, and so it may wel seme.

This emperour hath graunted gentilly
 To come to diner, as he him bisoghte;
 And wel rede I, he loked bisily 1095
 Up-on this child, and on his doghter
 thoghte.

Alla goth to his in, and, as him oghte,
 Arrayed for this feste in every wyse (1000)
 As ferforth as his conning may suffyae.

The morwe cam, and Alla gan him dresse,

In joye and blisse at mete I lete hem dwelle (1021) 1119
A thousand fold wel more than I can telle.

This child Maurice was sithen emperour Maad by the pope, and lived Cristenly. To Cristes chirche he dide greet honour; But I lete al his storie passen by, Of Custance is my tale specially. 1125
In olde Romayn ~~kinges~~ may men finde Maurices lyf; I bere it nocht in minda.

This king Alla, whan he his tymesey, (1030) With his Custance, his holy wyf so swete, To Engelond been they come the righte wey, 1130

Wher-as they live in joye and in quiete. But litel whyl it lasteth, I yow hete, Joye of this world, for tyme wol nat abyde; Fro day to night it changeth as the tyde.

Who lived ever in swich delyt a day 1135 That him ne moeved outher conscience, Or ire, or ~~talent~~, or som ~~kin~~ affray, (1039) Envy, or pryde, or passion, or offence? I ne seye but for this ende this sentence, That litel whyl in joye or in plesance 1140 Lasteth the blisse of Alla with Custance.

For deeth, that taketh of heigh and low his rente,

When passed was a year, even as I gesse, Out of this world this king Alla he hente, For whom Custance hath ful gret hevynesse. 1145

Now lat us preyen god his soule blesse! And dame Custance, fynally to seye, Towards the toun of Rome gooth hir weya.

To Rome is come this holy creature, (1051) And fyndeth ther hir frendes hole and sounde: 1150

Now is she scaped al hir aventure; And whan that she hir fader hath y-founde, Down on hir knees falleth she to grounde; Weeping for tendrenesse in herte blythe, She ~~hereth~~ god an hundred thousand sythe. 1155

In vertu and in holy almes-dede (1058) They liven alle, and never a-sonder wende; Til deeth departed hem, this lyf they lede. And fareth now weel, my tale is at an ende. Now Jesu Crist, that of his might may sende 1160

Joye after wo, governe us in his grace, And kepe us alle that ben in this place! Amen.

Here endeth the Tale of the Man of Lawe; and next folweth the Shipmannes Prolog.

. For l. 5583 in Tyrwhitt's Text, see Group D, l. 1.

28
9
252

THE SHIPMAN'S PROLOGUE.

Here biginneth the Shipmannes Prolog.

** In Tyrwhitt's text, ll. 12903-12924.

<p>Our hoste up-on his stiropes stood anon, And seyde, 'good men, herkneth everich on ; This was a thrifty tale for the nones ! 1165 Sir parish prest,' quod he, 'for goddes bones, Tel us a tale, as was thy forward yore. I see wel that ye lerned men in lore Can moche good, by goddes dignitee !' The Personehim answerde, '<i>ben'cite</i> ! 1170 What eyleth the man, so sinfully to swere ?' Our hoste answerde, 'O Jankin, be ye there ? (10) I smelle a loller in the wind,' quod he. 'How ! good men,' quod our hoste, 'herkneth me ;</p>	<p>Abydeth, for goddes digne passioun, 1175 For we shal han a predicacioun ; This loller heer wil prechen us som-what. 'Nay, by my fader soule ! that shal be nat, Seyde the Shipman ; 'heer he shal nat preche, He shal no gospel glosen heer ne teche. 1180 We leve alle in the grete god,' quod he, 'He wolde sowen som difficultee, (20) Or springen cokkel in our clene corn ; And therfor, hoste, I warne thee biforn, My joly body shal a tale telle, 1185 And I shal clinken yow so mery a belle, That I shal waken al this companye ; But it shal nat ben of philosophye, Ne †<i>physices</i>, ne termes queinte of lawe ; Ther is but litel Latin in my mawe.' 1190</p>
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For which he hadde alday so greet repair
For his largesse, and for his wyf was fair,
That wonder is; but herkneþ to my tale.
Amonges alle his gastes, grete and smale,
Ther was a monk, a fair man and a bold.
I trowe of thritty winter he was old, 1216
That ever in oon was drawing to that place.
This yonge monk, that was so fair of face,
Aqueinted was so with the gode man,
Sith that hir firste knoweliche bigan, 1220
That in his hous as familiar was he (51)
As it possible is any freend to be.

And for as muchel as this gode man
And eek this monk, of which that I bigan,
Were bothe two y-born in o villaige, 1225
The monk him claimeth as for coynage;
And he again, he seith nat ones nay,
But was as glad ther-of as fowel of day;
For to his herte it was a greet plesance.
Thus been they knit with eterne alliaunce,
And ech of hem gan other for t'assure 1231
Of brotherhede, whyl that hir lyf may
dure. (42)

Free was daun John, and namely of
dispence,
As in that hous; and ful of diligence 1234
To doon plesance, and also greet costage.
He noht forgat to yeve the leeste pape
In al that hous; but, after hir degree,
He yaf the lord, and sithe al his meynce,
When that he cam, som maner honest
thing; 1239

For which they were as glad of his coming
As fowel is fayn, when that the sonne
up-ryseth. (51)

Na more of this as now, for it suffyseth.
But so bifal, this marchant on a day
Shoop him to make redy his array
Toward the toun of Brugges for to fare, 1245
To byn ther a porcioun of ware;
For which he hath to Paris sent anon
A messenger, and preyed hath daun John
That he sholde come to Saint Denys to
pleye 1249

With him and with his wyf a day or tweye,
Er he to Brugges wente, in alle wyse. (61)

This noble monk, of which I yow devyso,
Hath of his abbot, as him list, licence,
By-cause he was a man of heigh prudence,
And eek an officer, out for to ryde, 1255
To seen hir graunges and hir bernes wyde;

And un-to Saint Denys he cometh anon.
Who was so welcome as my lord daun
John,

Our dere cousin, ful of curteisye? 1259
With him broughte he a juibe of Malweye,
And eek another, ful of fyn Vernage. (71)
And volatyl, as ay was his usage.

And thus I lete hem ete and drinke and
pleye,
This marchant and this monk, a day or
tweye.

The thridde day, this marchant up
aryseth, 1265

And on his nedes redly him aryseth.
And up in-to his countour-hous guth he
To rekene with him-self, as wel may be.
Of thilke year, how that it with him stode,
And how that he despended hadde his
good; 1270

And if that he encressed were or noon. (81)
His bokes and his bagges many oon
He leith bifore him on his counting-bord;
Ful riche was his treasour and his bord.

For which ful faste his countour-bord he
shette; 1275
And eek he nolde that no man sholde him
lette

Of his accountes, for the more tyme;
And thus he sit til it was passed pyne.

Daun John was risen in the mornynge also,
And in the gardin walketh to and fro, 1280
And hath his thinges seyde ful curteisly.

This gode wyf cam walking prively (91)
In-to the gardin, ther he walketh stille,
And him sawe with, as she hath don ofte,
A mayde child cam in his curteisye, 1284
Which as hir list she may gwyrden and gye,
For yet under the yerde was the mayde.

'O dere cousin myn, daun John, she sayde,
'What oyleth yow so rather sit to ryde?
'Neece,' quod he, 'it oughte yow myght suffyso
Fyve houres for to slepe up-on a night, (101)
But it were for an ill appalled wight,
As soon this wedded man, that I ye now
dare

As in a forre sit a very here,
Were al for-straight with hundred graun
and smale. 1285

But dere nece, why be ye so pale?
I trowe certes that our gode man (107)
Hath yow laboured sith the night thregh.

That yow were nede to resten hastily? 1299
And with that word he lough ful merily,
And of his owene thought he wex al reed.

This faire wyf gan for to shake hir heed,
And seyde thus, 'ye, god wot al,' quod she;
'Nay, cosin myn, it stant nat so with me.
For, by that god that yaf me soule and lyf,
In al the reme of France is ther no wyf 1306
That lasse lust hath to that sory pley.

For I may singe "allas" and "weylawaye,
That I was born," but to no wight,' quod she,
'Dar I nat telle how that it stant with me.
Wherfore I thinke out of this land to
wende, (131) 1311

Or elles of my-self to make an ende,
So ful am I of drede and eek of care.'

This monk bigan up-on this wyf to stare,
And seyde, 'allas, my nece, god forbede
That ye, for any sorwe or any drede, 1316
Fordo your-self; but telleth me your grief;
Paraventure I may, in your meschief,
Conseille or helpe, and therefore telleth me
Al your anoy, for it shal been secree; 1320
For on my porthors here I make an ooth,
That never in my lyf, for lief ne looth, (132)
Ne shal I of no conseil yow biwreye.'

'The same agayn to yow,' quod she,
'I seye; 1324

By god and by this porthors, I yow swere,
Though men me wolde al in-to peces tere,
Ne shal I never, for to goon to helle,
Biwreye a word of thing that ye me telle,
Nat for no cosinage ne alliance,
But verrailly, for love and affiance.' 1330

Thus been they sworn, and heer-upon they
kista, (141)

And ech of hem tolde other what hem liste.
'Cosin,' quod she, 'if that I hadde
a space,

As I have noon, and namely in this place,
Than wolde I telle a legende of my lyf, 1335
What I have suffred sith I was a wyf
With myn housbonde, al be he your cosyn.'

'Nay,' quod this monk, 'by god and seint
Martyn,

He is na more cosin un-to me 1339
Than is this leef that hangeth on the tree!
I clepe him so, by Seint Denys of Fraunce,
To have the more cause of aqueintaunce
Of yow, which I have loved specially (153)
Aboven alle women sikerly;

This swere I yow on my profession, 1345
Telleth your grief, lest that he come adoun,
And hasteth yow, and gooth your wey
anon.'

'My dere love,' quod she, 'o myn doun
John, (158)

Ful lief were me this conseil for to hyde,
But out it moot, I may namore abyde. 1350
Myn housbond is to me the worste man
That ever was, sith that the world bigan.

But sith I am a wyf, it sit nat me
To tellen no wight of our privetee, 1354
Neither a-bedde, ne in non other place;

God shilde I sholde it tellen, for his grace!
A wyf na shal nat seyn of hir housbonde
But al honour, as I can understonde;
Save un-to yow thus muche I tellen
shal;

Ashelp me god, he is nocht worth at al 1360
In no degree the value of a flye. (171)

But yet me greveth most his nigardye;
And wel ye woot that wommen naturally
Desyren thinges sixe, as wel as I, 1364
They wolde that hir housbondes sholde be
Hardy, and wyse, and riche, and ther-to
free,

And buxom to his wyf, and fresh a-bedde.
But, by that ilke lord that for us bledde,
For his honour, my-self for to arraye,

A Sunday next, I moste nedes paye 1370
An hundred frankes, or elles am I lorn.
Yet were me lever that I were unborn (182)
Than me were doon a sclandre or vil-
einye;

And if myn housbond eek it mighte espye,
I nere but lost, and therefore I yow preye
Lene me this somme, or elles moot I
deye. 1376

Doun John, I seye, lene me this hundred
frankes;

Pardee, I wol nat faille yow my thankes,
If that yow list to doon that I yow praye.
For at a certain day I wol yow paye, 1380
And doon to yow what plesance and
servyce (191)

That I may doon, right as yow list devyse.
And but I do, god take on me vengeance
As foul as ever had Geniloun of France!'

This gentil monk answerde in this
manere; 1385

'Now, trewely, myn owene lady dere,

I have,' quod he, 'on yow so greet a routhe,
That I yow swere and plichte yow my
trouthe,
That whan your housbond is to Flaundres
fare,
I wol delivere yow out of this care; 1390
For I wol bringe yow an hundred frankes.'
And with that word he caughte hir by the
flankes, (302)
And hir embraceth harde, and kiste hir
ofte.
'Goth now your wey,' quod he, 'al stille
and softe,
And let us dyne as sone as that ye may;
For by my chilindre it is pryme of day. 1396
Goth now, and beeth as trewe as I shal be.'
'Now, elles god forbede, sire,' quod she,
And forth she gooth, as jolif as a pye,
And bad the cokes that they sholde hem
hve, 1400
So that men mighte dyne, and that anon.
Up to hir housbonds is this wyf y-gon, (212)
And knokketh at his countour boldely.
'Qui la?' quod he. 'Peter! it am I,'
Quod she, 'what, sire, how longe wol ye
faste? 1405
How longe tyme wol ye rekene and caste
Your sommes, and your bokas, and your
things?
The devel have part of alle swiche reken-
inges!
Ye have y-nough, pardee, of goddes sonde;
Com down to-day, and lat your bagges
stonda. 1410
Ne be ye nat ashamed that daun John (221)
Shal fasting al this day elenge goon?
What! lat us here a messe, and go we
dyna.'
'Wyf,' quod this man, 'lital canstow
devyne
The curious bisnesse that we have. 1415
For of us chapmen, al-so god me save,
And by that lord that cleped is Seint
Yve,
Scarsly amonges twelve ten shul thryve,
Continuelly, lastinge un-to our age. 1419
We may wel make chere and good visage,
And dryve forth the world as it may be,
And kepen our estaat in privatee, (232)
Til we be deed, or elles that we pleye
A pilgrimage, or goon out of the weye.

And therfor have I greet necesitee 1425
Up-on this quainte world t'avyse me;
For evermore we mote stonde in drede
Of hap and fortune in our chapmanhede.
To Flaundres wol I go to-morwe at day,
And come agayn, as sone as ever I may.
For which, my dere wyf, I thee biseke, (241)
As be to every wight buron and meke,
And for to kepe our good be curious,
And honestly governe wel our hous. 1424
Thou hast y-nough, in every maner wyse,
That to a thrifty household may suffice.
Thee lakketh noon array ne no vitaille,
Of silver in thy purs shaltow nat faille.'
And with that word his countour-dore he
shette,
And doun he gooth, no lenger wolde he
lette, 1428
But hastily a messe was ther seyde, (251)
And spedily the tables were y-leyde,
And to the diner faste they hem spedde;
And richely this monk the chapman fellede.
At-after diner daun John sobrelly 1425
This chapman took a-part, and prively
He seyde him thus, 'cosyn, it standeth so,
That wel I see to Brugges wol ye go.
God and seint Austin spede yow and gyle!
I prey yow, cosin, wyly that ye ryde; 1430
Governeth yow also of your diete (261)
Atemprelly, and namely in this hote,
Bitwix us two nedeth no strange fare;
Fare-wel, cosyn; god shilde yow fro
care.
If any thing ther be by day or night, 1435
If it lye in my power and my might,
That ye me wol oomande in any wyse,
It shal be doon, right as ye wol devyse.
O thing, er that ye goon, if it may be,
I wolde prey yow; for to lene me 1460
An hundred frankes, for a wyke or tweye,
For certain beestes that I moste beye, (272)
To store with a place that is ourea.
God help me so, I wolde it were youres!
I shal nat faille surely of my day, 1465
Nat for a thousand frankes, a myle-way.
But lat this thing be secree, I yow preye,
For yet to-night these beestes moot I beye;
And fare-now wel, myn owens cosin
dore,
Graunt mercy of your cost and of your
chere.' (280) 1470

This noble marchant gentilly anon
Answerde, and seyde, 'o cosin myn, daun
John,

Now sikerly this is a smal requeste ;
My gold is youre, whan that it yow leste.
And nat only my gold, but my chaffare ;
Take what yow list, god shilde that ye
spare. 1476

But o thing is, ye knowe it wel y-nogh,
Of chapmen, that hir moneye is hir plogh.
We may creauce whyl we have a name,
But goldlees for to be, it is no game. 1480
Paye it agayn whan it lyth in your ese ;
After my might ful fayn wolde I yow
plese.' (292)

This hundred frankes he fette forth
anon,

And prively he took hem to daun John.
No wight in al this world wiste of this
lone, 1485

Savinge this marchant and daun John
allone.

They drinke, and speke, and rome a whyle
and pleye,

Til that daun John rydeth to his abbeye.
The morwe cam, and forth this mar-

And this acord parfourned was in dede.
In mirthe al night a bisy lyf they lede
Til it was day, that daun John wente his
way,

And bad the meynce ' fare-wel, have good
day !' (320) 1510

For noon of hem, ne no wight in the toun,
Hath of daun John right no suspecioun.

And forth he rydeth hoom to his abbeye,
Or where him list ; namore of him I seye.

This marchant, whan that ended was
the faire, 1515

To Seint Denys he gan for to repaire,
And with his wyf he maketh feste and
chere,

And telleth hir that chaffare is so dere,
That nedes moste he make a chevisaunce.

For he was bounde in a reconisaunce 1520
Topayetwentythousand sheeld anon. (331)

For which this marchant is to Paris gon,
To borwe of certein frendes that he hadde

A certein frankes ; and somme with him
he ladde.

And whan that he wascome in-to the toun,
For greet chertee and greet affeccioun, 1526

Un-to daun John he gooth him first, to

Upon your bench; she woot it wel, certeyn,
 By certain tokenes that I can hir telle.
 Now, by your leve, I may no lenger dwelle,
 Our abbot wol out of this toun anon; (361)
 And in his companye moot I gon. 1552
 Grete wel our dama, myn owene nece
 swete,

And fare-wel, dere cosin, til we mete!'!

This Marchant, which that was ful war
 and wys, 1555

Creauanced hath, and payd eek in Parys,
 To certeyn Lumbardes, redy in hir hond,
 The somme of gold, and gat of hem his
 bond;

And boom he gooth, mery as a papajay.
 For wel he knew he stood in swich array,
 That nedes moete he winne in that
 viage (371)

A thousand frankes above al his costage.
 His wyf ful redy mette him atte gate,
 As she was wont of old usage algate, 1564
 And al that night in mirthe they bisette;
 For he was riche and cleerly out of dette.
 When it was day, this marchant gan
 embrace

His wyf al newe, and kiste hir on hir face,
 And up he gooth and maketh it ful
 tough.

'Namore,' quod she, 'by god, ye have
 y-nough!' 1570

And wantounly agayn with him she
 pleyde; (381)

Til, atte laste, that this Marchant seyde,
 'By god,' quod he, 'I am a lital wrooth
 With yow, my wyf, al-though it be me
 looth.

And woot ye why? by god, as that I
 gesse, 1575

That ye han mead a maner straungenesse
 Bitwizen me and my cosyn dann John.
 Ye sholde han warned me, er I had gon,
 That he yow hadde an hundred frankes
 payed

By redy tokene; and heeld him yvel
 apayed, 1580

For that I to him spak of chevisaunce,
 Me semed so, as by his contenaunce. (392)
 But natheles, by god our hevene king,
 I thoghte nat to axe of him no-thing.

I prey thee, wyf, ne do namore so; 1585
 Tel me alwey, er that I fro thee go,
 If any dettour hath in myn absence
 Y-payd thee; lest, thurgh thy negligence,
 I mighte him axe a thing that he hath
 payed.' (399) 1589

This wyf was nat afered nor affrayed,
 But boldely she seyde, and that anon:
 'Marie, I defye the false monk, daun John!
 I kepe nat of hise tokenes never a deel;
 He took me certain gold, that woot I weel!
 What! yvel thedom on his monkesmoute!
 For, god it woot, I wende, withouten doute,
 That he had yve it me bycause of yow,
 To doon ther-with myn honour and my
 prow,

For coosinge, and eek for bale chere
 That he hath had ful ofte tymes here. 1600
 But sith I see I stonde in this disjoint, (411)
 I wol answer yow shortly, to the point.
 Ye han mo slakker dettours than am I!
 For I wol paye yow wel and redily
 Fro day to day; and, if so be I faille, 1605
 I am your wyf; score it up-on my taille,
 And I shal paye, as sone as ever I may.
 For, by my trouthe, I have on myn array,
 And nat on wast, bistowed every deel.
 And for I have bistowed it so weel 1610
 For your honour, for goddes sake, I seye,
 As be nat wrooth, but lat us laughe and
 pleya. (422)

Ye shal my joly body have to wedde;
 By god, I wol nat paye yow but a-bedde.
 Forgive it me, myn owene sponse dere;
 Turne hiderward and maketh bettre
 chere.' 1616

This marchant saugh ther was no
 remedye,

And, for to chyde, it nere but greet folye,
 Sith that the thing may nat amended be.
 'Now, wyf,' he seyde, 'and I foryeve it
 thee; 1620

But, by thy lyf, ne be namore so large;
 Keep bet our good, this yve I thee in
 charge.' (432)

Thus endeth now my tale, and god us
 sende

Talling y-nough, un-to our lyves ende.
 Amen.

Here endeth the Shipmannes Tale.



THE PRIORESS'S PROLOGUE.

Bihold the mery wordes of the Host to the Shipman and to the lady Prioressse.

<p>'WEL seyde, by <i>corpus dominus</i>,' quod our hoste, 1625 'Now longe moot thou sayle by the coste, Sir gentil maister, gentil marineer! God yeve this monk a thousand last quad yeer! A ha! felawes! both ware of swiche a jape! The monk putte in the mannes hood an ape, 1630 And in his wyves eek, by seint Austin! Draweth no monkes more un-to your in. But now passe over, and lat us seke aboute,</p>	<p>Who shal now telle first, of al this route, (10) Another tale;' and with that word he sayde, 1635 As curteisly as it had been a mayde, 'My lady Prioressse, by your leve, So that I wiste I sholde yow nat greve, I wolde demen that ye tellen sholde A tale next, if so were that ye wolde. 1640 Now wol ye vouche-sauf, my lady dere?' 'Gladly,' quod she, and seyde as ye shal here. (18)</p> <p style="text-align: right;"><i>Explicit.</i></p>
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THE PRIORESSES TALE.

The Prologe of the Prioresses Tale.

Domine, dominus nocter.

<p>O LORD our lord, thy name how mer- veillous Is in this large worlde y-sprad—quod she:— For nocht only thy laude precious 1645 Parfourned is by men of dignitee, But by the mouth of children thy bountee Parfourned is, for on the brest soukinge Som tyme shewen they thyn heryinge. Wherfor in laude, as I best can or may, Of thee, and of the whyte lily flour 1651 Which that thee bar, and is a mayde alway, (10)</p>	<p>To telle a storie I wol do my labour; Not that I may encreasen hir honour; For she hir-self is honour, and the rote Of bountee, next hir sone, and soules bote.— 1656 O moder mayde! o mayde moder free! O bush unbrent, brenninge in Moyse's sighte, That ravisedest down fro the daitee, Thurgh thyn humblesse, the goost that in th'alighte, 1660 Of whos vertu, whan he thyn herte lighte, Conceived was the fadres sapience, (20) Help me to telle it in thy reverence!</p>
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Lady! thy bountee, thy magnificence,
 Thy vertu, and thy grete humilitee 1665
 Ther may no tonge expresse in no science;
 For som-tyme, lady, er men praye to thee,
 Thou goost biforn of thy benignitee,
 And getest us the light, thurgh thy preyere,
 To gyden us un-to thy sone so dere. 1670

My conning is so wayk, o blisful quene,
 For to declare thy grete worthinesse, (30)
 That I ne may the weighte nat sustene,
 But as a child of twelf monthe old, or
 lesse, 1674
 That can unnethes any word expresse,
 Right so fare I, and therfor I yow preyere,
 Gydeth my song that I shal of yow seye.

Explicit.

Here biginneth the Prioresses Tale.

Ther was in Asie, in a greet citee,
 Amonges Cristen folk, a Jewerye,
 Sustened by a lord of that contree 1680
 For foule usare and lucre of vilanye,
 Hatful to Crist and to his companye;
 And thurgh the strete men mighte ryde
 or wende, (41)
 For it was free, and open at either ende.

A litel scole of Cristen folk ther stood
 Doun at the ferther ende, in which ther
 were 1686
 Children an heep, y-comen of Cristen
 blood,

That lerned in that scole yeer by yeer
 Swich maner doctrine as men used there,
 This is to seyn, to singen and to rede, 1690
 As smale children doon in hir childhede.

Among these children was a widwes sone,
 A litel clergeon, seven yeer of age, (51)
 That day by day to scole was his wone,
 And eek also, wher-as he saugh th' image
 Of Cristes moder, hadde he in usage,
 As him was taught, to knele adoun and
 seye

His *Ave Marie*, as he goth by the weye.

Thus hath this widwe hir litel sone y-
 taught
 Our blisful lady, Cristes moder dere, 1700
 To worshipe ay, and he forgot it naught,

For sely child wol alday sone lere; (60)
 But ay, whan I remembre on this matere,
 Seint Nicholas stant ever in my presence,
 For he so yong to Crist did reverence. 1705

This litel child, his litel book lerninge,
 As he sat in the scole at his prymer,
 He *Alma redemptoris* herde singe,
 As children lerned hir antiphoner;
 And, as he dorste, he drough him ner and
 ner, 1710
 And herkned ay the wordes and the note,
 Til he the firste vers coude al by rote. (70)

Noght wiste he what this Latin was to
 seye,

For he so yong and tendre was of age;
 But on a day his felaw gan he preyere 1715
 T'expounden him this song in his langage,
 Or telle him why this song was in usage;
 This preyere he him to construe and de-
 clare

Ful ofte tyme upon his knowes bare.

His felaw, which that elder was than he,
 Answerde him thus: 'this song, I have
 herd seye,

Was makid of our blisful lady free, (80)
 Hir to salve, and eek hir for to preyere
 To been our help and socour whan we
 deye. 1724
 I can no more expounde in this matere;
 I lerne song, I can but smal grammere.'

'And is this song makid in reverence
 Of Cristes moder?' seyde this innocent;
 'Now certes, I wol do my diligence 1729
 To conne it al, er Cristemasse is went;
 Though that I for my prymer shal be
 shent,
 And shal be beten thryës in an houre, (90)
 I wol it conne, our lady for to honoure.'

His felaw taughte him homward prively,
 Fro day to day, til he coude it by rote,
 And than he song it wel and boldely
 Fro word to word, acording with the note;
 Twyës a day it passed thurgh his throte,
 To scoleward and homward whan he
 wente; 1739
 On Cristes moder set was his entente.

As I have seyde, thurgh-out the Jewerye
 This litel child, as he cam to and fro, (100)
 Ful merily than wolde he singe, and crye
O Alma redemptoris ever-mo.
 The swetnes hath his herte perced so 1745
 Of Cristes moder, that, to hir to preye,
 He can nat stinte of singing by the weye.

Our firste fo, the serpent Sathanas,
 That hath in Jewes herte his waspes nest,
 Up swal, and seide, 'O Hebraik peple,
 allas ! 1750

Is this to yow a thing that is honest,
 That swich a boy shal walken as him lest
 In your despyt, and singe of swich sen-
 tence, (111)
 Which is agayn your lawes reverence ?'

Fro thennes forth the Jewes han con-
 spyred 1755

This innocent out of this world to chace ;
 An homicyde ther-to han they hyred,
 That in an aley hadde a privee place ;
 And as the child gan for-by for to pace,
 This cursed Jew him hente and heeld
 him faste, 1760
 And kitte his throte, and in a pit him
 caste.

I seye that in a wardrobe they him threwe
 Wher-as these Jewes purgen hir entraille.
 O cursed folk of Herodes al newe, (122)
 What may your yvel entente yow availle ?
 Mordre wol out, certein, it wol nat faille,
 And namely ther th'onour of god shal
 sprede,
 The blood out cryeth on your cursed dede.

'O martir, souted to virginitee, 1769
 Now maystou singen, folwing ever in oon
 The whyte lamb celestial,' quod she,
 'Of which the grete evangelist, seint John,
 In Pathmos wroot, which seith that they
 that goon (131)
 Biforn this lamb, and singe a song al newe,
 That never, fleshly, women they ne
 knewe.' 1775

This povre widwe awaiteth al that night
 After hir litel child, but he cam nocht ;
 For which, as sone as it was dayes light,

With face pale of drede and bisy thought,
 She hath at scole and elles-wher himsoght,
 Til finally she gan so fer espye 1781
 That he last seyn was in the Jewerye. (140)

With modres pitee in hir brest enclosed,
 She gooth, as she were half out of hir
 minde,

To every place wher she hath supposed
 By lyklihed hir litel child to finde ; 1786
 And ever on Cristes moder make and
 kinde

She cryde, and atte laste thus she wroghte,
 Among the cursed Jewes she him soghte.

She frayneth and she prayeth pitously
 To every Jew that dwelte in thilke place,
 To telle hir, if hir child wente oght for-by.
 They seyde, 'nay' ; but Jesu, of his grace,
 Yaf in hir thought, inwith a litel space,
 That in that place after hir sone she cryde,
 Wher he was casten in a pit hisyde. 1796

O grete god, that parfournest thy laude
 By mouth of innocents, lo hear thy might !
 This gemme of chastitee, this emeraude,
 And eek of martirdom the ruby bright,
 Ther he with throte y-corven lay upright,
 He '*Alma redemptoris*' gan to singe (160)
 So loude, that al the place gan to ringe.

The Cristen folk, that thurgh the strete
 wente, 1804

In coomen, for to wondre up-on this thing,
 And hastily they for the provost sente ;
 He cam anon with-uten tarying,
 And herieth Crist that is of heven king,
 And eek his moder, honour of mankinde,
 And after that, the Jewes lest he binde.

This child with pitous lamentacioun 1811
 Up-taken was, singing his song alway ;
 And with honour of greet processiou
 They carien him un-to the nexte abbay.
 His moder swowning by the bere lay ;
 Unnethe might the peple that was there
 This newe Rachel bringe fro his bere.

With torment and with shamful deth
 echon (1816)

This provost dooth thise Jewes for to
 starve 1819

That of this mordre wiste, and that anon ;
 He nolde no swich cursednesse observe.
 Yvel shal have, that yvel wol deserve.
 Therfor with wilde hors he dide hem
 drawe, (181)
 And after that he heng hem by the lawe.

Up-on his bere ay lyth this innocent 1825
 Biforn the chief auter, whyl masse laste,
 And after that, the abbot with his covent
 Han sped hem for to burien him ful faste ;
 And whan they holy water on him
 caste,
 Yet spak this child, whan spreynd was
 holy water, 1830
 And song—' *O Alma redemptoris mater!*'

This abbot, which that was an holy man
 As monkes been, or elles oghten be, (191)
 This yonge child to conjure he bigan,
 And seyde, 'o dere child, I halse thee,
 In vertu of the holy Trinitee, 1836
 Tel me what is thy cause for to singe,
 Sith that thy throte is cut, to my sem-
 ings?'

' My throte is cut un-to my nekke-boon,
 Seyde this child, ' and, as by wey of kinde,
 I sholde have deyed, ye, longe tyme agoon,
 But Jesu Crist, as ye in bokes finde, (200)
 Wil that his glorie laste and be in minde ;
 And, for the worship of his moder dere,
 Yet may I singe "*O Alma*" loude and
 clere. 1845

This welle of mercy, Cristes moder swete,
 I lovede alway, as after my conninge ;
 And whan that I my lyf sholde forlete,
 To me she cam, and bad me for to singe
 This antem verrailly in my deyinge, 1850

As ye han herd, and, whan that I had
 songe,
 Me thoughte, she leyde a greyn up-on my
 tonge. (210)

Wherfor I singe, and singe I moot certeyn
 In honour of that blisful mayden free,
 Til fro my tonge of-taken is the greyn ;
 And afterward thus seyde she to me,
 " My litel child, now wol I fecche thee
 Whan that the greyn is fro thy tonge
 y-take ; 1858
 Be nat agast, I wol thee nat forsake."

This holy monk, this abbot, him mene I,
 Him tonge out-caughte, and took a-wey
 the greyn,
 And he yaf up the goost ful softly. (220)
 And whan this abbot had this wonder
 seyn,
 His salte teres trikled down as reyn, 1864
 And gruf he fil al plat up-on the grounde,
 And stille he lay as he had been y-bounde.

The covent eek lay on the pavement
 Weping, and herien Cristes moder dere,
 And after that they ryse, and forth ben
 went, 1869
 And toke away this martir fro his bere,
 And in a tombe of marbul-stones clere
 Enclosen they his litel body swete ; (230)
 Ther he is now, god leve us for to mete.

O yonge Hugh of Lincoln, slayn also
 With cursed Jewes, as it is notable, 1875
 For it nis but a litel whyle ago ;
 Preye eek for us, we sinful folk unstable,
 That, of his mercy, god so merciabile
 On us his grete mercy multiplye, (237)
 For reverence of his moder Marye. Amen.

Here is ended the Prioresses Tale.

As I have seyde, thurgh-out the Jewerye
 This litel child, as he cam to and fro, (100)
 Ful merly than wolde he singe, and crye
O Alma redemptoris ever-mo.
 The swetnes hath his herte perced so 1745
 Of Cristes moder, that, to hir to preye,
 He can nat stinte of singing by the weye.

Our firste fo, the serpent Sathanas,
 That hath in Jewes herte his waspes nest,
 Up swal, and seide, 'O Hebraik peple,
 alas! 1750
 Is this to yow a thing that is honest,
 That swich a boy shal walken as him lest
 In your despyt, and singe of swich sen-
 tence, (111)
 Which is agayn your lawes reverence?'

Fro thennes forth the Jewes han con-
 spyred 1755
 This innocent out of this world to chace;
 An homicyde ther-to han they hyred,
 That in an aley hadde a privee place;
 And as the child gan for-by for to pace,
 This cursed Jew him hente and heeld
 him faste, 1760
 And bitte his throte, and in a mit his

With face pale of drede and bisy thought,
 She hath at scole and elles-wher him soght,
 Til finally she gan so fer espye 1781
 That he last seyn was in the Jewerye. (140)

With modres pitee in hir brest enclosed,
 She gooth, as she were half out of hir
 minde,
 To every place wher she hath supposed
 By lyklyhede hir litel child to finde; 1786
 And ever on Cristes moder meke and
 kinde
 She cryde, and atte last thus she wroghte,
 Among the cursed Jewes she him soghte.

She frayneth and she preyeth pitously
 To every Jew that dwelte in thilke place,
 To telle hir, if hir child wente oght for-by.
 They seyde, 'nay'; but Jesu, of his grace,
 Yaf in hir thought, inwith a litel space,
 That in that place after hir sone she cryde,
 Wher he was casten in a pit bisyde. 1796

O grete god, that parfournest thy lande
 By mouth of innocents, lo heer thy might!
 This gemme of chastitee, this emeraude,
 And sek of martirdom the ruby bright.

That of this mordre wiste, and that anon ;
 He nolde no swich cursednesse observe.
 Yvel shal have, that yvel wol deserve.
 Therfor with wilde hors he dide hem
 drawe, (181)
 And after that he heng hem by the lawe.

Up-on his bare ay lyth this innocent 1825
 Biforen the chief suter, whyl masse laste,
 And after that, the abbot with his covent
 Han sped hem for to burien him ful faste ;
 And when they holy water on him
 caste,
 Yet spak this child, when spreynd was
 holy water, 1830
 And song—' O Alma redemptoris mater !'

This abbot, which that was an holy man
 As monkes been, or elles oghten be, (1831)
 This yonge child to conjure he bigan,
 And seyde, ' o dere child, I halse thee,
 In vertu of the holy Trinitee, 1835
 Tel me what is thy cause for to singe,
 Sith that thy throte is cut, to my sem-
 inge?'

' My throte is cut un-to my nekke-boon.'
 Seyde this child, ' and, as by wey of kinde,
 I sholde have deyed, ye, longe tyme agoun.
 But Jesu Crist, as ye in bokis finde, (1837)
 Wil that his glorie laste and be in minde ;
 And, for the worship of his moder dere,
 Yet may I singe " O Alma " loudre and
 clere. 1845

This welle of mercy, Cristes moder swete,
 I lovede alwey, as after my comynge ;
 And when that I my lyl sholde bringe,
 To me she cam, and bad me sit to singe.
 This antem verrailly in my deyinge. 1849

As ye han herd, and, when that I had
 songe,
 Me thoughte, she leyde a greyn up-on my
 tonge. (1851)

Wherfor I singe, and singe I must certeyn
 In honour of that blisful mayden free,
 Til fro my tonge of-taken is the greyn ;
 And afterward thus seyde she to me,
 " My lital child, now wol I sooche thee
 When that the greyn is fro thy tonge
 y-take ; 1855
 Be nat agast, I wol thee nat forsake."

This holy monk, this abbot, him mene I,
 Him tonge out-caughte, and took a-way
 the greyn,
 And he yaf up the greyn ful wylly. (1857)
 And when this abbot had this wonder
 seyn,
 His salte teares trickled down as rays, 1864
 And gruf he til al plat up-on the greyn,
 And stille he lay as he had been y-drawn.

The convent ask ley on the pavement
 Weying, and lachrym. Cristes moder swete
 And after that they yow, and lachrym
 went, 1867
 And toke away this marthe fro his boun,
 And in a velle of marre-venne loun
 Eschewen they his lital body swete, (1871)
 That he is now: wyl loun he fro be made

' O yonge Welle of Mercy, Cristes moder swete
 With outen fauour, as it is writen, 1872
 For it is writen that in thy welle,
 Prynces and knyghts, and noble knyghts,
 That of his moder wyl be made swete
 In, as his moder may y-maketh, 1875
 For evermore of his moder welle he

Here is ended the Prioresses Tale.

PROLOGUE TO SIR THOPAS.

Behold the murye wordes of the Host to Chaucer.

WHAN seyde was al this miracle, every man
As sobre was, that wonder was to see,
Til that our hoste jopen tho bigan,
And than at erst he loked up-on me,
And seyde thus, 'what man artow?' quod
he; 1885
'Thou lokest as thou woldest finde an
hare,
For ever up-on the ground I see thee stare.

Approche neer, and loke up merily.
Now war yow, sirs, and lat this man have
place;
He in the waast is shape as wel as I; 1890
This were a popet in an arm t'enbrace (11)

For any womman, smal and fair of face.
He semeth elvish by his contenaunce,
For un-to no wight dooth he daliaunce.

Sey now somewhat, sin other folk han
sayd; 1895
Tel us a tale of mirthe, and that anoon;—
'Hoste,' quod I, 'ne beth nat yvel apayd,
For other tale certes can I noon,
But of a ryme I lerned longe agoon.'
'Ye, that is good,' quod he; 'now shul
we here 1900
Som deyntee thing, me thinketh by his
chere.' (11)

Explicit.

Yet listeth, lordes, to my tale Merier than the nightingale, For now I wol yow rounne 2025 How sir Thopas with sydes smale, Priking over hil and dale, Is come agayn to tounne.	His sadel was of rewel-boon, His brydel as the sonne shoon, Or as the mone light. 2070
His merie men comanded he To make him bothe game and glee, 2030 For nedes moste he fighte (130) With a geaunt with hevedes three, For paramour and jolitee Of oon that shoon ful brighte.	His spere was of fyn ciprees, (170) That bodeth werre, and no-thing pees, The heed ful sharpe y-grounde ; His stede was al dappel-gray, It gooth an ambel in the way 2075 Ful softely and rounde [T. 13815 In londe. [T. 13815
'Do come,' he seyde, 'my minstrales, 2035 And gestours, for to tellen tales Anon in myn arminge ; Of romances that been royales, Of popes and of cardinales, And eek of love-lykinge.' 2040	Lo, lordes myne, heer is a fit ! If ye wol any more of it, To telle it wol I fonde. 2080
They fette him first the swete wyn, (140) And mede eek in a maselyn, And royal spicerye Of gingebreed that was ful fyn, And lycorys, and eek comyn, 2045 With sugre that is so trye.	[The Second Fit.] Now hold your mouth, <i>par charitee</i> , (180) Bothe knight and lady free, And herkneth to my spelle ; Of bataille and of chivalry, And of ladyes love-drury 2085 Anon I wol yow telle.
He dide next his whyte lere	Men speke of romances of prys, Of Horn child and of Ypotys, Of Bavis and sir Gr

this is to seyn, in hir feet, in hir handes, in hir eres, in hir nose, and in hir mouth; and leften hir for deed, and wenten away. /

§ 3. Whan Melibeus retourned was into his hous, and saugh al this meschief, he, lyk a mad man, rendinge his clothes, gan to wepe and crye. /

§ 4. Prudence his wyf, as ferforth as she dorste, bisoghte him of his weping for to stinte; / but nat for-ty he gan to crye and wepen ever lenger the more. /

§ 5. This noble wyf Prudence remembered hir upon the sentence of Ovide, in his book that cleped is The Remedie of Love, wher-as he seith; / 'he is a fool that destourbeth the moder to wepen in the deeth of hir child, til she have wept hir fille, as for a certain tyme; / and thanne shal man doon his diligence with amiable wordes hir to reconforte, and preyn hir of hir weping for to stinte.' / For which resoun this noble wyf Prudence suffred hir housbond for to wepe and crye as for a certain space; / and whan she saugh hir tyme, she seyde him in this wyse. 'Allas, my lord,' quod she, 'why

and wepen with swich folk as wepen." / But thogh attemptee weping be y-graunted, outrageous weping certes is defended. / Mesure of weping sholde be considered, after the lore that techeth us Senek. / "Whan that thy freend is deed," quod he, "lat nat thyne eyen to moyste been of teres, ne to muche drye; although the teres come to thyne eyen, lat hem nat falle." / And whan thou hast for-goon thy freend, do diligence to gete another freend; and this is more wysdom than for to wepe for thy freend which that thou hast lorn; for ther-inne is no bote. / And therefore, if ye governe yow by sapience, put away sorwe out of your herte. / Remembre yow that Jesus Syrak seith: "a man that is joyous and glad in herte, it him conserveth florissing in his age; but soothly sorweful herte maketh his bones drye." / He seith eek thus: "that sorwe in herte sleeth ful many a man." / Salomon seith: "that, right as motthes in the shepes flees anoyeth to the clothes, and the smale wormes to the tree, right so anoyeth sorwe to the herte." / Wherfore us oghte, as wel in

Prudence, this Melibeus leet callen a greet congregacioun of folk; / as surgians, phisiciens, olde folk and yonge, and somme of hise olde enemyes reconciled as by hir semblaunt to his love and in-to his
95 grace; / and ther-with-al ther comen somme of hise neighbores that didnen him reverence more for drede than for love, as it happeth ofte. / Ther comen also ful many subtille flatereres, and wyse advocats lerned in the lawe. /

§ 9. And whan this folk togidre assembled weren, this Melibeus in sorweful wyse shewed hem his cas; / and by the manere of his speche it semed that in herte he bar a cruel ire, redy to doon vengeance up-on hise foos, and sodeynly desired that the werre shoulde biginne; / but natheles yet axed he hir conseil upon
200 this matere. / A surgien, by licence and assent of swiche as weren wyse, up roos and un-to Melibeus seyde as ye may here. /

§ 10. 'Sir,' quod he, 'as to us surgians apertemeth, that we do to every wight the beste that we can, wher-as we been withholden, and to our pacients that we do no damage; / wherfore it happeth, many tyme and ofte, that whan twey men han everich wounded other, con same surgien heleth hem bothe; / wherfore un-to our art it is nat pertinent to norice werre, ne parties to supporte. / But certes, as to the warishinge of your doghter, al-be-it so that she perilously be wounded, we shullen do so ententif business fro day to night, that with the grace of god she
205 shal be hool and sound as sone as is possible.' / Almost right in the same wyse the phisiciens answerden, save that they seyden a fewe wordes more: / 'That, right as maladyes been cured by hir contraries, right so shul men warishe werre by vengeance.' / His neighbores, ful of envye, his feyned freendes that semeden reconciled, and his flatereres / maden semblant of weping, and empeireden and agreggeden muchel of this matere, in preising greetly Melibeus of might, of power, of richesse, and of freendes, despysinge the power of his

adversaries, / and seiden outrely that he anon shoulde wreken him on his foos and biginne werre. /

§ 11. Up roos thanne an advocat that was wys, by leve and by conseil of othere that were wys, and seyde: / 'Lordinges, the nede for which we been assembled in this place is a ful hevy thing and an heigh matere, / by-cause of the wrong and of the wikkednesse that hath be doon, and eek by resoun of the grette damages that in tyme cominge been possible to fallen for this same cause; / and eek by resoun of the grette richesse and power of the parties bothe; / for the which resouns it were a ful greet peril to erren in this matere. / Wherfore, 211; Melibeus, this is our sentence: we conseilte yow aboven alle thing, that right anon thou do thy diligence in keepinge of thy propre persone, in swich a wyse that thou ne warte noon espye ne wasche, thy body for to save. / And after that we conseilte, that in thyn hors thou sette suffisant garnisoun, so that they may as wel thy body as thyn hors defende. / But certes, for to moove warre, or sodeynly for to doon vengeance, we may nat demon in so litel tyme that it were profitable. / Wherfore we seen layar and espice to have deliberacioun in this cas to deme. / For the comune proverbe seith thus: "he that wote dooth sone shal repente." / And eek men seyn that
215 thinkes jage is wys, that wote unthorowly standeth a matere and juggeth by layar. / For al-be-it so that alle taryng be anyful, algate it is nat to repyne in yevinge of jugement, as in vengeance taking, whan it is sufficient and reasonable. / And that sheweth us our lord Ihesu Crist by example, for when that the woman that was taken in adultery was brought in his presence, he knoweth what shoulde be don with hir, present al to it so that he wote wel how well that he wote answer, yet he wote to not answer sodeynly, but he wote to have deliberacioun, and in the ground he used layar. / And by this cause
220 we deliberacioun and what therof.

dwelle in desert, than with a womman that is riotous." / And sir, by your leve, that am nat I; / for ye han ful ofte assayed my grete silence and my gret pacience; and eek how wel that I can hyde and hele things that men oghte secreely to hyda. / And soothly, as to your fifthe resoun, wher-as ye seyn, that "in wikked conseil wommen venquisshe men"; god woot, thilke resoun stant here in no steda. / For understand now, ye asken conseil to do wikkednesse; / and if ye wole werken wikkednesse, and your wyf restreyneth thilke wikked purpos, and overcometh yow by resoun and by good conseil; / certes, your wyf oghte rather to be preised than y-blamed. / Thus sholde ye understonde the philosophre that seith, "in wikked conseil wommen venquisshe hir housbondes." / And ther-as ye blamen alle wommen and hir resouns, I shal shewe yow by manye ensamples that many a womman hath ben ful good, and yet been; and hir conseil ful hoolsome and profitable. / Eek som men han seyde, that "the con-seillinge of wommen is outhur to dere, or alles to litel of prys." / But al-be-it so, that ful many a womman is badde, and hir conseil vile and noght worth, yet han men founde ful many a good womman, and ful discrete and wise in con-seillinge. / Lo, Jacob, by good conseil of his moder Rebekka, wan the benisoun of Ysaak his fader, and the lordshipe over alle his bretheren. / Judith, by hir good conseil, delivered the citee of Bethulie, in which she dwelled, out of the handes of Olofernus, that hadde it biseged and wolde have al destroyed it. / Abigail delivered Nabal hir housbonde fro David the king, that wolde have slayn him, and apaysed the ire of the king by hir wit and by hir good con-seillinge. / Hester by hir good conseil enhaunced greetly the peple of god in the regne of Assuerus the king. / And the same bountee in good con-seillinge of many a good womman may men telle. / 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 we to him an help sembla-ble to himself." / Here may ye se that, if that wommen were nat goode, and hir conseil goode and profitabe, / our lord god of hevene wolde never han wrought hem, ne called hem help of man, but rather confusioun of man. / And ther seyde ones a clerk in two vers: "what is bettre than gold? Jaspre. What is bettre than jaspre? Wisdom. / And what is bettre than wisdom? Womman. And what is bettre than a good womman? No-thing." / And sir, by manye of othre resons may ye seen, that manye wommen been goode, and hir conseil goode and profitabe. / And therefore sir, if ye wol triste to my conseil, I shal restore yow your doghter hool and sound. / And eek I wol do to yow so muche, that ye shul have honour in this cause. /

§ 16. Whan Melibee hadde herd the wordes of his wyf Prudence, he seyde thus: / "I see wel that the word of Salomon is sooth; he seith, that "wordes that been spoken discreetly by ordinaunce, been honycombes; for they yeven swetnesse to the soule, and hoolsomnesse to the body." / And wyf, by-cause of thy swete wordes, and eek for I have assayed and preved thy grete sapience and thy grete trouthe, I wol governe me by thy conseil in alle thing. /

§ 17. "Now sir," quod dame Prudence, "and sin ye vouche-sauf to been governed by my conseil, I wol enforme yow how ye shul governe your-self in chesinge of your con-seillours. / Ye shul first, in alle your werkes, mekely biseken to the heighe god that he wol be your con-seillour; / and shapeth yow to swich entente, that he yeve yow conseil and confort, as taughte Thobie his sone: / "at alle tymes thou shalt blesse god, and praye him to dresse thy weyes"; and looke that alle thy conseil be in him for evermore. / Seint Jame eek seith: "if any of yow have nede of sapience, axe it of god." / And afterward thanne shul ye taken conseil in your-self, and examine wel your thoghtes, of swich thing as yow thinketh that is best for your profit. / And thanne

certes, gold ne silver beth nat so muche
 2350 worth as the gode wil of a trewe freend. /
 And eek he seith, that "a trewe freend
 is a strong deffense; who-so that it
 findeth, certes he findeth a greet tres-
 sour." / Thanne shul ye eek considere,
 if that your trewe freendes been dis-
 crete and wyse. For the book seith:
 "axe alwey thy conseil of hem that been
 wyse." / And by this same resoun shul
 ye clepen to your conseil, of your freendes
 that been of age, swiche as han seyn and
 been expert in manye thinges, and been
 approved in consellinges. / For the
 book seith, that "in olde men is the
 sapience and in longe tyme the pruden-
 ce." / And Tullius seith: that "grete
 thinges ne been nat ay accompliced by
 strengthe, ne by delivernesse of body,
 but by good conseil, by auctoritee of per-
 sones, and by science; the whiche three
 thinges ne been nat foble by age, but
 certes they enforcen and encreesen day
 by day." / And thanne shul ye kepe
 2355 this for a general reule. First shul ye
 clepen to your conseil a fewe of your
 freendes that been especiale; / for Salo-
 mon seith: "manye freendes have thou;
 but among a thousand chese thee oon to
 be thy conseilour." / For al-be-it so
 that thou first ne telle thy conseil but
 to a fewe, thou mayst afterward telle it
 to mo folk, if it be nede. / But loke
 alwey that thy conseilours have thilke
 three condiciouns that I have seyde bifore;
 that is to seyn, that they be trewe, wyse,
 and of old experience. / And werke nat
 alwey in every nede by oon conseilour
 alone; for somtyme bihoveth it to been
 2360 conselled by manye. / For Salomon
 seith: "salvacioun of thinges is wher-as
 ther been manye conseilours." /

§ 22. Now sith that I have told yow
 of which folk ye sholde been conselled,
 now wol I teche yow which conseil ye
 oghte to eschewa. / First ye shul eschewe
 the conselling of foles; for Salomon seith:
 "taak no conseil of a fool, for he ne can
 nocht conselle but after his owene lust
 and his affeccioum." / The book seith:
 that "the propretes of a fool is this; he

troweth lightly harm of every wight,
 and lightly troweth alle bountee in him-
 self." / Thou shalt eek eschewe the con-
 seilling of alle flatereres, swiche as en-
 forcen hem rather to preise your persone
 by flaterye than for to telle yow the
 sothfastnesse of thinges. /

§ 23. Wherfore Tullius seith: "amonges
 alle the pestilences that been in freend-
 shipe, the gretteste is flaterye." And ther-
 fore is it more nede that thou eschewe and
 drede flatereres than any other peple. /
 The book seith: "thou shalt rather drede
 and fleo fro the swete wordes of flateringe
 preiseres, than fro the egre wordes of thy
 freend that seith thee thy sothes." /
 Salomon seith, that "the wordes of a
 flaterere is a snare to cacche with inno-
 cents." / He seith also, that "he that
 speketh to his freend wordes of swetnesse
 and of plesaunce, setteth a net bifrom
 his feet to cacche him." / And therfore
 seith Tullius: "enclyne nat thyne eres to
 flatereres, ne taketh no conseil of wordes
 of flaterye." / And Caton seith: "avyse
 thee wel, and eschewe the wordes of
 swetnesse and of plesaunce." / And eek
 thou shalt eschewe the conselling of
 thyne olde enemys that been reconciled. /
 The book seith: that "no wight re-
 tourneth sanfly in-to the grace of his
 olde enemy." / And Isope seith: "ne
 trust nat to hem to whiche thou hast
 had som-tyme werre or enmittee, ne telle
 hem nat thy conseil." / And Seneca
 telleth the cause why. "It may nat be,"
 seith he, "that, where greet fyr hath
 longe tyme endured, that ther ne dwell-
 eth som vapour of warmnesse." / And
 therfore seith Salomon: "in thyn olde
 foo trust never." / For sikerly, though
 thyn enemy be reconciled and maketh
 thee chere of humilitee, and louteth to
 thee with his heed, ne trust him never. /
 For certes, he maketh thilke feyned hu-
 militee more for his profit than for any
 love of thy persone; by-cause that he
 demeth to have victorie over thy persone
 by swich feyned contenance, the which
 victorie he mighte nat have by stryf or
 werre. / And Peter Alfonces seith: "make

wel that ye may parfourne youre emprise, conferme it thanne sadly til it be at an ende. /

§ 25. Now is it reson and tyme that I shewe yow, whanne, and wherfore, that ye may change your conseil with-outen your repreve. / Soothly, a man may chaungen his purpos and his conseil if the cause cesseth, or whan a newe caas bitydeth. / For the lawe seith: that "upon thinges that newly bityden
2415 bihoveth newe conseil." / And Senek seith: "if thy conseil is comen to the eres of thyn enemy, change thy conseil." / Thou mayst also change thy conseil if so be that thou finde that, by error or by other cause, harm or damage may bityde. / Also, if thy conseil be dishonest, or elles cometh of dishoneste cause, change thy conseil. / For the lawes seyn: that "alle bihestes that been dishoneste been of no value." / And eek, if it so be that it be impossible, or
2420 may nat goodly be parfourned or kept. /

§ 26. And take this for a general reule, that every conseil that is affirmed so strongly that it may nat be changed, for no condicioun that may bityde, I seye that thilke conseil is wikked. /

§ 27. This Melibeus, whanne he hadde herd the doctrine of his wyf dame Prudence, answerde in this wyse. / 'Dame,' quod he, 'as yet in-to this tyme ye han wel and covenantably taught me as in general, how I shal governe me in the chesinge and in the withholdinge of my conseilours. / But now wolde I fayn that ye wolde condescende in especial, / and telle me how lyketh yow, or what semeth yow, by our conseilours that we han chosen in our
2425 present nede.' /

§ 28. 'My lord,' quod she, 'I biseke yow in al humblesse, that ye wol nat wilfully replye agayn my resouns, ne distempe your herte thogh I speke thing that yow displese. / For god wot that, as in myn entente, I speke it for your beste, for your honour and for your profite eke. / And soothly, I hope that your benignitee wol taken it in pacience. /

Trusteth me wel,' quod she, 'that your conseil as in this caas ne sholdes nat, as to speke properly, be called a conseil, but a moocioun or a moevyng of folye; / in which conseil ye han erred in many a sondry wyse. /

§ 29. First and forward, ye han erred in th'assemblinge of your conseilours. / For ye sholdes first have cleped a fewe folk to your conseil, and after ye mighte han shewed it to mo folk, if it hadde been nede. / But certes, ye han sodeynly cleped to your conseil a greet multitude of peple, ful chargeant and ful anoyous for to here. / Also ye han erred, for there-as ye sholden only have cleped to your conseil your trewe freendes olde and wyse, / ye han y-cleped straunge folk, and yong folk, false flatereres, and enemyes reconsiled, and folk that doon yow reverence withouten love. / And eek also ye have erred, for ye han broght with yow to your conseil ire, covetise, and hastifnesse; / the whiche three thinges been contrariouse to every conseil honeste and profitable; / the whiche three thinges ye han nat anientised or destroyed hem, neither in your-self ne in your conseilours, as yow oghte. / Ye han erred also, for ye han shewed to your conseilours your talent, and your affeccioun to make werre anon and for to do vengeance; / they han espyed by your wordes to what thing ye been enclyned. / And therefore han they rather consailed yow to your talent than to your profit. / Ye han erred also, for it semeth that yow suffyseth to han been consailed by thise conseilours only, and with lital avys; / wher-as, in so greet and so heigh a nede, it hadde been necessarie mo conseilours, and more deliberacioun to parfourne your emprise. / Ye han erred also, for ye han nat examined your conseil in the forseyde manere, ne in due manere as the caas requireth. / Ye han erred also, for ye han makid no divisoun bitwixe your conseilours; this is to seyn, bitwixen your trewe freendes and your feyned conseilours; / ne ye han nat knowe

of your trewe freendes olde and
but ye han cast alle hir wordes
cehepot, and enclyned your herte
more part and to the gretter
; and ther been ye condescended,
th ye wot wel that men shal
finde a gretter nombre of folles
f wyse men, / and therefore the
; that been at congregaciouns and
ides of folk, ther-as men take
ward to the nombre than to the
e of persones, / ye see wel that in
consaillinges folles han the mais-
Melibeus answerde agayn, and
'I graunte wel that I have erred; /
r-as thou hast told me heer-biforn,
nis nat to blame that chaungeth
neillours in certain caas, and for
e juste causes, / I am al redy to
e my consaillours, right as thou
wyse. / The proverbe seith: that
'do sinne is mannish, but certes
erueve longe in sinne is werk of
al." /

To this sentence answerde anon
rudence, andseyde: / 'Examineth,
he, 'your conseil, and lat us see
liche of hem han spoken most
ly, and taught yow best conseil. /
r-as-muche as that the examin-
is necessaria, lat us biginne at the
s and at the phisiciens, that first
in this matere. / I sey yow, that
rgiens and phisiciens han seyde
your conseil discreetly, as hem
; / and in hir speche seyden ful
that to the office of hem aper-
to doon to every wight honour
oft, and no wight for to anoye; /
fter hir craft, to doon greet dill-
in-to the cure of hem whiche that
an in hir governaunce. / And
;ht as they han answered wysly
iscreetly, / right so rede I that
een heighly and sovereynly guer-
for hir noble speche; / and eek
ey sholde do the more ententif
se in the curacioun of your doghter

For al-be-it so that they been
reendes, therefore shal ye nat
that they serve yow for nocht; /

but ye oghte the rather guerdone hem
and shewe hem your largesse. / And as 2465
touchinge the proposicioun which that
the phisiciens entreteden in this caas, this
is to seyn, / that, in maladyes, that con-
contrarie is warished by another con-
trarie, / I wolde fayn knowe how ye
understonde thilke text, and what is
your sentence. / 'Certes,' quod Melibeus,
'I understonde it in this wyse: / that,
right as they han doon me a contrarie,
right so sholde I doon hem another. / 2470
For right as they han venged hem on me
and doon me wrong, right so shal I
venge me upon hem and doon hem
wrong; / and thanne have I cured con-
contrarie by another.' /

§ 81. 'Lo, lo!' quod dame Prudence,
'how lightly is every man enclyned to
his owene desyr and to his owene ple-
saunce! / Certes,' quod she, 'the wordes
of the phisiciens ne sholde nat han been
understonden in this wyse. / For certes,
wikkednesse is nat contrarie to wikked-
nesse, ne vengeance to vengeance, ne
wrong to wrong; but they been sembla-
ble. / And therefore, o vengeance is nat 2475
warished by another vengeance, ne
o wrong by another wrong; / but everich
of hem encreaseth and aggregeth
other. / But certes, the wordes of the
phisiciens sholde been understonden in
this wyse: / for good and wikkednesse
been two contraries, and pees and warre,
vengeance and suffraunce, discord and
accord, and manye othere thinges. / But
certes, wikkednesse shal be warished by
goodnesse, discord by accord, werre by
pees, and so forth of othere thinges. / 2480
And heer-to accordeth Seint Paul the
apostle in manye places. / He seith:
"ne yaldeth nat harm for harm, ne
wikked speche for wikked speche; / but
do wel to him that dooth thee harm, and
blesse him that seith to thee harm." /
And in manye othere places he amones-
teth pees and accord. / But now wol
I speke to yow of the conseil which that
was yeven to yow by the men of lawe and
the wyse folk, / that seyden alle by con 2485
accord as ye han herd bifore; / that, over

alle thynges, ye sholde doon your diligence to kepen your persone and to warnestore your hous. / And seyden also, that in this caas ye oghten for to werken ful avysely and with greet deliberacioun. / And sir, as to the firste point, that toucheth to the keping of your persone; / ye shul understonde that he that hath werre shal evermore mekely
 2490 and devoutly preyen bifore alle thynges, / that Jesus Crist of his grete mercy wol han him in his proteccioun, and been his sovereyn helping at his nede. / For certes, in this world ther is no wight that may be conselled ne kept suffisantly withouten the keping of our lord Jesu Crist. / To this sentence accordeth the prophete David, that seith: / "if god ne kepe the citee, in ydel waketh he that it kepeth." / Now sir, thanne shul ye committe the keping of your persone to your trewe freendes that been approved and
 2495 y-knowe; / and of hem shul ye axen help your persone for to kepe. For Catoun seith: "if thou hast nede of help, axe it of thy freendes; / for ther nis noon so good a phisicien as thy trewe freend." / And after this, thanne shul ye kepe yow fro alle straunge folk, and fro lyeres, and have alwey in suspect hir companye. / For Piers Alfonse seith: "ne tak no companye by the weye of a straunge man, but-if so be that thou have knowe him of a lenger tyme. / And if so be that he falle in-to thy companye paraventure
 2500 withouten thyn assent, / enquere thanne, as subtilly as thou mayst, of his conversacioun and of his lyf bifore, and feyne thy wey; seye that thou goost thider as thou wolt nat go; / and if he bereth a spere, hold thee on the right syde, and if he bere a swerd, hold thee on the lift syde." / And after this, thanne shul ye kepe yow wysely from alle swich manere peple as I have seyde bifore, and hem and hir conseil eschewe. / And after this, thanne shul ye kepe yow in swich manere, / that for any presumpcioun of your strengthe, that ye ne dispysse nat ne acounte nat the might of your adversarie so litel, that ye lete the keping of your persone for your pre-

sumpcioun; / for every wys man dredeth his enemy. / And Salomon seith: "welesful is he that of alle hath drede; / for certes, he that thurgh the hardinesse of his herte and thurgh the hardinesse of him-self hath to greet presumpcioun, him shal yvel bityde." / Thanne shul ye evermore countreywayte embusshements and alle espiaille. / For Senek seith: that "the wyse man that dredeth harmes escheweth harmes; / ne he ne falleth in-to perils, that perils escheweth." / And al-be-it so that it seme that thou art in siker place, yet-shaltow alwey do thy diligence in kepings of thy persone; / this is to seyn, ne be nat negligent to kepe thy persone, nat only fro thy gretteste enemys but fro thy leeste enemy. / Senek seith: "a man that is wel avysed, he dredeth his leste enemy." / Ovide seith: that "the litel wesele wol slee the grete bole and the wilde hert." / And the book seith: "a litel thorn may prikke a greet king ful sore; and an hound wol holde the wilde boor." / But natheles, I sey nat thou shalt be so coward that thou doute ther wher-as is no drede. / The book seith: that "somme folk han greet lust to deceyve, but yet they dreden hem to be deceyved." / Yet shaltow drede to been empoisoned, and kepe yow from the companye of scorneres. / For the book seith: "with scorneres make no companye, but flee hir wordes as venom." /

§ 32. Now as to the seconde point, wher-as your wyse conseilours conselled yow to warnestore your hous with greet diligence, / I wolde fayn knowe, how that ye understonde thiike wordes, and what is your sentence. /

§ 33. Melibeus answerde and seyde, 'Certes I understande it in this wise; that I shal warnestore myn hous with toures, swiche as han castelles and othere manere edifices, and armure and artelleries, / by whiche thynges I may my persone and myn hous so kepen and defenden, that myne enemys shul been in drede myn hous for to approche.' /

§ 34. To this sentence answerde anon Prudence; 'warnestoring,' quod she, 'of heighe toures and of grete edifices apperteneþ som-tyme to pryde; / and eek men make heighe toures and grete edifices with grete costages and with greet travaille; and whan that they been accomplished, yet be they nat worth a stree, but-if they be defended by trowe freendes that been olde and wyse. / And understond wel, that the gretteste and strongeste garnison that a riche man may have, as wel to kepen his persone as hise goodes, is / that he be biloved amonges his subgetes and with hise neighebores. / For thus seith Tullius: that "ther is a maner garnison that no man may venquisse ne disconfite, and that is, / a lord to be biloved of hise citezeins and of his peple." /

§ 35. Now sir, as to the thridde point; wher-as your olde and wise conseilours seyden, that yow ne oghte nat sodeynly ne hastily proceden in this nede, / but that yow oghte purveyen and appaillen yow in this caas with greet diligence and greet deliberacioun; / trewely, I trowe that they seyden right wysly and right sooth. / For Tullius seith, "in every nede, er thou biginne it, appaill thee with greet diligence." / Thanne seye I, that in vengeance-taking, in werre, in bataille, and in warnestoring, / er thou biginne, I rede that thou appaill thee ther-to, and do it with greet deliberacioun. / For Tullius seith: that "long apparailing biforn the bataille maketh short victorie." / And Cassidorus seith: "the garnison is stronger whan it is longe tyme avysed." /

§ 36. But now lat us spoken of the conseil that was accorded by your neighebores, swiche as doon yow reverence withouten love, / your olde enemys reconciled, your flatereres / that conseilled yow certeyne thinges prively, and openly conseilleden yow the contrarie; / the yonge folk also, that conseilleden yow to venge yow and make werre anon. / And certes, sir, as I have seyð biforn, ye han greetly erred to han cleped swich maner folk to

your conseil; / which conseilours been y-nogh repreyed by the resouns afore-seyd. / But nathelees, lat us now descende to the special. Ye shuln first procede after the doctrine of Tullius. / Certes, the trouthe of this matere or of this conseil nedeth nat diligently enquire; / for it is wel wist whiche they been that han doon to yow this trespas and vileinye, / and how manye trespasours, and in what manere they han to yow doon al this wrong and al this vileinye. / And after this, thanne shul ye examine the seconde condicioun, which that the same Tullius addeth in this matere. / For Tullius put a thing, which that he clepeth "consentinge," this is to seyn; / who been they and how manye, and whiche been they, that consenteden to thy conseil, in thy wilfulness to doon hastif vengeance. / And lat us considere also who been they, and how manye been they, and whiche been they, that consenteden to your adversaries. / And certes, as to the firste poynt, it is wel knownen whiche folk been they that consenteden to your hastif wilfulness; / for trewely, alle tho that conseilleden yow to maken sodeyn werre ne been nat your freendes. / Lat us now considere whiche been they, that ye holde so greetly your freendes as to your persone. / For al-be-it so that ye be mighty and riche, certes ye ne been nat but allone. / For certes, ye ne han no child but a doghter; / ne ye ne han bretheren ne cosins germanys, ne noon other neigh kinrede, / wherfore that your enemys, for drede, sholde stinte to plede with yow or to destroye your persone. / Ye knowen also, that your richesses moten been dispended in diverse parties; / and whan that every wight hath his part, they ne wollen taken but litel reward to venge thy deeth. / But thyne enemys been three, and they han manie children, bretheren, cosins, and other ny kinrede; / and, though so were that thou haddest slayn of hem two or three, yet dwellen ther y-nowe to wreken hir deeth and to slee thy persone. / And though so be

that your kinrede be more siker and stedefast than the kin of your adversarie, / yet natheles your kinrede nis but a fer kinrede; they been but litel sib
 2565 to yow, / and the kin of your enemys been ny sib to hem. And certes, as in that, hir condicioun is bet than youres. / Thanne lat us considere also if the con-
 seilling of hem that consilleden yow to taken sodeyn vengeance, whether it accorde to resoun? / And certes, ye knowe wel "nay." / For as by right and resoun, ther may no man taken vengeance on no wight, but the jage that hath the jurisdiccoun of it, / whan it is graunted
 2570 him to take thilke vengeance, hastily or attemprely, as the lawe requireth. / And yet more-over, of thilke word that Tullius clepeth "consentinge," / thou shalt considere if thy might and thy power may consenten and suffyse to thy wilfulnesse and to thy conseilours. / And certes, thou mayst wel seyn that "nay." / For sikerly, as for to speke proprely, we may do no-thing but only swich thing as we may doon rightfully. / And certes, right-
 2575 fully ne mowe ye take no vengeance as of your propre auctoritee. / Thanne mowe ye seen, that your power ne consenteth nat ne accordeth nat with your wilfulnesse. / Lat us now examine the thridde point that Tullius clepeth "consequent." / Thou shalt understonde that the vengeance that thou purposeth for to take is the consequent. / And ther-of folweth another vengeance, peril, and werre; and othere damages with-oute nombre, of whiche we be nat war as at this tyme. / And as touchinge the fourthe point, that
 2580 Tullius clepeth "engendringe," / thou shalt considere, that this wrong which that is doon to thee is engendred of the hate of thyne enemys; / and of the vengeance-takinge upon that wolde engendre another vengeance, and muchel sorwe and wastinge of riches, as I seyde. /

§ 87. Now sir, as to the point that Tullius clepeth "causes," which that is the laste point, / thou shalt understonde that the wrong that thou hast receyved

hath certeine causes, / whiche that clerkes clepen *Oriens* and *Efficiens*, and *Causa longinqua* and *Causa propinqua*; this is to seyn, the fer cause and the ny cause. / The fer cause is almighty god, that is cause of alle thinges. / The near cause is thy three enemys. / The cause accidental was hate. / The cause material been the fyve woundes of thy doghter. / The cause formal is the manere of hir werkinge, that broghten laddres and cloumben in at thy windowes. / The cause final was for to slee thy doghter; it letted nat in as muche as in hem was. / But for to speken of the fer cause, as to what ende they shul come, or what shal finally bityde of hem in this caas, ne can I nat deme but by conjectinge and by supposinge. / For we shul suppose that they shul come to a wikked ende, / by-cause that the Book of Decrees seith: "selden or with greet peyne been causes y-brought to good ende whanne they been baddely bigonne." /

§ 88. Now sir, if men wolde axe me, why that god suffred men to do yow this vileinye, certes, I can nat wel answer as for no sothfastnesse. / For th'apostle seith, that "the sciences and the juggedmentz of our lord god almighty been ful depe; / ther may no man comprehende ne serchen hem suffisantly." / Natheles, by certeyne presumpeions and conjectinges, I holde and bileve / that god, which that is ful of justice and of right-wisnesse, hath suffred this bityde by juste cause resonable. /

§ 89. Thy name is Melibee, this is to seyn, "a man that drinketh hony." / Thou hast y-dronke so muchel hony of swete temporel riches and delices and honours of this world, / that thou art dronken; and hast forgeten Jesu Crist thy creatour; / thou ne hast nat doon to him swich honour and reverence as thee oughte. / Ne thou ne hast nat wel y-taken kepe to the wordes of Ovide, that seith: / "under the hony of the godes of the body is hid the venom that sleeth the soule." / And Salomon seith, "if thou hast founden hony, etc of it that

suffyeth; / for if thou ete of it out of
 mesure, thou shalt spewe," and be nedý
 and povra. / And peradventure Crist hath
 thee in despit, and hath turned away fro
 thee his face and hisa eres of miseri-
 corde; / and also he hath suffred that
 thou hast been punished in the manere
 that thou hast y-trespased. / Thou hast
 630 doon sinne agayn our lord Crist; / for
 certes, the three enemys of mankinde,
 that is to seyn, the flesh, the feend, and
 the world, / thou hast suffred hem entre
 in-to thyn herte wilfully by the windowes
 of thy body, / and hast nat defended thy-
 self sufficiently agayns hir assautes and
 hir temptaciouns, so that they han
 wounded thy soule in fyve places; / this
 is to seyn, the deedly sinnes that been
 entred in-to thyn herte by thy fyve
 wittes. / And in the same manere our
 lord Crist hath wold and suffred, that thy
 three enemys been entred in-to thyn hous
 615 by the windowes, / and han y-wounded
 thy doghter in the fore-seyde manere. /

§ 40. 'Certes,' quod Melibee, 'I see wel
 that ye enforce yow muchel by wordes to
 overcome me in swich manere, that I shal
 nat venge me of myne enemys; / shew-
 inge me the perils and the yveles that
 mighten falle of this vengeance. / But
 who-so wolde considere in alle vengeancees
 the perils and yveles that mighte sewe of
 vengeance-takinge, / a man wolde never
 530 take vengeance, and that were harm; /
 for by the vengeance-takinge been the
 wikked men dissevered fro the gode
 men. / And they that han wil to do
 wikkednesse restreynen hir wikked purpos,
 whan they seen the punissinge and chas-
 tisinge of the trespassours.' / [†And to
 this answerde dame Prudence: 'Certes,'
 seyde she, 'I graunte wel that of ven-
 geance cometh muchel yvel and muchel
 good; / but vengeance-takinge aparteneth
 nat unto everichoon, but only unto juges
 and unto hem that han jurisdiccoun
 upon the trespassours. / And yet seye I
 more, that right as a singular persone
 sinneth in takinge vengeance of another
 625 man, / right so sinneth the juge if he do
 no vengeance of hem that it han de-

serve. / For Senek seith thus: "that
 maister," he seith, "is good that proveth
 shrewes." / And as Cassiodore seith: "A
 man dredeth to do outrages, whan he
 woot and knoweth that it displeaseth to
 the juges and sovereyns." / And another
 seith: "the juge that dredeth to do right,
 maketh men shrewes." / And Heint Pauls
 the apostle seith in his epistle, whan he
 wryteth un-to the Romayns: that "the
 juges beren nat the spere with-outen
 cause;" / but they beren it to punisse
 261 the shrewes and misdoeres, and for to
 defends the gode men. / If ye wol thanne
 take vengeance of your enemys, ye shal
 retourne or have your recours to the juge
 that hath the jurisdiccoun up-on hem; /
 and he shal punisse hem as the lawe
 axeth and requyret." /

§ 41. 'A!' quod Melibee, 'this ven-
 geance lyketh me no-thing. / I lithenke
 me now and take hede, how fortune hath
 norissed me fro my childhede, and hath
 holpen me to passe many a strong pas. / 262
 Now wol I assayen hir, throwinge, with
 goddes help, that she shal helpe me my
 shame for to venge.' /

§ 42. 'Certes,' quod Prudence, 'if ye
 wol werke by my conseil, ye shul nat
 assaye fortune by no wey; / ne ye shul
 nat lene or bowe unto hir, after the word
 of Senek: / for "thinges that been folly
 doon, and that been in hope of fortune,
 shullen never come to good ende." / And
 as the same Senek seith: "the more cleer
 and the more shyning that fortune is, the
 more brotil and the sonner broken she
 is." / Trusteth nat in hir, for she nis
 263 nat stidfast ne stable; / for whan thou
 trowest to be most seur or siker of hir
 help, she wol faille thee and deceyve
 thee. / And wheras ye seyn that fortune
 hath norissed yow fro your childhede, /
 I seye, that in so muchel shul ye the
 lasse truste in hir and in hir wit. / For
 Senek seith: "what man that is norissed
 by fortune, she maketh him a greet
 fool." / Now thanne, sin ye desyre and
 264 axe vengeance, and the vengeance that is
 doon after the lawe and bifore the juge
 ne lyketh yow nat, / and the vengeance

that is doon in hope of fortune is perilous and uncertein, / thanne have ye noon other remedie but for to have your recours unto the sovereyn juge that vengeth alle vileinyes and wronges; / and he shal venge yow after that him-self witnesseth, wher-as he seith: / "leveth

2650 the vengeance to me, and I shal do it." /

§ 43. Melibee answerde, 'if I ne venge me nat of the vileinye that men han doon to me, / I sompne or warne hem that han doon to me that vileinye and alle othere, to do me another vileinye. / For it is writen: "if thou take no vengeance of an old vileinye, thou sompnest thyne adversaries to do thee a newe vileinye." / And also, for my suffrance, men wolden do to me so muchel vileinye, that I mighte neither bere it ne sustene; / and so sholde I been put and holden over

2655 lowe. / For men seyn: "in muchel suffringes shul manye thinges falle un-to thee whiche thou shalt nat mowe suffre." /

§ 44. 'Certes,' quod Prudence, 'I graunte yow that over muchel suffraunce nis nat good; / but yet ne folweth it nat ther-of, that every persone to whom men doon vileinye take of it vengeance; / for that aperteneth and longeth al only to the juges, for they shul venge the vileinyes and iniuries. / And ther-fore the two anctoritees that ye han seyde above, been

2660 only understonden in the juges; / for whan they suffren over muchel the wronges and the vileinyes to be doon withouten punisshinge, / they sompne nat a man al only for to do newe wronges, but they comanden it. / Also a wys man seith: that "the juge that correcteth nat the sinnere comandeth and biddeth him do sinne." / And the juges and sovereyns mighten in hir land so muchel suffre of the shrewes and misdoeres, / that they sholden by swich suffrance, by proces of tyme, wexen of swich power and might, that they sholden putte out the juges

2665 and the sovereyns from hir places, / and atte laste maken hem lesen hir lordshipes. /

§ 45. But lat us now putte, that ye

have leve to venge yow. / I seye ye been nat of might and power as now to venge yow. / For if ye wole maken comparisoun un-to the might of your adversaries, ye shul finde in manye thinges, that I have shewed yow er this, that hir condicioun is bettre than youre. / And therefore seye I, that it is good as now that ye suffre and be pacient. /

§ 46. Forther-more, ye knowen wel that, after the comune sawe, "it is a woodnesse a man to stryve with a strengre or a more mighty man than he is him-self; / and for to stryve with a man of evene strengthe, that is to seyn, with as strong a man as he, it is peril; / and for to stryve with a weyker man, it is folie." / And therefore sholde a man flee stryvinge as muchel as he mighte. / For Salomon seith: "it is a greet worship to a man to kepen him fro noyse and stryf." / And if it so bifalle or happe that a man of greetre might and strengthe than thou art do thee grevaunce, / studie and bisie thee rather to stille the same grevaunce, than for to venge thee. / For Senek seith: that "he putteth him in greet peril that stryveth with a greetre man than he is him-self." / And Catoun seith: "if a man of hyer estaat or degree, or more mighty than thou, do thee any or grevaunce, suffre him; / for he that ones hath greved thee may another tyme releve thee and helpe." / Yet sette I caas, ye have bothe might and licence for to venge yow. / I seye, that ther be ful manye thinges that shul restreyne yow of vengeance-takinge, / and make yow for to encline to suffre, and for to han pacience in the thinges that han been doon to yow. / First and foreward, if ye wole considere the defautes that been in your owene persone, / for whiche defautes god hath suffred yow have this tribulacioun, as I have seyde yow heer-bifore. / For the poete seith, that "we oghte paciently taken the tribulacions that comen to us, whan we thinken and consideren that we han deserved to have hem." / And Seint Gregoris seith: that "whan a man considereth wel the nombre

of hise defautes and of his sinnes, / the
 peynes and the tribulaciouns that he
 suffreth semen the lesse un-to hym; /
 and in-as-muche as him thinketh hise
 sinnes more hevye and grevous, / in-so-
 690 muche semeth his peyne the lighter and
 the esier un-to him." / Also ye owen to
 enclyne and bowe your herte to take the
 pacience of our lord Jesu Crist, as seith
 seint Peter in hise epistles: / "Jesu
 Crist," he seith, "hath suffred for us,
 and yeven ensample to every man to
 folwe and sewe him; / for he didde never
 sinne, ne never cam ther a vileinous
 word out of his mouth: / whan men
 cursed him, he cursed hem nocht; and
 whan men betten him, he manaced hem
 nocht." / Also the grete pacience, which
 the seintes that been in paradys han had
 in tribulaciouns that they han y-suffred,
 695 with-uten hir desert or gilt, / oghte
 muchel stiren yow to pacience. / Forther-
 more, ye sholde enforce yow to have
 pacience, / consideringe that the tribu-
 laciouns of this world but litel whyle
 endure, and sone passed been and
 goon. / And the joye that a man
 seketh to have by pacience in tribu-
 laciouns is perdurable, after that the
 apostle seith in his epistle: / "the joye
 of god," he seith, "is perdurable," that is
 700 to seyn, everlastinge. / Also troweth
 and bileveth stedefastly, that he nis nat
 wel y-norissed ne wel y-taught, that can
 nat have pacience or wol nat receyve
 pacience. / For Salomon seith: that "the
 doctrine and the wit of a man is knowne
 by pacience." / And in another place he
 seith: that "he that is pacient governeth
 him by greet prudence." / And the same
 Salomon seith: "the angry and wrathful
 man maketh noyses, and the pacient man
 atempreth hem and stilleth." / He seith
 also: "it is more worth to be pacient
 705 than for to be right strong; / and he that
 may have the lordshipe of his owene
 herte is more to preyse, than he that
 by his force or strengthe taketh grete
 citees." / And therefore seith seint Jame
 in his epistle: that "pacience is a greet
 vertu of perfeccioun."

§ 47. 'Certes,' quod Melibee, 'I graunte
 yow, dame Prudence, that pacience is
 a greet vertu of perfeccioun; / but every
 man may nat have the perfeccioun that
 ye seken; / ne I nam nat of the nombre
 of right parfite men, / for myn herte may
 2710 never been in pees un-to the tyme it be
 venged. / And al-be-it so that it was
 greet peril to myne enemys, to do ma
 a vileinye in takinge vengeance up-on
 me, / yet token they noon hede of the
 peril, but fulfilleden hir wikked wil and
 hir corage. / And therefore, me thinketh
 men oghten nat repreve me, though I
 putte me in a litel peril for to venge me, /
 and though I do a greet excesse, that is
 to seyn, that I venge oon outrage by
 another.'

§ 48. 'A!' quod dame Prudence, 'ye
 seyn your wil and as yow lyketh; / but
 in no caas of the world a man sholde nat
 doon outrage ne excesse for to vengen
 him. / For Cassidore seith: that "as
 yvel doth he that vengeth him by outrage,
 as he that doth the outrage." / And
 therefore ye shul venge yow after the
 ordre of right, that is to seyn by the lawe,
 and nocht by excesse ne by outrage. /
 And also, if ye wol venge yow of the out-
 rage of your adversaries in other maner
 than right comandeth, ye sinnen; / and
 2720 therefore seith Senek: that "a man shal
 never vengen shrewednesse by shrewed-
 nesse." / And if ye seye, that right axeth
 a man to defenden violence by violence,
 and fighting by fighting, / certes ye seye
 sooth, whan the defense is doon anon
 with-uten intervalle or with-uten tary-
 ing or delay, / for to defenden him and
 nat for to vengen him. / And it bihoveth
 that a man putte swich attemperance
 in his defence, / that men have no
 2725 cause ne matere to repreven him that
 defendeth him of excesse and outrage;
 for elles were it agayn reson. / Pardee,
 ye knowne wel, that ye maken no de-
 fence as now for to defende yow, but for
 to venge yow; / and so seweth it that ye
 han no wil to do your dede attemprely. /
 And therefore, me thinketh that pacience
 is good. For Salomon seith: that "he

that is nat pacient shal have greet harm." /

§ 49. 'Certes,' quod Melibee, 'I graunte yow, that whan a man is incapient and wroth, of that that toucheth him noght and that aperteneth nat un-to him, though
2730 it harme him, it is no wonder. / For the lawe seith: that "he is coupable that entremetteth or medleth with swich thyng as aperteneth nat un-to him." / And Salomon seith: that "he that entremetteth him of the noyse or stryf of another man, is lyk that him that taketh an hound by the eres." / For right as he that taketh a straunge hound by the eres is outhewhyle biten with the hound, / right in the same wyse is it resoun that he have harm, that by his incapience medleth him of the noyse of another man, wher-as it aperteneth nat un-to him. /
2735 But ye knowen wel that this dede, that is to seyn, my grief and my disese, toucheth me right ny. / And therefore, though I be wroth and incapient, it is no merueille. / And savinge your grace, I can nat seen that it mighte greetly harme me though I toke vengeance; / for I am richer and more mighty than myne enemys been. / And wel knowen ye, that by moneye and by havinge grete possessions been all the thynges of this world governed. / And Salomon seith: that
2740 "alle thynges obeyen to moneye." /

§ 50. Whan Prudence hadde herd hir housbonde avanten him of his richesse and of his moneye, dispreisinge the power of hise adversaries, she spak, and seyde in this wyse: / 'certes, dere sir, I graunte yow that ye been rich and mighty, / and that the richesces been goode to hem that han wel y-geten hem and wel conne usen hem. / For right as the body of a man may nat liven withoute the soule, namore may it live withoute temporel goodes. / And by richesces
2745 may a man gete him grete freendes. / And therefore seith Pamphilles: "if a netherdes doghter," seith he, "be riche, she may chesen of a thousand men which she wol take to hir housbonde; / for, of a thousand men, oon wol nat forsaken

hir ne refusen hir." / And this Pamphilles seith also: "if thou be right happy, that is to seyn, if thou be right riche, thou shalt find a greet nombre of felawes and freendes. / And if thy fortune change that thou wexe povre, farewell freendshipe and felaweshipe; / for thou shalt be allone with-outen any companye, but-if it be the companye of povre folk." / And yet seith this Pamphilles moreover: that "they that been thralle and bonde of linage shullen been maad worthy and noble by the richesces." / And right so as by richesces ther comen manye goodes, right so by poverte come ther manye harmes and yveles. / For greet poverte constreyneth a man to do manye yveles. / And therefore clepeth Cassidore poverte "the moder of ruine," / that is to seyn, the moder of overthrowing or fallinge down. / And therefore seith Piers Alfonse: "oon of the gretteste adversitees of this world is / whan a free man, by kinde or by burthe, is constreyned by poverte to eten the almesse of his enemy." / And the same seith Innocent in oon of hise bokes; he seith: that "sorweful and mishappy is the condicioun of a povre begger; / for if he axe nat his mete, he dyeth for hunger; / and if he axe, he dyeth for shame; and algates necessitee constreyneth him to axe." / And therefore seith Salomon: that "bet it is to dye than for to have swich poverte." / And as the same Salomon seith: "bette it is to dye of bitter deeth than for to liven in swich wyse." / By thise resons that I have seid un-to yow, and by manye othere resons that I coude seye, / I graunte yow that richesces been goode to hem that geten hem wel, and to hem that wel usen tho richesces. / And therefore wol I shewe yow how ye shul have yow, and how ye shul here yow in gaderinge of richesces, and in what manere ye shul usen hem. /

§ 51. First, ye shul geten hem withouten greet desyr, by good leyser sokingly, and nat over hastily. / For a man that is to desyringe to gete richesces abaundoneth him first to thefté and to alle

other yveles. / And therefore seith Salomon : " he that hasteth him to bisily to waxe riche shal be noon innocent." / He seith also : that " the richesse that hastily cometh to a man, sone and lightly gooth and passeth fro a man ; / but that richesse that cometh litel and litel waxeth alwey and multiplyeth." / And sir, ye shul geten riches by your wit and by your travaille un-to your profit ; / and that with-outen wrong or harm-doinge to any other persone. / For the lawe seith : that " ther maketh no man himselven riche, if he do harm to another wight " ; / this is to seyn, that nature defendeth and forbedeth by right, that no man make himselfe riche un-to the harm of another persone. / And Tullius seith : that " no sorwe ne no drede of deeth, ne no-thing that may falle un-to a man / is so muchel agayns nature, as a man to encressen his ewene profit to the harm of another man. / And though the grete men and the mighty men geten riches more lightly than thou, / yet shalton nat been ydel ne slow to do thy profit ; for thou shalt in alle wyse flee ydelnesse." / For Salomon seith : that " ydelnesse techeth a man to do manye yveles." / And the same Salomon seith : that " he that travailleth and bisieeth him to tilien his land, shal eten breed ; / but he that is ydel and casteth him to no bisynesse ne occupacioun, shal falle in-to poverte, and dye for hunger." / And he that is ydel and slow can never finde covenable tyme for to doon his profit. / For ther is a versifour seith : that " the ydel man excuseth hym in winter, by cause of the grete cold ; and in somer, by enchesoun of the hete." / For these causes seith Caton : " waketh and enclyneth nat yow over muchel for to slepe ; for over muchel reste norisseth and canseth manye vices." / And therefore seith saint Jerome : " doth somme gode dedes, that the devel which is our enemy ne finde yow nat unoccupied." / For the devel ne taketh nat lightly un-to his werkinge swiche as he findeth occupied in gode werkes." /

§ 52. Thanne thus, in getinge richesces,

ye mosten flee ydelnesse. / And afterward, ye shul use the richesces, whiche ye have geten by your wit and by your travaille, / in swich a manere, that men holde nat yow to scars, ne to sparinge, ne to fool-large, that is to seyn, over-large a spender. / For right as men blamen an avaricious man by-cause of his scarsetee and chincherye, / in the same wyse is he to blame that spendeth over largely. / And therefore seith Caton : " uso," he seith, " thy richesces that thou hast geten / in swich a manere, that men have no matere ne cause to calle thee neither wrecche ne chinche ; for it is a greet shame to a man to have a povere herte and a riche purs." / He seith also : " the goodes that thou hast y-geten, use hem by mesure," that is to seyn, spende hem mesurably ; / for they that folly wasten and despenden the goodes that they han, / whan they han namore propre of hir owene, they shapen hem to take the goodes of another man. / I seye thanne, that ye shul flee avarice ; / usinge your richesces in swich manere, that men seye nat that your richesces been y-buried, / but that ye have hem in your might and in your weeldinge. / For a wys man repreveth the avaricious man, and seith thus, in two vers : / " wherto and why burieth a man his goodes by his grete avarice, and knoweth wel that nedes moste he dye ; / for deeth is the ende of every man as in this present lyf." / And for what cause or enchesoun joyneth he him or knitteth he him so faste un-to his goodes, / that alle his wittes mowen nat disseveren him or departen him from his goodes ; / and knoweth wel, or oughte to knowe, that whan he is deed, he shal nothing bere with him out of this world? / And ther-fore seith saint Augustin : that " the avaricious man is likned un-to helle ; / that the more it swelweth, the more desyr it hath to swelwe and devoure." / And as wel as ye wolde eschewe to be called an avaricious man or chinche, / as wel sholde ye kepe yow and governe yow in swich a wyse that men calle yow nat fool-large. / Therefore seith Tullius : " the goodes," he seith, " of thyn hous ne

sholde nat been hid, ne kept so cloos but that they mighte been opened by pitee and debonairetee"; / that is to seyn, to yeven part to hem that han greet nede; / "ne thy goodes shullen nat been so opene, to been every mannes goodes." / Afterward, in getinge of your riches and in usinge hem, ye shul alwey have three thinges in your herte; / that is to seyn, our lord god, conscience, and good name. / First, ye shul have god in your herte; / and for no riches ye shullen do no-thing, which may in any manere displese god, that is your creatour and maker. / For after the word of Salomon: "it is bettre to have a litel good with the love of god, / than to have muchel good and tresour, and lese the love of his lord god." / And the prophete seith: that "bette it is to been a good man and have litel good and tresour, / than to been holden a shrewe and have grete riches." / And yet seye I ferthermore, that ye sholde alwey doon your bisnesse to gete yow riches, / so that ye gete hem with good conscience. / And th'apostle seith: that "ther nis thing in this world, of which we sholden have so greet joye as whan our conscience bereth us good witness." / And the wyse man seith: "the substance of a man is ful good, whan sinne is nat in mannes conscience." / Afterward, in getinge of your riches, and in usinge of hem, / yow moste have greet bisnesse and greet diligence, that your goode name be alwey kept and conserved. / For Salomon seith: that "bette it is and more it availleth a man to have a good name, than for to have grete riches." / And therefore he seith in another place: "do greet diligence," seith Salomon, "in keping of thy freend and of thy gode name; / for it shal lenger abide with thee than any tresour, be it never so precious." / And certes he sholde nat be called a gentil man, that after god and good conscience, alle thinges left, ne dooth his diligence and bisnesse to kepen his good name. / And Cassidore seith: that "it is signe of a gentil herte, whan a man loveth and desyreth to han a good name." / And

therfore seith seint Augustin: that "ther been two thinges that arn necessarie and nedefulle, / and that is good conscience and good loos; / that is to seyn, good conscience to thyn owene persone inward, and good loos for thy neighebre outward." / And he that trusteth him so muchel in his gode conscience, / that he displeth and setteth at nocht his gode name or loos, and rekketh nocht though he kepe nat his gode name, nis but a cruel cherl. /

§ 53. Sire, now have I shewed yow how ye shul do in getinge riches, and how ye shullen usen hem; / and I see wel, that for the trust that ye han in yowre riches, ye wole moeve werre and bataille. / I conseilte yow, that ye biginne no werre in trust of your riches; for they ne suffysen nocht werres to mayntene. / And therefore seith a philosophe: "that man that desyreth and wole algates han werre, shal never have suffisaunce; / for the richer that he is, the gretter despenses moste he make, if he wole have worship and victorie." / And Salomon seith: that "the gretter riches that a man hath, the mo despendours he hath." / And dere sire, al-be-it so that for your riches ye mowe have muchel folk, / yet bihoveth it nat, ne it is nat good, to biginne werre, where-as ye mowe in other manere have pees, un-to your worship and profit. / For the victories of batailles that been in this world, lyen nat in greet nombre or multitude of the peple ne in the vertu of man; / but it lyth in the wil and in the hand of our lord god almighty. / And therefore Judas Machabens, which was goddes knight, / whan he sholde fighte agayn his adversarie that hadde a greet nombre, and a gretter multitude of folk and stronger than was this peple of Machabee, / yet he reconforted his litel companye, and seyde right in this wyse: / "als lightly," quod he, "may our lord god almighty yeve victorie to a fewe folk as to many folk; / for the victorie of bataille cometh nat by the grete nombre of peple, / but it cometh from our lord god of hevене." /

And dere sir, for as muchel as there is
no man certein, if he be worthy that god
yeve him victorie, [† namore than he is
certein whether he be worthy of the love
of god] or naught, after that Salomon
seith, / therefore every man sholde greetly
2855 drede werres to biginne. / And by-cause
that in batailles fallen manye perils, / and
happeth outhere-while, that as sone is the
grete man sleyn as the litel man; / and,
as it is written in the seconde book of
Kinges, "the dedes of batailles been
aventourouse and nothing certeyne; / for
as lightly is oon hurt with a spere as
another." / And for ther is gret peril in
werre, therefore sholde a man flee and
eschewe werre, in as muchel as a
2860 man may goodly. / For Salomon seith :
"he that loveth peril shal falle in
peril." /

§ 54. After that Dame Prudence hadde
spoken in this manere, Melibee answerde
and seyde, / 'I see wel, dame Prudence,
that by your faire wordes and by your
resons that ye han shewed me, that the
werre lyketh yow no-thing; / but I have
nat yet herd your conseil, how I shal do
in this nede.' /

§ 55. 'Certes,' quod she, 'I conseilte
yow that ye accorde with youre advers-
2865 aries, and that ye have pees with hem. /
For seint Jame seith in hise epistles : that
"by concord and pees the smale richesses
wexen grete, / and by debaat and discord
the grete richesses fallen doun." / And
ye knowen wel that oon of the gretteste
and most sovereyn thing, that is in this
world, is unitee and pees. / And there-
fore seyde our lord Jesu Crist to hise
apostles in this wyse : / "wel happy and
blessed been they that loven and pur-
chacen pees; for they been called children
2870 of god." / 'A!' quod Melibee, 'now see
I wel that ye loven nat myn honour
ne my worships, / Ye knowen wel that
myne adversaries han bigonnen this
debaat and brige by hir outrage; / and
ye see wel that they ne requeren ne
preyen me nat of pees, ne they asken nat
to be reconciled. / Wol ye thanne that
I go and meke me and obeye me to hem,

and crye hem mercy? / For sothe, that
were nat my worship. / For right as men 2875
seyn, that "over-greet homlinesse en-
gendreth dispreysinge," so fareth it by to
greet humylitee or mekenesse.' /

§ 56. Thanne bigan dame Prudence to
maken semblant of wratthe, and seyde, /
'certes, sir, sauf your grace, I love your
honour and your profit as I do myn
owene, and ever have doon; / ne ye ne
noon other syen never the contrarie. /
And yit, if I hadde seyde that ye sholde
han purchaced the pees and the recon-
siliacioun, I ne hadde nat muchel mis-
taken me, ne seyde amis. / For the wyse 2880
man seith : "the dissensioun biginneth by
another man, and the reconciling bi-
ginneth by thy-self." / And the prophete
seith : "flee shrewednesse and do good-
nesse; / seke pees and folwe it, as muchel
as in thee is." / Yet seye I nat that ye
shul rather pursue to your adversaries for
pees than they shuln to yow; / for I
knowe wel that ye been so hard-herted,
that ye wol do no-thing for me. / And 2885
Salomon seith : "he that hath over-hard
an herte, atte laste he shal mishappe and
mystyde." /

§ 57. Whanne Melibee hadde herd dame
Prudence maken semblant of wratthe, he
seyde in this wyse, / 'dame, I prey yow
that ye be nat displeed of thinges that I
seye; / for ye knowe wel that I am angry
and wrooth, and that is no wonder; /
and they that been wrothe witen nat wel
what they doon, ne what they seyn. / 2890
Therefore the prophete seith : that "trou-
bled eyen han no cleer sighte." / But
seyeth and conseilte me as yow lyketh;
for I am redy to do right as ye wol
desyre; / and if ye repreve me of my
folye, I am the more holden to love yow
and to preyse yow. / For Salomon seith :
that "he that repreveth him that doth
folye, / he shal finde gretter grace than
he that deceyveth him byswete wordes." / 2895
§ 58. Thanne seide dame Prudence, 'I
make no semblant of wratthe ne anger
but for your grete profit. / For Salomon
seith : "he is more worth, that repreveth
or chydeth a fool for his folye, shewinge

him semblant of wratthe, / than he that supporteth him and preyseth him in his misdoinge, and laugheth at his folye." / And this same Salomon seith afterward : that "by the sorweful visage of a man," that is to seyn, by the sory and hevye countenance of a man, / "the fool correcteth and amendeth him-self." /

2900 § 59. Thanne seyde Melibee, 'I shal nat conne answeere to so manye faire resouns as ye putten to me and shewen. / Seyeth shortly your wil and your conseil, and I am al ready to fulfille and parfourne it.' /

§ 60. Thanne dame Prudence discovered al hir wil to him, and seyde, / 'I conseilte yow,' quod she, 'aboven alle thinges, that ye make pees bitwene god and yow; / and both reconciled un-to him and to his

2905 grace. / For as I have seyde yow heer-biforn, god hath suffred yow to have this tribulacioun and disese for your sinnes. / And if ye do as I sey yow, god wol sende your adversaries un-to yow, / and maken hem fallen at your feet, redy to do your wil and your comandements. / For Salomon seith : "whan the condicioun of man is plesaunt and likinge to god, / he chaungeth the hertes of the mannes adversaries, and constreyneth hem to biseken

2910 him of pees and of grace." / And I prey yow, lat me speke with your adversaries in privee place; / for they shul nat knowe that it be of your wil or your assent. / And thanne, whan I knowe hir wil and hir entente, I may conseilte yow the more seurlly. /

§ 61. 'Dame,' quod Melibee, 'dooth your wil and your lykinge, / for I putte me hoolly in your disposicioun and ordinaunce.' /

2915 § 62. Thanne Dame Prudence, whan she saugh the gode wil of her housbonde, delibered and took avys in hir-self, / thinkinge how she mighte bringe this nede un-to a good conclusioun and to a good ende. / And whan she saugh hir tyme, she sente for these adversaries to come un-to hir in-to a privee place, / and shewed wysly un-to hem the grete goodes that comen of pees, / and the grete

harmes and perils that been in werre; / and seyde to hem in a goodly manere, how that hem oughte have greet repentance / of the injurie and wrong that they hadden doon to Melibee hir lord, and to hir, and to hir doghter. /

§ 63. And whan they herden the goodliche wordes of dame Prudence, / they weren so surprised and ravished, and hadden so greet joye of hir, that wonder was to telle. / 'A! lady!' quod they, 'ye han shewed un-to us "the blessinge of swetnesse," after the sawe of David the prophete; / for the reconcilinge which we been nat worthy to have in no manere, / but we oghte requeren it with greet contricioun and humilitee, / ye of your grete goodnesse have presented unto us. / Now see we wel that the science and the conninge of Salomon is ful trewe; / for he seith : that "swete wordes multiplien and encreesen freendes, and maken shrewes to be debonaire and meke." /

§ 64. Certes,' quod they, 'we putten our dede and al our matere and cause al hoolly in your goode wil; / and been redy to obeye to the speche and comandement of my lord Melibee. / And therefore, dere and benigne lady, we preyen yow and biseke yow as mekely as we conne and mowen, / that it lyke un-to your grete goodnesse to fulfille in dede your goodliche wordes; / for we consideren and knowlichen that we han offended and greved my lord Melibee out of mesure; / so ferforth, that we be nat of power to maken hise amendes. / And therefore we oblige and binden us and our freendes to doon al his wil and hise comandements. / But peraventure he hath swich hevynesse and swich wratthe to us-ward, by-cause of our offence, / that he wole enjoyne us swich a peyne as we mowe nat here ne sustene. / And therefore, noble lady, we biseke to your wommanly pitee, / to taken swich avysement in this nede, that we, ne our freendes, be nat desherited ne destroyed thurgh our folye.' /

§ 65. 'Certes,' quod Prudence, 'it is an hard thing and right perilous, / that a man putte him al outrely in the arbi-

tracioun and juggement, and in the might
and power of hisse enemyz. / For Salomon
seith: "loveth me, and yeveth credence
to that I shal seyn; I seye," quod he,
"ye peple, folk, and governours of holy
chirche, / to thy sone, to thy wyf, to thy
945 freend, ne to thy brother / ne yeve thou
never might ne maistris of thy body, whyl
thou livest." / Now sithen he defendeth,
that man shal nat yeven to his brother ne
to his freend the might of his body, / by
a strenger resoun he defendeth and for-
bedeth a man to yeven him-self to his
enemy. / And natheles I counseille you,
that ye mistruste nat my lord. / For
I woot wal and knowe verrailly, that he is
350 debonaire and make, large, curteys, / and
nothing desyrous ne covetous of good ne
richesse. / For ther nis no-thing in this
world that he desyreth, save only worship
and honour. / Forther-more I knowe
wel, and am right seur, that he shal
no-thing doon in this nede with-outen
my conseil. / And I shal so werken in
this cause, that, by grace of our lord
god, ye shul been reconsaild un-to us." /

§ 68. Thanne seyden they with o voia,
' worshipful lady, we putten us and our
goodes al fully in your wil and disposi-
355 cioun; / and been redy to comen, what
day that it lyke un-to your noblesse to
limite us or assigne us, / for to maken our
obligacioun and bond as strong as it
lyketh un-to your goodnesse; / that we
mowe fulfillle the wille of yow and of my
lord Melibee.' /

§ 67. Whan dame Prudence hadde herd
the answeres of thise men, she bad
hem goon agayn prively; / and she re-
toured to hir lord Melibee, and tolde
him how she fond hisse adversaries ful
60 repentant, / knowlechinge ful lowely hir
sinnes and trespas, and how they were
redy to suffren al payne, / requiringe
and preyinge him of mercy and pitee. /

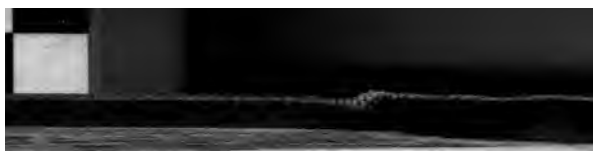
§ 69. Thanne seyde Melibee, ' he is wel
worthy to have pardoun and foryiffnesse
of hissinne, that excuseth nat hissinne, /
but knowlecheth it and repenteth him,
axinge indulgence. / For Henek seith;
"ther is the remissoun and foryiffnesse,

wherreas confessioun is"; / for confessioun
is neigheore to innocence. / And he
seith in another place: "he that hath
shame for his sinne and knowlecheth it,
is worthy remissoun." And therefore I
assente and conferme me to have pees; /
but it is good that we do it nat with-outen
the assent and wil of our freendes.' /

§ 69. Thanne was Prudence right glad
and joyeful, and seyde, / ' Certes, sir,'
quod she, ' ye han wel and goodly an-
swered. / For right as by the conseil,
390 assent, and help of your freendes, ye han
been stired to venge yow and maken
werre, / right so with-outen hir conseil
shul ye nat accorden yow, ne have pees
with your adversaries. / For the lawe
seith: "ther nis no-thing so good by wey
of kinde, as a thing to been unbounde by
him that it was y-bounde." ' /

§ 70. And thanne dame Prudence,
with-outen delay or taryinge, sente anon
hir messages for hir kin, and for hir olde
freendes whiche that were trowe and
wyse, / and tolde hem by ordre, in the
presence of Melibee, al this matere as it
is aboven expressed and declared; / and
395 preyden hem that they wolde yeven hir
avyz and conseil, what best were to doon
in this nede. / And whan Melibee
freendes hadde taken hir avyz and de-
liberacioun of the forseide matere, / and
hadden examined it by greet businessse
and greet diligence, / they yave ful conseil
for to have pees and reste; / and that
Melibee sholde receyve with good herte
hisse adversaries to foryiffnesse and mercy. / 400

§ 71. And whan dame Prudence hadde
herd the assent of hir lord Melibee, and
the conseil of hisse freendes, / accorde
with hir wille and hir entencioun, / she
was wonderly glad in hir herte, and
seyde: / ' ther is an old proverbe,' quod
she, ' seith: that "the goodnesse that
thou mayst do this day, do it; / and
abyde nat no delays it nat til to-morwe." ' / 405
And therefore I counseille that ye sende
your messages, swiche as been discrete
and wyse, / un-to your adversaries; tal-
linge hem, on your behalve, / that if they
wold trowe of pees and of accord, / that



they shape hem, with-outen delay or
 taryng, to comen un-to us.' / Which
 2990 thing parfourned was in dede. / And
 whanne thise trespassours and repentinge
 folk of hir folies, that is to seyn, the ad-
 versaries of Melibee, / hadden herd what
 thise messagers seyden un-to hem, / they
 weren right glad and joyeful, and an-
 swereden ful mekely and benignely, /
 yeldinge graces and thankings to hir
 lord Melibee and to al his companye; /
 and shopen hem, with-outen delay, to go
 with the messagers, and obeie to the
 2995 comandement of hir lord Melibee. /

§ 72. And right anon they token hir
 wey to the court of Melibee, / and token
 with hem somme of hir trewe freendes,
 to maken feith for hem and for to been
 hir borwes. / And whan they were
 comen to the presence of Melibee, he seyde
 hem thise wordes: / 'it standeth thus,'
 quod Melibee, 'and sooth it is, that
 ye, / causeless, and with-outen skile and
 3000 resoun, / han doon grete injuries and
 wronges to me and to my wyf Prudence,
 and to my doghter also. / For ye han
 entred in-to myn hous by violence, / and
 have doon swich outrage, that alle men
 knowen wel that ye have deserved the
 deeth; / and therefore wol I knowe and
 wite of yow, / whether ye wol putte the
 punissement and the chastysinge and the
 vengeance of this outrage in the wil of
 me and of my wyf Prudence; or ye wol
 3005 nat?' /

§ 73. Thanne the wyseste of hem three
 answerde for hem alle, and seyde: /
 'sire,' quod he, 'we knowen wel, that we
 been unworthy to comen un-to the court
 of so greet a lord and so worthy as ye
 been. / For we han so greatly mistaken
 us, and han offended and agilt in swich
 a wyse agayn your heigh lordshipe, /
 that trewely we han deserved the deeth. /
 But yet, for the grete goodnesse and
 debonairetee that all the world witnesseth
 3010 of your persone, / we submitten us to the
 excellence and benignitee of your gracious
 lordshipe, / and been redy to obeie to alle
 your comandements; / bisekinge yow,
 that of your merciable pitee ye wol con-

sidere our grete repentance and lowe
 submissioun, / and graunten us foryeve-
 nesse of our outrageous trespas and of-
 fence. / For wel we knowe, that your
 liberal grace and mercy strecchen hem
 ferther in-to goodnesse, than doon our
 outrageous giltes and trespas in-to wik-
 kednesse; / al-be-it that cursedly and 3015
 dampnably we han agilt agayn your
 heigh lordshipe.' /

§ 74. Thanne Melibee took hem up fro
 the ground ful benignely, / and receyved
 hir obligaciouns and hir bondes by hir
 othes up-on hir plegges and borwes, /
 and assigned hem a certeyn day to re-
 tourne un-to his court, / for to accepte
 and receyve the sentence and jugement
 that Melibee wolde comande to be doon
 on hem by the causes afore-seyd; / whiche 3020
 thinges ordeyned, every man retourned to
 his hous. /

§ 75. And whan that dame Prudence
 saugh hir tyme, she freyned and axed
 hir lord Melibee, / what vengeance he
 thoughte to taken of hise adversaries? /

§ 76. To which Melibee answerde and
 seyde, 'certes,' quod he, 'I thinke and
 purpose me fully / to desherite hem of al
 that ever they han, and for to putte hem
 in exil for ever.' / 3025

§ 77. 'Certes,' quod dame Prudence,
 'this were a cruel sentence, and muchel
 agayn resoun. / For ye been riche y-
 nough, and han no nede of other mennes
 good; / and ye mighte lightly in this
 wyse gete yow a covetous name, / which
 is a vicious thing, and oghte been
 eschewed of every good man. / For after
 the sawe of the word of the apostle:
 "coveitise is rote of alle harmes." / And 3030
 therefore, it were bettre for yow to lese so
 muchel good of your owene, than for to
 taken of hir good in this manere. / For
 bettre it is to lesen good with worshipe,
 than it is to winne good with vileinye
 and shame. / And every man oghte to
 doon his diligence and his businesse to
 geten him a good name. / And yet shal
 he nat only bisie him in kepinge of his
 good name, / but he shal also enforecen
 him alwey to do som-thing by which he

135 may renouelle his good name; / for it is
 writen, that "the olds good loos or good
 name of a man is some goon and passed.
 whan it is nat newed ne renouelled." /
 And as touchinge that ye seyn, ye wole
 exile your adversaries. / that thinketh
 me muchel agaya resoun and out of
 mesure, / considered the power that they
 han yve yow up-on hem-self. / And it
 is writen, that "he is worthy to lesen his
 140 privilege that misseeth the might and
 the power that is yeven him." / And I
 sette cas ye mighte enjoine hem that
 peyne by right and by lawe, / which I
 trowe ye mowe nat do, / I seye, ye mighte
 nat putten it to execucioun per-aven-
 145 ture, / and thanne were it lykly to re-
 tourne to the werre as it was biforn. /
 And therefore, if ye wole that men do yow
 obeisance, ye mooste demen more cur-
 150 teisly; / this is to seyn, ye mooste yeven
 more esy sentences and jugements. /
 For it is writen, that "he that most
 curteisly comandeth, to him men most
 obeyen." / And therefore, I prey yow
 that in this necessitee and in this nede,
 ye caste yow to overcome your herte. /
 For Senek seith: that "he that over-
 cometh his herte, overcometh twyes." /
 And Tullius seith: "ther is no-thing
 155 so comendable in a greet lord / as whan
 he is debonaire and meke, and appeseth
 him lightly." / And I prey yow that ye
 wole forbere now to do vengeance, / in
 swich a manere, that your goode name
 may be kept and conserved; / and that
 men mowe have cause and matere to
 preyse yow of pitee and of mercy; / and
 that ye have no cause to repente yow of
 160 thing that ye doon. / For Senek seith:
 "he overcometh in an yvel manere, that
 repenteth him of his victorie." / Where-
 fore I pray yow, lat mercy been in your
 minde and in your herte, / to th'effect

and entente that god almighty have
 mercy on yow in his laste jugement. /
 For seint Jame seith in his eplatin:
 "jugement withouten mercy shal be
 doon to him, that hath no mercy of
 another wight." /

§ 78. Whanne Melibee hadde herd the
 grete skiles and resouns of dame Pru-
 dence, and hir wise informaciouns and
 techinges, / his herte gan encline to the
 wil of his wyf, consideringe hir trown
 entente; / and conformed him anon,
 and assented fully to werken after hir
 conseil; / and thanked god, of whom
 procedeth al vertu and alle goodnesse,
 that him sente a wyf of so greet discre-
 165 cioun. / And whan the day cam that
 hise adversaries sholden apperen in his
 presence, / he spak unto hem ful goodly,
 and seyde in this wyse: / "I am litel that
 170 of your pryde and presumptoun and
 folie, and of your neeligence and un-
 conninge, / ye have misdoon yow and
 trespassed un-to me; / yet, for as much
 as I see and biholde your grete humilitee, /
 and that ye been sorry and repentant of
 your giltes, / it comeyneth me to doon
 yow grace and mercy. / Therefore I re-
 175 coyeve yow to my grace, / and forgive
 yow outresly alle the offences, injuries,
 and wronges, that ye have don agayn
 me and myne; / to this effect and to this
 ende, that god of his richesse mercy /
 wole at the tyme of our dynges forgive
 us our giltes that we han trespassid to
 him in this wretched world. / For doute-
 180 les, if we be sorry and repentant of the
 synnes and giltes whiche we han tres-
 passed in the sighte of our lord god / to us
 in our synne and our mischaunce / that he
 wole forgive us our giltes / and th'effect
 us to his grace. And so he telleth us
 Amen. /

THE MONK'S PROLOGUE.

[T. 13895-13956.]

The mery wordes of the Host to the Monk.

Whan ended was my tale of Melibee,
And of Prudence and hir benigntee, 3080
Our hoste seyde, 'as I am faithful man,
And by the precious *corpus Madrian*,
I hadde lever than a barol ale
That goode her my wyf hadde herd this
tale!

For she nis no-thing of swich pacience
As was this Melibee wyf Prudence. 3086
By goddes bones! whan I bete my knaves,
She bringth me forth the grete clobbered
staves, (10)

For I am perilous with knyf in honde,
Al be it that I dar nat hir withtonde, 3110
For she is big in armes, by my feith,
That shal he finde, that hir misdooth or
seith.

But lat us passe away fro this matere.

My lord the Monk,' quod he, 'be mery
of chere;

For ye shul telle a tale trewely. 3115
Lo! Ronchestre stant heer faste by!
Ryd forth, myn owene lord, brek nat our
game, (39)

Lucifer's Line - Secularly - 1000 lines
 R. 13957-14018.] B. The Monkes Tale. *July - 531*

Not only thou, but every mightyman, 3141
 Thogh he were shorn ful hys upon his pan,
 Sholde have a wyf; for al the world is lorn!
 Religioun hath take up al the corn 3144
 Oft treading, and we borel men ben shrimpos!
 Of feble trees ther comen wrecched impes.
 This maketh that our hairens been so
 sclendre (69)
 And feble, that they may nat wel engendre.
 This maketh that our wyves wol assaye
 Religious folk, for ye may bettre paye 3150
 Of Venus payements than mowe we;
 God woot, no lussheburghes payen ye!
 But he nat wrooth, my lord, for that I
 pleye;
 Ful ofte in game a sooth I have herd seye.
 This worthy monk took al in pacience,
 And seyde, 'I wol doon al my diligence,
 As fer as sonneth in-to honestee, 3157
 To telle yow a tale, or two, or three. (80)
 And if yow list to herkne hiderward,
 I wol yow seyn the lyf of seint Edward;

Or elles first Tragedies wol I telle 3161
 Of whiche I have an hundred in my celle.
 Tragedie is to seyn a certeyn storie,
 As olde bokes maken us memorie,
 Of him that stood in greet prosperitee 3165
 And is y-fallen out of heigh degree
 Into miserie, and endeth wrochedly.
 And they ben versifyed comunly (91)
 Of six feet, which men clepe *exametron*,
 In prose eek been endyted many oon, 3170
 And eek in metre, in many a sondry wyse,
 Lo! this declaring oughte y-nough suffice.
 Now herkneth, if yow lyketh for to here;
 But first I yow biseke in this matere, 3174
 Thogh I by ordre telle nat thisse thinges,
 Be it of popes, emperours, or kinges,
 After hir ages, as men writen finde, (99)
 But telle hem som bifore and som blinde,
 As it now cometh un-to my remembrance;
 Have me excused of myn ignoraunce.' 3180

Explicit.

THE MONKES TALE.

Here biginneth the Monkes Tale, de Casibus Virorum Illustrium.

I wol biwayle in maner of Tragedie
 The harm of hem that stode in heigh de-
 gree,
 And fillen so that ther nas no remedie
 To bringe hem out of hir adversitee; 3184
 For certain, whan that fortune list to flete,
 Ther may no man the cours of hir with-
 holde;
 Lat no man truste on blind prosperitee;
 Be war by thisse ensamples trowe and olde.

LUCIFER.

At Lucifer, thogh he an angel were,
 And nat a man, at him I wol biginne; 3190
 For, thogh fortune may non angel dere, (11)

From heigh degree yet fol he for his sinne
 Down in-to helle, wher he yet is inne,
 O Lucifer! brightest of angels alle,
 Now artow Mathanas, that maist nat
 twinne 3195
 Out of miserie, in which that thou art falle.

ADAM.

Lo Adam, in the fold of Damascene,
 With goldeus owens senger wrought was he,
 And nat bigeten of mannes sperme un-
 clene,
 And welte al Paradyse, saving o tree. 3200
 Had never worldly man so heigh degree
 As Adam, til he for misgovernance (12)

Was drive out of his hys prosperitee
To labour, and to helle, and to meschaunce.

SAMPSON.

Lo Sampson, which that was annunciat
By th'angel, longe er his nativitee, 3206
And was to god almighty consecrat,
And stood in noblesse, whyl he mighte see.
Was never swich another as was he,
To speke of strengthe, and therwith hardi-
nesse; 3210
But to his wyves tolde he his secree, (31)
Through which he slow him-self, for
wrechednesse.

Sampson, this noble almighty champioun,
Withouten wepen save his hondes tweye,
He slow and al to-rente the leoun, 3215
Toward his wedding walking by the weye.
His false wyf coude him so plesse and
preye
Til she his conseil knew, and she untrew
Un-to his foos his conseil gan biwrewe, 3219
And him forsook, and took another newe.

Three hundred foxes took Sampson for ire,
And alle hir tayles he togider bond, (42)

Hys on an hille, that men mighte hem
see. (61)

O noble almighty Sampson, leef and dere,
Had thou nat told to women thy secree,
In al this worlde ne hadde been thy pere!

This Sampson never sicer drank ne wyn,
Ne on his heed cam rasour noon ne shere,
By precept of the messager divyn, 3217
For alle his strengthes in his heres were;
And fully twenty winter, yeer by yeer,
He hadde of Israel the governaunce. 3230
But sone shal he wepen many a tere, (71)
For women shal him bringen to mes-
chaunce!

Un-to his lemman Dalida he tolde
That in his heres al his strengthe lay,
And falsly to his fo-men she him solde.
And sleping in hir barme up-on a day 3256
She made to clippe or shere his heer away,
And made his fo-men al his craft espyen;
And whan that they him fonde in this
array,
They bounde him faste, and putten out his
yēn. 3260

But er his heer were clipped or y-shave, (81)

With falling of the grate temple of stoon.
Of Sampson now wol I ma-more seyn. 3280
Beth war by this ensample old and playn
That no men telle hir conseil til hir wyves
Of swich thing as they wolde han secree
fryn,
If that it touche hir limmes or hir lyves.

HERCULES.

Of Hercules the sovereyn conquerour 3285
Singen his werkes laude and heigh remoun;
For in his tyme of strengthe he was the
flour.
He slow, and rafte the skin of the leoun;
He of Centauros leyde the boost adoun;
He Arpies slow, the cruel briddes felle; 3290
He golden apples rafte of the dragoun; (111)
He drow out Cerberus, the hound of helle:

He slow the cruel tyrant Demirus,
And made his hors to frete him, flesh and
boon;
He slow the fryr serpent venomous; 3295
Of Achelois two hornes, he brak oon;
And he slow Cacus in a cave of stoon;
He slow the gesunt Antheus the stronge;
He slow the grisly boor, and that anoon,
And bar the heven on his nakke longe. 3300

Was never wight, sith that the world
bigan, (121)
That slow so many monstres as dide he.
Thurgh-out this wyde world his name ran,
What for his strengthe, and for his heigh
bountee, 3304
And every resume wente he for to see.
He was so strong that no man mighte him
lette;
At bothe the worldes endes, seith Trophee,
In stede of boundes, he a piler sette.

A lemman hadde this noble champioun,
That highte Dianira, fresh as May; 3310
And, as thise clerkes maken mencion, (131)
She hath him sent a sherte fresh and gay.
Allas! this sherte, allas and waylaway!
Envenimed was so subtilly with-alle, 3314
That, er that he had wered it half a day,
It made his flesh al from his bones falle.

But natheles somme clerkes hir excuses
By oon that highte Nessus, that it maketh;

Be as he may, I wol hir night accusen;
But on his bak this sherte he wered al
naked, 3320
Til that his flesh was for the venim blaked.
And whan he sey noon other remedye, (142)
In hote coles he hath him-selven raked,
For with no venim deynd him to dye.

Thus starf this worthy mighty Hercules;
Lo, who may truste on fortune any
throwe? 3326
For him that folweth al this world of press,
Er he be war, is ofte y-leyd ful lowe.
Ful wys is he that can him-selvan knowe.
Beth war, for whan that fortune list to
glose, 3330
Than wayteth she hir man to overthrowe
By swich a wey as he wolde leest sup-
pose. (152)

NABUCODONOSOR (NEBUCHADREZZAR).

The mighty trone, the precious tresor,
The glorious ceptre and royal magestee
That hadde the king Nabugodonosor, 3335
With tonge unnethe may discryved be.
He twyte wan Jerusalem the citee;
The vessel of the temple he with him ladde.
At Babiloyne was his sovereyn see, 3339
In which his glorie and his delyt he hadde.

The fairest children of the blood royal (161)
Of Israel he leet do gelde anoon,
And maked ech of hem to been his thral.
Amonges othere Daniel was oon, 3344
That was the wysset child of everichoon;
For he the dremes of the king expouned,
Wher-as in Chaldey clerk ne was thour noon
That wiste to what syn his dremes souned.

This proud king leet make a statue of
golde, 3349
Sixty cubytes long, and seven in breith,
To which image beeth yowng and old (171)
Commaned he to brute, and have in drede;
Or in a fourneys ful of flambous rede
He shal be brunt, that within night dremys,
But never wiste counsaile to that drede 3355
Daniel, no his yowng fulawes tweys.

This king of kinges proud was and elant,
He wente that god, that sit in magestee,

Ne mighte him nat bireve of his estaat :
 But sodeynly he loste his dignitee, 3360
 And lyk a beste him semed for to be, (181)
 And eet hay as an oxe, and lay ther-oute ;
 In reyn with wilde bestes walked he,
 Til certein tyme was y-come aboute.

And lyk an egles fetheres waxe his heres,
 His nayles lyk a briddes clawes were ; 3366
 Til god releessed him a certein yeres,
 And yaf him wit ; and than with many a
 tere

He thanked god, and ever his lyf in fere
 Was he to doon amis, or more trespace, 3370
 And, til that tyme he leyd was on his
 here,
 He knew that god was ful of might and
 grace. (192)

BALTHASAR (BELSHAZZAR).

His sone, which that highte Balthasar,
 That heeld the regne after his fader day,
 He by his fader coude nought be war, 3375
 For proud he was of herte and of array ;
 And eek an ydolastre was he ay.
 His hye estaat assured him in pryde.
 But fortune caste him down, and ther he

In al that lond magicien was noon
 That coude expounre what this lettre
 mente ;

But Daniel expouned it anon, 3399
 And seyde, ' king, god to thy fader lente
 Glorie and honour, regne, tresour, rents
 And he was proud, and no-thing god ne
 dradde, (222)
 And therfor god gret wreche up-on him
 sente,
 And him birafte the regne that he hadde.

He was out cast of mannes companye,
 With asses was his habitacioun, 3406
 And eet hey as a beste in weet and drye,
 Til that he knew, by grace and by resoun,
 That god of heven hath dominacioun
 Over every regne and every creature ; 3410
 And thanne had god of him compassioun,
 And him restored his regne and his
 figure. (232)

Eek thou, that art his sone, art proud also,
 And knowest alle these thinges verrally,
 And art rebel to god, and art his fo. 3415
 Thou drank eek of his vessels boldely ;
 Thy wyf eek and thy wenches sinfully
 Dranke of the same vessels sondry wynges

For what man that hath freendes thurgh
fortune, 3434
Mishap wol make hem enemy, I gesse :
This proverbe is ful sooth and ful com-
mune.

4
CENOBIA (ZENOBIA).

Cenobia, of Palimerie quene,
As writen Persiens of hir noblesse,
So worthy was in armes and so kene, 3439
That no wight passed hir in hardinesse,
Ne in linage, ne in other gentillesse. (261)
Of kinges blode of Perse is she descended ;
I seye nat that she hadde most fairnesse,
But of hir shape she mighte nat been
amended. 3444

From hir childhede I finde that she fledde
Office of women, and to wode she wente ;
And many a wilde hertes blood she shedde
With armes brode that she to hem sente.
She was so swift that she anon hem hente,
And when that she was elder, she wolde
kille 3450
Leouns, lepardes, and beres al to-rente, (271)
And in hir armes walde hem at hir wille.

She dorste wilde beestes dennes seke,
And rennen in the montaignes al the
night,
And slepen under a bush, and she coude
eke 3455
Wrastlen by verray force and verray might
With any yong man, were he never so
wight ;
Ther mighte no-thing in hir armes stonde.
She kepte hir maydenhod from every
wight,
To no man deigned hir for to be bonde. 3460

But atte laste hir frendes han hir married
To Odenake, a prince of that contree, (282)
Al were it so that she hem longe taried ;
And ye shul understonde how that he
Hadde swiche fantasies as hadde she. 3465
But natheless, when they were knit in-
fere,

They lived in joye and in felicitie ;
For ech of hem hadde other leef and dere.

Save o thing, that she never wolde assente
By no wey, that he sholde by hir lye 3470

But ones, for it was hir pleyn entente (291)
To have a child, the world to multiplie ;
And al-so sone as that she mighte espye
That she was nat with childe with that
dede,
Than wolde she suffre him doon his fan-
tasye 3475
Eft-sonne, and nat but ones, out of drede.

And if she were with childe at thilke oost,
Na-more sholde he pleyen thilke game
Til fully fourty dayes weren past ;
Than wolde she ones suffre him do the
same. 3480
Al were this Odenake wilde or tame, (301)
He gat na-more of hir, for thus she seyde,
' It was to wyves lecherye and shame
In other cas, if that men with hem
pleyde.' 3484

Two sones by this Odenake hadde she,
The whiche she kepte in vertu and let-
trure ;
But now un-to our tale turne we.
I seye, so worshipful a creature,
And wys therwith, and large with mesure,
So penible in the werre, and curteis
eke, 3490
Ne more labour mighte in werre endure,
Was noon, thogh al this world men sholde
seke. (312)

Hir riche array ne mighte nat be told
As wel in vessel as in hir clothing ;
She was al clad in perree and in gold, 3495
And eek she lafte noght, for noon hunting,
To have of sondry tonges ful knowing,
Whan that she leyser hadde, and for to
entende
To lernen bokes was al hir lyking, 3499
How she in vertu mighte hir lyf dispende.

And, shortly of this storie for to trete, (321)
So doughty was hir housbonde and eek
she,
That they conquered many regnes grete
In th'orient, with many a fair citee,
Apertenannt un-to the magestee 3505
Of Rome, and with strong hond helde
hem ful faste ;
Ne never mighte hir fo-men doon hem fleo,
Ay whyl that Odenakes dayes laste.

Hir batailes, who-so list hem for to rede,
 Agayn Sapor the king and othere mo, 3510
 And how that al this proces fil in dede, (331)
 Why she conquered and what title had
 therto,
 And after of hir meschief and hir wo,
 How that she was biseged and y-take,
 Let him un-to my maister Petrark go, 3515
 That writ y-nough of this, I undertake.
 When Odenake was deed, she mightily
 The regnes heeld, and with hir propre
 honde
 Agayn hir foos she faught so cruelly,
 That ther nas king ne prince in al that
 londe (340) 3520
 That he nas glad, if that he grace fonde,
 That she ne wolde up-on his lond werreye;
 With hir they made alliaunce by bonde
 To been in pees, and lete hir ryde and
 pleye.
 The emperour of Rome, Claudius, 3525
 Ne him bifore, the Romayn Galien,
 Ne dorste never been so corageous,
 Ne noon Ermyne, ne noon Egipcien,
 Ne Surrien, ne noon Arabien,
 Within the feld that dorste with hir fighte

Amonges othere thinges that he wan,
 Hir char, that was with gold wrought and
 perree, (370) 3550
 This grete Romayn, this Aurelian,
 Hath with him lad, for that men sholde
 it see.
 Biforen his triumphe walketh she
 With gilte cheynes on hir nekke hanging;
 Corouned was she, as after hir degree, 3555
 And ful of perree charged hir clothing.
 Allas, fortune! she that whylom was
 Dredful to kinges and to emperoures,
 Now gaureth al the peple on hir, allas!
 And she that helmed was in starke
 stoures, (380) 3560
 And wan by force tounes stronge and
 toures,
 Shal on hir heed now were a vitremyte;
 And she that bar the ceptre ful of
 floures
 Shal bere a distaf, hir cost for to quyte.
 [T. 14380
 (NERO follows in T.; see p. 537.)
 DE PETRO REGE ISPANNIE.
 O noble, o worthy Petro, glorie of

Ful many a hethen wroghtestow ful wo,
Of which thyn owene liges hadde envye,
And, for no thing but for thy chivalrye,
They in thy bedde han slayn thee by the
morwe. 3586
Thus can fortune hir wheel governe and
gye, [T. 14707.
And out of joye bringe men to sorwe.

DE BARNABO DE LUMBARDIA.

Of Melan grete Barnabo Viscounte, 3589
God of delyt, and scourge of Lumbardy, e
Why sholde I nat thyn infortune acounte,
Sith in estaat thou clombe were so hye ?
Thy brother sone, that was thy double
allye, (413)
For he thy nevew was, and sone-in-lawe,
With-inne his prisoun made thee to dye ;
But why, ne how, noot I that thou were
slawe. 3596

DE HUGELINO, COMITE DE PISE.

Of the erl Hugelyn of Pyse the langour
Ther may no tonge telle for pitee ;
But litel out of Pyse stant a tour,
In whiche tour in prisoun put was he, 3600
And with him been his litel children
thre. (421)
The eldeste scarsly fyf yeer was of age.
Allas, fortune ! it was greet crueltee
Swiche briddes for to putte in swiche a
cage ! 3604

Dampned was he to deye in that prisoun,
For Roger, which that bisshop was of Pyse,
Hadde on him maad a fals suggestioun,
Thurgh which the peple gan upon him
ryse, (428)
And putten him to prisoun in swich wyse
As ye han herd, and mete and drink he
hadde 3610
So smal, that wel unnethe it may suffyse,
And therwith-al it was ful povre and
hadde.

And on a day bifil that, in that hour,
Whan that his mete wont was to be broght,
The gayler shette the dores of the tour.
He herde it wel,—but he spak right noght,
And in his herte anon ther fil a thought,
That they for hunger wolde doon him dyen.

'Allas !' quod he, 'allas ! that I was
wroght !' (439) 3619
Therwith the teres fillen from his yen.

His yonge sone, that thre yeer was of age,
Un-to him seyde, 'fader, why do ye wepe ?
Whan wol the gayler bringen our potage,
Is ther no morsel breed that ye do kepe ?
I am so hungry that I may nat slepe. 3625
Now wolde god that I mighte slepen ever !
Than sholde nat hunger in my wombe
crepe ;
Ther is no thing, save breed, that me
were lever.'

Thus day by day this child bigan to crye,
Til in his fadres barme adoun it lay, 3630
And seyde, 'far-wel, fader, I moot dye,'
And kiste his fader, and deyde the same
day. (452)
And whan the woful fader deed it sey,
For wo his armes two he gan to byte,
And seyde, 'allas, fortune ! and weylaway !
Thy false wheel my wo al may I wyte !'

His children wende that it for hunger was
That he his armes gnou, and nat for wo,
And seyde, 'fader, do nat so, allas !
But rather eet the flesh upon us two ; 3640
Our flesh thou yaf us, tak our flesh us fro
And eet y-nough : ' right thus they to him
seyde, (462)
And after that, with-in a day or two,
They leyde hem in his lappe adoun, and
deyde. 3644

Him-self, despaired, eek for hunger starf ;
Thus ended is this mighty Erl of Pyse ;
From heigh estaat fortune away him carf.
Of this Tragedie it oghte y-nough suffyse.
Who-so wol here it in a lenger wyse, (469)
Redeth the grete poete of Itaille, 3650
That highte Dant, for he can al devyse
Ero point to point, nat o word wol he faille.
[T. 14772.

(For T. 14773, see p. 542 ; for T. 14380,
see p. 536).

NERO.

[T. 14381.
Al-though that Nero were as vicious
As any feend that lyth ful lowe adoun,

Yet he, as telleth us Swetonius, 3655
 This wyde world hadde in subjeccioun,
 Both Est and West, †South and Septem-
 trioun;
 Of rubies, saphires, and of perles whyte
 Were alle his clothes brouded up and doun;
 For he in gemmes greetly gan delyte. 3660

More delicat, more pompous of array, (481)
 More proud was never emperour than he;
 That ilke cloth, that he had wered o day,
 After that tyme he nolde it never see.
 Nettes of gold-thred hadde he gret plentee
 To fische in Tybre, whan him liste pleye.
 His lustes were al lawe in his decree,
 For fortune as his freend him wolde obeye.

He Rome brende for his delicacye;
 The senatours he slow up-on a day, 3670
 To here how men wolde wepe and crye;
 And slow his brother, and by his sister
 lay. (492)

His moder made he in pitous array;
 For he hir wombe slitte, to biholde
 Wher he conceyved was; so wellaway!
 That he so litel of his moder tolde! 3676

No tere out of his yēn for that sighte

'Sir,' wolde he seyn, 'an emperour moot
 nede 3697

Be vertuous, and hate tirannye'—
 For which he in a bath made him to blede
 On bothe his armes, til he moste dye.

This Nero hadde eek of acustumaunce
 In youthe ageyn his maister for to ryse,
 Which afterward him thoughte a greet
 grevaunce; (523)

Therfor he made him deyen in this wyse,
 But natheles this Seneca the wyse 3705
 Chees in a bath to deye in this manere
 Rather than han another tormentyse;
 And thus hath Nero slayn his maister dere.

Now fil it so that fortune list no lenger
 The hye pryde of Nero to cheryce; 3710
 For though that he were strong, yet was
 she strenger; (531)

She thoughte thus, 'by god, I am to nyce
 To sette a man that is fulfild of vyce
 In heigh degree, and emperour him calle.
 By god, out of his sete I wol him tryce;
 When he leest weneth, sonest shal he
 falle.' 3716

The peple roos up-on him on a night

And to thise cherles two he gan to preye
To sleen him, and to girden of his heed,
That to his body, whan that he were deed,
Were no despyt y-doon, for his defame.
Him-self he slow, he coude no better reed,
Of which fortune lough, and hadde a
game. 3740

DE OLOFERNO (HOLOFERNES).

Was never capitayn under a king (561)
That regnes mo putte in subjeccioun,
Ne strengre was in feeld of alle thing,
As in his tyme, ne gretter of renoun, 3744
Ne more pompous in heigh presumpcioun
Than Oloferne, which fortune ay kiste
So likerously, and ladde him up and down
Til that his heed was of, er that he wiste.

Nat only that this world hadde him in
awe

For lesinge of richesse or libertee, 3750
But he made every man reneye his lawe.
'Nabgodonosor was god,' seyde he, (572)
'Noon other god sholde adoured be.'
Ageyns his heste no wight dar trespace
Save in Bethulia, a strong citee, 3755
Wher Eliachim a prest was of that place.

But tak kepe of the deeth of Olofern ;
Amidde his host he dronke lay a night,
With-inne his tente, large as is a bern,
And yit, for al his pompe and al his
might, 3760
Judith, a womman, as he lay upright,
Sleping, his heed of smoot, and from his
tente (582)
Ful prively she stal from every wight,
And with his heed unto hir toun she
wente.

DE REGE ANTHIOCHO ILLUSTR.

What nedeth it of King Anthiochus 3765
To telle his hys royal magestee,
His hys pryde, his werkes venimous ?
For swich another was ther noon as he.
Rede which that he was in Machabee,
And rede the proude wordes that he seyde,
And why he fil fro heigh prosperitee, (591)
And in an hil how wrechedly he deyde.

Fortune him hadde enhaunced so in pryde
That verrailly he wende he mighte attayne
Unto the sterres, upon every syde, 3775
And in balance weyen ech montayne,
And alle the flodes of the see restrayne.
And goddes peple hadde he most in hate,
Hem wolde he sleen in torment and in
payne,
Wening that god ne mighte his pryde
abate. (600) 3780

And for that Nichanor and Thimothee
Of Jewes weren venquisshed mightily,
Unto the Jewes swich an hate hadde he
That he bad greithe his char ful hastily,
And swear, and seyde, ful despitously,
Unto Jerusalem he wolde eft-sona, 3786
To wroken his ire on it ful cruelly ;
But of his purpos he was let ful sone.

God for his manace him so sore smoot
With invisible wounde, ay incurable, 3790
That in his guttes carf it so and boot (611)
That his peynes weren importable.
And certainly, the wreche was resonable,
For many a mannes guttes dide he payne ;
But from his purpos cursed and damp-
nable 3795
For al his smert he wolde him nat re-
streyne ;

But bad anon apparailen his host,
And sodeynly, er he of it was war,
God daunted al his pryde and al his host.
For he so sore fil out of his char, 3800
That it his limes and his skin to-tar, (621)
So that he neither mighte go ne ryde,
But in a chayer men aboute him bar,
Al for-brused, bothe bak and syde. 3804

The wreche of god him smoot so cruelly
That thurgh his body wikked wormes
crepte ;
And ther-with-al he stank so horribly,
That noon of al his meynes that him
kepte,
Whether so he wook or elles slepte, 3809
Ne mighte noight for stink of him endure.
In this meschief he wayled and eek wepte,
And knew god lord of every creatura.

To al his host and to him-self also (633)
Ful wlatoom was the stink of his carenes.

No man ne mighte him bere to ne fro.
 And in this stink and this horrible
 peyne 3816
 He starf ful wrecchedly in a monteyne.
 Thus hath this robbour and this homicyde,
 That many a man made to wepe and
 pleyne, 3819
 Swich guerdon as bilongeth unto pryde.

DE ALEXANDRO.

The storie of Alisaundre is so comune,
 That every wight that hath discrecioun
 Hath herd somewhat or al of his fortune.
 This wyde world, as in conclusioun, (644)
 He wan by strengthe, or for his hye
 renoun 3825
 They weren glad for pees un-to him sende.
 The pryde of man and beste he leyde
 adoun,
 Wher-so he cam, un-to the worldes ende.

Comparisoun might never yit be makid
 Bitwixe him and another conquerour;
 For al this world for drede of him hath
 quaked, (651) 3831
 He was of knighthode and of fredom flour;

Thy *sys* fortune hath turned into *as*, (671)
 And yit for thee ne weep she never a tere!

Who shal me yeven teres to compleyne
 The deeth of gentillesse and of fraunchyse,
 That al the world welded in his demeyne,
 And yit him thoughte it mighte nat
 suffyse? 3850

So ful was his corage of heigh emprise.
 Allas! who shal me helpe to endyte
 False fortune, and poison to despyse,
 The whiche two of al this wo I wyte? 3860

DE JULIO CESARE.

By wisdom, manhede, and by greet labour
 Fro humble bed to royal magestee, (682)
 Up roos he, Julius the conquerour,
 That wan al th'occident by lond and see,
 By strengthe of hond, or elles by trettee,
 And un-to Rome made hem tributario;
 And sitthe of Rome the emperour was he,
 Til that fortune wex his adversaria.

O mighty Cesar, that in Thessalye
 Ageyn Pompeius, fader thyn in lawe, 3870
 That of th'orient hadde al the chivalrye

And cast the place, in whiche he sholde
dye (711)

With boydekens, as I shal yow devysa.

This Julius to the Capitolie wente

Upon a day, as he was went to goon,
And in the Capitolie anon him hente 3895
This false Brutus, and his othere foon,
And stikede him with boydekens anoon
With many a wounde, and thus they lete
him lye;

But never gronte he at no strook but oon,
Or elles at two, but-if his storie lye. 3900

So manly was this Julius at herte (721)

And so wel lovede estantly honestee,
That, though his deedly woundes sore
smerte,

His mantel over his hippes casteth he,
For no man sholde seen his privtee. 3905
And, as he lay on daying in a traunce,
And wiste verrailly that deed was he,
Of honestee yit hadde he remembraunce.

Lucan, to thee this storie I recomende,
And to Sweton, and to †Valerie also, 3910
That of this storie wryten word and
ende, (731)

How that to thise grete conqueroures two
Fortune was first freend, and sithen fo.

No man ne truste up-on hir favour longe,

But have hir in awyrt for ever-mo. 3915

Witnessse on alle thise conqueroures
stronge.

CRESUS.

This riche Cresus, whylom king of Lyde,
Of whiche Cresus Cyrus sore him dradde,
Yit was he caught amiddes al his pryde,
And to be brent men to the fyr him ladde.
But swich a reyn down fro the welkne
shadde (741) 3921

That slow the fyr, and made him to escope;
But to be war no grace yet he hadde,
Til fortune on the galwes made him gape.

Whan he escaped was, he can nat stente
For to biginne a newe werre agayn. 3926

He wende wel, for that fortune him sente

Swich hap, that he escaped thurgh the

rayn, (748)

That of his foes he mighte nat be slayn;

And eek a sweven up-on a night he mette,

Of which he was so proud and eek so fayn,

That in vengeance he al his herte sette.

Up-on a tree he was, as that him thoughte,

Ther Juppiter him wesch, bothe bak and

syde, (754)

And Phebus eek a fair towaille him

broughte 3935

To drye him with, and ther-for wex his

pryde;

And to his doghter, that stood him bisyde,

Which that he knew in heigh science

habounde,

He bad hir telle him what it signifyde,

And she his drem bigan right thus ex-
pounde. 3940

'The tree,' quod she, 'the galwes is to
mene, (761)

And Juppiter bitokneth snow and reyn,

And Phebus, with his towaille so clene,

Tho ben the sonne stremes for to seyn;

Thou shalt anhangd be, fader, certeyn;

Reyn shal thee wasshe, and sonne shal
thee drye;' 3946

Thus warned she him ful plat and ful

pleyn,

His doghter, which that called was

Phanye.

Anhangd was Cresus, the proude king,

His royal trone mighte him nat availle.—

Tragedie is noon other maner thing, (771)

Ne can in singing crye no biwaille, 3952

But for that fortune alwey wol assaille

With unwar strook the regnes that ben

proude;

For when men trusteth hir, than wol sho

faillie, 3955

And covere hir brighte face with a cloude.

[See l. 3565 on p. 536,

Explicit Tragedia.

Here stinteth the Knight the Monk of his Tale.

THE PROLOGUE OF THE NONNE PRESTES TALE.

The prologue of the Nonne Preestes Tale.

<p>'Ho!' quod the knight, 'good sir, na- more of this, 3957 That ye han seyde is right y-nough, y-wis, And mochel more; for litel hevynesse Is right y-nough to mochel folk, I gesse. I seye for me, it is a greet disese 3961 Wher-as men han ben in greet welthe and ese, To heren of hir sodeyn fal, allas! And the contrarie is joie and greet solas, 3964 As whan a man hath been in povre estaat, And clymbeth up, and wexeth fortunat, And ther abyde in prosperitee, (ii)</p>	<p>I preye yow hertely, telle us somewhat elles, For sikerly, nere clinking of your belles, That on your brydel hange on every syde, By heven king, that for us alle dyde, (30) I sholde er this han fallen down for slepe, Although the slough had never been so depe; 3988 Than had your tale al be told in vayn. For certeinly, as that thise clerkes seyn, "Wher-as a man may have noon audience, Noght helpeth it to tellen his sentence." And wel I woot the substance is in me, If any thing shal wel reported be. 3994 Sir, sey somewhat of hunting, I yow preye.'</p>
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THE NONNE PREESTES TALE.

Here biginneth the Nonne Preestes Tale of the Cok and Hen,
Chauntecleer and Pertelote.

A FOWRE widwe, somdel stape in age,
Was whylom dwelling in a narwe cottage,
Bisyde a grove, stonde in a dale.
This widwe, of which I telle yow my tale,
Sin thilke day that she was last a wyf,
In pacience ladde a ful simple lyf, 4016
For lital was hir catel and hir rente;
By housbondrye, of such as God hir sente,
She fond hir-self, and eek hir doghtren
two.
Three large sowes hadde she, and namo,
Three kyn, and eek a sheep that highte
Malle, (11) 4021
Ful sooty was hir bour, and eek hir halle,
In which she eet ful many a sclendre
meel.
Of poynaunt sance hir neded never a deel.
No deyntee morsel passed thurgh hir
throte; 4025
Hir dyete was accordant to hir cote.
Repleccioun ne made hir never syk;
Attempree dyete was al hir phisyk,
And exercyse, and hertes suffisaunce. 4029
The goute lette hir no-thing for to daunce,
N'apoplexye shente nat hir heed; (21)
No wyn ne drank she, neither whyt ne
reed;
Hir bord was served most with whyt and
blak,
Milk and broun breed, in which she fond
no lak,
Seynd bacoun, and somtyme an ey or
tweye, 4035
For she was as it were a maner deye.
A yard she hadde, enclosed al aboute
With stikkes, and a drye dich with-oute,
In which she hadde a cok, hight Chaun-
tecleer, 4039
In al the land of crowing nas his peer. (30)
His vois was merier than the mery orgon
On messe-dayes that in the chirche gon;
Wel sikerer was his crowing in his logge,
Than is a klokke, or an abbey orlogge.
By nature knew he ech ascencioun 4045
Of equinoxial in thilke toun;
For whan degrees fiftene were ascended,
Thanne crew he, that it mighte nat ben
amended. (38)
His comb was redder than the fyn coral,
And batailed, as it were a castel-wal. 4050
His bile was blak, and as the jeet it shoon;
Lyk asur were his legges, and his toon;
His nayles whytter than the lillie flour,
And lyk the burned gold was his colour.
This gentil cok hadde in his governaunce
Sevene hennes, for to doon al hispleaunce,
Whiche were his sustres and his para-
mours, 4057
And wonder lyk to him, as of colours.
Of whiche the faireste hewed on hir throte
Was cleped faire damoysele Pertelote, ✓
Curteys she was, discreet, and debonaire,
And compaignable, and bar hir-self so
faire, (52)
Sin thilke day that she was seven night
old,
That trewely she hath the herte in hold
Of Chauntecleer loken in every lith; 4065
He loved hir so, that wel was him ther-
with.
But such a joye was it to here hem singe,
Whan that the brighte sonne gan to
springe, 4068
In swete accord, 'my lief is faren in londe.'
For thilke tyme, as I have understonde,
Bestes and briddes coude speke and singe.
And so bifel, that in a daweninge, (62)
As Chauntecleer among his wyves alle
Sat on his perche, that was in the halle,
And next him sat this faire Pertelote, 4075
This Chauntecleer gan gronen in his
throte,

<p>As man that in his dreem is drecched sore. And whan that Pertelote thus herde him rore, 4078 She was agast, and seyde, 'O herte dere, What eyleth yow, to grone in this manere? Ye been a verray sleper, fy for shame!' (71) And he answerde and seyde thus, 'madame, I pray yow, that ye take it nat a-grief : By god, me mette I was in swich meschief Right now, that yet myn herte is sore afright, 4085 Now god,' quod he, 'my swevene recche aright, And keep my body out of foul prisoun ! Me mette, how that I romed up and doun Withinne our yerde, wher-as I saugh a beste, Was lyk an hound, and wolde han maad areste 4090 Upon my body, and wolde han had me deed, (81) His colour was bitwixe yelwe and reed ; And tipped was his tail, and bothe his eres, With blak, unlyk the remenant of his heres ; His snowte smal, with glowinge eyen</p>	<p>And ofte of fume, and of complecciouns, Whan humours been to habundant in a wight. 4115 Certes this dreem, which ye han met to-night, Cometh of the grete superfluitee Of youre rede colera, pardee, Which causeth folk to dreden in here dremes (109) Of arwes, and of fyr with rede lemes, 4120 Of grete bestes, that they wol hem byte, Of kontek, and of whelpes grete and lyte ; Right as the humour of malencolye Causeth ful many a man, in sleep, to crye, For fere of blake beres, or boles blake, 4125 Or elles, blake develes wole hem take, Of othere humours coude I telle also, That werken many a man in sleep ful wo ; But I wol passe as lightly as I can. Lo Catoun, which that was so wys a man, 4130 Seyde he nat thus, ne do no fors of dremes? (121) Now, sire,' quod she, 'whan we flee fro the bemes, For Goddes love, as tak som laxatyf ; Up peril of my soule, and of my lyf, 4134</p>
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If he held dremes any vanitee. 4319
 Reed eek of Joseph, and ther shul ye see
 Wher dremes ben somtyme (I sey nat alle)
 Warning of thinges that shul after falle.
 Loke of Egypt the king, daun Pharao, (313)
 His bakere and his boteler also, 4324
 Wher they ne felte noon effect in dremes.
 Who-so wol seken actes of sondry remes,
 May rede of dremes many a wonder thing.
 Lo Cresus, which that was of Lyde king,
 Mette he nat that he sat upon a tree, 4329
 Which signified he sholde anhangid be?
 Lo heer Andromacha, Ectores wyf, (321)
 That day that Ector sholde lese his lyf,
 She dremed on the same night biforn,
 How that the lyf of Ector sholde be lorn,
 If thilke day he wente in-to bataille; 4335
 She warned him, but it mighte nat
 availle;
 He wente for to fighte nathelees,
 But he was slayn anon of Achilles,
 But thilke tale is al to long to telle, 4339
 And eek it is ny day, I may nat dwelle.
 Shortly I seye, as for conclusioun, (331)
 That I shal han of this avisioun
 Adversitee; and I seye forther-more,
 That I ne telle of laxatyves no store,
 For they ben venomous, I woot it wel; 4345
 I hem defye, I love hem never a del.
 Now let us speke of mirthe, and stinte
 al this;
 Madame Pertelote, so have I blis,
 Of o thing god hath sent me large grace;
 For whan I see the beautee of your face,
 Ye ben so scarlet-reed about your yēn,
 It maketh al my drede for to dyen; (342)
 For, also siker as *In principio*,
Mulier est hominis confusio; 4354
 Madame, the sentence of this Latin is—
 Womman is mannes joye and al his blis.
 For whan I fele a-night your softe syde,
 Al-be-it that I may nat on you ryde,
 For that our perche is maad so narwe,
 alas!
 I am so ful of joye and of solas 4360
 That I defye bothe sweven and dreem.
 And with that word he fley dou fro the
 beam, (352)
 For it was day, and eek his hennes alle;
 And with a chuk he gan hem for to calle,
 For he had founde a corn, lay in the yerd.

Royal he was, he was namore aferd; 4366
 He fethered Pertelote twenty tyme,
 And trad as ofte, er that it was pryme.
 He loketh as it were a grim leoun; 4369
 And on his toos he rometh up and doun,
 Him deyned not to sette his foot to
 grounde. (361)
 He chukketh, whan he hath a corn
 y-founde,
 And to him rennen thanne his wyves
 alle.
 Thus royal, as a prince is in his halle,
 Leve I this Chauntecleer in his pasture;
 And after wol I telle his aventure. 4376
 Whan that the month in which the
 world bigan,
 That highte March, whan god first makid
 man,
 Was complet, and [y]-passed were also,
 Sin March bigan, thritty dayes and two,
 Bifel that Chauntecleer, in al his pryde,
 His seven wyves walking by his syde, (372)
 Caste up his eyen to the brighte sonne,
 That in the signe of Taurus hadde
 y-ronne
 Twenty degrees and oon, and somewhat
 more; 4385
 And knew by kynde, and by noon other
 lore,
 That it was pryme, and crew with blisful
 stevene.
 'The sonne,' he sayde, 'is clomben up on
 hevene
 Fourty degrees and oon, and more, y-wis.
 Madame Pertelote, my worldes blis, 4390
 Herkneþ thise blisful briddes how they
 singe, (381)
 And see the fresshe floures how they
 springe;
 Ful is myn herte of revel and solas.
 But sodeinly him fil a sorweful cas;
 For ever the latter ende of joye is wo. 4395
 God woot that worldly joye is sone ago;
 And if a rethor coude faire endyte,
 He in a cronique saufly mighte it wryte,
 As for a sovereyn notabilitee. 4399
 Now every wys man, lat him herkne me;
 This storis is al-so þrowe, I undertake, (391)
 As is the book of Launcelot de Lake,
 That wommen holde in ful gret reverence.
 Now wol I torne agayn to my sentenee,

A col-fox, ful of sly iniquitee, 4405
 That in the grove hadde woned yeres
 three,
 By heigh imaginacioun forn-cast,
 The same night thurgh-out the hegges
 brast
 Into the yerd, ther Chauntecleer the faire
 Was wont, and eek his wyves, to repaire;
 And in a bed of wortes stille he lay, (401)
 Til it was passed undern of the day,
 Wayting his tyme on Chauntecleer to
 falle,
 As gladly doon thise homicydes alle,
 That in awayt ligen to mordre men. 4415
 O false mordrer, lurking in thy den!
 O newe Scariot, newe Genilon!
 False dissimilour, O Greek Sinon,
 That broghtest Troye al outrely to sorwe!
 O Chauntecleer, acursed be that morwe,
 That thou into that yerd flogh fro the
 bemes! (411) 4421
 Thou were ful wel y-warned by thy
 dremes,
 That thilke day was perilous to thee.
 But what that god forwoot mot nedes be,
 After the opinioun of certeyn clerkis. 4425
 Witnesse on him, that any crist clerk is

Wommannes counseil broghte us first to
 wo,
 And made Adam fro paradys to go,
 Ther-as he was fulmery, and wel at ese.—
 But for I noot, to whom it mighte
 displese, 4450
 If I counseil of wommen wolde blame, (441)
 Passe over, for I seyde it in my game.
 Rede auctours, wher they trete of swich
 matere,
 And what thay seyn of wommen ye may
 here.
 Thise been the cokkes wordes, and nat
 myne; 4455
 I can noon harm of no womman divyne.—
 Faire in the sond, to bathe hir merily,
 Lyth Pertelote, and alle hir sustres by,
 Agayn the sonne; and Chauntecleer so
 free
 Song merier than the mermayde in the
 see; 4460
 For Physiologus seith sikerly, (451)
 How that they singen wel and merily.
 And so bifel that, as he caste his yē,
 Among the wortes, on a boterflye, 4464
 He was war of this fox that lay ful lowe.
 No thing he liste him thence fro to

My lord your fader (god his soule blesse !)
 And eek your moder, of hir gentillesse,
 Han in myn hous y-been, to my gret ese ;
 And certes, sire, ful fayn wolde I yow
 please. 4488
 But for men speke of singing, I wol saye,
 So mote I brokke wel myn eyen tweye,
 Save yow, I herde never man so singe,
 As dide your fader in the morweninge ;
 Certes, it was of herte, al that he song.
 And for to make his voys the more strong,
 He wolde so peyne him, that with bothe
 his yñ 4495
 He moete winke, so loude he wolde cryen,
 And stonden on his tiptoon ther-with-al,
 And streche forth his nekke long and
 smal.
 And eek he was of swich discrecioun,
 That ther nas no man in no regioun 4500
 That him in song or wisdom mighte
 passe. (491)
 I have wel rad in daun Burnel the Asse,
 Among his vers, how that ther was a cok,
 For that a preestes sone yaf him a knob
 U'pon his leg, whyl he was yong and
 nyce, 4505
 He made him for to lese his benefyce.
 But certeyn, ther nis no comparisoun
 Bitwix the wisdom and discrecioun
 Of youre fader, and of his subtiltee. (499)
 Now singeth, sire, for seinte Charitee, 4510
 Let see, conne ye your fader countrefete ?
 This Chauntecleer his winges gan to bete,
 As man that coude his tresoun nat espye,
 So was he ravished with his flaterye.
 Allas ! ye lordes, many a fals flatour
 Is in your courtes, and many a losengeour,
 That plesen yow wel more, 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 hie up-on his
 toos, (511)
 Strecching his nekke, and heeld his eyen
 cloos,
 And gan to crowe loude for the nones ;
 And daun Russel the fox sterte up at
 ones, 4524
 And by the gargat hente Chauntecleer,
 And on his bak toward the wode him beer,

For yet ne was ther no man that him
 sewed.
 O destinee, that mayst nat been eschewed !
 Allas, that Chauntecleer fleigh fro the
 bemes ! 4529
 Allas, his wyf ne roghte nat of dremes !
 And on a Friday flal this meschaunce. (521)
 O Venus, that art goddesse of plesaunce,
 Sin that thy servant was this Chaunte-
 cleer,
 And in thy service dide al his poweer,
 More for delyt, than world to multiplie,
 Why woldestow suffre him on thy day to
 dye ? 4536
 O Gaufred, dere mayster soverayn,
 That, whan thy worthy king Richard
 was slayn
 With shot, compleynedest his deth so
 sore,
 Why ne hadde I now thy sentence and
 thy lore, 4540
 The Friday for to chyde, as diden ye ? (531)
 (For on a Friday soothly slayn was he.)
 Than wolde I shewe yow how that I coude
 pleyne
 For Chauntecleros drede, and for his
 peyne.
 Certes, swich cry ne lamentacioun 4545
 Was never of ladies maad, whan Ilioun
 Was wonne, and Pirrus with his streite
 sword,
 Whan he hadde hent king Priam by the
 berd,
 And slayn him (as saith us *Encydoe*),
 As maden alle the hennes in the clos, 4550
 Whan they had seyn of Chauntecleer the
 sighte. (541)
 But sovereynly dame Pertelote shrighite,
 Ful louder than dide Hasdrubales wyf,
 Whan that hir housbond hadde lost his lyf,
 And that the Romayns hadde brend
 Cartage ; 4555
 She was so ful of torment and of rage,
 That wilfully into the fyr she storte,
 And brende hir-selven with a stedfast
 herte.
 O woful hennes, right so cryden ye,
 As, whan that Nero brende the citee 4560
 Of Rome, cryden senatoures wyves, (551)
 For that hir housbondes losten alle hir
 lyves ;

Withouten gilt this Nero hath hem slayn.
 Now wol I torne to my tale agayn :—
 This sely widwe, and eek hir doghtres
 two, 4565
 Herden thise hennes crye and maken wo,
 And out at dores sterten they anon,
 And syen the fox toward the grove goon,
 And bar upon his bak the cok away ;
 And cryden, ' Out ! harrow ! and weyla-
 way ! 4570
 Ha, ha, the fox ! ' and after him they
 ran, (561)
 And eek with staves many another man ;
 Ran Colle our dogge, and Talbot, and
 Gerland,
 And Malkin, with a distaf in hir hand ;
 Ran cow and calf, and eek the verray
 hogges 4575
 So were they fered for berking of the
 dogges
 And shouting of the men and wimmen
 eke,
 They ronne so, hem thoughte hir herte
 breke.
 They yelleden as feendes doon in helle ;
 The dokes cryden as men wolde hem
 quelle ; (571) 4580

A verray pestilence up-on yow falle ! 4600
 Now am I come un-to this wodes syde,
 Maugree your heed, the cok shal heer
 abyde ; (592)
 I wol him ete in feith, and that anon. '—
 The fox answerde, ' in feith, it shal be
 don, '—
 And as he spak that word, al sodeinly 4605
 This cok brak from his mouth deliverly,
 And heighe up-on 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 trespas,
 In-as-muche as I maked yow aferd, (601)
 Whan I yow hente, and broghte out of
 the yerd ;
 But, sire, I dide it in no wikke entente ;
 Com down, and I shal telle yow what
 I mente.
 I shal seye sooth to yow, god help me so. '
 ' Nay than, ' quod he, ' I shrewe us bothe
 two, 4616
 And first I shrewe my-self, bothe blood
 and bones,
 If thou bigyle me ofter than ones.
 Thou shalt na-more, thurgh thy flaterye,

EPILOGUE TO THE NONNE PREESTES TALE.

'SIR Nonnes Preest,' our hoste seyde anon,
'Y-blessed be thy breche, and every stoon!
'This was a mery tale of Chauntecleer.
But, by my trouthe, if thou were secular,
Thou woldest been a trede-soula-right. 4641
For, if thou have corage as thou hast
 might,
Thee were nede of hennes, as I wene,
Ye, mo than seven tymes seventene.

See, whiche braunes hath this gentil
 Preest, 4645
So greet a nekke, and swich a large breest!
He loketh as a sperhawk with his yē; (11)
Him nedeth nat his colour for to dyen
With brasil, ne with greyn of Portingale.
Now sire, faire falle yow for youre tale!
 And after that he, with ful mery chere,
Seide to another, as ye shullen here. 4652

* * B. 4652 = T. 15468; C. 1 = T. 11935.

GROUP C.

THE PHISIENS TALE.

Here folweth the Phisiens Tale.

There was, as telleth Titus Livius,
A knight that called was Virginus,
Fulfilde of honour and of worthinesse,
And strong of freendes and of greet
 richesse. [T. 11938]

This knight a doghter hadde by his wyf,
No children hadde he mo in al his lyf. 6
Fair was this mayde in excellent beautes
Aboven every wight that man may see;
For nature hath with sovereyn diligence 10
Y-formed hir in so greet excellence,
As though she wolde seyn, 'lo! I, Nature,
Thus can I forme and peynte a creature,
Whan that me list; who can me countre-
 fete?
Pigmalion nocht, though he ay forge and
 bete,

Or grave, or peynte; for I dar wel seyn, 15
Apelles, Zanis, sholde werche in veyn,
Outher to grave or peynte or forge or bete,
If they presumed me to countrefete.
For he that is the former principal
Hath maked me his vicaire general, 20
To forme and peynten erthely creaturis
Right as me list, and ech thing in my
 cure is
Under the mone, that may wane and waxe,
And for my werk right no-thing wol I axe;
My lord and I ben ful of oon accord; 25
I made hir to the worship of my lord.
So do I alle myne others creatures,
What colour that they han, or what
 figures.—
Thus semeth me that Nature wolde seye.

This mayde of age twelf yeer was and
 tweye, 30
 In which that Nature hadde swich delyt.
 For right as she can peynte a lillie whyt
 And reed a rose, right with swich peynture
 She peynted hath this noble creature
 Er she were born, up-on hir limes free, 35
 Wher-as by right swiche colours sholde be;
 And Phebus dyed hath hir tresses grete
 Lyk to the stremes of his burned hete.
 And if that excellent was hir beautee,
 A thousand-fold more vertuons was she. 40
 In hir ne lakked no condicioun,
 That is to preyse, as by discrecioun.
 As wel in goost as body chast was she;
 For which she floured in virginitee
 With alle humilitee and abstinence, 45
 With alle attemperance and pacience,
 With mesure eek of bering and array.
 Discreet she was in answering alway;
 Though she were wys as Pallas, dar I seyn,
 Hir facound eek ful wommanly and pleyn,
 No countrefeted termes hadde she 51
 To seme wys; but after hir degree
 She spak, and alle hir wordes more and
 lesse
 Sonnunge in vertu and in gentillesse.

Outher for ye han kept your honestee,
 Or elles ye han falle in freletee,
 And knowen wel y-nough the olde daunce,
 And han forsaken fully swich meschaunce
 For evermo; therfore, for Cristes sake, 81
 To teche hem vertu loke that ye ne slake.
 A theef of venisoun, that hath forlaft
 His likerousnesse, and al his olde craft,
 Can kepe a forest best of any man. 85
 Now kepeth hem wel, for if ye wol, ye can;
 Loke wel that ye un-to no vice assente,
 Lest ye be dampned for your wikke en-
 tente;
 For who-so doth, a traitour is certeyn.
 And taketh kepe of that that I shal
 seyn; 90
 Of alle tresons sovereyn pestilence
 Is whan a wight bitrayseth innocence.
 Ye fadres and ye modres eek also,
 Though ye han children, be it oon or two,
 Your is the charge of al hir surveyaunce, 95
 Whyl that they been under your govern-
 aunce.
 Both war that by ensample of your livinge,
 Or by your negligence in chastisinge,
 That they ne perisse; for I dar wel seye,
 If that they doon, ye shul it dere abeye. 100

Now was ther thanne a justice in that
toun,
That governour was of that regioun.
And so bifel, this juge his eyen caste
Up-on this mayde, avysinge him ful faste,
As she cam forby ther this juge stood. 125
Anon his herte chaunged and his mood,
So was he caught with beautes of this
mayde ;
And to him-self ful prively he sayde,
' This mayde shal be myn, for any man.'
Anon the feend in-to his herte ran, 130
And taughte him sodeynly, that he by
slyghte
The mayden to his purpos winne mighte.
For certes, by no force, ne by no mede,
Him thoughte, he was nat able for to spede ;
For she was strong of freendes, and eek she
Confermed was in swich soverayn bountee,
That wel he wiste he mighte hir never
winne 137
As for to make hir with hir body sinne.
For which, by greet deliberacioun,
He sente after a cherl, was in the toun, 140
Which that he knew for subtil and for
bold.
This juge un-to this cherl his tale hath told
In secree wyse, and made him to ensure,
He sholde telle it to no creature,
And if he dide, he sholde lese his heed. 145
Whan that assented was this cursed reed,
Glad was this juge and makid him greet
chere,
And yaf him yiftes precieuse and dere.
Whan shapen was al hir conspiracye
Fro point to point, how that his lecherye
Parfourned sholde been ful subtilly, 151
As ye shul here it after openly,
Hoom gooth the cherl, that highte Clau-
dius.
This false juge that highte Apius,
So was his name, (for this is no fable, 155
But knowen for historial thing notable,
The sentence of it sooth is, out of doute),
This false juge gooth now faste aboute
To hasten his delyt al that he may.
And so bifel sone after, on a day, 160
This false juge, as telleth us the storie,
As he was wont, sat in his consistorie,
And yaf his domes up-on sondry cas.
This false cherl cam forth a ful greet pas,

And seyde, ' lord, if that it be your wille, 165
As dooth me right up-on this pitous bille,
In which I pleyne up-on Virginus.
And if that he wol seyn it is nat thus,
I wol it preve, and finde good witnessse,
That sooth is that my bille wol expresse.'
The juge answerde, ' of this, in his
absence, 171
I may nat yve diffinitif sentence.
Let do him calle, and I wol gladly here ;
Thou shalt have al right, and no wrong
here.' 174
Virginus cam, to wite the juges wille,
And right anon was rad this cursed bille ;
The sentence of it was as ye shul here.
' To yow, my lord, sire Apius so dere,
Sheweth your povre servant Claudius,
How that a knight, called Virginus, 180
Agayns the lawe, agayn al equitee,
Holdeth, expres agayn the wil of me,
My servant, which that is my thral by
right,
Which fro myn hous was stole up-on
a night,
Why! that she was ful yong ; this wol
I preve 185
By witnessse, lord, so that it nat yow greve.
She nis his doghter nat, what so he seye ;
Wherfore to yow, my lord the juge, I preye,
Yeld me my thral, if that it be your wille.'
Lo! this was al the sentence of his bille.
Virginus gan up-on the cherl biholde,
But hastily, er he his tale tolde, 192
And wolde have preved it, as sholde
a knight,
And eek by witnesssing of many a wight,
That it was fals that seyde his adversarie,
This cursed juge wolde no-thing tarie, 196
Ne here a word more of Virginus,
But yaf his jugement, and seyde thus :—
' Ideme anon this cherl his servant have ;
Thou shalt no lenger in thyn hous hir
save. 200
Go bring hir forth, and put hir in our
warde,
The cherl shal have his thral, this I
awarde.'
And whan this worthy knight Virginus,
Thurgh sentence of this justice Apius,
Moste by force his dere doghter given 205
Un-to the juge, in lecherye to liven,

He gooth him hoom, and sette him in his
 halle,
 And leet anon his dere doghter calle,
 And, with a face deed as asshen colde,
 Upon hir humble face he gan biholde, 210
 With fadres piteestiking thurgh his herte,
 Al wolde he from his purpos nat converte.
 'Doghter,' quod he, 'Virginia, by thy
 name,
 Ther been two weyes, outhur deeth or
 shame,
 That thou most suffre; alas! that I was
 bore! 215
 For never thou deservedest wherfore
 To dyen with a swerd or with a knyf.
 O dere doghter, ender of my lyf,
 Which I have fostred up with swich
 plesaunce,
 That thou were never out of my remem-
 braunce! 220
 O doghter, which that art my laste wo.
 And in my lyf my laste joye also,
 O gemme of chastitee, in pacience
 Take thou thy deeth, for this is my sen-
 tence.
 For love and nat for hate, thou most be
 deed; 225

She ryseth up, and to hir fader sayde,
 'Blessed be god, that I shal dye a mayde.
 Yif me my deeth, er that I have a shame;
 Doth with your child your wil, a goddes
 name!' 230
 And with that word she preyed him ful
 ofte,
 That with his swerd he wolde smyte softe,
 And with that word aswowne doun she fil.
 Hir fader, with ful sorweful herte and wil,
 Hir heed of smoot, and by the top it
 hente, 235
 And to the juge he gan it to presente,
 As he sat yet in doom in consistorie.
 And whan the juge it saugh, as soith the
 storie,
 He bad to take him and anchange him
 faste. 240
 Butright anon a thousand peple in thraste,
 To save the knight, for routhe and for
 pitee,
 For knowen was the false iniquitee.
 The peple anon hath suspect of this thing,
 By manere of the cherles chalanging,
 That it was by th'assent of Apius; 245
 They wisten wel that he was lecherous.
 For which un-to this Apius they gon,

WORDS OF THE HOST.

The wordes of the Host to the Phisicien and the Pardoner.

<p>Our Hosts gan to swere as he were wood, 'Harrow!' quod he, 'by nayles and by blood! This was a fals cherl and a fals justyse! As shamful deeth as herte may devyse 290 Come to thisse juges and hir advocats! Algate this sely mayde is slayn, allas! Allas! to dere boghte she beautee! Wherfore I seye al day, as men may see, That yiftes of fortune or of nature 295 Ben cause of deeth to many a creature. (10) Hir beautee was hir deeth, I dar wel sayn; Allas! so pitously as she was slayn! Of bothe yiftes that I speke of now Men han ful ofte more harm than prow. But trewely, myn owene mayster dere, 301 This is a pitous tale for to here. But natheles, passe over, is no fors; I prey to god, so save thy gentil cors, 304 And eek thyne urinals and thy jordanes, Thyn Ypocras, and eek thy Galianes, (20) And every boist ful of thy letuaris; God blesse hem, and our lady seinte Marie! So mot I theen, thou art a propre man, And lyk a prelat, by seint Ronyan! 310</p>	<p>Seyde I nat wel? I can nat speke in terme; But wel I woot, thou doost my herte to erne, That I almost have caught a cardiacle. By corpus bones! but I have triacle, 314 Orelles a draught of moyste and corny ale, Or but I here anon a mery tale, (30) Myn herte is lost for pitee of this mayde. Thou bel amy, thou Pardoner,' he seyde, 'Tel us som mirthe or japes right anon.' 'It shall be doon,' quod he, 'by seint Ronyon! 320 But first,' quod he, 'heer at this ale- stake I wol both drinke, and eten of a cake.' But right anon thisse gentils gonne to crye, 'Nay! lat him telle us of no ribaudye; Tel us som moral thing, that we may lere 325 Som wit, and thanne wol we gladly here.' (40) 'I graunte, y-wis,' quod he, 'but I mot thinke Up-on som honest thing, whyl that I drinke.'</p>
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THE PROLOGUE OF THE PARDONERS TALE.

Here folweth the Prologe of the Pardoners Tale.

Radix malorum est Cupiditas: Ad Thimotheum, sexto.

'LORDINGS,' quod he, 'in chirches whan I
preche,

I peyne me to han an hauteyn speche, 330
And ringe it out as round as gooth a belle,
For I can al by rote that I telle.

My theme is alwey oon, and ever was—
"Radix malorum est Cupiditas."

First I pronounce whennes that I come,
And than my bulles shewe I, alle and
somme. 336

Our lige lordes seel on my patente,

Shal every sheep be hool, that of this welle
Drinketh a draughte; tak kepe eek what
I telle. 360

If that the good-man, that the bestes oweth,
Wol every wike, er that the cok him
croweth,

Fastinge, drinken of this welle a draughte,
As thilke holy Jew, our eldres taughte,
His bestes and his stoor shal multiplie. 365

And, sirs, also it heleth jalonsye;
For, though a man be falle in jalons rage,

By this gaude have I wonne, year by
 yeer,
 An hundred mark sith I was Pardoner.
 I stonde lyk a clerk in my pulpet, 391
 And whan the lewed peple is down y-set,
 I preche, so as ye han hard bifore,
 And telle an hundred false japes more.
 Than peyne I me to strecche forth the
 nekke, 395
 And est and west upon the peple I bekke,
 As doth a dowve sitting on a berna. (69)
 Myn hondes and my tonge goon so yerne,
 That it is joye to see my bisnesse.
 Of avaryce and of swich cursednesse 400
 Is al my preching, for to make hem free
 To yeve her pens, and namely un-to me.
 For my entente is nat but for to winne,
 And no-thing for correccioun of sinne. 404
 I rekke never, whan that they ben beried,
 Though that her soules goon a-blake-
 beried !
 For certes, many a predicacioun
 Comth ofte tyme of yvel entencioun ; (80)
 Som for plesauce of folk and flaterye,
 To been avanuced by ipocrisyse, 410
 And som for veyne glorie, and som for hate.
 For, whan I dar non other weyes debate,
 Than wol I stinge him with my tonge
 smerte
 In preching, so that he shal nat asterte
 To been defamed falsly, if that he 415
 Hath trespassed to my brethren or to me.
 For, though I telle noight his propre name,
 Men shal wel knowe that it is the same (90)
 By signes and by othere circumstances.
 Thus quyte I folk that doon us dis-
 plesances ; 420
 Thus spitte I out my venim under hewe
 Of holynesse, to seme holy and trewe.
 But shortly myn entente I wol devyse ;
 I preche of no-thing but for coveityse.
 Therfor my theme is yet, and ever was—

"Radix malorum est cupiditas." 426
 Thus can I preche agayn that same vyce
 Which that I use, and that is avaryce. (100)
 But, though my-self be gilty in that sinne,
 Yet can I maken other folk to twinne 430
 From avaryce, and sore to repente.
 But that is nat my principal entente.
 I preche no-thing but for coveityse ;
 Of this matere it oughte y-nogh suffyse.
 Than telle I hem ensamples many oon
 Of olde stories, longe tyme agoon : 436
 For lewed peple loven tales olde ;
 Swich thinges can they wel reporte and
 holde. (110)
 What? trowe ye, the whyles I may preche,
 And winne gold and silver for I teche, 440
 That I wol live in povert wilfully?
 Nay, nay, I thoughte it never trewely !
 For I wol preche and begge in sondry
 londes ;
 I wol not do no labour with myn hondes,
 Ne make baskettes, and live therby, 445
 Because I wol nat beggen ydelly.
 I wol non of the apostles counterfete ;
 I wol have money, wolle, chese, and whete,
 Al were it yeven of the povrest page, (121)
 Or of the povrest widwe in a village, 450
 Al sholde hir children sterve for famyna.
 Nay ! I wol drinke licour of the vynes,
 And have a joly wanche in every toun.
 But herkneth, lordings, in conclusioun ;
 Your lyking is that I shal telle a tale. 455
 Now, have I dronke a draughte of corny
 ale,
 By god, I hope I shal yow telle a thing
 That shal, by resoun, been at your lyking.
 For, though myself be a ful vicious
 man,
 A moral tale yet I yow telle can, (132) 460
 Which I am wont to preche, for to winne.
 Now holde your pees, my tale I wol
 beginne.'

THE PARDONERS TALE.

Here biginneth the Pardoners Tale.

In Flaundes whylom was a companye
 Of yonge folk, that haunteden folye,
 As ryot, hasard, stewes, and tavernes, 465
 Wher-as, with harpes, lutes, and giternes,
 They daunce and pleye at dees bothe day
 and night, (139)
 And ete also and drinken over hir might,
 Thurgh which they doon the devel sacri-
 fyse
 With-in that develes temple, in cursed
 wyse, 470
 By superfluitee abhominable ;
 Hir othes been so grete and so dampnable,
 That it is grisly for to here hem swere ;

And a man which that is dronkelewe, 495
 But that woodnesse, y-fallen in a shrewe,
 Persevereth lenger than doth dronkenesse,
 O glotonye, ful of cursednesse, (170)
 O cause first of our confusioun,
 O original of our dampnacioun, 500
 Til Crist had boght us with his blood
 agayn !
 Lo, how dere, shortly for to sayn,
 Aboght was thilke cursed vileinye ;
 Corrupt was al this world for glotonye !
 Adam our fader, and his wyf also, 505
 Fro Paradye to labour and to wo
 Were driven for that vyce, it is no drede ;

That of his throte he maketh his prives,
Thurgh thilke cursed superfluiteo. (200)

The apostel weping seith ful pitously,
'Ther walken many of whiche yow told
have I, 530

I seye it now weping with pitous voys,
[That] they been enemys of Cristes croys,
Of whiche the ende is deeth, wombe is
her god.'

O wombe! O bely! O stinking cod,
Fulfilde of donge and of corrupcioun! 535
At either ende of thee foul is the soun.
How greet labour and cost is thee to
finde!

These cokes, how they stampe, and streyne,
and grinde, (210)

And turnen substaunce in-to accident,
To fulfille al thy likerous talent! 540
Out of the harde bones knocke they
The mary, for they caste noght a-way
That may go thurgh the golet softe and
swote;

Of spicerye, of leef, and bark, and rote
Shal been his sauce y-maked by delyt, 545
To make him yet a newer appetyt.

But certes, he that haunteth swich delycles
Is deed, whyl that he liveth in the vyces.

A lecherous thing is wyn, and dronke-
nesse (221) 549

Is ful of stryving and of wretchednesse.
O dronke man, disfigured is thy face,
Sour is thy breath, foul artow to embrace,
And thurgh thy dronke nose semeth the
soun

As though thou seydest ay 'Sampsoun,
Sampsoun';

And yet, god wot, Sampsoun drank never
no wyn. 555

Thou fallest, as it were a stiked swyn;
Thy tonge is lost, and al thyn honest cure;
For dronkenesse is verray sepulture (230)

Of mannes wit and his discrecioun. 559

In whom that drinke hath dominacioun,
He can no conseil kepe, it is no drede.
Now kepe yow fro the whyte and fro the
rede,

And namely fro the whyte wyn of Leye,
That is to selle in Fish-strete or in Chepe.
This wyn of Spayne crepeth subtilly 565

In other wyne, growing faste by,
Of which ther ryseth swich fumositee,

That whan a man hath dronken draughtes
three, (240)

And weneth that he be at hoom in
Chepe,

He is in Spayne, right at the toune of
Leye, 570

Nat at the Rochel, ne at Burdeux toune;
And thanne wol he seye, 'Sampsoun,
Sampsoun.'

But herkneth, lordings, o word, I yow
preye,

That alle the sovereyn actes, dar I seye,
Of victories in th'olde testament, 575

Thurgh verray god, that is omnipotent,
Were doon in abstinence and in preyere;
Loketh the Bible, and ther ye may it
lere. (250)

Loke, Attila, the grete conquerour,
Deyde in his sleep, with shame and dis-
honour, 580

Bledinge ay at his nose in dronkenesse;
A capitayn shoulde live in sobrenesse.

And over al this, avyseth yow right wel
What was comaunded un-to Lamuel—

Nat Samuel, but Lamuel, seye I— 585

Redeth the Bible, and finde it expresly
Of wyn-yeving to hem that han justyse.

Na-more of this, for it may wel suffyse. (260)

And now that I have spoke of glotonye,
Now wol I yow defenden hasardrye. 590
Hasard is verray moder of lesinges,
And of deceite, and cursed forsweringes,
Blaspheme of Crist, manslaughtre, and
wast also

Of catel and of tyme; and forthermo,
It is repreve and contrarie of honour 595

For to ben holde a commune hasardour.
And ever the hyer he is of estaat,

The more is he holden desolaat. (270)

If that a prince useth hasardrye,
In alle governaunce and polycye 600

He is, as by commune opinioun,
Y-holde the lasse in reputacioun.

Stilbon, that was a wys embassadour,
Was sent to Corinthe, in ful greet honour,

Fro Lacidomie, to make hir alliaunce. 605
And whan he cam, him happede, par
chaunce,

That alle the grettest that were of that
lond,

Pleyinge atte hasard he hem fond. (280)

For which, as sone as it mighte be, 609
 He stal him hoom agayn to his contree,
 And seyde, 'ther wol I nat lese my name;
 N' I wol nat take on me so greet defame,
 Yow for to allye un-to none hasardours,
 Sendeth othere wyse embassadours; 614
 For, by my trouthe, me were lever dye,
 Than I yow sholde to hasardours allye.
 For ye that been so glorious in honours
 Shul nat allyen yow with hasardours (390)
 As by my wil, ne as by my trettee.'

This wyse philosophre thus seyde he. 620
 Loke eek that, to the king Demetrius
 The king of Parthes, as the book seith us,
 Sente him a paire of dees of gold in scorn,
 For he hadde used hasard ther-biforn;
 For which he heeld his glorie or his
 renoun 625

At no valne or reputacioun.
 Lordes may finden other maner pley
 Honeste y-nough to dryve the day away.

Now wol I speke of othes false and
 grete (301)

A word or two, as olde bokes trete. 630
 Gret swering is a thing abhominable,
 And false swering is yet more reprevable.
 The heighe god forbad swering at al,

And by the blode of Crist, that it is in
 Hayles,
 Sweren is my chaunce, and thyn is cink
 and treye;

By goddes armes, if thou falsly pleye,
 This dagger shal thurgh-out thyn herte
 go'— 635

This fruyt cometh of the bicched bones two,
 Forswering, ire, falsnesse, homicyde. (329)
 Now, for the love of Crist that for us dyde,
 Leveth your othes, bothe grete and smale;
 But, sirs, now wol I telle forth my tale. 660

These ryotoures three, of whiche I telle,
 Longe erst er pryme rong of any belle,
 Were set hem in a tavernne for to drinke;
 And as they satte, they herde a belle clinke
 Biforn a cors, was caried to his grave; 665
 That oon of hem gan callen to his knave,
 'Go bet,' quod he, 'and axe redily, (339)
 What cors is this that passeth heer forby;
 And look that thou reporte his name wel'
 'Sir,' quod this boy, 'it nedeth never-
 a-del. 670

It was me told, er ye cam heer, two houres;
 He was, pardee, an old felawe of youres;
 And sodeynly he was y-slavn to-night,

'Is it swich peril with him for to mete?
 I shal him seke by wey and eek by strete,
 I make avow to goddes digné bones! 695
 Herkneth, felawes, we three been al ones;
 Lat ech of us holde up his hond til other,
 And eoh of us bloomen othere's brother, (370)
 And we wol sleen this false traytour Deeth;
 He shal be slayn, which that so many
 sleeth, 700
 By goddes dignitee, er it be night.'
 Togidres han thise three her trouthes
 plight,
 To live and dyen ech of hem for other,
 As though he were his owene y-boren
 brother.
 And up they sterte al dronken, in this
 rage, 705
 And forth they goon towards that village,
 Of which the taverner had spoke biforn,
 And many a grisly ooth than han they
 sworn, (380)
 And Cristes blessed body they to-rente—
 'Deeth shal be deed, if that they may him
 hente.' 710
 When they han goon nat fully half a
 myle,
 Right as they wolde han troden over a
 style,
 An old man and a povre with hem mette.
 This olde man ful mekely hem grette,
 And seyde thus, 'now, lordes, god yow
 see!' 715
 The proudest of thise ryotoures three
 Answerde agayn, 'what? carl, with sorry
 grace, (389)
 Why artow al forwrapped save thy face?
 Why livestow so longe in so greet age?'
 This olde man gan loken in his visage, 720
 And seyde thus, 'for I ne can nat finde
 A man, though that I walked in-to Inde,
 Neither in citee nor in no village,
 That wolde change his youthe for myn
 age;
 And therefore moot I han myn age stille,
 As longe time as it is goddes wille. 726
 Ne deeth, allas! ne wol nat han my lyf;
 Thus walke I, lyk a restelees caityf, (400)
 And on the ground, which is my modres
 gate,
 I knokke with my staf, bothe erly and late,
 And seye, "leve moder, leet me in! 731

Lo, how I vanish, flesh, and blood, and
 skin!

Allas! whan shul my bones been at reste?

Moder, with yow wolde I change my
 cheste, 734

That in my chambre longe tyme hath be,
 Ye! for an heyre clout to wrappe me!"

But yet to me she wol nat do that grace,
 For which ful pale and welked is my face.

But, sirs, to yow it is no curteisye (411)
 To speken to an old man vileinye, 740

But he trespasse in worde, or elles in dede.
 In holy writ ye may your-self wel rede,

"Agayns an old man, hoor upon his heed,
 Ye sholde aryse;" wherfor I yeve yow
 reed,

Ne dooth un-to an old man noon harm
 now, 745

Na-more than ye wolde men dide to yow
 In age, if that ye so longe abyde;

And god be with yow, wher ye go or ryde.
 I moot go thider as I have to go.' (421)

'Nay, olde cherl, by god, thou shalt nat
 so,' 750

Seyde this other hasardour anon;
 'Thou partest nat so lightly, by seint John!

Thou spak right now of thilke traitour
 Deeth,

That in this contree alle our frendes
 sleeth.

Have heer my trouthe, as thou art his
 aspye, 755

Tel wher he is, or thou shalt it abyde,
 By god, and by the holy sacrament!

For soothly thou art oon of his assent, (430)
 To aleen us yonge folk, thou false theef!"

'Now, sirs,' quod he, 'if that yow be so
 leef 760

To finde Deeth, turne up this coked
 wey,

For in that grove I lafte him, by my fey,
 Under a tree, and ther he wol abyde;

Nat for your boost he wol him no-thing
 hyde.

See ye that ook? right ther ye shul him
 finde. 765

God save yow, that boghte agayn man-
 kinde,

And yow amende!—thus seyde this olde
 man.

And everich of thise ryotoures ran, (440)

Til he cam to that tree, and ther they
 founde
 Of florins fyne of golde y-coyned rounde
 Wel ny an eighte busschels, as hem
 thoughte, 771
 No longer thanne after Deeth they soughte,
 But ech of hem so glad was of that sighte,
 For that the florins been so faire and
 brighte,
 That donn they sette hem by this precious
 hord. 775
 The worste of hem he spake the firste word,
 'Brethren,' quod he, 'tak kepe what I
 seye;
 My wit is greet, though that I bourde and
 pleye. (450)
 This tresor hath fortune un-to us yiven,
 In mirthe and jolitee our lyf to liven, 780
 And lightly as it comth, so wol we spende.
 Ey! goddes precious dignitee! who wende
 To-day, that we sholde han so fair a grace?
 But mighte this gold be caried fro this
 place 784
 Hoom to myn hous, or elles un-to youre—
 For wel ye woot that al this gold is oures—
 Than were we in heigh felicitee.
 But trewely, by daye it may nat be; (460)

That oon of hem spak thus un-to that
 other,
 'Thou knowest wel thou art my sworne
 brother, (480)
 Thy profit wol I telle thee anon.
 Thou woost wel that our felawe is agon;
 And heer is gold, and that ful greet
 plentee, 811
 That shal departed been among us three.
 But natheles, if I can shape it so
 That it departed were among us two,
 Hadde I nat doon a freendes torn to thee?'
 That other answerde, 'I noot how that
 may be; 816
 He woot how that the gold is with us
 tweye,
 What shal we doon, what shal we to him
 seye?' (490)
 'Shal it be conseil?' seyde the firste
 shrewe,
 'And I shal tellen thee, in wordes fewe,
 What we shal doon, and bringe it wel
 aboute.' 821
 'I graunte,' quod that other, 'out of
 doute,
 That, by my trouthe, I wol thes nat li-
 vreve.'

- The beautee of thise florins newe and
brighte, (511)
- 'O lori!' quod he, 'if so were that I
mighte 840
- Have al this tresor to my-self allone,
Ther is no man that liveth under the trone
Of god, that sholde live so mery as I!
And atte laste the feend, our enemy,
Putte in his thought that he shold poyson
beye, 845
- With which he mighte sleen his felawes
tweye;
For-why the feend fond him in swich
lyvinge, (519)
- That he had leve him to sorwe bringe,
For this was outrely his fulle entente
To sleen hem bothe, and never to repente.
And forth he gooth, no lenger wolde he
tarie, 851
- Into the toun, un-to a pothecarie,
And preyed him, that he him wolde
selle
Som poyson, that he mighte his rattes
quelle;
And eek ther was a polcat in his hawe,
That, as he seyde, his capouns hadde
y-slawe, 856
- And fayn he wolde wreke him, if he
mighte,
On vermin, that destroyed him by nighte.
The pothecarie answerde, 'and thou
shalt have (531)
- A thing that, al-so god my soule save, 860
In al this world ther nis no creature,
That ete or dronke hath of this confiture
Noght but the mountance of a corn of
whete,
That he ne shal his lyf anon forlete;
Ye, sterve he shal, and that in lasse whyle
Than thou wolt goon a paas nat but a
myle; 866
- This poyson is so strong and violent.'
— This cursed man hath in his hond
y-hent (540)
- This poyson in a box, and sith he ran
In-to the nexte strete, un-to a man, 870
And borwed [of] him large botels three;
And in the two his poyson poured he;
The thridde he kepte clene for his drinke.
For al the night he shoop him for to
swinke 874
- In caryngs of the gold out of that place.
And whan this ryotour, with sory grace,
Had filled with wyn his grete botels thre,
To his felawes agayn repaireth he. (550)
- What nedeth it to sermons of it more?
For right as they had cast his death bifore,
Right so they han him slayn, and that
anon. 881
- And whan that this was doon, thus spak
that oon,
'Now lat us sitte and drinke, and make
us merie,
And afterward we wol his body berie.'
And with that word it happed him, par
cas, 885
- To take the botel ther the poyson was,
And drank, and yaf his felaws drinke also,
For which anon they storven bothe two.
But, certes, I suppose that Avicen (561)
- Wroot never in no canon, ne in no fen,
Mo wonder signes of empoisoning 891
- Than hadde these wrecches two, er hir
ending.
Thus ended been these homicydes two,
And eek the false empoysoner also.
- O cursed sinne, ful of cursednesse! 895
O traytours homicyde, o wikkednesse!
O glotonye, luxurie, and hasardrye! (569)
- Thou blasphemour of Crist with vileinye
And othes grete, of usage and of pryde!
Allas! mankinde, how may it bityde, 900
That to thy creatour which that thee
wroghte,
And with his precious herte-blood thee
boghte,
Thou art so fals and so unkinde, allas!
Now, goode men, god forgeve yow your
trespas, 904
- And ware yow fro the sinne of avaryce.
Myn holy pardoun may yow alle waryce,
So that ye offre nobles or sterlinges,
Or elles silver broches, spones, ringes. (580)
- Boweth your heed under this holy bulle!
Cometh up, ye wyves, offreth of your
wolle! 910
- Your name I entre heer in my rolle anon;
In-to the blisse of hevене shul ye gon;
I yow assoile, by myn heigh power,
Yow that wol offre, as clene and eek as
cleer

As ye were born; and, lo, sirs, thus I
preche. 915

And Jesu Crist, that is our soules leche,
So graunte yow his pardon to receyve;
For that is best; I wol yow nat deceyve.

But sirs, o word forgat I in my tale, (591)
I have relikes and pardon in my male, 920
As faire as any man in Engelond,
Whiche were me yeven by the popes hond.
If any of yow wol, of devocioun,
Offren, and han myn absolucioun,
Cometh forth anon, and kneleth heer
adoun, 925

And mekely receyveth my pardoun:
Or elles, taketh pardon as ye wende, (599)
Al newe and fresh, at every tonnes ende,
So that ye offren alwey newe and newe
Nobles and pens, which that be gode and
trewe. 930

It is an honour to everich that is heer,
That ye mowe have a suffisant pardoneer
Tassoille yow, in contree as ye ryde,
For aventures which that may bityde.
Peraventure ther may falle oon or two 935
Doun of his hors, and breke his nekke
atwo.

Look which a seuretee is it to yow alle
That I am in your felaweship y-falle, (610)
That may assoille yow, bothe more and
lasse,

Whan that the soule shal fro the body
passe. 940

I rede that our hoste heer shal biginne,
For he is most enveloped in sinne.
Com forth, sir hoste, and offre first anon,
And thou shalt kisse the reliks everichon,

Ye, for a grote! unbokel anon thy pura.'
'Nay, nay,' quod he, 'than have I
Cristes curs! 946

Lat he,' quod he, 'it shal nat be, so
thee'ch!

Thou woldest make me kisse thyn old
breech, (620)

And swere it were a relik of a saint,
Thogh it were with thy fundement de-
peint! 950

But by the croys which that seint Eleyne
fond,

I wolde I hadde thy coillons in myn hond
In stede of relikes or of seintuarie;
Lat cutte hem of, I wol thee helpe hem
carie;

They shul be shryned in an hogges tord.'
This pardoner answerde nat a word; 956
So wrooth he was, no word ne wolde he
seye.

'Now,' quod our host, 'I wol no lenger
pleye (630)

With thee, ne with noon other angry man.'
But right anon the worthy Knight bigan,
Whan that he saugh that al the peple
lough, 961

'Na-more of this, for it is right y-nough;
Sir Pardoner, be glad and mery of chere;
And ye, sir host, that been to me so dere,
I prey yow that ye kisse the Pardoner. 965

And Pardoner, I prey thee, drawe thee
neer,

And, as we diden, lat us laughe and
pleye.' (639)

Anon they kiste, and riden forth hir
weye. [T. 12902

Here is ended the Pardoners Tale.

(For T. 12903, see p. 492.)

GROUP D.

THE WIFE OF BATH'S PROLOGUE.

The Prologe of the Wyves Tale of Bathe.

'EXPERIENCE, though noon auctoritee
 Were in this world, were right y-nough
 to me
 To speke of wo that is in mariage;
 For, lordinges, sith I twelf yeer was of age,
 Thonked be god that is eterne on lyve, 5
 Housbondes at chirche-dore I have had
 fyve;
 For I so ofte have y-wedded be;
 And alle were worthy men in hir degree.
 But me was told certeyn, nat longe agon is,
 That sith that Crist ne wente never but
 onis 10
 To wedding in the Cane of Galilee,
 That by the same ensample taughte he me
 That I ne sholde wedded be but ones.
 Herke eek, lo! which a sharp word for
 the nones
 Besyde a welle Jesus, god and man, 15
 Spak in repreve of the Samaritan:
 "Thou hast y-had fyve housbondes," quod
 he,
 "And thilke man, the which that hath
 now thee,
 Is noght thyn housbond;" thus seyde he
 certeyn;
 What that he mente ther-by, I can nat
 seyn; 20
 But that I axe, why that the fifthe man
 Was noon housbond to the Samaritan?
 How manye mighte she have in mariage?
 Yet herde I never tellen in myn age
 Upon this nombre difinicioun; 25
 Men may devyne and glosen up and doun.
 But wel I woot expres, with-oute lye,
 God bad us for to wexe and multiplye;
 That gentil text can I wel understonde.
 Eek wel I woot he seyde, myn housbonde

Sholde lete fader and moder, and take
 me; 31
 But of no nombre mencioum made he,
 Of bigamy or of octogamy;
 Why sholde men speke of it vileinye?
 Lo, here the wyse king, dan Salomon; 35
 I trowe he hadde wyves mo than oon;
 As, wolde god, it lefevel were to me
 To be refreshed half so ofte as he!
 Which yifte of god hadde he for alle his
 wyvis!
 No man hath swich, that in this world
 alyve is. 40
 God woot, this noble king, as to my wit,
 The firste night had many a mery fit
 With ech of hem, so wel was him on lyve!
 Blessed be god that I have wedded fyve!*
 Welcome the sixte, whan that ever he
 shal. 45
 For sothe, I wol nat kepe me chast in al;
 Whan myn housbond is fro the world
 y-gon,
 Som Cristen man shal wedde me anon;
 For thanne th'apostle seith, that I am
 free
 To wedde, a godd's half, wher it lyketh
 me. 50
 He seith that to be wedded is no sinne;
 Bet is to be wedded than to brinne.
 What rekketh me, thogh folk seye vileinye
 Of shrewed Lameth and his bigamye?

* Here some MSS. insert the following *genuine*
 (but rejected) lines:—

Of whiche I have y-piked out the beste
 Bothe of hir nether purs and of hir cheste.
 Diverse scoles maken parfit clerkes,
 Divers praktik, in many sondry werkkes,
 Maketh the werkman parfit sekirly.
 Of fyve husbondes scoleing am I.

<p>I woot wel Abraham was an holy man, 55 And Jacob eek, as ferforth as I can; And ech of hem hadde wyves mo than two; And many another holy man also. Whan saugh ye ever, in any maner age, That hye god defended mariage 60 By expres word? I pray you, telleth me; Or wher comanded he virginitee? I woot as wel as ye, it is no drede, Th'apostel, whan he speket of mayden- hede; He seyde, that precept ther-of hadde he noon. 65 Men may conseilte a womman to been oon, But conseilte is no comandement; He putte it in our owene jugement For hadde god comanded maydenhede, Thanne hadde he dampned wedding with the dede; 70 And certes, if ther were no seed y-sowe, Virginitee, wher-of than sholde it growe? Poul dorste nat comanden atte leste A thing of which his maister yaf noon heste. The dart is set up for virginitee; 75 Cacche who so may, who renneth best lat</p>	<p>Hem lyketh to be clene, body and goost, Of myn estaat I nil nat make no boost. For wel ye knowe, a lord in his houshold, He hath nat every vessel al of gold; 100 Somme been of tree, and doon hir lord servyse. God clepeth folk to him in sondry wyse, And everich hath of god a propre yifte, Som this, som that,—as him lyketh shifte. Virginitee is greet perfeccioun, 105 And continence eek with devocioun. But Crist, that of perfeccioun is well, Bad nat every wight he sholde go selle All that he hadde, and give it to the pore, And in swich wyse folwe him and his fore. 110 He spak to hem that wolde live parfytly; And lordinges, by your leve, that am nat I, I wol bistowe the flour of al myn age In th' actes and in fruit of mariage. Telle me also, to what conclusioun 115 Were membres maad of generacioun, And for what profit was a wight y-wrought? Trusteth right wel, they wer nat maad for noght. Glose who-so wole, and seye bothe up and</p>
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To goon and usen hem in engendrure ;
 Than sholde men take of chastitee no
 cure.
 Crist was a mayde, and shapen as a man,
 And many a seint, sith that the world
 bigan, 140
 Yet lived they ever in parfyt chastitee.
 I nil envye no virginitee ;
 Lat hem be breed of pured whete-seed,
 And lat us wyves hoten barly-breed ;
 And yet with barly-breed, Mark telle can,
 Our lord Jesu refreshed many a man. 146
 In swich estaat as god hath cleped us
 I wol persevere, I nam nat precious.
 In wyfhode I wol use myn instrument
 As frely as my maker hath it sent. 150
 If I be daungerous, god yeve me sorwe !
 Myn housbond shal it have bothe eve and
 morwe,
 Whan that him list com forth and paye
 his dette.
 An housbonde I wol have, I nil nat lette,
 Which shal be bothe my dettour and my
 thral, 155
 And have his tribulacioun with-al
 Up-on his flesh, whyl that I am his wyf.
 I have the power duringe al my lyf
 Up-on his propre body, and nocht he.
 Right thus th'apostel tolde it un-to me ;
 And bad our housbondes for to love us
 weel. 161
 Al this sentence me lyketh every-deel'—
 Up sterte the Pardoner, and that anon,
 'Now dame,' quod he, 'by god and by
 seint John,
 Ye been a noble prechour in this cas ! 165
 I was aboute to wedde a wyf ; alas !
 What sholde I bye it on my flesh so dere ?
 Yet hadde I lever wedde no wyf to-yere !'
 'Abyde !' quod she, 'my tale is nat
 bigonne ; 169
 Nay, thou shalt drinken of another tonne
 Er that I go, shal savoure wors than ale.
 And whan that I have told thee forth
 my tale
 Of tribulacioun in mariage,
 Of which I am expert in al myn age,
 This to seyn, my-self have been the
 whippe ;— 175
 Than maystow chese whether thou wolt
 sippe

Of thilke tonne that I shal abroche.
 Be war of it, er thou to ny approche ;
 For I shal telle ensamples mo than ten.
 Who-so that nil be war by othere men, 180
 By him shul othere men corrected be.
 The same wordes wryteth Ptholomee ;
 Rede in his Almageste, and take it there.'
 'Dame, I wolde praye yow, if your wil
 it were,'
 Seyde this Pardoner, 'as ye bigan, 185
 Telle forth your tale, spareth for no man,
 And teche us yonge men of your praktike.'
 'Gladly,' quod she, 'sith it may yow
 lyke.
 But yet I praye to al this companye,
 If that I speke after my fantasye, 190
 As taketh not a-grief of that I seye ;
 For myn entente nis but for to pleye.
 Now sires, now wol I telle forth my
 tale.—
 As ever mote I drinken wyn or ale,
 I shal seye sooth, tho housbondes that
 I hadde, 195
 As three of hem were gode and two were
 badde.
 The three men were gode, and riche, and
 olde ;
 Unnethe mighte they the statut holde
 In which that they were bounden un-to
 ma. 199
 Ye woot wel what I mene of this, pardee !
 As help me god, I laughe whan I thinke
 How pitously a-night I made hem swinke ;
 And by my fey, I tolde of it no stoor.
 They had me yeven hir gold and hir
 tresoor ;
 Me neded nat do lenger diligence 205
 To winne hir love, or doon hem reverence.
 They loved me so wel, by god above,
 That I ne tolde no deyntee of hir love !
 A wys womman wol sette hir ever in oon
 To gete hir love, ther as she hath noon. 210
 But sith I hadde hem hoolly in myn hond,
 And sith they hadde me yeven all hir
 lond,
 What sholde I taken hede hem for to
 pleese,
 But it were for my profit and myn ese ?
 I sette hem so a-werke, by my fey, 215
 That many a night they songen "wei-
 lawey !"

The baconn was nat fet for hem, I trowe,
That som men han in Essex at Dunmowe.
I governed hem so wel, after my lawe,
That ech of hem ful blisful was and fawe
To bringe me gaye thinges fro the fayre. 221
They were ful glad whan I spak to hem
fayre ;

For god it woot, I chidde hem spitously.

Now herkneth, how I bar me proprely,
Ye wyse wyves, that can understonde. 225

Thus shul ye speke and bere hem wrong
on honde ;

For half so boldely can ther no man
Swere and lyen as a womman can.

I sey nat this by wyves that ben wyse,
But-if it be whan they hem misavysse. 230

A wys wyf, if that she can hir good,
Shal beren him on hond the cow is wood,
And take witnessse of hir owene mayde
Of hir assent ; but herkneth how I sayde.

"Sir olde kaynard, is this thyn array ?

Why is my neighebores wyf so gay ? 236

She is honoured over-al ther she goth ;

I sitte at hoom, I have no thrifty cloth.

What dostow at my neighebores hous ?

Is she so fair ? artow so amorous ? 240

What rowne ye with our mayde ? *ben'*

Som, for hir handes and hir armes smale ;
Thus goth al to the devel by thy tale.

Thou seyst, men may nat kepe a castel-
wal ;

It may so longe assailed been over-al.

And if that she be foul, thou seist that
she 265

Coveiteth every man that she may see ;

For as a spaynel she wol on him lepe,

Til that she finde som man hir to chepe ;

Ne noon so grey goos goth ther in the
lake, 269

As, seistow, that wol been with-oute make.

And seyst, it is an hard thing for to welde

A thing that no man wol, his thankes,
helde.

Thus seistow, lorel, whan thow goost to
bedde ;

And that no wys man nedeth for to
wedde, 274

Ne no man that entendeth un-to hevene.

With wilde thonder-dint and firy levene

Mote thy welked nekke be to-broke !

Thow seyst that dropping houses, and
eek smoke,

And chyding wyves, maken men to flee

Out of hir owene hous ; a ! *ben'cite !* 280

And but thou make a feste on thilke
day
That I was born, and make me fresh and
gay,
And but thou do to my norice honour,
And to my chamberere with-inne my
bour, 300
And to my fadres folk and his allyes;—
Thus seistow, olde barel ful of lyes!
And yet of our apprentice Janekyn.
For his crisp heer, shyninge as gold so fyn,
And for he squiereth me bothe up and
down, 305
Yet hastow caught a fals suspecionn;
I wol hym noght, thogh thou were deed
to-morwe.
But tel me this, why hydestow, with
sorwe,
The keyes of thy cheste away fro me?
It is my good as wel as thyn, pardee. 310
What wenestow make an idiot of our
dame?
Now by that lord, that called is seint
Jame,
Thou shalt nat bothe, thogh that thou
were wood,
Be maister of my body and of my good;
That oon thou shalt forgo, maugree thyne
yën; 315
What nedeth thee of me to enquere or
spyën?
I trowe, thou woldest loke me in thy
cheste!
Thou sholdest seye, 'wyf, go wher thee
leste,
Tak your disport, I wol nat leve no talis;
I knowe yow for a trewe wyf, dame Alia.'
We love no man that taketh kepe or
charge 321
Wher that we goon, we wol ben at our
large.
Of alle men y-blessed moot he be,
The wyse astrologien Dan Ptholome, 324
That seith this proverbe in his Almageste,
'Of alle men his wisdom is the hyeste,
That rekketh never who hath the world
in honde.'
By this proverbe thou shalt understonde,
Have thou y-nogh, what thar thee recche
or care
How merily that othere folkes fare? 330

For certeyn, olde dotard, by your leve,
Ye shul have queynte right y-nough at eve.
He is to greet a nigard that wol werne
A man to lighte his candle at his lanterne;
He shal have never the lasse light,
pardee; 335
Have thou y-nough, thee thar nat playne
thee
Thou seyst also, that if we make us gay
With clothing and with precious array.
That it is peril of our chastitee;
And yet, with sorwe, thou most enforce
thee, 340
And seye these wordes in the apostles
name,
'In habit, maad with chastitee and
shame,
Ye wommen shul apparaille yow,' quod
he,
'And noght in tressed heer and gay
perree,
As perles, ne with gold, ne clothes riche;'
After thy text, ne after thy rubriche 346
I wol nat wirche as muchel as a gnat.
Thou seydest this, that I was lyk a cat;
For who-so wolde senge a cattes skin,
Thanne wolde the cat wel dwellen in
his in; 350
And if the cattes skin be slyk and gay,
She wol nat dwelle in house half a day,
But forth she wole, er any day be dawed,
To shewe hir skin, and goon a-cater-
wawed;
This is to seye, if I be gay, sir shrewe, 355
I wol renne out, my borel for'to shewe.
Sire olde fool, what eyleth thee to
spyën?
Thogh thou preyre Argus, with his
hundred yën,
To be my warde-cors, as he can best,
In feith, he shal nat kepe me but me
lest; 360
Yet coude I make his berd, so moot
I thee.
Thou seydest eek, that ther ben thinges
three,
The whiche thinges troublen al this erthe,
And that no wight ne may endure the
ferthe:
O leve sir shrewe, Jesu shorte thy lyf! 365
Yet prechestow, and seyst, an hateful wyf

Y-rekened is for oon of thise meschances.
Been ther none othere maner rese-
blances

That ye may lykne your parables to,
But-if a sely wyf be oon of tho? 370

Thou lykenest wommanes love to helle,
To bareyne lond, ther water may not
dwelle.

Thou lyknest it also to wilde fyr;
The more it brenneth, the more it hath
desyr

To consume every thing that brent
wol be. 375

Thou seyst, that right as wormes shende
a tree,

Right so a wyf destroyeth hir housbonde;
This knowe they that been to wywes
bonde."

Lordinges, right thus, as ye have
understonde,

Bar I stifly myne olde housbondes on
honde, 380

That thus they seyden in hir dronkenesse;
And al was fals, but that I took witness
On Janekin and on my nece also.

O lord, the peyne I dide hem and the wo,
Ful giltelees, by goddes swete pyne! 385
For as an hors I coude byte and whyne.

I coude pleyne, thogh I were in the
gilt,

Or elles often tyme hadde I ben spilt.
Who-so that first to mille comth, first
grint;

I pleyned first, so was our werre y-stint.
They were ful glad t'excusen hem ful
blyve 391

Of thing of which they never agilte hir
lyve.

Of wenchis wolde I beren him on
honde,

Whan that for syk unnethes mighte he
stonde.

Yet tikled it his herte, for that he 395
Wende that I hadde of him so greet
chiertee.

I swoor that al my walkinge out by nighte
Was for t'espye wenchis that he dighte;
Under that colour hadde I many a mirthe.
For al swich wit is yeven us in our birthe;
Deceite, weping, spinning god hath yive
To womman kindly, whyl they may live.

And thus of o thing I avaunte me, 405
Atte ende I hadde the bettre in ech
degree,

By sleighte, or force, or by som maner
thing, 405

As by continual murmur or grucching;
Namely a-bedde hadden they meschance,
Ther wolde I chyde and do hem no
plesaunce;

I wolde no lenger in the bed abyde,
If that I felte his arm over my syde, 410

Til he had maad his raunson un-to me;
Than wolde I suffre him do his nyctee.

And ther-fore every man this tale I telle,
Winne who-so may, for al is for to selle.

With empty hand men may none haukes
lure; 415

For winning wolde I al his lust endure,
And make me a feyned appetyt;

And yet in bacon hadde I never delyt;
That made me that ever I wolde hem
chyde. 419

For thogh the pope had seten hem bisyde,
I wolde nat spare hem at hir owene bord.

For by my trouthe, I quitte hem word
for word.

As help me verray god omnipotent,
Thogh I right now sholde make my
testament,

I ne owe hem nat a word that it nis quit.
I broghte it so aboute by my wit, 426

That they moste yeve it up, us for the
beste;

Or elles hadde we never been in resta.

For thogh he loked as a wood leoun,
Yet sholde he faille of his conclusioun. 430

Thanne wolde I seye, "gode lief, tak
keep

How mekely loketh Wilkin ours sheep;
Com near, my spouse, lat me be thy
cheke!

Ye sholde been al pacient and meke,
And han a swete spycoed conscience, 435

Sith ye so preche of Jobes pacience.
Suffreth alway, sin ye so wel can preche;

And but ye do, certain we shal yow
teche

That it is fair to have a wyf in pees.
Oon of us two moste bowen, doutelees; 440

And sith a man is more resonable
Than womman is, ye moste been suffrable.

What eyleth yow to grueche thus and
grone?

Is it for ye wolde have my queynte allone?
Why taak it al, lo, have it every-deel; 445
Peter! I shrewe yow but ye love it weel!
For if I wolde selle my *belle chose*,
I coude walke as fresh as is a rose;
But I wol kepe it for your owene tooth.
Ye be to blame, by god, I sey yow sooth."

Swiche maner wordes hadde we on
honde. 451
Now wol I speken of my fourthe hous-
bonde.

My fourthe housbonde was a revelour,
This is to seyn, he hadde a paramour;
And I was yong and ful of ragerye, 455
Stiborn and strong, and joly as a pye.
Wel coude I daunce to an harpe smale,
And singe, y-wis, as any nightingale,
Whan I had dronke a draughte of swete
wyn.

Metellius, the foule cherl, the swyn, 460
That with a staf birafte his wyf hir lyf,
For she drank wyn, thogh I hadde been
his wyf,

He sholde nat han daunted me fro drinke;
And, after wyn, on Venus moste I thinke:
For al so siker as cold engendreth hayl,
A likerous mouth moste han a likerous
tayl. 466

In womman vinolent is no defence,
This knowen lechours by experience.

But, lord Crist! whan that it remem-
breth me

Up-on my yowthe, and on my jolitee, 470
It tikleth me aboute myn herte rote.

Unto this day it dooth myn herte bote
That I have had my world as in my tyme.
But age, alas! that al wol envenyme, 474
Hath me biraft my beautee and my pith;
Lat go, fare-wel, the devel go therwith!
The flour is goon, ther is na-more to telle,
The bren, as I best can, now moste I selle;
But yet to be right mery wol I fonde.

Now wol I tellen of my fourthe hous-
bonde. 480

I seye, I hadde in herte greet despyt
That he of any other had delyt.

But he was quit, by god and by saint
Jocel

I made him of the same wode a croce;

Nat of my body in no foul manere, 485
But certainly, I made folk swich chere,
That in his owene grece I made him frye
For angre, and for verray jalousye.
By god, in erthe I was his purgatorie, 489
For which I hope his soule be in glorie.
For god it woot, he sat ful ofte and song
Whan that his shoo ful bitterly him
wrong.

Ther was no wight, save god and he, that
wiste,

In many wyse, how sore I him twiste.
He deyde whan I cam fro Jerusalem, 495
And lyth y-grave under the rode-beem,
Al is his tombe noght so curious
As was the sepulcre of him, Darius,
Which that Appelles wroughte subtilly;
It nis but wast to burie him preciously. 500
Lat him fare-wel, god yeve his soule reste,
He is now in the grave and in his cheste.

Now of my fifthe housbond wol I telle.
God lete his soule never come in helle!
And yet was he to me the moste shrewe;
That fele I on my ribbes al by rewe, 506
And ever shal, un-to myn ending-day.
But in our bed he was so fresh and gay,
And ther-with-al so wel coude he me glose,
Whan that he wolde han my *belle chose*, 510
That thogh he hadde me bet on every
boon,

He coude winne agayn my love anon.
I trowe I loved him beste, for that he
Was of his love dangerous to me.
We women han, if that I shal nat lye,
In this matere a queynte fantasye; 516
Wayte what thing we may nat lightly
have,

Ther-after wol we crye al-day and crave.
Forbede us thing, and that desyren we;
Prees on us faste, and thanne wol we flea.
With daunger oute we al our chaffare; 521
Greet prees at market maketh dere ware,
And to greet cheep is holde at lital prys;
This knoweth every womman that is wys.

My fifthe housbonde, god his soule
blesse! 525

Which that I took for love and no
richesse,

He som-tyme was a clerk of Oxenford,
And had left scole, and wente at hoom to
bord.

With my gossib, dwellinge in oure toun,
 God have hir soule! hir name was
 Alisoun. 530
 She knew myn herte and eek my privetee
 Bet than our parisshe-preest, so moot
 I thee!
 To hir biwreyed I my conseil al.
 For had myn housbonde pissed on a wal,
 Or doon a thing that sholde han cost his
 lyf, 535
 To hir, and to another worthy wyf,
 And to my nece, which that I loved
 weel,
 I wolde han told his conseil every-deel.
 And so I dide ful often, god it woot,
 That made his face ful often reed and
 hoot 540
 For verray shame, and blamed him-self
 for he
 Had told to me so greet a privetee.
 And so bifel that ones, in a Lente,
 (So often tymes I to my gossib wente,
 For ever yet I lovede to be gay, 545
 And for to walke, in March, Averille, and
 May,
 Fro hous to hous, to here sondry talis,
 That Jankin clerk, and my gossib dame

For certainly, I sey for no bobance,
 Yet was I never with-outen purveyance
 Of mariage, n'of othere things eek. 571
 I holde a mouses herte nat worth a leek,
 That hath but oon hole for to sterte to,
 And if that faille, thanne is al y-do.
 I bar him on honde, he hadde en-
 charnted me; 575
 My dame taughte me that souiltee.
 And eek I seyde, I mette of him al night;
 He wolde han slayn me as I lay up-right,
 And al my bed was ful of verray blood,
 But yet I hope that he shal do me
 good; 580
 For blood bitokeneth gold, as me was
 taught.
 And al was fals, I dremed of it right
 naught,
 But as I folwed ay my dames lore,
 As wel of this as of other things more.
 But now sir, lat me see, what I shal
 seyn? 585
 A! ha! by god, I have my tale ageyn.
 Whan that my fourthe housbond was
 on bere,
 I weep algate, and made sory chere,
 As wyves moten, for it is usace.

And trewely, as myne housbondes tolde
me,

I had the beste *quoniam* mighte be.
For certes, I am al Venerien 609
In felinge, and myn herte is Marcien.
Venus me yaf my lust, my likerousnesse,
And Mars yaf me my sturdy hardinesse.
Myn ascendent was Taur, and Mars ther-
inne.

Allas! alas! that ever love was sinne!
I folwed ay myn inclinacioun 615

By vertu of my constellacioun;
That made me I coude noght withdrawe
My chambre of Venus from a good felawe.
Yet have I Martes mark up-on my face,
And also in another privee place. 620
For, god so wis be my savacioun,
I ne loved never by no discrecioun,
But ever folwede myn appetyt,
Al were he short or long, or blak or
whyt;

I took no kepe, so that he lyked me, 625
How pore he was, ne eek of what degree.

What sholde I seye, but, at the monthes
ende,

This joly clerk Jankin, that was so hende,
Hath wedded me with greet solampnitee,
And to him yaf I al the lond and fee 630
That ever was me yeven ther-bifore;
But afterward repented me ful sore.

He nolde suffre nothing of my list.
By god, he smoot me ones on the list,
For that I rente out of his book a leef, 635
That of the strook myn ere wax al deaf.
Stiborn I was as is a leonesse,
And of my tonge a verray jangleresse,
And walke I wolde, as I had doon biforn,
From hous to hous, al-though he had it
sworn. 640

For which he often tymes wolde preche,
And me of olde Romayn gestes teche,
How he, Simplicius Gallus, lefte his wyf,
And hir forsook for terme of al his lyf,
Noght but for open-headed he hir say 645
Lokinge out at his dore upon a day.

Another Romayn tolde he me by name,
That, for his wyf was at a someres game
With-oute his witing, he forsook hir eke.
And than wolde he up-on his Bible seke
That ilke proverbe of Ecclesiaste, 651
Wher he comandeth and forbedeth faste,

Man shal nat suffre his wyf go roule
aboute;

Than wolde he seye right thus, with-
outen doute,

"Who-so that buildeth his hous al of
salwes, 655

And prikeith his blinde hors over the
falwes,

And suffreth his wyf to go seken halwes,
Is worthy to been hanged on the gal-
wes!"

But al for noght, I sette noght an hawe
Of his proverbes n'of his olde sawe, 660

Ne I wolde nat of him corrected be.
I hate him that my vices telleth me,

And so do mo, god woot! of us than I.
This made him with me wood al outrely;

I nolde noght forbere him in no cas. 665
Now wol I seye yow sooth, by seint

Thomas,

Why that I rente out of his book a leef,
For which he smoot me so that I was
deef.

He hadde a book that gladly, night and
day,

For his desport he wolde rede alway. 670
He cleped it Valerie and Theofraste,

At whiche book he lough alway ful faste.
And eek ther was som-tyme a clerk at

Rome,

A cardinal, that highte Seint Jerome,
That made a book agayn Jovinian; 675

In whiche book eek ther was Tertulan,
Crisippus, Trotula, and Helowys,

That was abbesse nat fer fro Parys;
And eek the Parables of Salomon,

Ovydes Art, and bokes many on, 680
And alle thise wer bounden in o volume.

And every night and day was his custume,
Whan he had leyser and vacacioun

From other worldly occupacioun, 685
To reden on this book of wikked wyves.

He knew of hem mo legendes and lyves
Than been of gode wyves in the Bible.

For trusteth wel, it is an imposible
That any clerk wol speke good of wyves,

But-if it be of holy seintes lyves, 690
Ne of noon other womman never the mo.

Who peyntede the leoun, tel me who?
By god, if women hadde writen stories,

As clerkes han with-inne hir oratories,

They wolde han writen of men more
wikkednesse 695

Than all the mark of Adam may redresse.

The children of Mercurie and of Venus

Been in hir wirking ful contrarious;

Mercurie loveth wisdom and science,

And Venus loveth ryot and dispence. 700

And, for hir diverse disposicioun,

Ech falleth in otheres exaltacioun;

And thus, god woot! Mercurie is desolat

In Pisces, wher Venus is exaltat;

And Venus falleth ther Mercurie is
reysed; 705

Therefore no womman of no clerk is preysed.

The clerk, whan he is old, and may nocht
do

Of Venus werkes worth his olde sho,

Than sit he down, and writ in his dotage

That women can nat kepe hir mariage!

But now to purpos, why I tolde thee

That I was beten for a book, pardes. 712

Up-on a night Jankin, that was our
syre,

Redde on his book, as he sat by the fyre,

Of Eva first, that, for hir wikkednesse,

Was al mankinde broght to wrecched-

nesse.

716

For shrewednesse, him thoughte the tale
swete;

Fy! spek na-more—it is a grisly thing—

Of hir horrible lust and hir lyking. 736

Of Clitemistra, for hir lecherye,

That falsly made hir housbond for to dye,

He redde it with ful good devocioun.

He tolde me eek for what occasioun. 740

Amphiorax at Thebes loste his lyf;

Myn housbond hadde a legende of his wyf,

Eriphilem, that for an onche of gold

Hath prively un-to the Grekes told

Wher that hir housbonde hidde him in a
place, 745

For which he hadde at Thebes sory grace.

Of Lyma tolde he me, and of Lucya,

They bothe made hir housbondes for to
dye;

That oon for love, that other was for
hate;

Lyma hir housbond, on an even late, 750

Empoysoned hath, for that she was his fa.

Lucya, likerous, loved hir housbond so,

That, for he sholde alwey up-on hir thinke,

She yaf him swich a maner love-drinke,

That he was deed, er it were by the

756

756

And ther-with-al, he knew of mo proverbes

Than in this world ther growen gras or herbes.

"Bet is," quod he, "thyn habitacioun 775

Be with a leoun or a foul dragoun,

Than with a womman usinge for to chyde.

Bet is," quod he, "hye in the roof abyde

Than with an angry wyf down in the hous;

They been so wikked and contrarious; 780

They haten that hir housbondes loveth ay."

He seyde, "a womman cast hir shame away,

Whan she cast of hir smok;" and forthermo,

"A fair womman, but she be chaast also,

Is lyk a gold ring in a sowes nose." 785

Who wolde wenen, or who wolde suppose

The wo that in myn herte was, and pyne?

And whan I saugh he wolde never fyne

To reden on this cursed book al night,

Al sodeynly three leves have I plight 790

Out of his book, right as he radde, and eke,

I with my fist so took him on the cheke,

That in our fyr he fl bakward adoun.

And he up-stirte as dooth a wood leoun,

And with his fist he smoot me on the heed, 795

That in the floor I lay as I were deed.

And when he saugh how stille that I lay,

He was agast, and wolde han fled his way,

Til atte laste out of my swogh I bryde:

"O! hastow slayn me, false theef?" I seyde, 800

"And for my land thus hastow mordred me?

Er I be deed, yet wol I kisse thee."

And neer he cam, and kneled raire adoun,

And seyde, "dere suster Aliscoun, 804

As help me god, I shal thee never smyte;

That I have doon, it is thy-self to wyte.

Foryeve it me, and that I thee biseke"—

And yet eft-sones I hitte him on the cheke,

And seyde, "theef, thus muchel am I wreke; 809

Now wol I dye, I may no langer spake."

But atte laste, with muchel care and wo,
We fille acorded, by us selven two.

He yaf me al the brydal in myn hond

To han the governance of hous and lond,

And of his tonge and of his hond also, 815

And made him brenne his book anon right tho.

And whan that I hadde geten un-to me,

By maistris, al the soveraynetee,

And that he seyde, "myn owene trewe wyf,

Do as thee lust the terme of al thy lyf,

Keep thyn honour, and keep eek myn estaat"— 821

After that day we hadden never debaat.

God help me so, I was to him as kinde

As any wyf from Denmark un-to Inde,

And also trewe, and so was he to me. 825

I prey to god that sit in magestee,

So blesse his soule, for his meroy dere!

Now wol I seye my tale, if ye wol here.'

Biholde the wordes between the
Somnour and the Frere.

THE Frere lough, whan he hadde herd
al this,

'Now, dame,' quod he, 'so have I joye or bliss, 830

This is a long preamble of a tale!'

And whan the Somnour herde the Frere

gale,

'Lo!' quod the Somnour, 'goddes armes two!

A frere wol entremette him ever-mo.

Lo, gode men, a flye and eek a frere 835

Wol falle in every dish and eek matere.

What spekestow of preambulacioun?

What! amble, or trotte, or pees, or go

sit down;

Thou lettest our disport in this manere.'

'Ye, woltow so, sir Somnour?' quod the Frere, 840

'Now, by my feith, I shal, er that I go,

Telle of a Somnour swich a tale or two,

That alle the folk shal laughen in this place.'

'Now elles, Frere, I bishrewe thy face,'

Quod this Somnour, 'and I bishrewe me,

But if I telle tales two or three 845

Of freres er I come to Sidingborne,
That I shal make thyn herte for to morne;
For wel I woot thy pacience is goon.'

Our hoste cryde 'pees! and that anon!'
And seyde, 'lat the womman telle hir
tale. 851

Ye fare as folk that dronken been of ale.

Do, dame, tel forth your tale, and that
is best.'

'Al redy, sir,' quod she, 'right as yow
lest,

If I have licence of this worthy Frere.'

'Yis, dame,' quod he, 'tel forth, and
I wol here.' 856

Here endeth the Wyf of Bathe hir Prologe.

THE TALE OF THE WYF OF BATHE.

Here biginneth the Tale of the Wyf of Bathe.

In th'olde dayes of the king Arthour,
Of which that Britons speken greet
honour,
Al was this land fulfild of fayerye. 859
The elf-queen, with hir joly companye,

That on a day cam rydinge fro river;
And happed that, allone as she was
born, (29) 885
He saugh a mayde walkinge him biforn,
Of whiche mayde anon, maugree hir heed,

What thing is it that women most
desyren? 905

Be war, and keep thy nakke-boon from
yren. (50)

And if thou canst nat tellen it anon,
Yet wol I yeve thee leve for to gon
A twelf-month and a day, to seche and
lere

An answer sufficient in this matere. 910
And surtee wol I han, er that thou pace,
Thy body for to yelden in this place.'

Wo was this knight and sorwefully he
syketh;

But what! he may nat do al as him lyketh.
And at the laste, he chees him for to
wende, 915

And come agayn, right at the yeres ende,
With swich answers as god wolde him
purveye; (61)

And taketh his leve, and wendeth forth
his weye,

He seketh every hous and every place,
Wher-as he hopeth for to finde grace, 920
To lerne, what thing women loven
most;

But he ne coude arryven in no cost,
Wher-as he mighte finde in this matere
Two creatures accordinge in-fere.

Somme seyde, women loven best
richesse, 925

Somme seyde, honour, somme seyde, joly-
nesse; (70)

Somme, riche array, somme seyden, lust
abedde,

And ofte tyme to be widwe and wedde.

Somme seyde, that our hertes been
most esed,

Whan that we been y-flatered and y-
plesed. 930

He gooth ful ny the sothe, I wol nat lye;
A man shal winne us best with flaterye;
And with attendance, and with bisnesse,
Been we y-lymed, bothe more and lesse.

And somme seyn, how that we loven
best 935

For to be free, and do right as us leest, (80)
And that no man repreve us of our vyce,
But seye that we be wyse, and no-thing
nyce.

For trewely, ther is noon of us alle, 939
If any wight wol clawe us on the galle,

That we nil kike, for he seith us sooth;
Assay, and he shal finde it that so dooth.
For be we never so vicious with-inne,
We wol been holden wyse, and clene of
sinne.

And somme seyn, that greet delyt han
we (89) 945

For to ben holden stable and eek secree,
And in o purpos stedefastly to dwelle,
And nat biwreye thing that men us telle.
But that tale is nat worth a rake-stele;
Pardee, we wommen conne no-thing hele;
Witnesse on Myda; wel ye here the tale?

Ovyde, amonges othere thinges smale,
Seyde, Myda hadde, under his longe heres,
Growinge up-on his heed two asses eres,
The whiche vyce he hidde, as he best
mighte, 955

Ful subtilly from every mannes sighte,
That, save his wyf, ther wiste of it na-
mo. (101)

He loved hir most, and trusted hir also;
He preyede hir, that to no creature
She sholde tellen of his disfigure. 960

She swoor him 'nay, for al this world
to winne,

She nolde do that vileinye or sinne,
To make hir housbond han so foul a name;
She nolde nat telle it for hir owene shame.'

But nathalees, hir thoughte that she dyde,
That she so longe sholde a conseil hyde;
Hir thoughte it swal so sore aboute hir
herte, (111)

That nedely som word hir moste asterte;
And sith she dorste telle it to no man,

Doun to a mareys faste by she ran; 970
Til she came there, hir herte was a-fyre,

And, as a bitore bombleth in the myre,
She leyde hirmouth un-to the water doun:

'Biwreye me nat, thou water, with thy
soun,' (118) 974

Quod she, 'to thee I telle it, and namo;
Myn housbond hath longe asses eres two!

Now is myn herte all hool, now is it oute;
I mighte no lenger kepe it, out of doute.'

Heer may ye se, thogh we a tyme abyde,
Yet out it moot, we can no conseil hyde;

The remenant of the tale if ye wol here,
Redeth Ovyde, and ther ye may it lere.

This knight, of which my tale is spe-
cially, 983

Whan that he saugh he mighte nat come
therby,

This is to seye, what women loven moost,
With-inne his brest ful sorweful was the
goost; (130) 986

But hoom he gooth, he mighte nat
sojourne.

The day was come, that hoomward moste
he tourne,

And in his wey it happed him to ryde,
In al this care, under a forest-syde, 990

Wher-as he saugh up-on a daunce go
Of ladies foure and twenty, and yet mo;

Toward the whiche daunce he drow ful
yerne,

In hope that som wisdom sholde he lerne.
But certeinly, er he came fully there, 995

Vanished was this daunce, he niste where.
No creature saugh he that bar lyf, (141)

Save on the grene he saugh sittinge a wyf;
A fouler wight ther may no man devyse.

Agayn the knight this olde wyf gan ryse,
And seyde, 'sir knight, heer-forth ne lyth

no wey. 1001

Tel me, what that ye seken, by your fey?
Paraventure it may the bettre be;

Lat us go forth with-outen lenger speche.'
The rouned she a pistol in his ere, 1021
And bad him to be glad, and have no
fere.

Whan they be comen to the court, this
knight

Seyde, 'he had holde his day, as he
hadde hight,

And redy was his answer,' as he seyde.
Ful many a noble wyf, and many a

mayde, (170) 1026
And many a widwe, for that they ben

wyse,
The quene hir-self sittinge as a justyse,

Assembled been, his answer for to here;
And afterward this knight was bode

appera. 1030
To every wight comanded was silence,

And that the knight sholde telle in
audience,

What thing that worldly women loven
best.

This knight ne stood nat stille as doth
a best,

But to his questioun anon answerde 1035
With manly voys, that al the court it

Before the court than praye I thee, sir
knight,

Quod she, 'that thou me take un-to thy
wyf;

1055

For wel thou wost that I have kept thy
lyf.

(200)

If I sey fals, sey nay, up-on thy fey!

This knight answerde, 'allas! and
weylaway!

I woot right wel that swich was my
biheste.

1059

For goddes love, as chees a newe requeste;
Tak al my good, and lat my body go.'

'Nay than,' quod she, 'I shrewe us
bothe two!

For thogh that I be foul, and old, and
pore,

I nolde for al the metal, ne for ore,
That under erthe is grave, or lyth above,

But-if thy wyf I were, and eek thy
love.'

(210) 1066

'My love?' quod he; 'nay, my damp-
nacioun!

Allas! that any of my nacioun
Sholde ever so foule disparaged be!

But al for nocht, the ende is this, that he
Constreyned was, he nedes moete hir

1071

And taketh his olde wyf, and gooth to
bedde.

Now wolden som men seye, paraventure,
That, for my negligence, I do no cure

To tellen yow the joye and al th'array
That at the feste was that ilke day.

(220)

To whiche thing shortly answer I shal;
I seye, ther nas no joye ne feste at al,

Ther nas but hevynesse and muche sorwe;
For prively he wedded hir on a morwe,

And al day after hidde him as an oule;
So wo was him, his wyf looked so foule.

Greet was the wo the knight hadde in
his thoght,

When he was with his wyf a-bedde y-
brought;

1084

He walweth, and he turneth to and fro.
His olde wyf lay smylyng evermo,

(230)

And sayde, 'o dere housbond, *ben'cite!*
Fareth every knight thus with his wyf

as ye?

Is this the lawe of king Arthures hous?
Is every knight of his so dangerous? 1090

I am your owene love and eek your wyf;
I am she, which that saved hath your lyf;

And certes, yet dide I yow never unright;
Why fare ye thus with me this firste night?

Ye faren lyk a man had lost his wit; 1095
What is my gilt? for godd's love, tel

me it,

(240)

And it shal been amended, if I may.'

'Amended?' quod this knight, 'allas!
nay, nay!

It wol nat been amended never mo!

Thou art so loothly, and so old also, 1100
And ther-to comen of so lowe a kinde,

That litel wonder is, thogh I walwe and
winda.

So wolde god myn herte wolde breste!'

'Is this,' quod she, 'the cause of your
unreste?'

1104

'Ye, certainly,' quod he, 'no wonder is.'
'Now, sire,' quod she, 'I coude amende

al this,

(250)

If that me liste, er it were dayes thre,
So wel ye mighte bere yow un-to me.

But for ye speken of swich gentillesse
As is descended out of old richesse, 1110

That therfore sholden ye be gentil man,
Swich arrogance is nat worth an hen.

Loke who that is most vertuous alway,
Prives and apart, and most entendeth ay

To do the gentil dedes that he can, 1115
And tak him for the grettest gentil

man.

(260)

Crist wol, we clayme of him our gentil-
lesse,

Nat of our eldres for hir old richesse.

For thogh they yeve us al hir heritage,
For which we clayme to been of heigh

page,

1120

Yet may they nat biquethe, for no-thing,
To noon of us hir vertuous living,

That made hem gentil men y-called be;
And bad us folwen hem in swich degree.

Wel can the wyse poete of Florence,
That highte Dant, spoken in this sentence;

Lo in swich maner rym is Dantes tale:
'Ful selde up ryseth by his branches

smale

(272) 1128

Prowesse of man; for god, of his good-
nesse,

Wol that of him we clayme our gentil-
lesse;"

1130

For of our eldres may we no-thing
clayme 1131

But temporal thing, that man may hurte
and mayme.

Eek every wight wot this as wel as I,
If gentillesse were planted naturely
Un-to a certeyn linage, down the lyne,
Privee ne apert, than wolde they never
fyne (280) 1136

To doon of gentillesse the faire offyce;
They mighte do no vileinye or vyce.

Tak fyr, and ber it in the derkeste hous
Bitwix this and the mount of Caucasus,
And lat men shette the dores and go
thenne; 1141

Yet wol the fyr as faire lye and brenne,
Astwenty thousand men mighte it biholde;
His office naturel ay wol it holde,
Up peril of my lyf, til that it dye. 1145

Heer may ye see wel, how that gentyrte
Is nat annexed to possessioun, (291)

Sith folk ne doon hir operacioun
Alwey, as dooth the fyr, lo! in his kinde.

For, god it woot, men may wel often finde
A lordes sone do shame and vileinye; 1151

And he that wol han prys of his gentyrte
For he was boren of a gentil hous,

And hadde hise eldres noble and vertuous,
And nil him-selven do no gentil dedis, 1155

Ne folwe his gentil auncestre that deed is,
He nis nat gentil, be he duk or erl; (301)

For vileyns sinful dedes make a cherl.
For gentillesse nis but renomee 1159

Of thyne auncestres, for hir heigh bountee,
Which is a strange thing to thy persone.

Thy gentillesse cometh fro god allone;
Than comth our verray gentillesse of grace,

It was no-thing biquethe us with our place.
Thenketh how noble, as seith Valerius,

Was thilke Tullius Hostilius, (310) 1166

That out of povert roos to heigh noblesse.
Redeth Senek, and redeth eek Boëce,

Ther shul ye seen expres that it no drede is,
That he is gentil that doth gentil dedis;

And therefore, leve housbond, I thus con-
clude, 1171

Al were it that myne auncestres were rude,
Yet may the hye god, and so hope I,

Grante me grace to liven vertuously. 1174

Thanne am I gentil, whan that I biginne
To liven vertuously and weyve sinne. (320)

And ther-as ye of povert me repreve,
The hye god, on whom that we bileve,

In wilful povert chees to live his lyf. 1179

And certes every man, mayden, or wyf,
May understonde that Jesus, hevene king,

Ne wolde nat chese a vicious living.
Glad povert is an honest thing, certeyn;

This wol Senek and othere clerkes seyn.
Who-so that halt him payd of his povert,

I holde him riche, al hadde he nat a
sherte. (330) 1186

He that coveyteth is a povre wight,
For he wolde han that is nat in his might.

But he that nocht hath, ne coveyteth have,
Is riche, al-though ye holde him but a

knave. 1190

Verray povert, it singeth proprely;
Juvenal seith of povert merily:

"The povre man, whan he goth by the
weye,

Bifore the theves he may singe and pleye."
Povert is hateful good, and, as I gesse, 1195

A ful greet bringer out of bisinesse; (340)

A greet amender eek of sapience
To him that taketh it in pacience.

Povert is this, al-though it seme elenge:
Possessioun, that no wight wol challenge.

Povert ful ofte, whan a man is lowe, 1201

Maketh his god and eek him-self to knowe,
Povert a spectacle is, as thinketh me,

Thurgh which he may his verray frendes
see.

And therefore, sire, sin that I nocht yow
greve, 1205

Of my povert na-more ye me repreve. (350)

Now, sire, of elde ye repreve me;
And certes, sire, thogh noon auctoritee

Were in no book, ye gentils of honour
Seyn that men sholde an old wight doon

favour, 1210

And clepe him fader, for your gentillesse;
And auctours shal I finden, as I gesse.

Now ther ye seye, that I am foul and old,
Than drede you nocht to been a cokewold;

For filthe and elde, al-so mote I thee, 1215

Been grete wardeyns up-on chastitee. (360)

But natheles, sin I knowe your delyt,
I shal fulfille your worldly appetyt.

Chees now,' quod she, 'oon of thise
thinges tweye, 1219

To han me foul and old til that I doye,

And be to yow a trewe humble wyf,
 And never yow displese in al my lyf,
 Or elles ye wol han me yong and fair,
 And take your aventure of the repair 1224
 That shal be to your hous, by-cause of me,
 Or in som other place, may wel be. (370)
 Now chees your-selven, whether that yow
 lyketh.'

This knight avyseth him and sore
 syketh,

But atte laste he seyde in this manere,
 'My lady and my love, and wyf so dere,
 I put me in your wyse governance; 1231
 Cheseth your-self, which may be most
 plesance,

And most honour to yow and me also.

I do no fors the whether of the two;

For as yow lyketh, it suffiseth me.' 1235

'Thanne have I gete of yow maistrye,'
 quod she, (380)

'Sin I may chese, and governe as me lest?'

'Ye, certes, wyf,' quod he, 'I holde it
 best.'

'Kis me,' quod she, 'we be no lenger
 wrothe; 1239

For, by my trouthe, I wol be to yow bothe,

This is to seyn, ye, bothe fair and good.

I prey to god that I mot sterven wood,

But I to yow be al-so good and trewe
 As ever was wyf, sin that the world was
 newe.

And, but I be to-morn as fair to sene 1245
 As any lady, emperyoe, or quene, (390)
 That is bitwixe the est and eke the west,
 Doth with my lyf and deeth right as yow
 lest.

Cast up the curtin, loke how that it is.'

And whan the knight saugh verrally al
 this, 1250

That she so fair was, and so yong ther-to,
 For joye he hente hir in his armes two,
 His herte bathed in a bath of blisse;

A thousand tyme a-rewhe he gan hir
 kisse.

And she obeyed him in every thing 1255
 That mighte doon him plesance or lyking.

And thus they live, un-to hir lyves
 ende, (401)

In parfit joye; and Jesu Crist us sende
 Housbondes make, yonge, and freshe a-
 bedde, 1259

And grace t'overbyde hem that we wedde.

And eek I preye Jesu shorte hir lyves

That wol nat be governed by hir wyves;

And olde and angry nigardes of dispence,

God sende hem sone verray pestilence.

Here endeth the Wyves Tale of Bathes.

THE FRIAR'S PROLOGUE.

The Prologe of the Freres tale.

THIS worthy limitour, this noble Frere, 1265
 He made alwey a maner louring chere
 Upon the Somnour, but for honestee
 No vileyns word as yet to him spak he.
 But atte laste he seyde un-to the Wyf,
 'Dame,' quod he, 'god yewe yow right
 good lyf! 1270

Ye han heer touched, al-so mote I thee,
 In scole-matere greet difficultee;

Ye han seyde muchel thing right wel, I
 seye; (9)

But dame, here as we ryden by the weye,
 Us nedeth nat to speken but of game, 1275
 And lete auctoritees, on goddes name,
 To preching and to scole eek of clergye.

But if it lyke to this companye,

I wol yow of a somnour telle a game. 1279
 Pardes, ye may wel knowe by the name,

That of a somnour may no good be
sayd ;

I praye that noon of you be yvel apayd.

A somnour is a renner up and down

With mandements for fornicacioun, (20)

And is y-bet at every tounes ende.' 1285

Our host tho spak, 'a! sire, ye sholde
be hende

And curteys, as a man of your estaat ;

In companye we wol have no debaat.

Telleth your tale, and lat the Somnour
be.'

'Nay,' quod the Somnour, 'lat him
seye to me 1290

What so him list ; whan it comth to mylot,

By god, I shal him quyten every grot.

I shal him tellen which a greet honour (29)

It is to be a flateringe limitour ; [T. 6876

And his offyee I shal him telle, y-wis,'

[T. 6879

Our host answerde, 'pees, na-more of
this.' 1296

And after this he seyde un-to the Frere,

'Tel forth your tale, leve maister deere.'

Here endeth the Prologe of the Frere.

THE FRERES TALE.

Here biginneth the Freres tale.

Now telleth forth, thogh that the Som-
 nour gale,
 Ne spareth nat, myn owane maister dere.
 This false theef, this Somnour, quod
 the Frere, (40)
 Hadde alwey bandes redy to his bond,
 As any hauk to lure in Engelond, 1340
 That tolde him al the secree that they
 knewe;
 For hir acquoyntance was nat come of
 newe.
 They weran hise approwours prively;
 He took him-self a greet profit therby;
 His maister knew nat alwey what he wan.
 With-outen mandement, a lewed man 1346
 He coude somne, on peyne of Cristes curs,
 And they were gladdes for to fille his
 purs, (50)
 And make him grete festes atte nale.
 And right as Judas hadde purses smale,
 And was a theef, right swich a theef was
 he; 1351
 His maister hadde but half his duſtee.
 He was, if I shal yeven him his lande,
 A theef, and eek a Somnour, and a bande.
 He hadde eek wenches at his retenue, 1355
 That, whether that sir Robert or sir Huwe,
 Or Jakke, or Rauf, or who-so that it were,
 That lay by hem, they tolde it in his ere;
 Thus was the wenche and he of con-
 sent. (61)
 And he wolde fecche a feyned mande-
 ment, 1360
 And somne hem to the chapitre bothe two,
 And pile the man, and lete the wenche go.
 Thanne wolde he seye, 'frend, I shal for
 thy sake 1363
 Do stryken hir out of our lettres blake;
 Thee thar na-more as in this cas travaille;
 I am thy freend, ther I thee may availle.'
 Certeyn he knew of bryberyes mo
 Than possible is to telle in yeres two. (70)
 For in this world nis dogge for the bowe,
 That can an hurt deer from an hool
 y-knowe, 1370
 Bet than this Somnour knew a sly lechour,
 Or an avouter, or a paramour.
 And, for that was the fruit of al his rente,
 Therefore on it he sette al his entente.
 And so bifel, that ones on a day 1375
 This Somnour, ever waiting on his pray,
 Rood for to somne a widwe, an old ribybe,
 Feyninge a cause, for he wolde brybe. (80)
 And happed that he saugh bifore him ryde
 A gay yeman, under a forest-eyde. 1380
 A bowe he bar, and arwes brighte and
 kene;
 He hadde up-on a courttesy of grene;
 An hat up-on his heed with frenges blake.
 'Sir,' quod this Somnour, 'hay! and
 wel a-take!'
 'Wel-come,' quod he, 'and every good
 felawe! 1385
 Wher rydestow under this grene shawe?'
 Seyde this yeman, 'wiltow fer to day?'
 This Somnour him answerde, and seyde,
 'nay; (90)
 Heer faste by,' quod he, 'is myn entente
 To ryden, for to reysen up a rente 1390
 That longeth to my lordes duſtee.'
 'Artow thanne a bailly?' 'Ye!' quod
 he.
 He dorste nat, for verray filthe and shame,
 Seye that he was a somnour, for the
 name.
 'Depardieu,' quod this yeman, 'dere
 brother, 1395
 Thou art a bailly, and I am another.
 I am unknowen as in this contree; (99)
 Of thyn acquoyntance I wolde praye thee,
 And eek of brotherhede, if that yow leste.
 I have gold and silver in my cheste; 1400
 If that thee happe to comen in our shyre,
 Al shal be thyn, right as thou wolt desyre.'
 'Grantmercy,' quod this Somnour, 'by
 mysaith!'
 Everich in others hand his trouthe leith,
 For to be sworne bretheren til they deye.
 In daliance they ryden forth hir weye. 1406
 This Somnour, which that was as ful
 of jangles,
 As ful of venim been thise wariangles, (110)
 And ever enquering up-on every thing,
 'Brother,' quod he, 'where is now your
 dwelling, 1410
 Another day if that I sholde yow seche?'
 This yeman him answerde in softe
 speche,
 'Brother,' quod he, 'fer in the north
 contree,
 Wher, as I hope, som-tyme I shal thee see.
 Er we departe, I shal thee so wel wisen.'

That of myn hous ne shaltow never
misse.' 1416

'Now, brother,' quod this Somnour, 'I
yow preye,
Teche me, whyl that we ryden by the
weye, (120)

Sin that ye been a baillif as am I,
Som subtiltee, and tel me feithfully 1420
In myn offyce how I may most winne;
And spareth nat for conscience ne sinne,
But as my brother tel me, how do ye?'

'Now, by my trouthe, brother dere,'
seyde he,

'As I shal tellen thee a feithful tale, 1425
My wages been ful streite and ful smale.
My lord is hard to me and dangerous,
And myn offyce is ful laborous; (130)
And therefore by extorcions I live.

For sothe, I take al that men wol me
yive; 1430

Algate, by sleyghte or by violence,
Fro yeer to yeer I winne al my dispence.
I can no better telle feithfully.'

'Now, certes,' quod this Somnour, 'so
fare I;

I spare nat to taken, god it woot, 1435

'A,' quod this Somnour, 'ben'cite, what
sey ye?

I wende ye were a yeman trewely.
Ye han a mannes shap as wel as I; (160)
Han ye figure than determinat
In helle, ther ye been in your estat?' 1460

'Nay, certainly,' quod he, 'ther have
we noon;

But whan us lyketh, we can take us oon,
Or elles make yow seme we ben shape
Som-tyme lyk a man, or lyk an ape;

Or lyk an angel can I ryde or go. 1465

It is no wonder thing thogh it be so;

A lousy jogelour can deceyve thee,
And pardee, yet can I more craft than
he.' (170)

'Why,' quod the Somnour, 'ryde ye
thanne or goon 1469

In sondry shap, and nat alwey in oon?'

'For we,' quod he, 'wol us swich formes
make

As most able is our preyes for to take.'

'What maketh yow to han al this
labour?'

'Ful many a cause, leve sir Somnour,'
seyde this feend, 'but alle thing hath

Whan he withstandeth our temptacioun,
It is a cause of his savacioun; (200)
Al-be-it that it was nat our entente
He sholde be sauf, but that we wolde
him hente. 1500
And som-tyme be we servant un-to man,
As to the archebischop Saint Dunstan
And to the apostles servant eek was I.
'Yet tel me,' quod the Somnour, 'feith-
fully,
Make ye yow newe bodies thus alway 1505
Of elements?' the feend answerde, 'nay;
Som-tyme we feyne, and som-tyme we
aryse
With dede bodies in ful sondry wyse, (210)
And speke as renably and faire and wel
As to the Phitonissa dide Samnal. 1510
And yet wol som men seye it was nat he;
I do no fors of your divinitea.
But o thing warne I thee, I wol nat jape,
Thou wolt algates wite how we ben shape;
Thou shalt her-afterward, my brother
dere, 1515
Com ther thee nedeth nat of me to lere.
For thou shalt by thyn owene experience
Conne in a chayer rede of this sentence
Bet than Virgyle, whyl he was on lyve,
Or Dant also; now lat us ryde blyve. 1520
For I wol holde companye with thee (223)
Til it be so, that thou forsake me.'
'Nay,' quod this Somnour, 'that shal
nat bityde;
I am a yeman, knowen is ful wyde;
My trouthe wol I holde as in this cas. 1525
For though thou were the devel Sathanas,
My trouthe wol I holde to my brother,
As I am sworn, and ech of us til other (230)
For to be trewe brother in this cas;
And bothe we goon abouten our purchas.
Tak thou thy part, what that men wol
thee yive, 1531
And I shal myn; thus may we bothe live.
And if that any of us have more than
other,
Let him be trewe, and parte it with his
brother.'
'I graunte,' quod the devel, 'by my fey.'
And with that word they ryden forth hir
wey. 1536
And right at the entring of the tounes
ende,

To which this Somnour shoop him for to
wende, (240)
They saugh a cart, that charged was with
hey,
Which that a carter droof forth in his wey.
Deep was the wey, for which the carte
stood. 1541
The carter smoot, and cryde, as he were
wood,
'Hayt, Brok! hayt, Scot! what spare ye
for the stones?
The feend,' quod he, 'yow fecche body
and bones,
As ferforthly as ever were ye foled! 1545
So muche wo as I have with yow tholed!
The devel have al, bothe hors and cart
and hey!'
This Somnour seyde, 'hear shal we
have a pley;' (250)
And near the feend he drough, as noight
ne were,
Ful prively, and rouned in his ere: 1550
'Herkne, my brother, herkne, by thy
feith;
Heretow nat how that the carter seith?
Hent it anon, for he hath yeve it thee,
Bothe hey and cart, and eek hise caples
there.'
'Nay,' quod the devel, 'god wot, never
a deal; 1555
It is nat his entente, trust me weel.
Axe him thy-self, if thou nat trowest me,
Or elles stint a while, and thou shalt
see.' (260)
This carter thakketh his hors upon the
croupe,
And they bigonne drawn and to-stoupe;
'Heyt, now!' quod he, 'ther Jesu Crist
yow blesse, 1561
And al his handwerk, bothe more and
lesse!
That was wel twight, myn owene lyard
boy!
I pray god save thee and sýnt Loy!
Now is my cart out of the slow, pardee!'
'Lo! brother,' quod the feend, 'what
tolde I thee? 1566
Heer may ye see, myn owene dare brother,
The carl spak oo thing, but he thoghte
another. (270)
Let us go forth abouten our viage;

Heer winne I no-thing up-on cariage.'

Whan that they comen som-what out
of toune, 1571

This Somnour to his brother gan to rounne,
'Brother,' quod he, 'heer woneth an old
rebeke,

That hadde almost as lief to lese hir nekke
As for to yeve a peny of hir good. 1575
I wol han twelf pens, though that she be
wood,

Or I wol sompne hir un-to our offyce;
And yet, god woot, of hir knowe I no
vyce. (280)

But for thou canst nat, as in this contree,
Winne thy cost, tak heer ensample of
me.' 1580

This Somnour clappeth at the widwes
gate.

'Com out,' quod he, 'thou olde viritrate!
I trowe thou hast som frere or preest
with thee!'

'Who clappeth?' seyde this widwe,
'*ben'cite!*

God save you, sire, what is your swete
wille?' 1585

'I have,' quod he, 'of somonce here
a bille'

Ne have I nat twelf pens with-inne myn
hold. (309)

Ye knowen wel that I am povre and old;
Kythe your almesse on me povre wrecche.'

'Nay than,' quod he, 'the foule feend
me fecche 1610

If I th'excuse, though thou shul be spilt!
'Alas,' quod she, 'god woot, I have no
gilt.'

'Pay me,' quod he, 'or by the swete
seinte Anne,

As I wol bere away thy newe panne
For dette, which that thou owest me of
old, 1615

Whan that thou madest thyn housbond
cokewold,

I payde at hoom for thy correccioun.'
'Thou list,' quod she, 'by my sava-
cioun! (320)

Ne was I never er now, widwe ne wyf,
Somoned un-to your court in al my lyf;
Ne never I nas but of my body trewe! 1621

Un-to the devel blak and rough of hewe
Yeve I thy body and my panne also!'

And whan the devel herde hir cursen so
Up-on hir knees, he seyde in this manere,

'Nay, Madam, I have no more to saye'

And leve this Somnour good man to
bicombe!

Lordinges, I coude han told yow, quod
this Frere, 1645

Hadde I had leyser for this Somnour here,
After the text of Crist [and] Pouland John,
And of our othere doctours many oon,
Swiche peynes, that your hertes mighte

agryse, (351)

Al-be-it so, no tonge may devyse, 1650
Thogh that I mighte a thousand winter
telle,

The peyne of thilke cursed hous of helle.
But, for to kepe us fro that cursed place,
Waketh, and preyeth Jesu for his grace

So kepe us fro the temptour Sathanas. 1655
Herketh this word, beth war as in this
cas;

The leoun sit in his await alway

To slee the innocent, if that he may. (360)

Disposeth ay your hertes to withstonde
The feend, that yow wolde make thral
and bonde. 1660

He may nat tempten yow over your might;
For Crist wol be your champion and
knight.

And prayeth that thise Somnours hem
repente

Of hir misdedes, er that the feend hem
hente.

Here endeth the Freres tale.

THE SOMNOUR'S PROLOGUE.

The prologe of the Somnours Tale.

THIS Somnour in his stiropes hys stood;

U'p-on this Frere his herte was so wood,

That lyk an aspen leef he quook for yre.

'Lordinges,' quod he, 'but o thing I
desyre;

I yow biseke that, of your curteisye,

Sin ye han herd this false Frere lye, 1670

As suffereth me I may my tale telle!

This Frere bosteth that he knoweth helle,

And god it woot, that it is lital wonder;

Freres and feendes been but lyte a-sonder.

For pardee, ye han ofte tyme herd telle,

How that a frere ravished was to helle

In spirit ones by a visioun; (13) 1677

And as an angel ladde him up and doun,

To shewen him the peynes that ther were,

In al the place saugh he nat a frere; 1680

Of other folk he saugh y-nowe in wo.

Un-to this angel spak the frere tho:

"Now, sir," quod he, "han freres swich
a grace (19)

That noon of hem shal come to this place?"

"Yis," quod this angel, "many a mil-
lioun!" 1685

And un-to Sathanas he ladde him doun.

"And now hath Sathanas," seith he,

"a tayl

Brodder than of a carrik is the sayl.

Hold up thy tayl, thou Sathanas!" quod

he, 1689

"Shewe forth thyn ers, and lat the frere see

Wher is the nest of freres in this place!"

And, er that half a furlong-way of space,

Right so as bees out swarman from an

hyve,

Out of the develes ers ther gonne dryve (30)

Twenty thousand freres in a route, 1695

And thurgh-out helle swarmeden aboute

And comen agayn, as faste as they may
 gon,
 And in his ers they crepten everichon.
 He clapte his tayl agayn, and layful stille.
 This frere, whan he loked hadde his fille
 Upon the torments of this sory place, 1701
 His spirit god restored of his grace

Un-to his body agayn, and he awook ;
 But natheles, for fere yet he quook, (40)
 So was the develes ers ay in his minds,
 That is his heritage of verray kinde. 1706
 God save yow alle, save this cursed
 Frere ;
 My prologe wol I ende in this manera.'

Here endeth the Prologe of the Somnours Tale.

THE SOMNOURS TALE.

Here biginneth the Somonour his Tale.

LORDINGS, ther is in Yorkshire, as I
 gesse,
 A mersshy contree called Holdernesse,
 In which ther wente a limitour aboute, 1711
 To preche, and eek to begge, it is no doute.

Whan folk in chirche had yeve him
 what hem leste, 1735
 He wente his wey, no lenger wolde he
 reste,
 With scrippe and tipped staf, y-tukked

- 'Nay, ther thou list, thou Somnour,'
quod the Frere. 1761
- 'Pees,' quod our Host, 'for Cristes
moder dere ;
- Tel forth thy tale and spare it nat at al.
So thryve I, quod this Somnour, so I shal.—
So longe he wente hous by hous, til he
Cam til an hous ther he was wont to be
Refreshed more than in an hundred
placis. 1767
- Sik lay the gode man, whos that the place
is ; (60)
- Bedre up-on a couche lowe he lay.
'*Deus hic*,' quod he, 'O Thomas, freend,
good day,' 1770
- Seyde this frere curteisly and softe.
'Thomas,' quod he, 'god yelde yow ! ful
ofte
- Have I up-on this bench faren ful weel.
Here have I eten many a mery meel ; '
And fro the bench he droof away the cat,
And leyde adoun his potente and his hat,
And eek his scrippe, and sette him softe
adoun. 1777
- His felawe was go walked in-to toun, (70)
Forth with his knave, in-to that hostelrye
Wher-as he shoop him thilke night to lye.
'O dere maister,' quod this syke man,
'How han ye fare sith that March bigan ?
I saugh yow nocht this fourteenight or
more.'
- 'God woot,' quod he, 'laboured have I ful
sore ;
And specially, for thy savacioun 1785
- Have I seyde many a precious orisoun,
And for our others frendes, god hem
blesse !
- I have to-day been at your chirche at
messe, (80)
- And seyde a sermon after my simple wit,
Nat al after the text of holy writ ; 1790
- For it is hard to yow, as I suppose,
And therefore wol I teche yow al the glose.
Glosinge is a glorious thing, certeyn,
For lettre sleeth, so as we clerkes seyn.
Ther have I taught hem to be charitable,
And spende hir good ther it is resonable,
And ther I saugh our dame ; a ! wher
is she ? (89) 1797
- 'Yond in the yerd I trowe that she be,'
Seyde this man, 'and she wol come anon.'
- 'Ey, maister ! wel-come be ye, by seint
John !' 1800
- Seyde this wyf, 'how fare ye hertely ?'
The frere aryseth up ful curteisly,
And hir embraceth in his armes narwe,
And kiste hir swete, and chirketh as
a sparwe
- With his lippes : 'dame,' quod he, 'right
weel, 1805
- As he that is your servant every deel.
Thanked be god, that yow yaf soule and lyf,
Yet saugh I nat this day so fair a wyf (100)
In al the chirche, god so save me !'
- 'Ye, god amende defautes, sir,' quod she,
'Algates wel-come be ye, by my fey !' 1811
- 'Graunt mercy, dame, this have I founde
alwey,
But of your grete goodnesse, by your
leve,
I wolde prey yow that ye nat yow greve,
I wol with Thomas speke a litel throwe.
These curats been ful necligent and slowe
To grope tendrely a conscience. (109) 1817
- In shrift, in preching is my diligence,
And studie in Petres wordes, and in Poules,
I walke, and flashe Cristen mennes soules,
To yelden Jesu Crist his propre rente ; 1821
- To sprede his word is set al myn en-
tente.'
- 'Now, by your leve, o dere sir,' quod she,
'Chydeth him weel, for seinte Trinitee.
He is as angry as a pissemyre, 1825
- Though that he have al that he can
desyre.
- Though I him wrye a-night and make
him warm, (119)
- And on hym leye my leg outhur myn arm,
He groneth lyk our boor, lyth in our sty.
Other desport right noon of him have I ;
I may nat plesse him in no maner cas.'
- 'O Thomas ! *Je vous dy*, Thomas !
Thomas !
- This maketh the feend, this moste ben
amended.
- Ire is a thing that hye god defended, 1834
And ther-of wol I speke a word or two.'
- 'Now maister,' quod the wyf, 'er that
I go,
What wol ye dyne ? I wol go ther-aboute.'
- 'Now dame,' quod he, '*Je vous dy* assaz
doute, (120)

Have I nat of a capon but the liver,
 And of your softe breed nat but a shivere,
 And after that a rosted pigges heed, 1841
 (But that I nolde no beest for me were
 deed),

Thanne hadde I with yow hoomly suffi-
 saunce.

I am a man of litel sustenaunce.

My spirit hath his fostring in the Bible.

The body is ay so redy and penyble 1846

To wake, that my stomak is destroyed.

I prey yow, dame, ye be nat annoyed, (140)

Though I so freendly yow my conseil
 shewe; 1849

By god, I wolde nat telle it but a fewe.'

'Now, sir,' quod she, 'but o word er I go;

My child is deed with-inne thise wykes
 two,

Sone after that ye wente out of this toun.'

'His deeth saugh I by revelacioun,' 1854

Seith this frere, 'at hoom in our dortour.

I dar wel seyn that, er that half an hour

After his deeth, I saugh him born to blisse

In myn avisioun, so god me wisse! (150)

So dide our sexteyn and our fermerer,

That han been trewe freres fifty year;

The clenness and the fastinge of us freres

Maketh that Crist accepteth our prayeres.

Lo, Moyses fourty dayes and fourty
 night 1885

Fasted, er that the heighe god of might

Spak with him in the mountain of Sinay.

With empty wombe, fastinge many a day,

Receyved he the laws that was writen (181)

With goddes finger; and Elie, wel ye
 witen, 1890

In mount Oreb, er he hadde any speche

With hye god, that is our lyves leche,

He fasted longe and was in contemplaunce.

Aaron, that hadde the temple in govern-
 aunce, 1894

And cek the othere preestes everichon,

In-to the temple whan they sholde gon.

To preye for the peple, and do servyse,

They nolden drinken, in no maner wyse,

No drinke, which that mighte hem dronke
 make, (191) 1899

But there in abstinence preye and wake,

Lest that they deyden; tak heed what

I seye.

But they be sobre that for the peple preye,

War that I seye; namore! for it suffyseth.

Fy on hir pompe and on hir glotonye !
And for hir lewednesse I hem diffye. (220)

Me thinketh they ben lyk Jovinian,
Fat as a whale, and walkinge as a swan ;
Al vinolent as botel in the spence. 1931
Hir preyer is of ful gret reverence ;
Whan they for soules seye the psalm of
Davit,

Lo, " huf ! " they seye, "*cor meum cruci-*
tavit !"

Who folweth Cristes gospel and his fore,
But we that humble been and chast and
pore, 1936

Werkers of goddes word, not auditours ?
Therefore, right as an hawk up, at a
sour, (230)

Up springeth in-to their, right so prayeres
Of charitable and chaste bisy freres 1940
Maken hir sour to goddes eres two.

Thomas ! Thomas ! so mote I ryde or go,
And by that lord that clepid is seint Yve,
Nere thou our brother, sholdeston nat
thryve ! 1944

In our chapitre praye we day and night
To Crist, that he thee sende hele and
might,

Thy body for to welden hastily.
' God woot,' quod he, ' no-thing ther-of
fele I ; (240)

As help me Crist, as I, in fewe yeres, 1949
Han spended, up-on dyvers maner freres,
Ful many a pound ; yet fare I never the
bet.

Certeyn, my good have I almost biset,
Farwel, my gold ! for it is al ago !'

The frere answerde, ' O Thomas, dostow
so ? 1954

What nedeth yow diverse freres seche ?
What nedeth him that hath a parfit leche
To sechen othere leches in the toun ?

Your inconstance is your confusioun. (250)
Holde ye than me, or elles our covent,
To praye for yow ben insufficient ? 1960

Thomas, that jape nis nat worth a myte ;
Your maladye is for we han to lyte.

" A ! yif that covent half a quarter otes ! "

" A ! yif that covent four and twenty
grotes ! "

" A ! yif that frere a peny, and lat him
go ! " 1965

Nay, nay, Thomas ! it may no-thing be so.

What is a ferthing worth parted in twelve ?
Lo, ech thing that is oned in him-selve

Is more strong than whan it is to-
scatered. (261)

Thomas, of me thou shalt nat been y-
flatered ; 1970

Thou woldest han our labour al for noight.
The hye god, that al this world hath
wrought,

Seith that the werkman worthy is his
hyre.

Thomas ! noight of your tresor I desyre
As for my-self, but that al our covent 1975

To preye for yow is ay so diligent,
And for to builden Cristes owene chirche.

Thomas ! if ye wol lernen for to wirche,
Of buildinge up of chirches may ye
finde (271)

If it be good, in Thomas lyf of Inde. 1980
Ye lye heer, ful of anger and of yre,

With which the devel set your herte
a-fyre,

And chyden heer this sely innocent,
Your wyf, that is so meke and pacient.

And therfor, Thomas, trowe me if thee
leste, 1985

Ne stryve nat with thy wyf, as for thy
beste ;

And her this word away now, by thy feith,
Touchinge this thing, lo, what the wyse
seith : (280)

" With-in thyn hous ne be thou no leoun ;
To thy subgits do noon oppressioun ; 1990

Ne make thyne aqueyntances nat to flee."
And Thomas, yet eft-sones I charge thee,

Be war from hir that in thy bosom slepeth ;
War fro the serpent that so slyly crepeth

Under the gras, and stingeth subtilly. 1995
Be war, my sone, and herkne paciently,

That twenty thousand men han lost hir
lyves,

For stryving with hir lemmans and hir
wyves. (290)

Now sith ye han so holy and meke a wyf,
What nedeth yow, Thomas, to maken
stryf ? 2000

Ther nis, y-wis, no serpent so cruel,
Whan man tret on his tayl, ne half so fel,

As womman is, whan she hath caught
an ire ;

Vengeance is thanne al that they desyre.

Ire is a sinne, oon of the grete of sevene,
 Abhominable un-to the god of hevene ;
 And to him-self it is destruccoon.
 This every lewed viker or person (300)
 Can seye, how Ire engendreth homicyde.
 Ire is, in sooth, executour of pryde. 2010
 I coude of Ire seye so muche sorwe,
 My tale sholde laste til to-morwe.

And therfor preye I god bothe day and
 night, 2013
 An irons man, god sende him litel might !
 It is greet harm and, certes, gret pitee,
 To sette an irons man in heigh degree.

Whilom ther was an irous potestat,
 As seith Senek, that, duringe his estaat,
 Up-on a day out riden knightes two, (311)
 And as fortune wolde that it were so, 2020
 That oon of hem cam hoom, that other
 noght.

Anon the knight before the jage is broght,
 That seyde thus, "thou hast thy felawe
 slayn,
 For which I deme thee to the death, cer-
 tain."

And to another knight comanded he, 2025
 "Go lede him to the deeth, I charge thee."
 And happed, as they wente by the weye
 Toward the place ther he sholde deye,
 The knight cam, which men wenden had
 be deed. (321)

Thanne thoughte they, it was the beste
 reed, 2030
 To lede hem bothe to the jage agayn.

They seiden, "lord, the knight ne hath
 nat slayn

His felawe ; here he standeth hool alyve."
 "Ye shul be deed," quod he, "so moot I
 thryve !

That is to seyn, bothe oon, and two, and
 three !" 2035

And to the firste knight right thus spak he,
 "I dampned thee, thou most algate be
 deed.

And thou also most nedes lese thyn heed,
 For thou art cause why thy felawe deyth."
 And to the thridde knight right thus he
 seyth, (332) 2040

"Thou hast nat doon that I comanded
 thee."

And thus he dide don sleen hem alle three.
 Irous Cambyse was eek dronkelewe,

And ay delytet him to been a shrewe,
 And so bifel, a lord of his meynee, 2045
 That lovede vertuuous moralitee,
 Seyde on a day bitwix hem two right thus :
 "A lord is lost, if he be vicious ; (340)
 And dronkenesse is eek a foul record
 Of any man, and namely in a lord. 2050
 Ther is ful many an eye and many an ere
 Awaiting on a lord, and he noot where.
 For goddes love, drink more attempely ;
 Wyn maketh man to lesen wrecchedly
 His minde, and eek his limes everichon."

"The revers shaltouse," quod he, "anon ;
 And prove it, by thyn owens experience,
 That wyn ne dooth to folk no swich
 offence. (350) 2058

Ther is no wyn bireveth me my might
 Of hand ne foot, ne of myn eyen sight"—
 And, for despyt, he drank ful muchel more
 An hondred part than he had doon bifore ;
 And right anon, this irons cursed wrecche
 Leet this knightes sone bifore him fecche,
 Comandinge him he sholde bifore him
 stonde. 2065

And sodeynly he took his bowe in honde,
 And up the streng he pulled to his ere,
 And with an arwe he slow the child right
 there : (360)

"Now whether have I a siker hand or
 noon ?"
 Quod he, "is al my might and minde
 agoon ? 2070

Hath wyn bireved me myn eyen sight ?"
 What sholde I telle th'answere of the
 knight ?

Hissone was slayn, ther is na-more to seye.
 Beth war therfor with lordes how ye pleye.
 Singeth *Placebo*, and I shal, if I can, 2075
 But-if it be un-to a povre man.

To a povre man men sholde hise vyces telle,
 But nat to a lord, thogh he sholde go to
 helle. (370)

Lo irous Cirus, thilke Percien,
 How he destroyed the river of Gysen, 2080
 For that an hors of his was dreynt ther-
 inne,

Whan that he wente Babiloigne to winne.
 He made that the river was so smal,
 That women mighte wade it over-al,
 Lo, what seyde he, that so wel teche can ?
 "Ne be no felawe to an irous man, 2086

Ne with no wood man walke by the weye,
Lest thee repente;" ther is na-more to
seye. (380)

Now Thomas, leve brother, lef thyn ire;
Thou shalt me finde as just as is a squire.
Hold nat the devalas knyf ay at thyn herte;
Thyn angre dooth thee al to sore smarte;
But shewe to me al thy confessioun.'

'Nay,' quod the syke man, 'by Seint
Simoun! 2094

I have be shriven this day at my curat;
I have him told al hoodly myn estat;
Nedeth na-more to speke of it,' seith he,
'But if me list of myn humilitee.' (390)

'Yif me thanne of thy gold, to make
our cloistre,'

Quod he, 'for many a muscle and many
an oistre, 2100

When other men han ben ful wel at eyse,
Hath been our fode, our cloistre for to reyse.
And yet, god woot, unneth the fundament
Parfourned is, ne of our pavement 2104
Nis nat a tyle yet with-inne our wones;
By god, we owen forty pound for stones!
Now help, Thomas, for him that harwed
helle!

For elles mooste we our bokes selle. (400)

And if ye lakke our predicacioun, 2109
Than gooth the world al to destruccioun.
For who-so wolde us fro this world bireve,
So god me save, Thomas, by your leve,
He wolde bireve out of this world the sonne.
For who can teche and werohen as we
conne? 2114

And that is nat of lital tyme,' quod he;
'But sith that Elie was, or Elisee,
Han freres been, that finde I of record,
In charitee, y-thanked be our lord. (410)
Now Thomas, help, for seinte Charitee!
And doun anon he sette him on his knee.

This syke man wex wel ny wood for ire;
He wolde that the frere had been on-fire
With his false dissimulacioun.

'Swich thing as is in my possessioun,'
Quod he, 'that may I yeven, and non
other. 2125

Ye sey me thus, how that I am your
brother?'

'Ye, certes,' quod the frere, 'trusteth
weel;

I took our dame our lettre with our seel.'

'Now wel,' quod he, 'and som-what
shal I yive (421)

Un-to your holy covent whyl I live, 2130
And in thyn hand thou shalt it have
anon;

On this condicioun, and other noon,
That thou departe it so, my dere brother,
That every frere have also muche as other.
This shaltou swere on thy professioun,
With-outen fraude or cavillacioun.' 2136

'I swere it,' quod this frere, 'upon my
feith!'

And ther-with-al his hand in his he leith:
'Lo, hear my feith! in me shal be no lak.'

'Now thanne, put thyn hand doun by
my bak,' (432) 2140

Seyde this man, 'and grope wel bihinde;
Bynethe my buttok ther shaltou finde
A thing that I have hid in privetee.'

'A!' thoghte this frere, 'this shal go
with me!'

And doun his hand he launcheth to the
cliffe, 2145

In hope for to finde ther a yifte. (438)

And when this syke man felte this frere
Aboute his tuwel grope there and here,
Amidde his hand he leest the frere a fart.
Ther nis no capul, drawinge in a cart, 2150
That mighte have lete a fart of swich
a soun.

The frere up stirte as doth a wood
leoun:

'A! false cherl,' quod he, 'for goddes
bones,

This hastow for despyt doon, for the
nones!

Thou shalt abyge this fart, if that I may!'
His meynee, whiche that herden this
affray, 2156

Cam lepinge in, and chaced out the frere;
And forth he gooth, with a ful angry
chere, (450)

And fette his felawe, ther-as lay his stoor.
He looked as it were a wilde boor; 2160

He grinte with his teeth, so was he wrooth.
A sturdy pas doun to the court he gooth,
Whar-as ther woned a man of greet
honour,

To whom that he was alwey confessour;
This worthy man was lord of that village.

This frere cam, as he were in a rage, 2166

Wher-as this lord sat eting at his bord.
 Unnethes mighte the frere speke a word,
 Til atte laste he seyde: 'god yow see!' (461)
 This lord gan loke, and seide, 'ben-
 cite! 2170
 What, frere John, what maner world is
 this?

I see wel that som thing ther is amis.
 Ye loken as the wode were ful of thevis,
 Sit down anon, and tel me what your
 greef is,

And it shal been amended, if I may.' 2175

'I have,' quod he, 'had a despyt this day,
 God yelde yow! adoun in your village,
 That in this world is noon so povre a page,
 That he nolde have abhominacioun (471)
 Of that I have receyved in your toun. 2180
 And yet ne greveth me no-thing so sore,
 As that this olde cherl, with lokkes hore,
 Blasphemed hath our holy covent eke.'

'Now, maister,' quod this lord, 'I yow
 biseke.'

'No maister, sire,' quod he, 'but servi-
 tour, 2185

Thogh I have had in scole swich honour,
 God lyketh nat that "Raby" men us calle

'How that me thinketh?' quod she;
 'so god me speede, 2205

I seye, a cherl hath doon a cherles dede.
 What shold I seye? god lat him never
 thee!

His syke heed is ful of vanitee, (500)
 I hold him in a maner frenesy.

'Madame,' quod he, 'by god I shal nat
 lye; 2210

But I on other weyes may be wreke,
 I shal diffame him over-al ther I speke,
 This false blasphemour, that charged me
 To parte that wol nat departed be,

To every man y-liche, with meschaunce!'

The lord sat stille as he were in a
 traunce, 2216

And in his herte he rolled up and down,

'How hadde this cherl imaginacioun (510)

To shewe swich a probleme to the frere?

Never erst er now herde I of swich matere;

I trowe the devel putte it in his minde.

In ars-metryke shal ther no man finde,

Biforn this day, of swich a questioun,

Who sholde make a demonstracioun,

That every man sholde have y-liche his
 part. 2225

<p>How that this fart sholde even deled be Among your covent, if it lyked me.' 2250 'Tel,' quod the lord, 'and thou shalt have anon A gounne-cloth, by god and by Saint John!' 'My lord,' quod he, 'whan that the weder is fair, With-outen wind or perturbinge of air, Lat bringe a cartwheel here in-to this halle, 2255 But loke that it have his spokes alle. Twelf spokes hath a cartwheel comunly. And bring me than twelf freres, woot ye why? (550) For thrittene is a covent, as I gesse. The confessour heer, for his worthinesse, Shal parfourne up the nombre of his covent. 2261 Than shal they knele down, by oon assent, And to every spokes ende, in this manere, Ful sadly leye his nose shal a frere. Your noble confessour, ther god him save, Shal holde his nose upright, under the nave. 2266 Than shal this cherl, with bely stif and tought As any tabour, hider been y-brought; (560) And sette him on the wheel right of this cart, 2269 Upon the nave, and make him lete a fart.</p>	<p>And ye shul seen, up peril of my lyf, By preve which that is demonstratif, That equally the soun of it wol wende, And eek the stink, un-to the spokes ende; Save that this worthy man, your con- fessour, 2275 By-cause he is a man of greet honour, Shal have the firste fruit, as reson is; The noble usage of freres yet is this, (570) The worthy men of hem shul first be served; 2279 And certainly, he hath it weel deserved. He hath to-day taught us so muchel good With preching in the pulpit ther he stood, That I may vouche-sauf, I sey for me, He hadde the firste smel of fartes thre, And so wolde al his covent hardily; 2285 He bereth him so faire and holly.' The lord, the lady, and ech man, save the frere, (579) Seyde that Jankin spak, in this matere, As wel as Euclide or [as] Ptholomee. Touchinge this cherl, they seyde, subtiltee And heigh wit made him speken as he spak; 2291 He nis no fool, ne no demoniak. And Jankin hathy-wonne a newe gounne.— My tale is doon we been almost at tonne. 2294</p>
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Here endeth the Somnours Tale.

GROUP E.

THE CLERK'S PROLOGUE.

Here folweth the Prologe of the Clerkes Tale of Oxenford.

'Six clerk of Oxenford,' our hoste sayde,
'Ye ryde as coy and stille as dooth a
mayde,

Were newe spoused, sitting at the bord ;
This day ne herde I of your tonge a word.
I trowe ya studie aboute som sophyme, 5
But Salomon seith, "every thing hath
tyme."

For goddes sake, as beth of bettre chere,
It is no tyme for to studien here.
Telle us som mery tale, by your fey ;
For what man that is entred in a pley, 10
He nedes moot unto the pley assente.

He is now deed and nayled in his cheste,
I prey to god so yeve his soule reste ! 30

Fraunceys Petrark, the laureat poete,
Highte this clerk, whos rethoryke sweete
Enlumined al Itaille of poetrye,
As Linian dide of philosophye
Or lawe, or other art particuler ; 35
But deeth, that wol nat suffre us dwellen
heer

But as it were a twinkling of an y8,
Hem bothe hath slayn, and alle shul we
dy8.

But forth to tellen of this worthy man,

THE CLERKES TALE.

Here biginneth the Tale of the Clerk of Oxenford.

There is, at the west syde of Itaille,
Doun at the rote of Vesulus the colde,
A lusty playne, habundant of vitaille,
Wher many a tour and toun thou mayst
biholde, 60

That founded were in tyme of fadres olde,
And many another delitable sighte,
And Saluces this noble contree highte.

A markis whylom lord was of that lond,
As were his worthy eldres him bifore; 65
And obeisant and redy to his hond
Were alle his liges, bothe lasse and more.
Thus in delyt he liveth, and hath don yore,
Biloved and drad, thurgh favour of for-
tune, 69
Bothe of his lordes and of his commune.

Therwith he was, to speke as of linage,
The gentilleste y-born of Lumbardy,
A fair persone, and strong, and yong of
age,
And ful of honour and of curteisye;
Discreet y-nogh his contree for to gye, 75
Save in somme thinges that he was to
blame, (20)
And Walter was this yonge lordes name.

I blame him thus, that he considereth
nought 78
In tyme cominge what mighte him bityde,
But on his lust present was al his thought,
As for to hanke and hunte on every syde;
Wel ny alle othere cures leet he slyde,
And eek he nolde, and that was worst of
alle, (27)
Wedde no wyf, for nought that may bifalle.

Only that point his peple bar so sore, 85
That flokmele on a day they to him wente,
And oon of hem, that wysest was of lore,
Or elles that the lord best wolde assente

That he sholde telle him what his peple
mente, 89
Or elles coude he shewe wel swich matere,
He to the markis seyde as ye shul here.

' O noble markis, your humanitee
Assureth us and yeveth us hardinesse,
As ofte as tyme is of necessitee 94
That we to yow mowe telle our hevinesse;
Accepteth, lord, now for your gentillesse,
That we with pitous herte un-to yow
pleyne, (41)
And lete your eres nat my voys disdeyne.

Al have I nought to done in this matere
More than another man hath in this place,
Yet for as mucche as ye, my lord so
dere, 101
Han alway shewed me favour and grace,
I dar the better sake of yow a space
Of audience, to shewen our requeste,
And ye, my lord, to doon right as yow
leste. 105

For certes, lord, so wel us lyketh yow (50)
And al your werk and ever han doon,
that we
Ne coude nat us self devyzen how
We mighte liven in more felicitee,
Save o thing, lord, if it your wille be, 110
That for to been a wedded man yow leste,
Than were your peple in sovereyn hertes
reste.

Boweth your nekke under that blisful yok
Of soveraynetee, nought of sarvyse,
Which that man clepeth sponzaille or
wedlok; 115
And thenketh, lord, among your thoughtes
wyse, (60)
How that our dayes passe in sondry wyse,

For though we slepe or wake, or rome, or
ryde,
Ay fleeth the tyme, it nil no man abyde.

And though your grene youthe floure as
yit, 120

In crepeth age alwey, as stille as stoon,
And deeth manaceth every age, and smit
In ech estaat, for ther escapeth noon :
And al so certein as we knowe echoon
That we shul deye, as uncerteyn we alle
Been of that day whan deeth shal on us
falle. (70) 126

Accepteth than of us the trewe entente,
That never yet refuseden your heste,
And we wol, lord, if that ye wol assente,
Chese yow a wyf in short tyme, atte leste,
Born of the gentilleste and of the meste
Of al this lond, so that it oghte seme
Honour to god and yow, as we can deme.

Deliver us out of al this bisy drede,
And tak a wyf, for hye goddes sake ; 135
For if it so bifelle, as god forbede, (80)
That thurgh your deeth your linage
sholde slake,

Bountee comth al of god, nat of the streen
Of which they been engendred and y-bore ;
I truste in goddes bountee, and therfore
My mariage and myn estaat and reste 160
I him bitake ; he may don as him leste.

Lat me alone in chesinge of my wyf,
That charge up-on my bak I wol endure ;
But I yow preye, and charge up-on your lyf,
That what wyf that I take, ye me assure
To worshipe hir, whyl that hir lyf may
dure, (110) 166
In word and werk, bothe here and every-
where,
As she an emperoures doghter were.

And forthermore, this shal ye swere, that
ye
Agayn my choys shul neither grucche ne
stryve ; 170
For sith I shal forgoon my libertee
At your requeste, as ever moot I thryve,
Ther as myn herte is set, ther wol I wyve ;
And but ye wole assente in swich manere,
I prey yow, speketh na-more of this
matere.' (119) 175

And they to his comandement obeys,
And ech of hem doth al his diligence 195
To doon un-to the feste reverence. (140)

Explicit prima pars.

Incipit secunda pars.

Noght fer fro thilke paleys honourable
Ther-as this markis shoop his marriage,
Ther stood a throp, of site delitable,
In which that povre folk of that village 200
Hadden hir bestes and hir herbergage,
And of hir labour took hir sustenance
After that th'erthe yaf hem habundance.

Amonges thise povre folk ther dwelte
a man

Which that was holden povrest of hem
alle; 205

But hye god som tyme senden can (150)
His grace in-to a lital oxes stalle:
Janicula men of that throp him calle.
A doghter hadde he, fair y-nogh to sighte,
And Grisildis this yonge mayden highte.

But for to speke of vertuons beautee, 211
Than was she oon the faireste under
sonne;

For povraliche y-fostred up was she,
No likerous lust was thurgh hir herte
y-ronne; (158) 214

Wel ofter of the welle than of the tonne
She drank, and for she wolde vertu please,
She knew wel labour, but non ydel ese.

But thogh this mayde tendre were of age,
Yet in the brest of hir virginitee
Ther was enclosed rype and sad corage;
And in greet reverence and charitee 221
Hir olde povre fader fostred she;
A fewe sheep spinning on feeld she kepte,
She wolde noght been ydel til she slepte.

And whan she hoomward cam, she wolde
bringe 225

Wortes or othere herbes tymes ofte, (170)
The whiche she shredde and seeth for hir
livinge,

And made hir bed ful harde and no-thing
softe;

And ay she kepte hir fadres lyf on-lofte
With everich obeisaunce and diligence 230
That child may doon to fadres reverence.

Up-on Grisilde, this povre creature,
Ful ofte sythe this markis sette his y8
As he on hunting rood paraventure; 234
And whan it fil that he mighte hirespye,
He noght with wantoun loking of folye
His y8n caste on hir, but in sad wyse (181)
Up-on hir chere he wolde him ofte avyse,

Commending in his herte hir womman-
hede,

And eek hir vertu, passing any wight 240
Of so yong age, as wel in chere as dede.
For thogh the peple have no greet insight
In vertu, he considered ful right
Hir bountee, and disposed that he wolde
Wedde hir only, if ever he wedde sholde.

The day of wedding cam, but no wight
can (190) 246

Telle what womman that it sholde be;
For which merveille wondred many a man,
And seyden, whan they were in privetee,
'Wol nat our lord yet leve his vanitee? 250
Wol he nat wedde? alas, alas the whyle!
Why wol he thus him-self and us bigyle?'

But natheles this markis hath don make
Of gemmes, set in gold and in asure,
Broches and ringes, for Grisildis sake, 255
And of hir clothing took he the mesure
By a mayde, lyk to hir stature, (201)
And eek of othere ornamentes alle
That un-to swich a wedding sholde falle.

The tyme of undern of the same day 260
Approcheth, that this wedding sholde be;
And al the paleys put was in array,
Bothe halle and chambres, ech in his
degree;

Houses of office stuffed with plentes 264
Ther maystow seen of deyntevous vitaille,
That may be founde, as fer as last Itaille.

This royal markis, richely arrayed, (211)
Lordes and ladyes in his companye,
The whiche unto the feste were y-prayed,
And of his retenue the bachelrys, 270
With many a soun of sondry melodye,
Un-to the village, of the which I tolde,
In this array the righte wey han holde.

Grisilde of this, god woot, ful innocent,
That for hir shapen was al this array, 275

To fecchen water at a welle is went, (220)
And cometh hoom as sone as ever she may.
For wel she hadde herd seyde, that thilke
day

The markis sholde wedde, and, if she
mighte,
She wolde fayn han seyn som of that
sighte. 280

She thoghte, 'I wol with othere maydens
stonde,

That been my felawes, in our dore, and see
The markisesse, and therfor wol I fonde
To doon at hoom, as sone as it may be,
The labour which that longeth un-to me ;
And than I may at leysur hir biholde, 286
If she this wey un-to the castel holde.' (231)

And as she wolde over hir threshfold goon,
The markis cam and gan hir for to calle ;
And she set down hir water-pot anon 290
Bigyde the threshfold, in an oxes stalle,
And down up-on hir knees she gan to falle,
And with sad contenance kneleth stille
Til she had herd what was the lordes wille.

This thoughtful markis gan to telle this

This sodeyn cas this man astoned so, (260)
That reed he wex, abayst, and al quaking
He stood ; unnethes seyde he wordes mo,
But only thus : ' lord,' quod he, ' my wil-
ling

Is as ye wole, ne ayeines your lyking. 320
I wol no-thing ; ye be my lord so dere ;
Right as yow lust governeth this matere.'

' Yet wol I,' quod this markis softly,
' That in thy chambre I and thou and she
Have a collacion, and wostow why ? 325
For I wol axe if it hir wille be (270)
To be my wyf, and reule hir after me ;
And al this shal be doon in thy presence,
I wol noght speke out of thyn audience.'

And in the chambre whyl they were
aboute 330

Hir tretis, which as ye shal after here,
The peple cam un-to the hous with-oute,
And wondred hem in how honest manere
And tentify she kepte hir fader dere. (278)
But outerly Grisildis wondre mighte, 335
For never erst ne saugh she swich a sighte.

No wonder is thogh that she were astoned

Neither by word ne frowning contenance;
Swere this, and here I swere our alliance.'

Wondring upon this word, quaking for
drede, (302)
She seyde, 'lord, undigne and unworthy
Am I to thilke honour that ye me bede; 360
But as ye wol your-self, right so wol I.
And heer I swere that never willingly
In werk ne thought I nil yow disobeye,
For to be deed, though me were looth to
deya.' (308) 364

'This is y-nogh, Grisilde myn!' quod he.
And forth he gooth with a ful sobre chere
Out at the dore, and after that cam she,
And to the peple he seyde in this manere,
'This is my wyf,' quod he, 'that standeth
here. 369
Honoureth hir, and loveth hir, I preye,
Who-so me loveth; ther is na-more to
seye.'

And for that no-thing of hir olde gere
She sholde bringe in-to his hous, he bad
That wommen sholde dispoilen hir right
there; (318) 374
Of which thise ladyes were nat right glad
To handle hir clothes wher-in she was clad.
But natheles this mayde bright of hewe
Fro foot to heed they clothed han al newe.

Hir heres han they kembd, that lay un-
tressed
Ful rudely, and with hir fingres smale 380
A corone on hir heed they han y-dressed,
And sette hir ful of nowches grete and
smale;
Of hir array what sholde I make a tale?
Unnetho the peple hir knew for hir fair-
nesse,
Whan she translated was in swich rich-
esse. 385

This markis hath hir spoused with a ring
Brought for the same cause, and than hir
sette (331)
Up-on an hors, snow-whyt and wel am-
bling,
And to his paleys, er he lenger lette,
With joyful peple that hir ladde and
mette, 390

Conveyed hir, and thus the day they
spende
In revel, til the sonne gan descende.

And shortly forth this tale for to chace,
I seye that to this newe markisese
God hath swich favour sent hir of his
grace, 395
That it ne semed nat by lyklinesse (340)
That she was born and fed in rudenesse,
As in a cote or in an oxe-stalle,
But norished in an emperoures halle.

To every wight she woxen is so dere 400
And worshipful, that folk ther she was
bore
And from hir birthe knewe hir year by
yere,
Unnetho trowed they, but dorste han
swore
That to Janicle, of which I spak bifore,
She doghter nas, for, as by conjecture, 405
Hem thoughte she was another creature.

For thogh that ever vertuous was she, (351)
She was encressed in swich excellence
Of thewes gode, y-set in heigh bountee,
And so discreet and fair of eloquence, 410
So benigne and so digne of reverence,
And coude so the peples herte embrace,
That ech hir lovede that loked on hir face.

Noght only of Saluces in the toun
Publiced was the bountee of hir name, 415
But eek bisyde in many a regioun, (360)
If oon seyde wel, another seyde the same;
So spradde of hir heigh bountee the fame,
That man and wommen, as wel yonge as
olde,
Gon to Saluce, upon hir to biholde. 420

Thus Walter lowly, nay but royally,
Wedded with fortunat honestete,
In goddes pees liveth ful esily
At hoom, and outward grace y-nogh had
he; (368) 424
And for he saugh that under low degree
Was ofte vertu hid, the peple him helde
A prudent man, and that is seyn ful selde.

Nat only this Grisildis thurgh hir wit
Coude al the feet of wyfly boorninesse.

But eek, whan that the cas requyred it,
 The commune profit coude she redresse.
 Ther nas discord, rancour, ne hevynesse
 In al that lond, that she ne coude apese,
 And wysly bringe hem alle in reste and
 ese.

Though that hir housbonde absent were
 anon, 435
 If gentil men, or othere of hir contree
 Were wrothe, she wolde bringen hem
 atoon; (381)
 So wyse and rype wordes hadde she,
 And jugements of so greet equitee,
 That she from heven sent was, as men
 wende, 440
 Peple to save and every wrong t'amende.

Nat longe tyme after that this Grisild
 Was wedded, she a doughter hath y-bore,
 Al had hir lever have born a knave child.
 Glad was this markis and the folk ther-
 fore; 445
 For though a mayde child come al bifore,
 She may unto a knave child atteyne (391)
 By lyklihed, sin she nis nat bareyne.

Explicit secunda pars

With sterne face and with ful trouble
 chere, 465
 And seyde thus, 'Grisild,' quod he, 'that
 day (410)
 That I yow took out of your povre array,
 And putte yow in estaat of heigh noblesse,
 Ye have nat that forgeten, as I gesse.

I seye, Grisild, this present dignitee, 470
 In which that I have put yow, as I trowe,
 Maketh yow nat forgetful for to be
 That I yow took in povre estaat ful lowe
 For any wels ye moot your-selven knowe.
 Tak hede of every word that I yow seye,
 Ther is no wight that hereth it but wa
 tweye, (420) 476

Ye woot your-self wel, how that ye cam
 here
 In-to this hous, it is nat longe ago,
 And though to me that ye be lief and
 dere,
 Un-to my gentils ye be no-thing so; 480
 They seyn, to hem it is greet shame and
 wo
 For to be subgets and ben in servage
 To thee, that born art of a smal village

She seyde, 'lord, al lyth in your ples-
aunce,

My child and I with hertly obeisaunce
Ben youre al, and ye mowe save or spille
Your owene thing; werketh after your
wille. 504

Ther may no-thing, god so my soule save,
Lyken to yow that may displese me; (490)
Ne I deayre no-thing for to have,
Ne drede for to lese, save only ye;
This wil is in myn herte and ay shal be.
No lengthe of tyme or deeth may this
deface, 510
Ne change my corage to another place.'

Glad was this markis of hir answering,
But yet he feyned as he were nat so;
Al dreery was his ohere and his loking
Whan that he sholde out of the chambre
go. 515
Sone after this, a furlong way or two, (460)
He prively hath told al his entente
Un-to a man, and to his wyf him sente.

A maner sergeant was this privee man,
The which that feithful ofte he founden
hadde 520
In thinges grete, and eek swich folk wel
can

Don execucioun on thinges badde.
The lord knew wel that he him loved and
dradde;
And whan this sergeant wiste his lordes
wille,
In-to the chambre he stalked him ful
stille. 525

'Madame,' he seyde, 'ye mote foryeve it
me, (470)

Thogh I do thing to which I am con-
streyned;

Ye ben so wys that ful wel knowe ye
That lordes hestes mowe nat been y-
feyned;

They mowe wel been biwailed or com-
pleyned, 530

But men mot nede un-to her lust obeye,
And so wol I; ther is na-more to seye.

This child I am comanded for to take'—
And spak na-more, but out the child he
hente

Despitously, and gan a chere make 535
As though he wolde han slayn it er he
wente. (480)

Grisildis mot al suffren and consente;
And as a lamb she sitteth meke and stille,
And leet this cruel sergeant doon his wille.

Suspicious was the diffame of this man,
Suspect his face, suspect his word also; 541
Suspect the tyme in which he this bigan.
Allas! hir doghter that she lovede so
She wende he wolde han slawen it right
tho. 544

But natheles she neither weep ne syked,
Consenting hir to that the markis lyked.

But atte laste spoken she bigan, (491)
And mekely she to the sergeant preyde,
So as he was a worthy gentil man,
That she moute kisse hir child er that it
deyde; 550

And in her barm this litel child she leyde
With ful sad face, and gan the child to kisse
And lulled it, and after gan it blisse.

And thus she seyde in hir benigne voys,
'Far weel, my child; I shal thee never
see; 555
But, sith I thee have marked with the
croys, (500)

Of thilke fader blessed mote thou be,
That for us deyde up-on a croys of tree.
Thy soule, litel child, I him bitake,
For this night shaltow dyen for my sake.'

I trowe that to a norice in this cas 561
It had ben hard this rewthe for to se;
Wel mighte a mooder than han cryed
'allas!'

But natheles so sad stedfast was she,
That she endured all adversitee, 565
And to the sergeant mekely she sayde, (510)
'Have heer agayn your litel yonge mayde.

Goth now,' quod she, 'and dooth my
lordes heste,

But o thing wol I preye yow of your grace,
That, but my lord forbad yow, atte laste
Burieth this litel body in som place 571
That bestes ne no briddes it to-race.'

But he no word wol to that purpos seye,
But took the child and wente upon his
weye.

This sergeant cam un-to his lord ageyn, 575
 And of Grisildis wordes and hir chere (520)
 He tolde him point for point, in short and
 playn,

And him presenteth with his doghter
 dere.

Somwhat this lord hath rewthe in his
 manere ;

But natheles his purpos heeld he stille,
 As lordes doon, whan they wol han hir
 wille ; 581

And bad his sergeant that he prively
 Sholde this child ful softe winde and
 wrappe

With alle circumstances tendrely,
 And carie it in a cofre or in a lappe ; 585

But, up-on peyne his heed of for to
 swappe, (530)

That no man sholde knowe of his entente,
 Ne whenne he cam, ne whider that he
 wente ;

But at Boloigne to his suster dere,
 That thilke tyme of Panik was countesse,
 He sholde it take, and shewe hir this
 matere, 591

Sequitur pars quarta.

In this estaat ther passed been foure
 yeer

Er she with childe was ; but, as god wolde,
 A knave child she bar by this Walter,
 Ful gracious and fair for to biholde.

And whan that folk it to his fader tolde,
 Nat only he, but al his contree, merie 615
 Was for this child, and god they thanke
 and herie. (560)

Whan it was two yeer old, and fro tha
 brest

Departed of his notice, on a day
 This markis caughte yet another lest

To tempte his wyf yet after, if he may. 620
 O needles was she tempted in assay !

But wedded men ne knowe no mesure,
 Whan that they finde a pacient creature.

'Wyf,' quod this markis, 'ye han herd er
 this,

My peple sikly berth our mariage, 625
 And namely, sith my sone y-boren is, (570)

Now is it worse than ever in al our age.

'I have,' quod she, 'seyd thus, and ever
shal, (589) 645
I wol no thing, ne nil no thing, certayn,
But as yow list; nocht greveth me at al,
Thogh that my doghter and my sone be
slayn,
At your comandement, this is to sayn.
I have nocht had no part of children
tweyne 650
But first siknesse, and after wo and peyne.
Ye been our lord, doth with your owene
thing
Right as yow list; axeth no reed at me.
For, as I lefte at hoom al my clothing,
Whan I first cam to yow, right so,' quod
she, 655
'Lefte I my wil and al my libertee, (600)
And took your clothing; wherfor I yow
preye,
Doth your plessaunce, I wol your lust
obeys.
And certes, if I hadde prescience
Your wil to knowe er ye your lust me
tolde, 660
I wolde it doon with-outen negligence;
But now I woot your lust and what ye
wolde,
Al your plessaunce ferme and stable
I holde;
For wiste I that my deeth wolde do yow
ese, 664
Right gladly wolde I dyen, yow to plesse.
Deth may nocht make no comparisoun
Un-to your love:' and, whan this markis
sey (611)
The constance of his wyf, he caste adoun
His yēn two, and wondreth that she may
In pacience suffre al this array. 670
And forth he gooth with dreery conten-
saunce,
But to his herte it was ful greet plessaunce.
This ugly sergeant, in the same wyse
That he hir doghter caughte, right so he,
Or worse, if men worse can devyse, 675
Hath hent hir sone, that ful was of
beautee. (620)
And ever in oon so pacient was she,
That she no chere made of hevynesse,
But kiste hir sone, and after gan it blesse;

Save this; she preyed him that, if he
mighte, 680
Hir litel sone he wolde in erthe grave,
His tendre limes, delicat to sighte,
Fro foules and fro bestes for to save.
But she non answer of him mighte have.
He wente his wey, as him no-thing ne
roghte; 685
But to Boloigne he tendrely it broghte.
This markis wondreth ever lenger the
more (631)
Up-on hir pacience, and if that he
Ne hadde soothly knowen ther-bifore,
That partly hir children lovede she, 690
He wolde have wend that of som subtiltee,
And of malice or for cruel corage,
That she had suffred this with sad visage.
But wel he knew that next him-self,
certayn, 694
She loved hir children best in every wyse.
But now of women wolde I axen fayn,
If thise assayes mighte nat suffyse? (641)
What coude a sturdy housbond more
devyse
To preve hir wyf-hod and hir stedfast-
nesse, 699
And he continuing ever in sturdinesse?
But ther ben folk of swich condicioun,
That, whan they have a certain purpos
take,
They can nat stinte of hir entencioun,
But, right as they were bounden to
a stake,
They wol nat of that firste purpos slake.
Right so this markis fullliche hath pur-
posed (650) 706
To tempte his wyf, as he was first disposed.
He waiteth, if by word or contenance
That she to him was changed of corage;
But never coude he finde variance; 710
She was ay oon in herte and in visage;
And ay the forther that she was in age,
The more trewe, if that it were possible,
She was to him in love, and more penible.
For which it semed thus, that of hem two
Ther nas but o wil; for, as Walter leste,
The same lust was hir plessaunce also, (661)

And, god be thanked, al fil for the beste.
She shewed wel, for no worldly unreste
A wyf, as of hir-self, no-thing ne sholde
Wille in effect, but as hir housbond wolde.

The sclandre of Walter ofte and wyde
spradde, 722

That of a cruel herte he wikkedly,
For he a povre womman wedded hadde,
Hath mordred bothe his children prively.
Swich murmur was among hem comunly.
No wonder is, for to the peples ere (671)
Ther cam no word but that they mordred
were.

For which, wher-as his peple ther-bifore
Had loved him wel, the sclandre of his
diffame 730

Made hem that they him hatede therfore;
To been a mordrer is an hateful name.
But natheles, for earnest ne for game
He of his cruel purpos nolde stente; 734
To tempte his wyf was set al his entente.

Whan that his doghter twelf yeer was of
age, (680)

He to the court of Rome, in subtil wyse
Enformed of his wil, sente his message,
Comaunding hem swiche bulles to devyse
As to his cruel purpos may suffyse, 740
How that the pope, as for his peples reste,
Bad him to wedde another, if him leste.

I seye, he bad that sholde countrefete
The popes bulles, making mencionn
That he hath leve his firste wyf to lete, 745
As by the popes dispensacioun, (690)
To stinte rancour and dissencioun
Bitwixe his peple and him; thus seyde
the bulle,
The which they han publiced atte fulle.

The rude peple, as it no wonder is, 750
Wenden ful wel that it had been right so;
But whan thise tydinges cam to Grisildis,
I deme that hir herte was ful wo.
But she, y-lyke sad for evermo,
Disposed was, this humble creature, 755
Th'adversitee of fortune al t'endure. (700)

Abyding ever his lust and his plesaunce,
To whom that she was yeven, herte and al,
As to hir verray worldly suffisaunce;

But shortly if this storie I tallen shal, 760
This markis writen hath in special
A lettre in which he sheweth his entente,
And secrely he to Boloigne it sente.

To th'erl of Panik, which that hadde the
Wedded his suster, preyde he specially 765
To bringen hoom agayn his children two
In honourable estaat al openly. (711)
But o thing he him preyde outerly,
That he to no wight, though men wolde
enquere,
Sholde nat telle, whos children that they
were, 770

But seye, the mayden sholde y-wedded be
Un-to the markis of Saluce anon.
And as this erl was preyde, so dide he;
For at day set he on his way is goon
Toward Saluce, and lordes many oon, 775
In riche array, this mayden for to gyde;
Hir yonge brother ryding hir bisyde. (721)

Arrayed was toward hir mariage
This freshe mayde, ful of gemmes clere;
Hir brother, which that seven yeer was of
age, 780

Arrayed eek ful fresh in his manere.
And thus in greet noblesse and with glad
chere,
Toward Saluces shaping hir journey,
Fro day to day they ryden in hir wey.

Explicit quarta pars.

Sequitur quinta pars.

Among al this, after his wikke usage, 785
This markis, yet his wyf to tempte more
To the uttereste prove of hir corage, (731)
Fully to han experience and lore
If that she were as stodfast as bifore,
He on a day in open audience 790
Ful boistously hath seyde hir this sentence:

¹ Certes, Grisilde, I hadde y-nough ples-
aunce

To han yow to my wyf for your goodnessse,
As for your trouthe and for your obel-
saunce,

Nought for your linage ne for your
richesse; 795

But now knows I in verray soothfast-
nesse (740)

That in gret lordshipe, if I wel avyse,
Ther is gret servitude in sondry wyse.

I may nat don as every plowman may ;
My peple me constrayneth for to take 800
Another wyf, and cryen day by day ;
And eek the pope, raneour for to slake,
Consenteth it, that dar I undertake ;
And treweliche thus muoche I wol yow
seye,

My newe wyf is coming by the weye. 805

Be strong of herte, and voyde anon hir
place, (750)

And thilke dower that ye broghten me
Tak it agayn, I graunte it of my grace ;
Retourneth to your fadres hous,' quod he ;
'No man may alwey han prosperitee ; 810
With evene herte I rede yow t'endure
The strook of fortune or of aventure.'

And she answerde agayn in pacience,
'My lord,' quod she, 'I woot, and wiste
alwey

How that bitwixen your magnificence 815
And my poverte no wight can ne may (760)
Maken comparison ; it is no nay.
I ne heeld me never digne in no manere
To be your wyf, no, ne your chamberere.

And in this hous, ther ye me lady made—
The heighe god take I for my witness, 821
And also wisly he my soule glade—
I never heeld me lady ne maistresse,
But humble servant to your worthinesse,
And ever shal, whyl that my lyf may
dure, 825
Aboven every worldly creature. (770)

That ye so longe of your benignitee
Han holden me in honour and nobleye,
Wher-as I was nocht worthy for to be,
That thonke I god and yow, to whom
I preye 830
Foryelde it yow ; there is na-more to seye.
Un-to my fader gladly wol I wende,
And with him dwelle un-to my lyves ende.

Ther I was fostred of a child ful smal,
Til I be deed, my lyf ther wol I lede 835
A widwe elene, in body, herte, and al. (780)
For sith I yaf to yow my maydenhede,
And am your trewe wyf, it is no drede,

God shilde swich a lordes wyf to take
Another man to housbonde or to make. 840

And of your newe wyf, god of his grace
So graunte yow wele and prosperitee :
For I wol gladly yelden hir my place,
In which that I was blisful wont to be,
For sith it lyketh yow, my lord,' quod
she, 845
'That whylom weren al myn hertes reste,
That I shal goon, I wol gon when yow
leste. (791)

But ther-as ye me profre swich dowaire
As I first broghte, it is wel in my minde
It were my wrecched clothes, no-thing
faire, 850
The which to me were hard now for to
finde.

O gode god ! how gentil and how kinde
Ye samed by your speche and your visage
The day that maketh was our mariage !

But sooth is seyde, algate I finde it trewe—
For in effect it preved is on me—(800) 856
Love is nocht old as whan that it is newe.
But certes, lord, for noon adversitee,
To dyen in the cas, it shal nat be 859
That ever in word or werk I shal repente
That I yow yaf myn herte in hool entente.

My lord, ye woot that, in my fadres place,
Ye dede me strepe out of my povre wede,
And richely me cladden, of your grace.
To yow broghte I nocht elles, out of drede,
But feyth and nakednesse and mayden-
hede. (810) 866
And here agayn my clothing I restore,
And eek my wedding-ring, for evermore.

The remenant of your jewels redy be 869
In-with your chambre, dar I saunty sayn ;
Naked out of my fadres hous,' quod she,
'I cam, and naked moot I turne agayn.
Al your pleasaunce wol I folwen fayn ;
But yet I hope it be nat your entente 874
That I smokkes out of your paleys wente.

Ye coude nat doon so dishoneste a thing,
That thilke wombe in which your children
leye (881)
Sholde, bifore the peple, in my walking,

Be seyn al bare ; wherfor I yow preye,
 Lat me nat lyk a worm go by the weye. 880
 Remembre yow, myn owene lord so dere,
 I was your wyf, thogh I unworthy were.

Wherfor, in guerdon of my maydenhede,
 Which that I broghte, and nocht agayn
 I bere, 884

As voucheth sauf to yeve me, to my mede,
 But swich a smok as I was wont to were,
 That I therwith may wrye the wombe of
 here (831)

That was your wyf ; and heer take I my
 leve

Of yow, myn owene lord, lest I yow greve.'

'The smok,' quod he, 'that thou hast on
 thy bak, 890

Lat it be stille, and ber it forth with thee.'
 But wel unnethes thilke word he spak,
 But wente his wey for rewthe and for
 pitee.

Biforn the folk hir-selven strepeth she,
 And in hir smok, with heed and foot al
 bare, (839) 895
 Toward hir fader hous forth is she fare.

That neither by hir wordes ne hir face 920
 Biforn the folk, ne eek in hir absence,
 Ne shewed she that hir was doon offence;
 Ne of hir heigh estaat no remembraunce
 Ne hadde she, as by hir countenance.

No wonder is, for in hir grete estaat 925
 Hir goost was ever in pleyyn humylitee ;

No tendre mouth, non herte delicaat, (871)
 No pompe, no semblant of royaltee,
 But ful of pacient benignitee,

Discreet and prydeles, ay honourable, 930
 And to hir housbonde ever meke and
 stable.

Men speke of Job and most for his hum-
 blesse,

As clerkes, whan hem list, can wel endyte,
 Namely of men, but as in soothfastnesse,
 Thogh clerkes preyse women but a
 lyte, 935

Ther can no man in humblesse him ac-
 quyte (880)

As womman can, ne can ben half so trewe
 As wommen been, but it be falle of-newe.

As it possible is in myn hous to be. (900)
 And eek that every wight in his degree
 Have his estaat in sitting and servyse
 And heigh plesaunce, as I can best devyse.

I have no women suffisaunt certayn 960
 The chambres for t'arraye in ordinaunce
 After my lust, and therfor wolde I fayn
 That thyn were al swich maner govern-
 aunce;

Thou knowest eek of old al my plesaunce;
 Though thyn array be hadde and yvel
 biseye, 965
 Do thou thy devoir at the leeste weya.' (910)

'Nat only, lord, that I am glad,' quod she,
 'To doon your lust, but I desyre also
 Yow for to serve and plesse in my degree
 With-outen feynting, and shal evermo. 970
 Ne never, for no wele ne no wo,
 Ne shal the gost with-in myn herte stente
 To love yow best with al my trewe entente.'

And with that word she gan the hous to
 dighte,
 And tables for to sette and beddes make;
 And peyned hir to doon al that she
 mighte, (920) 976
 Preying the chambereres, for goddes sake,
 To hasten hem, and faste swepe and shake;
 And she, the moste servisable of alle,
 Hath every chambre arrayed and his halla.

Abouten undern gan this erl alighte, 981
 That with him broghte thise noble child-
 ren tweye,
 For which the peple ran to seen the sighte
 Of hir array, so richely biseye;
 And than at erst amonges hem they seye,
 That Walter was no fool, thogh that him
 leste (930) 986
 To change his wyf, for it was for the beste.

For she is fairer, as they demen alle,
 Than is Grisild, and more tendre of age,
 And fairer fruit bitwane hem sholde
 falle, 990
 And more plesant, for hir heigh linage;
 Hir brother eek so fair was of visage,
 That hem to seen the peple hath caught
 plesaunce,
 Commending now the markis govern-
 aunce.—

Auctor. 'O stormy peple! unsad and ever
 untrewre! (939) 995

Ay undiscreef and chaunging as a vane,
 Delyting ever in rumbel that is newe,
 For lyk the mone ay waxe ye and wane;
 Ay ful of clapping, dere y-nogh a jane;
 Your doom is fals, your constance yvel
 preveth, 1000
 A ful greet fool is he that on yow leveth!'

Thus seyden sadde folk in that citee,
 Whan that the peple gazed up and down,
 For they were glad, right for the noveltee,
 To han a newe lady of hir toun. 1005
 Na-more of this make I now mendoun;
 But to Grisilde agayn wol I me dresse, (951)
 And telle hir constance and hir business.—

Ful bisy was Grisilde in every thing
 That to the feste was apertinent; 1010
 Right noight was she abayst of hir clothing,
 Though it were rude and somdel eek to-
 rent.

But with glad chere to the yate is went,
 With other folk, to grete the markisesse,
 And after that doth forth hir business. 1015

With so glad chere his gestes she receyveth,
 And conningly, everich in his degree, (961)
 That no defaute no man aperceyveth;
 But ay they wondren what she mighte be
 That in so povre array was for to see, 1020
 And coude swich honour and reverence;
 And worthily they preisen hir prudence.

In al this mene whyle she ne stente
 This mayde and eek hir brother to com-
 mende

With al hir herte, in ful benigne entente,
 So wel, that no man coude hir prys
 amende. (970) 1026

But atte laste, whan that thise lordes
 wende

To sitten down to mete, he gan to calle
 Grisilde, as she was bisy in his halla.

'Grisilde,' quod he, as it were in his
 pley, 1030

'How lyketh thee my wyf and hir beautee?'
 'Right wel,' quod she, 'my lord; for, in
 good fey,

A fairer say I never noon than she.
 I prey to god yere hir prosperitee; 1035

And so hope I that he wol to yow sende
Plesance y-nogh un-to your lyves ende.

O thing biseke I yow and warne also, (981)
That ye ne prikke with no tormentinge
This tendre mayden, as ye han don mo;
For she is fostred in hir norishinge 1040
More tendrely, and, to my supposinge,
She coude nat adversitee endure
As coude a povre fostred creature.'

And when this Walter say hir pacience,
Hir glade chere and no malice at al, 1045
And he so ofte had doon to hir offence, (990)
And she ay sad and constant as a wal,
Continuing ever hir innocence overal,
This sturdy markis gan his herte dresse
To rowen up-on hir wyfly stedfastnesse. 1050

'This is y-nogh, Grisilde myn,' quod he,
'Be now na-more agast ne yvel apayed;
I have thy feith and thy benigntee,
As wel as ever woman was, assayed,
In greet estaat, and povrelliche arrayed. 1055
Now knowe I, dere wyf, thy stedfast-
nesse,'— (1000)
And hir in armes took and gan hir kesse.

And she for wonder took of it no keep;
She herde nat what thing he to hir seyde;
She ferde as she had stert out of a sleep,
Til she out of hir masednesse abreyde. 1061
'Grisilde,' quod he, 'by god that for us
deyde,
Thou art my wyf, ne noon other I have,
Ne never hadde, as god my soule save!

This is thy doghter which thou hast sup-
posed 1065
To be my wyf; that other feithfully (1010)
Shal be myn heir, as I have ay purposed;
Thou bare him in thy body trewely.
At Boloigne have I kept hem prively; 1069
Tak hem agayn, for now maystow nat
seye
That thou hast lorn non of thy children
tweye.

And folk that otherweyes han seyde of me,
I warne hem wel that I have doon this
dede
For no malice ne for no crueltee, 1074

But for t' assaye in thee thy wommanhede,
And nat to sleen my children, god for-
bede! (1020)
But for to kepe hem prively and stille,
Til I thy purpos knewe and al thy wille.'

When she this herde, aswowne doun she
falleth 1079
For pitous joye, and after hir swowninge
She bothe hir yonge children un-to hir
calleth,
And in hir armes, pitously wepinge,
Embraceth hem, and tendrely kissinge
Ful lyk a mooder, with hir salte teres 1084
She batheth bothe hir visage and hir heres.

O, which a pitous thing it was to see (1030)
Hir swowning, and hir humble voys to
here!
'Grauntmercy, lord, that thanke I yow,'
quod she,
'That ye han saved me my children dere!
Now rekke I never to ben deed right
here; 1090
Sith I stonde in your love and in your grace,
No fors of deeth, ne when my spirit pace!

O tendre, o dere, o yonge children myne,
Your woful mooder wende stedfastly 1094
That cruel houndes or som foul vermyne
Hadde eten yow; but god, of his mercy,
And your benigne fader tendrely (1041)
Hath doon yow kept; and in that same
stounde
Al so deyntly she swappte adoun to grounde.

And in her swough so sadly holdeth she
Hir children two, when she gan hem
t' embrace, 1101
That with greet sleighte and greet diffi-
cultee
The children from hir arm they gonne
arace. (1047)
O many a teer on many a pitous face 1104
Doun ran of hem that stoden hir bisyde;
Unnethe abouten hir mighte they abyde

Walter hir gladeth, and hir sorwe slaketh
She ryseth up, abaysed, from hir traunced
And every wight hir joye and feste maketh
Til she hath caught agayn hir conten-
aunce. 1118

Walter hir dooth so feithfully plesaunce,
That it was deyntee for to seen the chere
Bitwixe hem two, now they ben met y-ferre.

These ladyes, whan that they hir tymesay,
Han taken hir, and in-to chambre goon,
And strepen hir out of hir rude array, (1060)
And in a cloth of gold that brighte shoon,
With a coroune of many a riche stoon
Up-on hir heed, they in-to halle hir
broughte, 1119
And ther she was honoured as hir oghte.

Thus hath this pitous day a blisful ende,
For every man and womman dooth his
might

This day in murthe and revel to dispende
Til on the welkne shoon the sterres light.
For more solempne in every mannes sight
This feste was, and gretter of oostage, 1126
Than was the revel of hir mariage. (1071)

Ful many a yeer in heigh prosperitee
Liven these two in concord and in reste,
And richely his doghter married he 1130
Un-to a lord, oon of the worthieste
Of al Itaille; and than in pees and reste
His wyves fader in his court he kepeth,
Til that the soule out of his body crepeth.

His sone succedeth in his heritage 1135
In reste and pees, after his fader day; (1080)
And fortunat was eek in mariage,
Al putte he nat his wyf in greet assay.
This world is nat so strong, it is no nay,
As it hath been in olde tymes yore, 1140
And herkneth what this auctour seith
therefore.

This storie is seyde, nat for that wyves
sholde
Folwen Grisilde as in humilitee,
For it were importable, though they wolde;
But for that every wight, in his degree, 1145
Sholde be constant in adversitee (1090)
As was Grisilde; therfor Petrark wryteth
This storie, which with heigh style he
endyteth.

For, sith a womman was so pacient 1149
Un-to a mortal man, wel more us oghte
Receyven al in gree that god us sent;

For greet skile is, he prove that he wroghte,
But he ne tempteth no man that he boghte,
As seith saint Jame, if ye his pistol rede;
He preveth folk al day, it is no drede, 1155

And suffreth us, as for our excoercyse, (1100)
With sharpe scourges of adversitee
Ful ofte to be bete in sondry wyse;
Nat for to knowe our wil, for certes he,
Er we were born, knew al our freletee; 1160
And for our beste is al his governaunce;
Let us than live in vertuons suffraunce.*

But o word, lordinges, herkneth er I go:—
It were ful hard to finde now a dayes (1108)
In al a toun Grisildes thre or two; 1165
For, if that they were put to swiche assayes,
The gold of hem hath now so badde alayes
With bras, that thogh the coyne be fair
at y8,
It wolde rather breste a-two than plye.

For which heer, for the wyves love of
Bathe, 1170
Whos lyf and al hir secte god mayntene
In heigh maistrye, and elles were it scathe,
I wol with lusty herte freshe and grene
Seyn yow a song to glade yow, I wene,
And lat us stinte of earnestful matere:—
Herkneth my song, that seith in this
manera. (1120) 1176

Lenvoy de Chaucer.

Grisilde is deed, and eek hir pacience,
And bothe atones buried in Itaille;
For which I crye in open audience,
No wedded man so hardy be t'assaille 1180
His wyves pacience, in hope to finde
Grisildes, for in certain he shall faille!

* It seems to have been Chaucer's intention, in the first instance, to end this Tale here. Hence, see *And.*, in MSS. E. Hn. Cm. Dd., the following genuine, but rejected stanza, suitable for insertion at this point:—

Bihold the merye wordes of the Hoste.
This worthy Clerk, whan ended was his tale,
Our hoste seyde, and swoor by goddes bones,
'Me were lever than a barel ale
My wyf at hoom had herd this legende ones;
This is a gentil tale for the nones,
As to my purpos, wiste ye my wille;
But thing that wol nat be, lat it be stille.'

Here endeth the Tale of the Clerk
of Oxenford.

O noble wyves, ful of heigh prudence,
 Lat noon humilitee your tonge naille, 1184
 Ne lat no clerk have cause or diligence
 To wryte of yow a storie of swich mervaille
 As of Grisildis pacient and kinde; (1131)
 Lest Chichevache yow swelwe in hir en-
 traïlle!

Folweth Ekko, that holdeth no silence,
 But evere answereth at the countretaille;
 Beth nat bidaffed for your innocence, 1191
 But sharply tak on yow the governaille.
 Emprinteth wel this lesson in your minde
 For commune profit, sith it may availle.

Ye archewyves, stondest at defence, 1195
 Sinye bestronge as is a greet camaille; (1140)
 Nesuffreth nat that men yow doon offence.
 And sclendre wyves, feble as in bataille,

Beth egre as is a tygre yond in Inde;
 Ay clappeth as a mille, I yow consaille, 1200

Ne dreed hem nat, do hem no reverence;
 For though thyn housbonde armed be in
 maille,

The arwes of thy crabbed eloquence
 Shal perce his brest, and eek his aventaille;
 In jalonsye I rede eek thou him binde, 1205
 And thou shalt make him couche as dooth
 a quaille. (1150)

If thou be fair, ther folk ben in presence
 Shew thou thy visage and thyn apparaille;
 If thou be foul, be free of thy dispence, 1209
 To gets thee freendes ay do thy travaille;
 Be ay of chere as light as leef on linde,
 And lat him care, and wepe, and wringe,
 and waille! (1156)

Here endeth the Clerk of Oxonford his Tale.

THE MARCHANTES TALE.

Here biginneth the Marchantes Tale.

WHYLOM ther was dwellinge in Lumbardye
A worthy knight, that born was of Pavye,
In which he lived in greet prosperitee;
And sixty year a wyfles man was he,
And folwed ay his bodily delyt
On wommen, ther-as was his appetyt, 1250
As doon thise folles that ben seculer.

And whan that he was passed sixty year,
Were it for holynesse or for dotage,
I can natseye, but swich a greet corage, (10)
Hadde this knight to been a wedded man,
That day and night he dooth al that he can
T'espyen where he mighte wedded be;
Preyinge our lord to granten him, that he
Mighte ones knowe of thilke blisful lyf
That is bitwixe an housbond and his wyf;
And for to live under that holy bond 1261
With which that first god man and
womman bond.

'Non other lyf,' seyde he, 'is worth a bene;
For wedlok is so esy and so clene, (20)
That in this world it is a paradyse.' 1265
Thus seyde this olde knight, that was so
wys.

And certainly, as sooth as god is king,
To take a wyf, it is a glorious thing,
And namely whan a man is old and hoor;
Thanne is a wyf the fruit of his tresor. 1270
Than sholde he take a yong wyf and a fair,
On which he mighte engendren him an
heir,

And lede his lyf in joye and in solas,
Wher-as thise bacheleres singe 'allas,' (30)
Whan that they finden any adversitee 1275
In love, which nis but childish vanitee.

And trewely it sit wel to be so,
That bacheleres have often peyne and wo;
On brotel ground they builde, and brotel-
nesse 1279
They finde, whan they wene sikernesse.

They live but as a brid or as a beste,
In libertee, and under non areste,
Ther-as a wedded man in his estaat
Liveth a lyf blisful and ordinaat, (40)
Under the yok of mariage y-bounde; 1285
Wel may his herte in joye and blisse
habounde.

For who can be so buxom as a wyf?
Who is so trewe, and eek so ententyf
To kepe him, syk and hool, as is his make?
For wale or wo, she wol him nat forsake.
She nis nat wery him to love and serve,
Thogh that he lye bedrede til he sterve.
And yet somme clerkes seyn, it nis nat so,
Of whiche he, Theofraste, is oon of tho. (50)
What force though Theofraste listelye? 1295
'Ne take no wyf,' quod he, 'for hous-
bondrye,

As for to spare in household thy dispence;
A trewe servant dooth more diligence,
Thy good to kepe, than thyn owene wyf.
For she wol clayme half partal hirlyf; 1300
And if that thou be syk, so god me save,
Thy verray frendes or a trewe knave
Wol kepe thee bet than she that waiteth ay
After thy good, and hath don many a day.'
And if thou take a wyf un-to thyn
hold, (61) [T. om.
Ful lightly maystow been a coke-
wold. 1306 [T. om.

This sentence, and an hundred thinges
worse,
Wryteth this man, ther god his bones
course!

But take no kepe of al swich vanitee;
Deffye Theofraste and herke me. 1310

A wyf is goddes yifte verraily;
Alle other maner yiftes hardily,
As londes, rentes, pasture, or commune,
Or moebles, alle ben yiftes of fortune. (70)

That passen as a shadwe upon a wal. 1315
But dredelees, if pleyedly speke I shal,
A wyf wol laste, and in thyn hous endure,
Wel lenger than thee list, paraventure.

 Mariage is a ful gret sacrament ;

He which that hath no wyf, I holde him
shent ; 1320

He liveth helples and al desolat,

I speke of folk in secular estaat,

And herke why, I sey nat this for noght, (79)

That womman is for mannes help y-wrought.

The hye god, whan he hadde Adam maked,

And saugh him al allone, bely-naked, 1326

God of his grete goodnesse seyde than,

'Lat us now make an help un-to this man
Lyk to him-self ;' and thanne he made
him Eve. 1329

Heer may ye se, and heer-by may ye preve,

That wyf is mannes help and his confort,

His paradys terrestre and his disport

So buxom and so vertuouus is she,

They moste nedes live in unities. (90) 1334

O flesh they been, and o flesh, as I gesse,

Hath but on herte, in wele and in distresse.

 A wyf ! a ! Seinte Marie, *ben'cite* !

How mighte a man han any adversitee

They been so trewe and ther-with-al so
wyse ;

For which, if thou wolt werken as the
wyse, 1360

Do alwey so as women wol thee rede.

 Lo, how that Jacob, as thise clerkes
rede,

By good conseil of his moder Rebekke,

Bond the kides skin aboute his nekke ; (120)

Thurgh which his fadres benisoun he wan.

 Lo, Judith, as the storie eek telle can,

By wys conseil she goddes peple kepte,

And slow him, Olofernus, whyl he slepte.

 Lo Abigayl, by good conseil how she 1369

Saved hir housbond Nabal, whan that he

Sholde han be slayn ; and loke, Ester also

By good conseil delivered out of wo

The peple of god, and made him, Mar-
dochee,

Of Assuere enhaunced for to be. (130)

 Ther nis no-thing in gree superlatyf, 1375

As seith Senek, above an humble wyf.

 Suffre thy wyves tonge, as Caton bit ;

She shal comande, and thou shalt suffren
it ;

And yet she wol obeye of curteisye.

And almost, god wot, on my pittes brinke ;
 Up-on my soule somewhat moete I thinke.
 I have my body folly despended ; (159)
 Blessed be god, that it shal been amended !
 For I wol be, certeyn, a wedded man, 1405
 And that anon in al the haste I can,
 Un-to som mayde fair and tendre of age.
 I prey yow, shapeth for my mariage
 Al sodeynly, for I wol nat abyde ;
 And I wol fonde t'espyn, on my syde, 1410
 To whom I may be wedded hastily.
 But for-as-muche as ye ben mo than I,
 Ye shullen rather swich a thing espyn
 Than I, and wher me best were to allyen.

But o thing warne I yow, my freendes
 dere, (171) 1415

I wol non old wyf han in no manere.
 She shal nat passe twenty yeer, certayn ;
 Old fish and yong flesh wolde I have ful
 fayn.

Bet is, quod he, 'a pyk than a pikerel ;
 And bet than old beef is the tendre veel.
 I wol no womman thritty yeer of age, 1421
 It is but bene-straw and greet forage.

And eek thise olde widwes, god it woot,
 They conne so muchel craft on Wades
 boot, (180)

So muchel broken harm, whan that hem
 leste, 1425

That with hem sholde I never live in reste.
 For sondry scoles maken sotil clerkis ;
 Womman of manye scoles half a clerk is.
 But certeynly, a yong thing may men gye,
 Right as men may warm wex with handes
 plye. 1430

Wherfore I sey yow pleynly, in a clause,
 I wol non old wyf han right for this
 cause. (188)

For if so were, I hadde swich mischaunce,
 That I in hir ne coude han no plesaunce,
 Thanne sholde I lede my lyf in avoutrye,
 And go streight to the devel, whan I dye.
 Ne children sholde I none up-on hir geten ;
 Yet were me lever houndes had me eten,
 Than that myn heritage sholde falle 1439
 In straunge hand, and this I tell yow alle.
 I dote nat, I woot the cause why

Men sholde wedde, and forthermore wot I,
 Ther speketh many a man of mariage,
 That woot na-more of it than woot my
 page, (200) 1444

For whiche causes man sholde take a wyf.
 If he ne may nat liven chast his lyf,
 Take him a wyf with greet devocioun,
 By-cause of leveful procreacioun
 Of children, to th'onour of god above,
 And nat only for paramour or love ; 1450
 And for they sholde lecherye eschue,
 And yelde hir dettes whan that they ben
 due ;

Or for that ech of hem sholde helpen
 other (209)

In meschief, as a suster shal the brother ;
 And live in chastitee ful holily. 1455

But sires, by your leve, that am nat I.
 For god be thanked, I dar make avaunt,
 I fele my limes stark and suffisaunt

To do al that a man bilongeth to ;
 I woot my-selven best what I may do. 1460

Though I be hoor, I fare as dooth a tree
 That blometh er that fruyt y-woxen be ;
 A blosmy tree nis neither drye ne deed.

I fele me nowher hoor but on myn heed ;
 Myn herte and alle my limes been as
 grene (221) 1465

As laurer thurgh the yeer is for to sene.
 And sin that ye han herd al myn entente,
 I prey yow to my wil ye wole assente.'

Diverse men diversely him tolde
 Of mariage manye ensamples olde. 1470
 Somme blamed it, somme preysed it,
 certeyn ;

But atte laste, shortly for to seyn,
 As al day falleth alteracioun 1475
 Bitwixen freendes in disputioun, (230)

Ther fil a stryf bitwixe his bretheren two,
 Of whiche that oon was cleped Placebo,
 Justinus soothly called was that other.

Placebo seyde, 'o Januarie, brother,
 Ful litel nede had ye, my lord so dere,
 Conseil to axe of any that is here ; 1480

But that ye been so ful of sapience,
 That yow ne lyketh, for your heighe
 prudence,

To weyven fro the word of Salomon.
 This word seyde he un-to us everichon ;

"Wirk alle thing by conseil," thus seyde
 he, (241) 1485

"And thanne shaltow nat repente thee."
 But though that Salomon spak swich
 a word,

Myn owene dere brother and my lord,

So wisly god my soule bringe at reste,
I hold your owene conseil is the beste. 1490
For brother myn, of me tak this motyf,
I have now been a court-man al my lyf.
And god it woot, though I unworthy be,
I have stonden in ful greet degree (250)
Abouten lordes of ful heigh estaat; 1495
Yet hadde I never with noon of hem
debaat.

I never hem contraried, trewely;
I woot wel that my lord can more than I.
What that he seith, I holde it ferme and
stable;

I seye the same, or elles thing semblable.
A ful gret fool is any conseilour, 1501
That serveth any lord of heigh honour,
That dar presume, or elles thenken it,
That his conseil sholde passe his lordes
wit. (260)

Nay, lordes been no foles, by my fay; 1505
Ye han your-selven shewed heer to-day
So heigh sentence, so holily and weel,
That I consente and conferme every-deel
Your wordes alle, and your opinioun. 1509
By god, ther nis no man in al this toun
N'in al Itaille, that coude bet han sayd;
Crist halt him of this conseil wel apayd.
And trewely, it is an heigh corage
Of any man, that stapen is in age, (270)
To take a yong wyf; by my fader kin,
Your herte hangeth on a joly pin. 1516
Doth now in this matere right as yow
leste,

For finally I holde it for the beste.'

Justinus, that ay stille sat and herde,
Right in this wyse to Placebo answerde:
'Now brother myn, be pacient, I preye,
Sin ye han seyde, and herkneth what I
seye. 1522

Senek among his othere wordes wyse
Seith, that a man oghte him right wel
avyse, (280)
To whom he yeveth his lond or his
catel. 1525

And sin I oghte avyse me right wel
To whom I yeve my good away fro me,
Wel muchel more I oghte avysed be
To whom I yeve my body; for alwey
I warne yow wel, it is no childes pley 1530
To take a wyf with-oute avyement.

Man moste enquire, this is myn assent,

Wher she be wys, or sobre, or dronke-
lewe, (285)

Or proud, or elles other-weys a shrewe;
A chydester, or wastour of thy good, 1535
Or riche, or poore, or elles mannish wood.
Al-be-it so that no man finden shal
Noon in this world that trotteth hool
in al,

Ne man ne beest, swich as men coude
devyse;

But natheles, it oghte y-nough suffise 1540
With any wyf, if so were that she hadde
Mo gode thewes than hir vyces badde;
And al this axeth leyser for t'enquere.

For god it woot, I have wept many a tere
Ful prively, sin I have had a wyf. (301) 1545
Preyse who-so wole a wedded mannes lyf,
Certein, I finde in it but cost and care,
And observances, of alle blisses bare. 1548

And yet, god woot, my neighebores aboute,
And namely of wommen many a route,
Seyn that I have the moste stedefast wyf,
And eek the mekeste oon that bereth lyf.
But I wot best wher wringeth me my
sho. (309)

Ye mowe, for me, right as yow lyketh do;
Avyseth yow, ye been a man of age, 1555
How that ye entren in-to mariage,

And namely with a yong wyf and a fair.
By him that made water, erthe, and air,
The yongest man that is in al this route
Is bisy y-nogh to bringen it aboute 1560
To han his wyf allone, trusteth me.

Ye shul nat please hir fully yeres thre,
This is to seyn, to doon hir ful plesaunce.
A wyfaxeth ful many an observaunce. (320)

I prey yow that ye be nat yvel apayd.'

'Wel,' quod this Januarie, 'and hastow
sayd? 1566

Straw for thy Senek, and for thy pro-
verbes,
I counte nat a panier ful of herbes
Of scole-termes; wyser men than thow,
As thou hast herd, assenteden right now
To my purpos; Placebo, what sey ye?'

'I seye, it is a cursed man,' quod he,
'That letteth matrimoine, sikerly.' (329)

And with that word they rysen so deyntly,
And been assented fully, that he sholde
Be wedded whanne him list and wher he
wold. 1576

Heigh fantasye and curious bisnesse
 Fro day to day gan in the soule impresse
 Of Januarie aboute his mariage.
 Many fair shap, and many a fair visage
 Ther passeth thurgh his herte, night by
 night. (337) 1581
 As who-so toke a mirour polished bright,
 And sette it in a commune market-place,
 Than sholde he see many a figure pace
 By his mirour; and, in the same wyse,
 Gan Januarie inwith his thoght devyse
 Of maydens, whiche that dwalten him
 bisyde. 1587
 He wiste nat wher that he mighte abyde.
 For if that oon have beautee in hir face,
 Another stant so in the peples grace 1590
 For hir sadnesse, and hir benignitee,
 That of the peple grettest voys hath she.
 And somme were riche, and hadden badde
 name. (349)
 But natheles, bitwixe earnest and game,
 He atte laste apoynted him on oon, 1595
 And leet alle othere from his herte
 goon,
 And chees hir of his owene auctoritee;
 For love is blind al day, and may nat see.
 And whan that he was in his bed y-
 broght,
 He purtreied, in his herte and in his
 thoght, 1600
 Hir freshe beautee and hir age tandre,
 Hir myddel smal, hir armes longe and
 sclendre,
 Hir wyse governaunce, hir gentillesse,
 Hir wommanly beringe and hir sadnesse.
 And whan that he on hir was con-
 descended, (361) 1605
 Him thoughte his chois mighte nat ben
 amended.
 For whan that he him-self concluded
 hadde,
 Him thoughte ech other mannes wit so
 badde,
 That impossible it were to replie
 Agayn his chois, this was his fantasye. 1610
 His freendes sente he to at his instaunce,
 And preyed hem to doon him that plea-
 saunce,
 That hastily they wolden to him come;
 He wolde abregge hir labour, alle and
 some. (370) 1614

Nedeth na-more for him to go ne ryde,
 He was apoynted ther he wolde abyde.
 Placebo cam, and eek his freendes sone,
 And alderfirst he bed hem alle a bone,
 That noon of hem none argumentes make
 Agayn the purpos which that he hath
 take; 1620
 'Which purpos was pleasant to god,' seyde
 he,
 'And verray ground of his prosperitee.'
 He seyde, ther was a mayden in the
 toun,
 Which that of beautee hadde greet re-
 noun, (380)
 Al were it so she were of smal degree; 1625
 Suffyseth him hir youthe and hir beautee.
 Which mayde, he seyde, he wolde han to
 his wyf,
 To lede in ese and holinesse his lyf.
 And thanked god, that he mighte han
 hire al, 1629
 That no wight of his blisse partan shal.
 And preyde hem to labouren in this
 nede,
 And shapen that he faille nat to spede;
 For thanne, he seyde, his spirit was at ese.
 'Thanne is,' quod he, 'no-thing may me
 displese, (390) 1634
 Save o thing priketh in my conscience,
 The which I wol reherce in your presence.
 I have,' quod he, 'hard seyde, ful yore
 ago,
 Ther may no man han parfite blisses two,
 This is to seye, in erthe and eek in
 hevене.
 For though he kepe him fro the sinnes
 sevene, 1640
 And eek from every branche of thilke
 tree,
 Yet is ther so parfite felicittee,
 And so greet ese and lust in mariage, (399)
 That ever I am agast, now in myn age,
 That I shal lede now so mery a lyf, 1645
 So delicat, with-outen wo and stryf,
 That I shal have myn hevене in erthe
 here.
 For sith that verray hevене is boght so
 dere,
 With tribulacioun and greet penaunce,
 How sholde I thanne, that live in swich
 plesaunce 1650

As alle wedded men don with hir wyvis,
Come to the blisse ther Crist eterne on
lyve is?

This is my drede, and ye, my bretheren
tweye, (409)

Assoilth me this questioun, I preye.¹

Justinus, which that hated his folye, 1655

Answerde anon, right in his japerye;

And for he wolde his longe tale abregge,

He wolde noon auctoritee allegge, 1658

But seyde, 'sire, so ther be noon obstacle

Other than this, god of his hye miracle

And of his mercy may so for yow wirche,

That, er ye have your right of holy

chirche, (418)

Ye may repente of wedded mannes lyf,

In which ye seyn ther is no wo ne stryf.

And elles, god forbede but he sente 1665

A wedded man him grace to repente

Wel ofte rather than a sengle man!

And therefore, sire, the beste reed I can,

Dispeire yow nocht, but have in your

memorie, 1669

Paraunter she may be your purgatorie!

She may be goddes mene, and goddes

whippe;

Than shal your soule up to hevone skippe

Swifter than dooth an arwe out of the

bowe! (429)

I hope to god, her-after shul ye knowe,

That their nis no so greet felicitee 1675

In mariage, ne never-mo shal be,

That yow shal lette of your savacioun,

So that ye use, as skile is and resoun,

The lustes of your wyf attemprely, 1679

And that ye plesse hir nat to amorously,

And that ye kepe yow eek from other

sinne.

My tale is doon:—for my wit is thinne.

Beth nat agast her-of, my brother dere.—

(But lat us waden out of this matere. (440)

The Wyf of Bathe, if ye han understonde,

Of mariage, which we have on honde, 1686

Declared hath ful wel in litel space)—

'Fareth now wel, god have yow in his

grace.'

And with this word this Justin and his

brother

Han take hir leve, and eek of hem of

other. 1690

For whan they sawe it moste nedes be,

They wroghten so, by sly and wys tretee,
That she, this mayden, which that Mains
highte,

As hastily as ever that she mighte, (450)

Shal wedded be un-to this Jannarie. 1695

I trowe it were to longe yow to tarie,

If I yow tolde of every scrit and bond,

By which that she was feffed in his lond;

Or for to herknen of hir riche array.

But finally y-comen is the day 1700

That to the chirche bothe be they went

For to receyve the holy sacrament.

Forth comth the preest, with stole aboute

his nekke, (459)

And bad hir be lyk Sarra and Rebekke,

In wisdom and in trouthe of mariage;

And seyde his orisons, as is usage, 1706

And crouched hem, and bad god sholde

hem blesse,

And made al siker y-nogh with holinesse.

Thus been they wedded with solemp-

nitee,

And at the feste sitteth he and she 1710

With other worthy folk up-on the deys.

Al ful of joye and blisse is the paleys,

And ful of instruments and of vitaille,

The moste deyntevous of al Itaille. (479)

Biforn hem stode swiche instruments of

soun, 1715

That Orpheus, ne of Thebes Amphion,

Ne maden never swich a melodye.

At every cours than cam loud minstrel-

cye,

That never tromped Joab, for to hare,

Nor he, Theodomas, yet half so clere, 1720

At Thebes, whan the citee was in doute.

Bacus the wyn hem skinkoth al aboute,

And Venus laugheth up-on every wight.

For Jannarie was bicomme hir knight, (480)

And wolde bothe assayen his corage 1725

In libertee, and eek in mariage;

And with hir fyrbrond in hir hand aboute

Dauunceth biforn the bryde and al the

route.

And certainly, I dar right wel seyn this,

Ymenus, that god of wedding is, 1730

Saugh never his lyf so mery a wedded

man.

Hold thou thy pees, thou poete Marcian,

That wrytest us that ilke wedding muris

Of hir, Philologye, and him, Mercurie,

And of the songs that the Muses songe.
To smal is bothe thy penne, and eek thy
tonge, (492) 1736

For to descryven of this mariage.
Whan tendre youthe hath wedded stoup-
ing age,
Ther is swich mirthe that it may nat be
writen ;

Assayeth it your-self, than may ye witen
If that I lye or noon in this matere. 1741

Maius, that sit with so benigne a chere,
Hir to biholde it semed fayerys ; (499)
Queene Ester loked never with swich an y8
On Assuer, so meke a look hath she. 1745
I may yow nat dovyse al hir beautee ;
But thus muche of hir beautee telle I
may,

That she was lyk the brighte morwe of
May,

Fulfilde of alle beautee and plesaunce.

This Januarie is ravished in a traunce
At every time he loked on hir face ; 1751
But in his herte he gan hir to manace,
That he that night in armes wolde hir
streyne

Harder than ever Paris dide Eleyne. (510)
But nathelees, yet hadde he greet pitee,
That thilke night offenden hir moste he ;
And thoughte, 'allas ! o tendre creature !
Now wolde god ye mighte wel endure

Al my corage, it is so sharp and kene ;
I am agast ye shul it nat sustene. 1760
But god forbede that I dide al my might !
Now wolde god that it were woxen night,
And that the night wolde lasten evermo.
I wolde that al this peple ware ago.' (520)
And finally, he doth al his labour, 1765
As he best mighte, savinge his honour,
To haste hem fro the mete in subtil
wyse.

The tyme cam that reson was to ryse ;
And after that, men dsunce and drinken
faste, 1769

And spyces al aboute the hous they caste ;
And ful of joye and blisse is every man ;
All but a squyer, highte Damian,
Which carf biforn the knight ful many
a day.

He was so ravished on his lady May, (530)
That for the verray peyne he was ny
wood ; 1775

Almost he swelte and sowned ther he
stood.

So sore hath Venus hurt him with hir
bround,
As that she bar it daunsinge in hir
hond.

And to his bed he wente him hastily ;
Na-more of him as at this tyme speke I.
But ther I lete him wepe y-nough and
pleyne, (537) 1781

Til fresshe May wol rewen on his peyne.
O perilous fyr, that in the bedstraw
bredeth ! Auctor.

O famulier foo, that his servyce bedeth !
O servant traitour, false hoomly hewe, 1785
Lyk to the naddre in bosom sly untrewe,
God shilde us alle from your aqueynt-
aunce !

O Januarie, dronken in plesaunce
Of mariage, see how thy Damian,
Thyn owene squyer and thy borne man,
Entendeth for to do thee vileinye. 1791
God graunte thee thyn hoomly fo t'espye.
For in this world nis worse pestilence (549)
Than hoomly foo al day in thy presence.

Parfourned hath the sonne his ark
diurne, 1795

No lenger may the body of him sojurne
On th'orizonte, as in that latitude.
Night with his mantel, that is derk and
rude,

Gan oversprede the hemisperie aboute ;
For which departed is this lusty route
Fro Januarie, with thank on every gyde.
Hom to hir houses lustily they ryde, 1801
Wher-as they doon hir things as hem
leste,

And whan they sye hir tyme, goon to
reste. (560)

Sone after that, this hastif Januarie 1805
Wolde go to bedde, he wolde no lenger
tarie.

He drinketh ipocras, clarree, and vernage
Of spyces hote, t'encresen his corage ;
And many a letuarie hadde he ful fyn,
Swiche as the cursed monk dan Con-
stantyn 1810

Hath writen in his book *de Coitu* ; (567)
To eten hem alle, he nas no-thing eschu.
And to his privce freendes thus seyde he :
' For goddes love, as sone as it may be,

Lat voyden al this hous in curteys wyse,
 And they han doon right as he wol
 devyse. 1816
 Men drinken, and the travers drawe anon;
 The bryde was broght a-bedde as stille as
 stoon;
 And whan the bed was with the preest
 y-blessed,
 Out of the chambre hath every wight
 him dressed. 1820
 And Januarie hath faste in armes take
 His fresshe May, his paradys, his make.
 He lulleth hir, he kisseth hir ful ofte
 With thikke bristles of his berd unsofte,
 Lyk to the skin of houndfish, sharp as
 brere, (581) 1825
 For he was shawe al newe in his manere.
 He rubbeth hir aboute hir tendre face,
 And seyde thus, 'allas! I moot trespass
 To yow, my spouse, and yow gretly offende,
 Er tyme come that I wil down descende.
 But natheless, considereth this,' quod he,
 'Ther nis no werkman, what-so-ever he be,
 That may bothe werke wel and hastily;
 This wol be doon at leyser parfittly. (590)
 It is no fors how longe that we pleye; 1835
 In trewe wedlok wedded be we tweye;
 And blessed be the yok that we been
 inne,
 For in our actes we mowe do no sinne.
 A man may do no sinne with his wyf,
 Ne hurte him-selven with his owene knyf;
 For we han leve to pleye us by the
 lawe.' 1841
 Thus laboureth he til that the day gan
 dawe;
 And than he taketh a sop in fyn clarree,
 And upright in his bed than sitteth he,
 And after that he sang ful loude and
 clere, (601) 1845
 And kiste his wyf, and made wantoun
 chere,
 He was al coltish, ful of ragerye,
 And ful of jargon as a flekked pye.
 The slakke skin aboute his nekke shaketh,
 Whyl that he sang; so chaunteth he and
 craketh. 1850
 But god wot what that May thoughte in
 hir herte,
 Whan she him saugh up sittinge in his
 sherte,

In his night-cappe, and with his nekke
 lene;
 She preyseth nat his pleying worth a
 bene. (610) 1854
 Than seide he thus, 'my reste wol I take;
 Now day is come, I may no lenger wake.'
 And down he leyde his heed, and sleep
 til pryme.
 And afterward, whan that he saugh his
 tyme,
 Up ryseth Januarie; but fresshe May
 Holdeth hir chambre un-to the fourthe
 day, 1860
 As usage is of wyves for the beste.
 For every labour som-tyme moot han
 reste,
 Or elles longe may he nat endure;
 This is to seyn, no lyves creature, (620)
 Be it of fish, or brid, or beest, or man. 1865
 Auctor.
 Now wol I speke of woful Damian,
 That languissheth for love, as ye shal
 here;
 Therefore I speke to him in this manere:
 I seye, 'O sely Damian, allas!
 Answer to my demaunde, as in this cas,
 How shaltow to thy lady fresshe May 1871
 Telle thy wo? She wole alwey seye "nay";
 Eek if thou speke, she wol thy wo bi-
 wreye; (629)
 God be thyn help, I can no bettre seye.
 This syke Damian in Venus fyr 1875
 So brenneth, that he dyeth for desyr;
 For which he putte his lyf in aventure,
 No lenger mighte he in this wyse endure;
 But prively a penner gan he borwe,
 And in a lettre wroot he al his sorwe, 1880
 In manere of a compleynt or a lay,
 Un-to his faire fresshe lady May.
 And in a purs of silk, heng on his sherte,
 He hath it put, and leyde it at his
 herte. (640) 1884
 The mone that, at noon, was, thilke day
 That Januarie hath wedded fresshe May,
 In two of Taur, was in-to Cancere gliden;
 So longe hath Maius in hir chambre
 biden,
 As custume is un-to thise nobles alle,
 A bryde shal nat eten in the halle, 1890
 Til dayes foure or three dayes atte leste
 Y-passed been; than lat hir go to feste.

The fourthe day compleet fro noon to noon, (649)
 Whan that the heighe masse was y-doon,
 In halle sit this Januarie, and May 1895
 As fresh as is the brighte someres day.
 And so bifel, how that this gode man
 Remembred him upon this Damian,
 Andseyde, 'Seinte Marie! how may this be,
 That Damian entendeth nat to me? 1900
 Is he ay syk, or how may this bityde?'
 His squyeres, whiche that stoden ther
 bisyde, (658)
 Excused him by-cause of his siknesse,
 Which letted him to doon his bisinesse;
 Noon other cause mighte make him tarie.
 'That me forthinketh,' quod this Jan-
 uarie, 1906
 'He is a gentil squyer, by my trouthe!
 Ifthat he deyde, it were harm and routhe;
 He is as wys, discreet, and as secrete
 As any man I woot of his degree; 1910
 And ther-to manly and eek servisable,
 And for to been a thrifty man right able.
 But after mete, as sone as ever I may,
 I wol my-self visyte him and eek May,
 To doon him al the confort that I can.'
 And for that word him blessed every man,
 That, of his bountee and his gentillesse,
 He wolde so conforten in siknesse (674)
 His squyer, for it was a gentil dede.
 'Dame,' quod this Januarie, 'tak good
 hede, 1920
 At-after mete ye, with your women alle,
 Whan ye han been in chambre out of
 this halle,
 That alle ye go see this Damian;
 Doth him disport, he is a gentil man; (680)
 And telleth him that I wol him visyte,
 Have I no-thing but rested me a lyte;
 And spede yow faste, for I wole abyde
 Til that ye slepe faste by my syde.'
 And with that word he gan to him to calle
 A squyer, that was marchal of his halle,
 And tolde him certeyn thinges, what he
 wolde. 1931
 This fresshe May hath streight hir wey
 y-holde,
 With alle hir women, un-to Damian.
 Doun by his beddes syde sit she than, (690)
 Confortinge him as goodly as she may.
 This Damian, whan that his tyme he say,

In secrete wise his purs, and eek his bille,
 In which that he y-writen hadde his
 wille, 1938
 Hath put in-to hir hand, with-outen more,
 Save that he syketh wonder depe and sore,
 And softly to hir right thus seyde he:
 'Mercy! and that ye nat discovere me;
 For I am deed, if that this thing be kid.'
 This purs hath she inwith hir bosom hid,
 And wente hir wey; ye gete namore of me.
 But un-to Januarie y-comen is she, 1946
 That on his beddes syde sit ful softe. (703)
 He taketh hir, and kisseth hir ful ofte,
 And leyde him doun to slepe, and that
 anon.
 She feyned hir as that she moste gon 1950
 Ther-as ye woot that every wight mot
 nede.
 And whan she of this bille hath taken
 hede,
 She rente it al to cloutes atte laste,
 And in the privee softly it caste. (710)
 Who studieth now but faire fresshe
 May? 1955
 Adoun by olde Januarie she lay,
 That sleep, til that the coughe hath him
 awaked;
 Anon he preyde hir strepen hir al naked;
 He wolde of hir, he seyde, han som ple-
 saunce,
 And seyde, hir clothes dide him encom-
 brance, 1960
 And she obeyeth, be hir lief or looth.
 But lest that precious folk be with me
 wrooth,
 How that he wroghte, I dar nat to yow
 telle;
 Or whether hir thoughte it paradys or
 helle; (720)
 But here I lete hem werken in hir wyse
 Til evensong rong, and that they moste
 aryse. 1966
 Were it by destinee or aventure,
 Were it by influence or by nature,
 Or constellacion, that in swich estat
 The hevenc stood, that tyme fortunat 1970
 Was for to putte a bille of Venus werkes
 (For alle thing hath tyme, as seyn thise
 clerkes)
 To any woman, for to gete hir love,
 I can nat seye; but grete god above, (725)

That knoweth that non act is causeles,
 He deme of al, for I wol holde my pees,
 But sooth is this, how that this fresshe
 May 1977
 Hath take swich impression that day,
 For pitee of this syke Damian,
 That from hir herte she ne dryve can 1980
 The remembrance for to doon him ese.
 'Certeyn,' thoghte she, 'whom that this
 thing displesa,
 I rekke noght, for here I him assure,
 To love him best of any creature, (740)
 Though he na-more hadde than his sherte.'
 Lo, pitee renneth sons in gentil herte.
 Heer may ye se how excellent franchyse
 In wommen is, whan they hem narwe
 avyse. 1988
 Som tyrant is, as ther be many oon,
 That hath an herte as hard as any stoon,
 Which wolde han lete him sterven in
 the place 1991
 Wel rather than han graunted him hir
 grace;
 And hem rejoysen in hir cruel pryde,
 And rekke nat to been an homicyde. (750)
 This gentil May, fulfilled of pitee, 1995
 Right of hir hande a lettre made she,
 In which she graunteth him hir verray
 grace;
 Ther lakketh noght but only day and
 place,
 Wher that she mighte un-to his lust
 suffyse:
 For it shal be right as he wol devyse. 2000
 And whan she saugh hir time, up-on a day,
 To visite this Damian goth May,
 And sotilly this lettre doun she threste
 Under his pilwe, rede it if him leste. (760)
 She taketh him by the hand, and harde
 him twiste 2005
 So secrely, that no wight of it wiste,
 And bad him been al hool, and forth she
 wente
 To Januarie, whan that he for hir sente.
 Up ryseth Damian the nexte morwe,
 Al passed was his siknesse and his sorwe.
 He kembeth him, he proyneth him and
 pyketh, 2011
 He dooth al that his lady lust and lyketh;
 And eek to Januarie he gooth as lowe
 As ever dide a dogge for the bowe. (770)

He is so plesant un-to every man, 2015
 (For craft is al, who-so that do it can)
 That every wight is fayn to speke him
 good;
 And fully in his lady grace he stood,
 Thus lete I Damian aboute his nede,
 And in my tale forth I wol procede. 2020
 Somme clerkes holden that felicitee
 Stant in delyt, and therefor certeyn he,
 This noble Januarie, with al his might,
 In honest wyse, as longeth to a knight,
 Shoop him to live ful deliciously. (781) 2025
 His housinge, his array, as honestly
 To his degree was makid as a kinges.
 Amonges othere of his honest thinges,
 He made a gardin, walled al with stoon;
 So fair a gardin woot I nowher noon. 2030
 For out of doute, I verrailly suppose,
 That he that wroot the Romance of the
 Rose
 Ne coude of it the beautee wel devyse;
 No Priapus ne mighte nat suffyse, (790)
 Though he be god of gardins, for to
 telle 2035
 The beautee of the gardin and the welle,
 That stood under a laurer alway grene.
 Ful ofte tyme he, Pluto, and his quene,
 Proserpina, and al hir fayerye
 Disporten hem and maken melodye 2040
 Aboute that welle, and daunced, as men
 tolde.
 This noble knight, this Januarie the olde,
 Swich deintee hath in it to walke and
 pleye, (799)
 That he wol no wight suffren bere the keye
 Save he him-self; for of the smale wicket
 He bar alwey of silver a smal cliket, 2046
 With which, whan that him leste, he it
 unshette.
 And whan he wolde paye his wyf hir dette
 In somer seson, thider wolde he go,
 And May his wyf, and no wight but they
 two; 2050
 And thinges whiche that were nat doon
 a-bedde,
 He in the gardin parfourned hem and
 spedde.
 And in this wyse, many a mery day,
 Lived this Januarie and fresshe May. (810)
 But worldly joye may nat alwey dure 2055
 To Januarie, ne to no creature,

Auctor.

O sodeyn hap, o thou fortune instable,
Lyk to the scoriounn so deceivable,
That flaterest with thyn heed when thou
wolt stinge;

Thy tayl is deeth, thurgh thyn enveni-
minge. 2060

O brotil joye! o swete venim queynte!
O monstre, that so subtilly canst peynte
Thy yiftes, under hewe of stedfastnesse,
That thou deceyvest bothe more and lesse!
Why hastow Januarie thus deceyved, (821)
That haddest him for thy ful frend ro-
ceyved? 2066

And now thou hast biraft him bothe hise
yēn,

For sorwe of which desyreth he to dyen.

Allas! this noble Januarie free,
Amidde his lust and his prosperitee, 2070
Is woxen blind, and that al sodeynly.

He wepeth and he wayleth pitously;
And ther-with-al the fyr of jalousye, (829)
Lest that his wyf sholde falle in som folye,
So brente his herte, that he wolde fayn 2075
That som man bothe him and hir had
slayn.

For neither after his deeth, nor in his lyf,
Ne wolde he that she were love ne wyf,
But ever live as widwe in clothes blake,
Soul as the turtle that lost hath hir make.
But atte laste, after a monthe or tweye,
His sorwe gan aswage, sooth to seye; 2082
For whan he wiste it may noon other be,
He patiently took his adversitee; (840)

Save, out of doute, he may nat forgoon
That he nas jalous evermore in oon;
Which jalousye it was so outrageous,
That neither in halle, n'in noon other hous,
Ne in noon other place, never-the-mo,
He nolde suffre hir for to ryde or go, 2090
But-if that he had hand on hir alway;
For which ful ofte wepeth fresshe May,
That loveth Damian so benignely,
That she mot outhur dyen sodeynly, (850)
Or elles she mot han him as hir leste; 2095
She wayteth whan hir herte wolde breste.

Up-on that other syde Damian
Bicomen is the sorwefulleste man
That ever was; for neither night ne day
Ne mighte he speke a word to fresshe
May, 2100

As to his purpos, of no swich matere,
But-if that Januarie moste it here,
That hadde an hand up-on hir evermo.
But natheless, by wryting to and fro (860)
And privee signes, wiste he what she
mente; 2105
And she knew eek the fyn of his entente,
Auctor.

O Januarie, what mighte it thee availle,
Thou mightest see as fer as shippes saille?
For also good is blind deceyved be,
As be deceyved whan a man may see. 2110
Lo, Argus, which that hadde an hundred
yēn,

For al that ever he coude poure or pryen,
Yet was he blent; and, god wot, so ben
mo,

That wenen wisly that it be nat so. (870)
Passe over is an ese, I sey na-more. 2115
This fresshe May, that I spak of so
yore,

In warme wex hath emprented the cliket,
That Jannarie bar of the smale wiket,
By which in-to his gardin ofte he wente,
And Damian, that knew al hir entente,
The cliket countrefeted prively; 2121
Ther nis na-more to seye, but hastily
Som wonder by this cliket shal bityde,
Which ye shul heren, if ye wole abyde,

O noble Ovyde, ful sooth seyston, god
woot! Auctor.

What sleighte is it, though it be long and
hoot, (882) 2126
That he nil finde it out in som manere?
By Piramus and Tesbee may men lere;
Though they were kept ful longe streite
overal,

They been accorded, rounninge thurgh a
wal, 2130
Ther no wight conde han founde out
swich a sleighte. (887)

But now to purpos; er that dayes eighte
Were passed, er the monthe of Juil, bifil
That Januarie hath caught so greet a wil,
Thurgh egging of his wyf, him for to pleye
In his gardin, and no wight but theytweye,
That in a morwe un-to this May seith he;
'Rys up, my wyf, my love, my lady free;
The turtles vois is herd, my douve swete;
The winter is goon, with alle his reynes
wete; 2140

Com forth now, with thyn eyen columbyn !
 How fairer been thy brestes than is wyn !
 The gardin is enclosed al aboute ;
 Com forth, my whyte spouse ; out of
 doute, (900)
 Thou hast me wounded in myn herte,
 o wyf ! 2145
 No spot of thee ne knew I al my lyf.
 Com forth, and lat us taken our disport ;
 I chees thee for my wyf and my confort.
 Swiche olde lewed wordes used he ;
 On Damian a signe made she, 2150
 That he sholde go biforen with his cliket :
 This Damian thanne hath opened the
 wiket,
 And in he stirte, and that in swich manere,
 That no wight mighte it see neither
 y-here ; (910)
 And stille he sit under a bush anoon, 2155
 This Januarie, as blind as is a stoon,
 With Maius in his hand, and no wight mo,
 In-to his fresshe gardin is ago,
 And clapte to the wiket sodeynly.
 'Now, wyf,' quod he, 'heer nis but thou
 and I, 2160
 That art the creature that I best love.
 For, by that lord that sit in heven above,
 Lever ich hadde dyen on a knyf,
 Than thee offende, trewe dere wyf ! (920)
 For goddes sake, think how I thee chees,
 Noght for no coveityse, doutelees, 2166
 But only for the love I had to thee,
 And though that I be old, and may nat see,
 Beth to me trewe, and I shal telle yow why.
 Three thinges, certes, shul ye winne ther-
 by ; 2170
 First, love of Crist, and to your-self honour,
 And al myn heritage, toun and tour ;
 I yeve it yow, maketh chartres as yow
 leste ; (929)
 This shal be doon to-morwe er sonne reste,
 So wisly god my soule bringe in blisse, 2175
 I prey yow first, in covenant ye me kisse,
 And though that I be jealous, wyte me noght.
 Ye been so depe enprented in my thought,
 That, whan that I considere your beautee,
 And ther-with-al the unlykly elde of me
 I may nat, certes, thogh I sholde dye,
 Forbere to been out of your companye
 For verray love ; this is with-ouen doute.
 Now kis me, wyf, and lat us rome aboute.'

This fresshe May, whan she thise wordes
 herde, (941) 2185
 Benignely to Januarie answerde,
 But first and forward she bigan to wepe,
 'I have,' quod she, 'a soule for to kepe
 As wel as ye, and also myn honour,
 And of my wyfhod thilke tendre flour, 2190
 Which that I have assured in your hond,
 Whan that the preest to yow my body
 bond ;
 Wherefore I wole answer in this manere
 By the leve of yow, my lord so dere : (950)
 I prey to god, that never dawe the day 2195
 That I ne sterve, as foule as womman may,
 If ever I do un-to my kin that shame,
 Or elles I empeyre so my name,
 That I be fals ; and if I do that lakke,
 Do strepe me and put me in a sakke, 2200
 And in the nexte river do me drenche,
 I am a gentil womman and no wenche.
 Why speke ye thus ? but men ben ever
 untrewe, (959)
 And women have repreve of yoway newe,
 Ye han non other contenance, I leve, 2205
 But speke to us of untrust and repreva.'
 And with that word she saugh wher
 Damian
 Sat in the bush, and conghen she bigan,
 And with hir finger signes made she,
 That Damian sholde climbe up-on a tree,
 That charged was with fruit, and up he
 wente ; 2211
 For verrailly he knew al hir entente,
 And every signe that she coude make
 Wel bet than Januarie, hir owene make.
 For in a lettre she had told him al 2215
 Of this matere, how he werchen shal (972)
 And thus I lete him sitte up-on the pyrie,
 And Januarie and May rominge myrie,
 Bright was the day, and blew the firma-
 ment,
 Phebus of gold his stremes doun hath
 sent, 2220
 To gladen every flour with his warmnesse.
 He was that tyme in *Geminis*, as I gesse,
 But litel fro his declinacioun
 Of Cancer, Jovis exaltacioun. (980)
 And so bifel, that brighte morwe-tyde, 2225
 That in that gardin, in the ferther syde,
 Pluto, that is the king of fayrerie,
 And many a lady in his companye,

Folwinge his wyf, the quene Proserpyne,
 Ech after other, right as any lyne— 2230
 Why! that she gadered floures in the mede,
 In Claudian ye may the story rede,
 How in his grisly carte he hir fette :—
 This king of fairye thanne adoun him
 sette (990) 2234
 Up-on a bench of turves, fresh and grene,
 And right anon thus seyde he to his quene.
 ' My wyf,' quod he, ' ther may no wight
 sey nay ;
 Th'experience so preveth every day
 The treson whiche that wommen doon to
 man. 2239
 Ten hondred thousand [stories] telle I can
 Notable of your untrouthe and brotilnesse.
 O Salomon, wys, richest of richesse, 2242
 Fulfil'd of sapience and of worldly glorie,
 Ful worthy been thy wordes to memorie
 To every wight that wit and reson can.
 Thus preiseth he yet the bountee of man :
 " Amonges a thousand men yet fond I oon,
 But of wommen alle fond I noon." (1004)
 Thus seith the king that knoweth your
 wikkednesse ;
 And Jesus *filius Syrak*, as I gesse, 2250
 Ne speket of yow but selde reverence.
 A wilde fyr and corrupt pestilence
 So falle up-on your bodies yet to-night!
 Ne see ye nat this honourable knight, (1010)
 By-cause, alas! that he is blind and old,
 His owene man shal make him cokewold ;
 Lo heer he sit, the lechour, in the tree. 2257
 Now wol I graunten, of my magestee,
 Un-to this olde blinde worthy knight
 That he shal have ayeyn his eyen sight, 2260
 Whan that his wyf wold doon him vileinye ;
 Than shal he knowen al hir harlotrye
 Both in reprove of hir and othere mo.'
 ' Ye shal,' quod Proserpyne, ' wol ye so ;
 Now, by my modres sires soule I swere,
 That I shal yeven hir suffisant answer,
 And alle wommen after, for hir sake ;
 That, though they be in any gilt y-take,
 With face bold they shulle hem-self
 excuse,
 And bere hem doun that wolden hem
 accuse. 2270
 For lakke of answer, noon of hem shal dyen.
 Al hadde man seyn a thing with bothe his
 yēn, (1028)

Yit shul we wommen visage it hardily,
 And wepe, and swere, and chyde subtilly,
 So that ye men shul been as lewed as gees.
 What rekketh me of your auctoritees ?

I woot wel that this Jew, this Salomon,
 Fond of us wommen foles many oon.

But though that he ne fond no good
 womman, 2279

Yet hath ther founde many another man
 Wommen ful trewe, ful gode, and ver-
 tuous.

Witnessse on hem that dwelle in Cristes
 hous,

With martirdom they preved hir con-
 stance. (1039)

The Romayn gestes maken remembrance
 Of many a verray trewe wyf also. 2285

But sire, ne be nat wrooth, al-be-it so,
 Though that he seyde he fond no good
 womman,

I prey yow take the sentence of the man ;
 He mente thus, that in sovereyn bontee
 Nis noon but god, that sit in Trinitee. 2290

Ey! for verray god, that nis but oon,
 What make ye so muche of Salomon?
 What though he made a temple, goddes
 hous? (1049)

What though he were riche and glorious?
 So made he eek a temple of false goddis,
 How mighte he do a thing that more for-
 bode is? 2296

Pardee, as faire as ye his name emplastre,
 He was a lechour and an ydolastre ;

And in his elde he verray god forsook.

And if that god ne hadde, asseith the book,
 Y-spared him for his fadres sake, hesholde

Have lost his regne rather than he wolde.
 I sette nocht of al the vileinye, (1059)

That ye of wommen wryte, a boterflye.
 I am a womman, nedes moot I speke, 2305

Or elles swelle til myn herte breke.
 For sithen he seyde that we ben jan-
 gleresses,

As ever hool I mote bronke my tresses,
 I shal nat spare, for no curteisye, 2309

Tospeke him harm that wolde us vileinye.'
 ' Dame,' quod this Pluto, ' be no lenger
 wrooth ;

I yeve it up ; but sith I swoor myn ooth
 That I wolde graunten him his sighte
 ageyn, (1069)

My word shal stonde, I warneyow, certeyn.
I am a king, it sit me nought to lye.' 2315

'And I,' quod she, 'a queene of fayerye.
Hir answeere shal she have, I undertake;
Let us na-more wordes heer-of make.
For sothe, I wol no longer yow contrarie.'

Now lat us turne agayn to Januarie, 2320
That in the gardin with his faire May
Singeth, ful merier than the papejay,
'Yow love I best, and shal, and other
noon.'

So longe aboute the aleyes is hegoon, (1080)
Til he was come agaynes thilke pyrie, 2325
Wher-as this Damian sitteth ful myrie
An heigh, among the freshe leves grene.

This freshe May, that is so bright and
shene,

Gan for to syke, and seyde, 'allas, my
syde!

Now sir,' quod she, 'for aught that may
bityde, 2330

I moste han of the peres that I see,
Or I mot dye, so sore longeth me

To eten of the smale peres grene. (1089)

Help, for hir love that is of hevene queene!
I telle yow wel, a womman in my
plyt 2335

May han to fruit so greet an appetyt,
That she may dyen, but she of it have.'

'Allas!' quod he, 'that I ne had heer
a knave

That conde climbe; allas! allas!' quod he,
'That I am blind.' 'Ye, sir, no fors,'
quod she: 2340

'But wolde ye vouche-sauf, for goddes
sake,

The pyrie inwith your armes for to take,
(For wel I woot that ye mistruste me)

Thanne sholde I climbe wel y-nogh,' quod
she, (1100)

'So I my foot mighte sette upon your bak.'
'Certes,' quod he, 'ther-on shal be no
lak, 2346

Mighte I yow helpen with myn herte
blood.'

Hestoupeh down, and on his bak she stood,
And caughte hir by a twist, and up she
gooth.

Ladies, I prey yow that ye be nat wrooth;
I can nat glose, I am a rude man. 2351

And sodeynly anon this Damian

Gan pullen up the smok, and in he throug.
And whan that Pluto saugh this grete

wrong, (1110)

To Januarie he gaf agayn his sighte, 2355

And made him see, as wel as ever he
mighte.

And whan that he hadde caught his
sighte agayn,

Ne was ther never man of thing so fayn.
But on his wyf his thought was evermo;

Up to the tree he caste his eyen two, 2360

And saugh that Damian his wyf had
dressed

In swich manere, it may nat ben ex-
pressed

But if I wolde speke uncurteisly;
And up he yaf a roring and a cry (1120)

As doth the moder whan the child shal
dye: 2365

'Out! help! allas! harrow!' he gan to crye,
'O stronge lady store, what dostow?'

And she answerde, 'sir, what eyleth
yow?

Have pacience, and reson in your minde,
I have yow holpe on bothe your eyen
blinde. 2370

Up peril of my soule, I shal nat lyen,
As me was taught, to hele with your yen,
Was no-thing bet to make yow to see

Than strugle with a man up-on a tree, (1130)
God woot, I dide it in ful good entente.'

'Strugle!' quod he, 'ye, algate in it
wente! 2375

God yeve yow bothe on shames deeth to
dyen!

He swyved thee, I saugh it with myne yen,
And elles be I hanged by the hals!'

'Thanne is,' quod she, 'my medicyne
al fals; 2380

For certeinly, if that ye mighte see,
Ye wolde nat seyn this wordes un-to me;

Ye han som glimsing and no parfit sighte.'
'I see,' quod he, 'as wel as ever I
mighte, (1140)

Thonked be god! with bothe myne eyen
two, 2385

And by my trouthe, me thoughte he dide
thee so.'

'Ye maze, maze, gode sire,' quod she,
'This thank have I for I have maad yow
see;

Allas! quod she, 'that ever I was so kinde!'

'Now, dame,' quod he, 'lat al passe out of minde. 2390

Com down, my lief, and if I have missayd, God help me so, as I am yvel apayd.

But, by my fader soule, I wende han seyn, How that this Damian had by thee leyn, And that thy smok had leyn up-on his brest.' (1151) 2395

'Ye, sire,' quod she, 'ye may wene as yow lest;

But, sire, a man that waketh out of his sleep,

He may nat sodeynly wel taken keep

Up-on a thing, ne seen it parfitly,

Til that he be adawed verrailly; 2400

Right so a man, that long hath blind y-be,

Ne may nat sodeynly so wel y-see,

First whan his sighte is newe come ageyn, As he that hath a day or two y-seyn. (1160)

Til that your sighte y-satled be a while, Ther may ful many a sighte yow bigyle.

Beth war, I prey yow; for, by hevене king, 2407

Ful many a man weneth to seen a thing, And it is al another than it semeth.

He that misconceyvethe, he misdemeth.'

And with that word she leep down fro the tree. 2411

This Januarie, who is glad but he?

He kisseth hir, and clippeth hir ful ofte,

And on hir wombe he stroketh hir ful softe, (1170)

And to his palays hoom he hath hir lad.

Now, gode men, I pray yow to be glad. 2416

Thus endeth heer my tale of Januarie;

God blesse us and his moder Seinte Marie!

Here is ended the Marchantes Tale of Januarie.

EPILOGUE TO THE MARCHANTES TALE.

'Er! goddes mercy!' seyde our Hoste tho,

'Now swich a wyf I pray god kepe me fro!

Lo, whiche sleightes and subtilitees 2421

In women been! for ay as biy as bees

Ben they, us sely men for to deceyve,

And from a sothe ever wol they weyve;

By this Marchauntes Tale it preveth weel.

But doutelees, as trewe as any steel 2426

I have a wyf, though that she povre be;

But of hir tonge a labbing shrewe is she,

And yet she hath an heap of vyces mo; (11)

Ther-of no fors, lat alle swiche thinges go.

But, wite ye what? in conseil be it seyde,

Me reweth sore I am un-to hir teyd. 2432

For, and I sholde rekenen every vyce

Which that she hath, y-wis, I were to nyce,

And cause why; it sholde reported be 2435

And told to hir of somme of this meynes;

Of whom, it nedeth nat for to declare,

Sin women connen outen swich chaf-

fare; (20)

And eek my wit suffyseth nat ther-to

To tallen al; wherfor my tale is do.' 2440

GROUP F.

THE SQUIERES TALE.

The Squire's Prologue.

'SQUIER, com neer, if it your wille be,
 And sey somewhat of love; for, certes, yo
 Connen ther-on as muche as any man.'
 'Nay, sir,' quod he, 'but I wol seye as I can
 With hertly wille; for I wol nat rebelle
 Agayn your lust; a tale wol I telle.
 Have me excused if I speke amis,
 My wil is good; and lo, my tale is this.'

Here biginneth the Squieres Tale.

At Sarray, in the land of Tartarye, (1)
 Ther dwelte a king, that werreyed Russye,
 Thurgh which ther deyde many a doughty

It lyth nat in my tonge, n'in my conning;
 I dar nat undertake so heigh a thing. 36
 Myn English eek is insufficient;
 It moste been a rethor excellent, (30)
 That coude his colours longing for that art,
 If he sholde hir disoryven every part. 40
 I am non swich, I moot speke as I can.

And so bifel that, whan this Cambinskan
 Hath twenty winter born his diademe,
 As he was wont fro yeer to yeer, I deme,
 He leet the feste of his nativitee 45
 Don cryen thurghout Sarray his citee,
 The last Idus of March, after the yeer,
 Phebus the sonne ful joly was and cleer;
 For he was neigh his exaltacioun (41)

That in this lond men recche of it but
 smal ; 71
 Ther nis no man that may reporten al.
 I wol nat tarien yow, for it is pryme,
 And for it is no fruit but los of tyme ;
 Un-to my firste I wol have my recours. 75
 And so bifel that, after the thridde cours,
 Whyl that this king sit thus in his nobleys,
 Herkninge his minstralles hir thinges
 pleye (70)
 Biforn him at the bord deliciously,
 In at the halle-dore al sodeynly 80
 Ther cam a knight up-on a stede 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 hanging ;
 And up he rydeth to the heighe bord. 85
 In al the halle ne was ther spoke a word.
 For merveille of this knight ; him to bi-
 holde
 Ful bisily ther wayten yonge and olde.
 This strange knight, that cam thus
 sodeynly, (81)
 Al armed save his heed ful richely, 90
 Salueth king and queen, and lordes alle,
 By ordre, as they seten in the halle,
 With so heigh reverence and obeisaunce
 As wel in speche as in contenaunce,
 That Gawain, with his olde curteisye, 95
 Though he were come ageyn out of Fairye,
 Ne coude him nat amende with a word.
 And after this, biforn the heighe bord, (90)
 He with a manly voys seith his message,
 After the forme used in his langage, 100
 With-uten vyce of sillable or of lettre ;
 And, for his tale sholde seme the bettre,
 Accordant to his wordes was his chere,
 As techeth art of speche hem that it
 lere ;
 Al-be-it that I can nat soune his style, 105
 Ne can nat climben over so heigh a style,
 Yet seye I this, as to commune entente,
 Thus muche amounteth al that ever he
 mente, (100)
 If it so be that I have it in minde,
 He seyde, 'the king of Arabie and of
 Inde, 110
 My lige lord, on this solempne day
 Salueth yow as he best can and may,
 And sendeth yow, in honour of your feste,

By me, that am al redy at your heste,
 This stede of bras, that esily and wel 115
 Can, in the space of o day naturel,
 This is to seyn, in foure and twenty houres,
 Wher-so yow list, in droghte or elles
 shoures, (110)
 Beren your body in-to every place
 To which your herte wilneth for to pace
 With-uten wem of yow, thurgh foul or
 fair ; 121
 Or, if yow list to fleen as hye in the air
 As doth an egle, whan him list to sore,
 This same stede shal bere yow ever-more
 With-uten harm, til ye be ther yow
 leste, 125
 Though that ye slepen on his bak or reste ;
 And turne ayeyn, with wrything of a pin.
 He that it wroghte coude ful many a gin ;
 He wayted many a constellacioun (121)
 Er he had doon this operacioun ; 130
 And knew ful many a seel and many
 a bond.
 This mirour eek, that I have in myn
 hond,
 Hath swich a might, that men may in it
 see
 Whan ther shal fallen any adversitee
 Un-to your regne or to your-self also ; 135
 And openly who is your freend or foo.
 And over al this, if any lady bright
 Hath set hir herte on any maner wight,
 If he be fals, she shal his treson see, (131)
 His newe love and al his subtiltee 140
 So openly, that ther shal no-thing hyde.
 Wherfor, ageyn this lusty someres tyde,
 This mirour and this ring, that ye may see,
 He hath sent to my lady Canacee,
 Your excellente doghter that is here. 145
 The vertu of the ring, if ye wol here,
 Is this ; that, if hir lust it for to wene (139)
 Up-on hir thombe, or in hir purs it bere,
 Ther is no foul that fleeth under the
 hevne
 That she ne shal wel understonde his
 stevene, 150
 And knowe his mening openly and pleyne,
 And answer him in his langage ageyn.
 And every gras that groweth up-on rote
 She shal eek knowe, and whom it wol do
 bote,
 Al be his woundes never so depe and weede.

This naked swerd, that hangeth by my
 syde, 156
 Swich vertu hath, that what man so ye
 smyte,
 Thurgh-out his armure it wol kerve and
 byte, (150)
 Were it as thikke as is a branched ook ;
 And what man that is wounded with the
 strook 160
 Shal never be hool til that yow list, of
 grace,
 To stroke him with the platte in thilke
 place
 Ther he is hurt : this is as muche to seyn
 Ye mote with the platte swerd ageyn
 Stroke him in the wounde, and it wol
 close ; 165
 This is a verray sooth, with-outen glose,
 It failleth nat whyl it is in your hold.
 And whan this knight hath thus his
 tale told, (160)
 He rydeth out of halle, and doun he lighte.
 His stede, which that shoon as sonne
 brighte, 170
 Stant in the court, as stille as any stoon.
 This knight is to his chambre lad anon,
 And is unarmed and to mete y-set.
 The presents been ful royally y-fet,
 This is to seyn, the swerd and the mirour,
 And born anon in-to the heighe tour 176
 With certeine officers ordeyned therfore ;
 And un-to Canacee this ring was bore (170)
 Solempnely, ther she sit at the table.
 But sikerly, with-outen 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 windas or polyva ; 184
 And cause why, for they can nat the craft.
 And therefore in the place they han it
 laft
 Til that the knight hath taught hem the
 manere
 To voyden him, as ye shal after here. (180)
 Greet was the prees, that swarmeth to
 and fro, 189
 To gauren on this hors that stondesth so ;
 For it so heigh was, and so brood and long,
 So wel proporcioned for to ben strong,
 Right as it were a stede of Lumbardye ;
 Ther-with so horsly, and so quik of y8
 As it a gentil Poileys courser were. 195
 For certes, fro his tayl un-to his ere,
 Nature ne art ne coude him nat amende
 In no degree, as al the peple wende. (190)
 But evermore hir moste wonder was,
 How that it coude goon, and was of
 bras ; 200
 It was of Fairye, as the peple semed.
 Diverse folk diversely they demed ;
 As many hedes, as many wittes ther been.
 They murmureden as dooth a swarm of
 been,
 And maden skiles after hir fantasyes, 205
 Rehersinge of thise olde poetryes,
 And seyden, it was lyk the Pegasee,
 The hors that hadde winges for to fleo ; (200)
 Or elles it was the Grekes hors Synon,
 That broghte Troye to destruccion, 210
 As men may in thise olde gestes rede.
 'Myn herte,' quod oon, 'is evermore in
 drede ;
 I trowe som men of armes been ther-inne,
 That shapen hem this citee for to winne.
 It were right good that al swich thing
 were knowe.' 215
 Another rowned to his felawe lowe,
 And seyde, 'he lyeth, it is rather lyk
 An apparence y-maad by som magyk, (210)
 As jogelours pleyen at thise festes grete.'
 Of sondry doutes thus they jangle and
 trete, 220
 As lewed peple demeth comunly
 Of thinges that ben maad more subtilly
 Than they can in her lewednes compre-
 hende ;
 They demen gladly to the badder ende.
 And somme of hem wondred on the
 mirour, 225
 That born was up in-to the maister-tour,
 How man mighte in it swiche thinges see.
 Another answerde, and seyde it mighte
 wel be (230)
 Naturelly, by composicionis
 Of angles and of slye reflexiouns, 230
 And seyden, that in Rome was swich oon.
 They speken of Alocen and Vitulon,
 And Aristotle, that writen in hir lyves
 Of queynte mirours and of prospectyves,
 As knowen they that han hir bokes herd.
 And others folk han wondred on the
 swerd. 236

That wolde percen thurgh-out every-thing;
 And fille in speche of Thelophus the king,
 And of Achilles with his queynte spere,
 For he coude with it bothe hole and dere,
 Right in swich wyse as men may with the
 sword (233) 241
 Of which right now ye han your-selven
 herd.

They speken of sondry harding of metal,
 And speke of medicynes ther-with-al,
 And how, and whanne, it sholde y-harded
 be; 245
 Which is unknowe algates unto me.
 The speke they of Canaceës ring,
 And seyden alle, that swich a wonder
 thing (240)
 Of craft of ringes herde they never non,
 Save that he, Moyses, and king Salomon
 Hadde a name of konning in swich art. 251
 Thus seyn the peple, and drawen hem
 apart.

But nathelees, somme seyden that it was
 Wonder to maken of fern-assen glas,
 And yet nis glas nat lyk assen of fern;
 But for they han y-knowen it so fern, 256
 Therefore cesseth her jangling and her
 wonder.

As sore wondren somme on cause of
 thonder, (250)
 On ebbe, on flood, on gossomer, and on
 mist, 259
 And alle thing, til that the cause is wist.
 Thus jangle they and demen and devyse,
 Til that the king gan fro the bord aryse.
 Phebus bath left the angle meridional,
 And yet ascending was the beest royal,
 The gentil Leon, with his Aldiran, 265
 Whan that this Tartre king, this Cam-
 binskan, (258)
 Roos fro his bord, ther that he sat ful hys.
 Toform him gooth the loude minstraleye,
 Til he cam to his chambre of parements,
 Ther as they sownen diverse instruments,
 That it is lyk an heven for to here. 271
 Now dauncen lusty Venus children dere,
 For in the Fish hir lady sat ful hys,
 And loketh on hem with a freendly yë.

This noble king is set up in his trone. 275
 This strange knight is fet to him ful sone,
 And on the daunce he gooth with Canacee.
 Heer is the revel and the jolitee (270)

That is nat able a dul man to devyse. 279
 Hemoste han knowen love and his servyse,
 And been a festlich man as fresh as
 May,
 That sholde yow devysen swich array.
 Who coude telle yow the forme of
 daunces,
 So uncouth and so fresshe contenaunces,
 Swich subtil loking and dissimulinges 285
 For drede of jalouse mennes aperceyvinges?
 No man but Launcelot, and he is deed.
 Therefor I passe of al this lustiheed; (280)
 I seye na-more, but in this jolynesse
 I lete hem, til men to the soper dresse. 290
 The styward bit the spyces for to hys,
 And eek the wyn, in al this melodye.
 The usshers and the squyers ben y-noon;
 The spyces and the wyn is come anon.
 They ete and drinke; and whan this hadde
 an ende, 295
 Un-to the temple, as reson was, they
 wende.
 The service doon, they soupen al by day.
 What nedeth yow rehercen hir array? (290)
 Ech man wot wel, that at a kinges feeste
 Hath plentee, to the moste and to the
 leeste, 300
 And dayntees mo than been in my
 knowing.

At-after soper gooth this noble king
 To seen this hors of bras, with al the route
 Of lordes and of ladyes him aboute.
 Swich wondring was ther on this hors
 of bras 305
 That, sin the grete sege of Troys was,
 Ther-as men wondreden on an hors also,
 Ne was ther swich a wondring as was tho.
 But fynally the king axeth this knight (301)
 The vertu of this courser and the might,
 And preyede him to telle his governaunce.
 This hors anon bigan to trippe and
 daunce, 312
 Whan that this knight leyde hand up-on
 his reyne,
 And seyde, 'sir, ther is na-more to sayne,
 But, whan yow list to ryden any-where, 315
 Ye moten trille a pin, stant in his ere,
 Which I shall telle yow bitwix vs two. (309)
 Ye mote nempne him to what place also
 Or to what contree that yow list to ryde. 319
 And whan ye come ther as yow list, 319

Bidde him descende, and trille another pin,
For ther-in lyth the effect of al the gin,
And he wol doun descende and doon your
wille;

And in that place he wol abyde stille,
Though al the world the contrarie hadde
y-swore; 325

He shal nat thennes ben y-drawe n'y-
bore.

Or, if yow liste bidde him thennes goon,
Trille this pin, and he wol vanishe anon
Out of the sighte of every maner wight, (322)
And come agayn, be it by day or night, 330
When that yow list to clepen him ageyn
In swich a gyse as I shal to yow seyn
Bitwixe yow and me, and that ful sone.
Ryde whan yow list, ther is na-more to
done.'

Enformed whan the king was of that
knight, 335

And hath conceyved in his wit aright
The maner and the forme of al this thing,
Thus glad and blythe, this noble doughty
king (330)

Repeireth to his revel as biforn.
The brydel is un-to the tour y-born, 340
And kept among his jewels leve and
dere.

The hors vanished, I noot in what manere,
Out of hir sighte; ye gete na-more of me.
But thus I lete in lust and Iolitee
This Cambynskan his lordes festeyng, 345
Til wel ny the day bigan to springe.

Explicit prima pars.

Sequitur pars secunda.

The norice of digestioun, the slepe,
Gan on hem winke, and bad hem taken
kepe, (340)

That muchel drink and labour wolde han
reste;

And with a galping mouth hem alle he
keste, 350

And seyde, 'it was tyme to lye adoun,
For blood was in his dominacioun;
Cherisheth blood, natures freend,' quod
he.

They thanken him galpinge, by two, by
three,

And every wight gan drawe him to his
reste, 355

As slepe hem bad; they toke it for the
beste.

Hir dremes shul nat been y-told for me;
Ful were hir hedes of fumositee, (350)
That causeth dreem, of which ther misno
charge. 359

They slepen til that it was pryme large,
The moste part, but it were Canacee;
She was ful mesurable, as women be.

For of hir fader hadde she take leve
To gon to reste, sone after it was eve;
Hir liste nat appalled for to be, 365

Nor on the morwe unfestlich for to see;
And slepte hir firste sleep, and thanne
awook. (359)

For swich a joye she in hir herte took
Both of hir queynte ring and hir mirour,
That twenty tyme she changed hir colour;
And in hir slepe, right for impressioun 370
Of hir mirour, she hadde a visioun.

Wherfore, er that the sonne gan up glyde,
She cleped on hir maistresse hir bisyde,
And seyde, that hir liste for to ryse. 375

Thise olde women that been gladly
wyse,

As is hir maistresse, answerde hir anon,
And seyde, 'madame, whider wil ye
goon (370)

Thus erly? for the folk ben alle on reste.'
'I wol,' quod she, 'aryse, for me leste 380
No lenger for to slepe, and walke aboute.'

Hir maistresse clepeth wommen a gret
route,

And up they rysen, wel a ten or twelve;
Up ryseth fresshe Canacee hir-selve,
As rody and bright as dooth the yonge
sonne, 385

That in the Ram is four degrees up-ronne;
Noon hyer was he, whan she redy was;
And forth she walketh esly a pas, (380)

Arrayed after the lusty seson sote 389
Lightly, for to pleye and walke on fote;
Nat but with fyve or six of hir meynne;
And in a trench, forth in the park, goth
she.

The vapour, which that fro the erthe glood,
Made the sonne to seme rody and brood;
But natheles, it was so fair a sighte 395
That it made alle hir hertes for to lighte,
What for the seson and the morweninge,
And for the foules that she herde singe;

For right anon she wiste what they mente
Right by hir song, and knewal hir entente.

The knotte, why that every tale is told,
If it be taried til that lust be cold
Of hem that han it after herked yore,
The savour passeth ever lenger the more,
For fulsomnesse of his prolixitee. 405
And by the same reson thinketh me,
I sholde to the knotte condescende,
And maken of hir walking sone an
ende. (400)

Amidde a tree fordrye, as whyt as chalk,
As Canacee was pleying in hir walk, 410
Ther sat a faucon over hir heed ful hie,
That with a pitous voys so gan to crye
That all the wode resounded of hir cry.
Y-beten hath she hir-self so pitously 414
With bothe hir winges, til the rede blood
Ran endelong the tree ther-as she stood.
And ever in oon she cryde alwey and
shrighte,

And with hir beek hir-selven so she
prighte, (410)
That ther nis tygre, ne noon so cruel
beste,

That dwelleth either in wode or in foreste
That nolde han wept, if that he wepe
coude, 421
For sorwe of hir, she shrighte alwey so
loude.

For ther nas never yet no man on lyve—
If that I coude a faucon wel discryve—
That herde of swich another of fairnesse,
As wel of plumage as of gentilnesse 426
Of shap, and al that mighte y-rekened be.
A faucon peregryn than semed she (420)
Of fremde land; and evermore, as she
stood,

She swowneth now and now for lakke of
blood, 430
Til wel neigh is she fallen fro the tree.

This faire kinges doghter, Canacee,
That on hir finger bar the queynte ring,
Thurgh which she understood wel every
thing

That any foul may in his ledene seyn, 435
And coude answer him in his ledene
ageyn,

Hath understonde what this faucon seyde,
And wel neigh for the rewthe almost she
deyde. (430)

And to the tree she gooth ful hastily,
And on this faucon loketh pitously, 440
And heeld hir lappe abrood, for wel she
wiste

The faucon moste fallen fro the twiste,
When that it swowned next, for lakke of
blood.

A longe while to wayten hir she stood
Till atte laste she spak in this manere 445
Un-to the hauk, as ye shul after here.

'What is the cause, if it be for to telle,
That ye be in this furial pyne of helle?'
Quod Canacee un-to this hauk above. (441)
'Is this for sorwe of deeth or los of love?
For, as I trowe, these ben causes two 451
That causen moost a gentil herte wo;
Of other harm it nedeth nat to speke.
For ye your-self upon your-self yow wreke,
Which proveth wel, that either love or
drede 455

Mot been encheson of your cruel dede,
Sin that I see non other wight yow chace.
For love of god, as dooth your-selven grace—
Or what may ben your help; for west nor
eest (451)

Ne sey I never er now no brid ne beest
That ferde with him-self so pitously. 461
Ye slee me with your sorwe, verrally;
I have of yow so gret compassioun.

For goddes love, com fro the tree adoun;
And, as I am a kinges doghter trewe, 465
If that I verrally the cause knewe
Of your disese, if it lay in my might,
I wolde amende it, er that it were night,
As wisly helpē me gret god of kinde! (461)
And herbes shal I right y-nowe y-finde
To hele with your hurtes hastily.' 471

The shrighte this faucon more pitously
Than ever she didde, and fil to grounde
anoon,

And lyth aswowne, deed, and lyk a stoon,
Til Canacee hath in hir lappe hir take 475
Un-to the tyme she gan of swough awake.
And, after that she of hir swough gan
breyde,

Right in hir haukes ledene thus she
seyde:— (470)

'That pitee renneth sone in gentil herte,
Feling his similitude in peynnessmerte, 480
Is preved al-day, as men may it see,
As wel by werk as by auctoritee.'

For gentil herte kytheth gentillesse,
 I see wel, that ye han of my distresse
 Compassioun, my faire Canacee, 485
 Of verray wommanly benignitee
 That nature in your principles hath set.
 But for non hope for to fare the bet, (480)
 But for to obeye un-to your herte free,
 And for to maken other be war by me,
 As by the whelp chastid is the leoun, 491
 Right for that cause and that conclusioun,
 Whyl that I have a leyser and a space,
 Myn harm I wol confessen, er I pace.
 And ever, whyl that oon hir sorwe tolde,
 That other weep, as she to water wolde,
 Til that the faucon bad hir to be stille;
 And, with a syk, right thus she seyde hir
 wille. (490) 498
 'Ther I was bred (allas! that harde
 day!)
 And fostred in a roche of marbul gray
 So tendrely, that nothing eyled me, 501
 I niste nat what was adversitee,
 Til I coude flee ful bye under the sky.
 Tho dwelte a tercelet me faste by,
 That semed welle of alle gentillesse; 505
 Al were he ful of treson and falsnesse,

Al innocent of his crowned malice, 526
 For-fered of his deeth, as thoughte me,
 Upon his othes and his seuretee, (520)
 Graunted him love, on this condicioun,
 That evermore myn honour and renoun
 Were saved, bothe privee and apert; 531
 This is to seyn, that, after his desert,
 I yaf him al myn herte and al my
 thought—
 God woot and he, that otherwyse noght—
 And took his herte in change for myn
 for ay. 535
 But sooth is seyde, gon sithen many a day,
 "A trew wight and a theef thenken nat
 oon."
 And, whan he saugh the thing so fer
 y-gooun, (530)
 That I had graunted him fully my love,
 In swich a gyse as I have seyde above, 540
 And yeven him my trewe herte, as free
 As he swoor he his herte yaf to me;
 Anon this tygre, ful of doublenesse,
 Fil on his knees with so devout hum-
 blesse,
 With so heigh reverence, and, as by his
 chere, 545

And shortly, so ferforth this thing is
went, (539)
That my wil was his willes instrument;
This is to seyn, my wil obeyed his wil
In alle thing, as far as reson fil, 570
Keping the boundes of my worship ever.
Ne never hadde I thing so leef, ne lever,
As him, god woot! ne never shal na-mo.
This lasteth lenger than a year or two,
That I supposed of him nocht but good.
But fynally, thus atte laste it stood, 576
That fortune wolde that he moste twinne
Out of that place which that I was inne.
Wher me was wo, that is no questioun;
I can nat make of it discripcioun; 580
For o thing dar I tallen boldely, (573)
I knowe what is the peyne of deth ther-by;
Swich harm I felte for he ne mighte
bileve.
So on a day of me he took his leve,
So sorwefully eek, that I wende verraily
That he had felt as muche harm as I, 586
Whan that I herde him speke, and saugh
his hewe. (579)
But natheles, I thoughte he was so trewe,
And eek that he repaire sholde ageyn
With-inne a lital whyle, sooth to seyn; 590
And reson wolde eek that he moste go
For his honour, as ofte it happeth so,
That I made vertu of necessitee,
And took it wel, sin that it moste be.
As I best mighte, I hidde fro him my
sorwe, 595
And took him by the hond, seint John to
borwe,
And seyde him thus: "lo, I am youre al;
Beth swich as I to yow have been, and
shal." (590)
What he answerde, it nedeth nocht re-
herce,
Who can sey bet than he, who can do
werse? 600
Whan he hath al wel seyde, thanne hath
he doon.
"Therfor bihoveth him a ful long spoon
That shal ete with a feend," thus herde
I seye.
So atte laste he moste forth his weye,
And forth he fleeth, til he cam ther him
laste. 605
Whan it cam him to purpos for to reste,

I trowe he hadde thilke text in minde,
That "alle thing, repedring to his kinde,
Gladeth him-self"; thus seyn men, as I
gesse; (601)
Men loven of propre kinde newfangel-
nesse, 610
As briddes doon that men in cages feda.
For though thou night and day take of
hem hede,
And strawe hir cage faire and softe as
silk,
And yeve hem sugre, hony, breed and
milk,
Yet right anon, as that his dore is uppe,
He with his feet wol spurne adoun his
cuppe, 616
And to the wode he wol and wormes ete;
So newefangel been they of hir mete, (610)
And loven novelryes, of propre kinde;
No gentillesse of blood [ne] may hem
binde. 620
So ferde this tercelet, allas the day!
Though he were gentil born, and fresh
and gay,
And goodly for to seen, and humble and
free,
He saugh up-on a tyme a kyte flece,
And sodeynly he loved this kyte so, 625
That al his love is clene fro me ago,
And hath his trouthe falsed in this wyse;
Thus hath the kyte my love in hir ser-
vyse, (620)
And I am lorn with-outen remedye!
And with that word this faucon gan to
crye, 630
And swowned eft in Canacee's barme.
Greet was the sorwe, for the haukes
harne,
That Canacee and alle hir women made;
They niste how they mighte the faucon
glade. 634
But Canacee hom bereth hir in hir lappe,
And softly in plastres gan hir wrappe,
Ther as she with hir beek had hurt hir-
selve. (629)
Now can nat Canacee but herbes delve
Out of the grounde, and make salves
newe
Of herbes precious, and fyne of hewe, 640
To helen with this hawk; fro day to night
She dooth hir businessse and al hir might.

And by hir beddes heed she made a mewe,
And covered it with veluëttes blewe,
In signe of trouthe that is in wommen
sene. 645

And al with-oute, the mewe is peynted
grene,
In which were peynted alle thise false
foules, (639)

As beth thise tidifs, terceletis, and oules,
Right for despyt were peynted hem bisyde,
And pyes, on hem for to crye and chyde.

Thus lete I Canacee hir hauk keping;
I wol na-more as now speke of hir ring,
Til it come eft to purpos for to seyn
How that this faucon gat hir love ageyn

Repentant, as the storie telleth us, 655
By mediacioun of Cambalus,
The kinges sone, of whiche I yow tolde.
But hennes-forth I wol my proces holde
To speke of adventures and of batailles,
That never yet was herd so grete mer-
vailles. (652) 660

First wol I telle yow of Cambinskan,
That in his tyme many a citee wan;
And after wol I speke of Algarsyf,
How that he wan Theodora to his wyf,

And gentilly I preise wel thy wit,
Quod the Frankeleyn, 'considering thy
youthé, 675

So feelingly thou spekest, sir, I allow
the!

As to my doom, there is non that is
here

Of eloquence that shal be thy pere,
If that thou live; god yeve thee good
chaunce, 679

And in vertu sende thee continuance!
For of thy speche I have greet deyntee.

I have a sone, and, by the Trinitee, (10)
I hadde lever than twenty pound worth
lond,

Though it right now were fallen in myn
hond,

He were a man of swich discrecioun 685
As that ye been! fy on possessioun

But-if a man be vertuous with-al.
I have my sone snibbed, and yet shal,

For he to vertu listeth nat entende;
But for to pleye at dees, and to despende,

And lese al that he hath, is his usage. 691
And he hath lever talken with a page (20)

Than to comune with any gentil wight
That he mighte leve to stille. 695

THE FRANKLIN'S PROLOGUE.

The Prologe of the Frankeleyns Tale.

THus olde gentil Britons in hir dayes
Of diverse aventures maden layes, 710
Rymeyd in hir firste Briton tonge ;
Which layes with hir instruments they
songe, (40)
Or elles redded hem for hir plesaunce ;
And oon of hem have I in remembraunce,
Which I shal seyn with good wil as I
can. 715

But, sires, by-cause I am a burel man,
At my biginning first I yow biseche
Have me excused of my rude speche ;

I lerned never rethoryk certeyn ;
Thing that I speke, it moot be bare and
pleyn. 720
I sleep never on the mount of Pernaso,
Ne lerned Marcus Tullius Cithero. (50)
Colours ne knowe I none, with-outen
drede,
But swiche colours as growen in the mede,
Or elles swiche as men dye or peynta. 725
Colours of rethoryk ben me to queynte ;
My spirit feleth noight of swich matere,
But if yow list, my tale shul ye here.

THE FRANKELEYNS TALE.

Here biginneth the Frankeleyns Tale.

IN Armorik, that called is Britayne,
Ther was a knight that loved and dide
his payne 730
To serve a lady in his beste wyse ;
And many a labour, many a greet emprise
He for his lady wroughte, er she were
wonna.
For she was oon, the faireste under sonne,
And eek therto come of so heigh kinrede,
That wel unnethes dorste this knight, for
drede, 736
Telle hir his wo, his peyne, and his
distresse.
But atte laste, she, for his worthinesse, (10)
And namely for his make obeysaunce,
Hath swich a pitee caught of his pen-
unce, 740

That prively she fil of his accord
To take him for hir housbonde and hir
lord,
Of swich lordshipe as men han over hir
wyves ;
And for to lede the more in blisse hir
lyves, 744
Of his free wil he swoor hir as a knight,
That never in al his lyf he, day ne
night,
Ne sholdes up-on him take no maistrye
Agayn hir wil, ne kythe hir jalousye, (20)
But hir obeye, and folwe hir wil in al
As any lovete to his lady shal ; 750
Save that the name of soveraynetee,
That wolde he have for shame of his
degree.

She thanked him, and with ful greet
humblesse

She seyde, 'sire, sith of your gentillesse
Ye profre me to have so large a reyne, 755
Ne wolde never god bitwixe us tweyne,
As in my gilt, were onther werre or stryf.
Sir, I wol be your humble trewe wyf, (30)
Have heer my trouthe, til that myn herte
breste.'

Thus been they bothe in quiete and in
reste. 760

For o thing, sires, saunfy dar I seye,
That frendes everich other moot obeye,
If they wol longe holden companye.
Love wol nat ben constreyned by maistrie;

Whan maistrie comth, the god of love
anon 765

Beteth hise wings, and farewel! he is
gon!

Love is a thing as any spirit free;
Wommen of kinde desiren libertee, (40)
And nat to ben constreyned as a thral;
And so don men, if I soth seyen shal, 770
Loke who that is most pacient in love,
He is at his avantage al above,

Servant in love, and lord in mariage;
Than was he bothe in lordship and
servage;

Servage? nay, but in lordshipe above, 795
Sith he hath bothe his lady and his love;
His lady, certes, and his wyf also,
The which that lawe of love acordeth to,
And whan he was in this prosperitee, (71)
Hoom with his wyf he gooth to his
contree, 800
Nat fer fro Penmark, ther his dwelling
was,

Wher-as he liveth in blisse and in solas.
Who conde telle, but he had wedded be,
The joye, the ese, and the prosperitee
That is bitwixe an honsbonde and his wyf
A yeer and more lasted this blisful lyf, 806
Til that the knight of which I speke of
thus,

That of Kayrrud was cleped Arveragus, (80)
Shoop him to goon, and dwelle a yeer or
tweyne

In Engelond, that cleped was eek Briteyne,
To seke in armes worship and honour; 811
For al his lust he sette in swich labour;
And dwelled ther two yeer, the book seith

Receyved hath, by hope and by resoun,
Th'emprenting of hir consolacioun, 834
Thurgh which hir grete sorwe gan aswage;
She may nat alwey duren in swich rage.

And eek Arveragus, in al this care,
Hath sent hir lettres hoom of his welfare,
And that he wol come hastily agayn; (111)
Or elles hadde this sorwe hir herte slayn.

Hir freendes sawe hir sorwe gan to
slake, 841
And preyede hir on knees, for goddes
sake,

To come and roman hir in companye,
Awey to dryve hir derke fantasia.
And finally, she graunted that requeste;
For wel she saugh that it was for the
beste. (118) 846

Now stood hir castel faste by the see,
And often with hir freendes walketh she
Hir to disporte up-on the bank an heigh,
Wher-as she many a ship and barge seigh
Sellinge hir cours, wher-as hem liste go;
But than was that a parcel of hir wo.
For to hir-self ful ofte 'allas!' seith she,
'Is ther no ship, of so manye as I see,
Wol bringen hom my lord? than were
myn herte 855

Al warished of his bitter paynes smerte.'
Another tyme ther wolde she sitte and
thinke,

And caste hir eyen downward fro the
brinke. (130)
But whan she saugh the grisly rokkes
blake,

For verray fere so wolde hir herte quake,
That on hir feet she mighte hir noght
sustena. 861

Than wolde she sitte adoun upon the
grene,

And pitously in-to the see biholde,
And seyn right thus, with sorweful sykes
colde:

'Eterne god, that thurgh thy purvey-
aunce 865

Ledest the world by certain governaunce,
In ydal, as men seyn, ye no-thing make;
But, lord, these grisly feendly rokkes
blake, (140)

That semen rather a foul confusioun
Of werk than any fair creacioun 870
Of swich a parfit wys god and a stable,

Why han ye wrought this werk unreason-
able?

For by this werk, south, north, ne west,
ne east,

Ther nis y-fostred man, ne brid, ne beest;
It dooth no good, to my wit, but anyoeth.
See ye nat, lord, how mankinde it
destroiyeth? 876

An hundred thousand bodies of mankinde
Han rokkes slayn, al be they nat in minde,
Which mankinde is so fair part of thy
werk (151)

That thou it madest lyk to thyn owene
mark. 880

Than semed it ye hadde a greet chiertee
Toward mankinde; but how than may
it be

That ye swiche menes make it to de-
stroyen,

Whiche menes do no good, but ever
anoyen?

I woot wel clerkes wol seyn, as hem
leste, 885

By arguments, that al is for the beste,
Though I ne can the causes nat y-knowe.
But thilke god, that made wind to blowe,
As kepe my lord! this my conclusioun;
To clerkes lete I al disputioun. (162) 890
But wolde god that alle these rokkes blake
Were sonken in-to helle for his sake!

These rokkes aseen myn herte for the fere.'
Thus wolde she seyn, with many a pitous
tera.

Hir freendes sawe that it was no disport
To roman by the see, but disconfort; 896
And shopen for to pleyen somwher elles.
They ledan hir by riveres and by welles,
And eek in othere places delitable; (171)
They dauncen, and they pleyen at ches
and tables. 900

So on a day, right in the morwe-tyde,
Un-to a gardin that was ther bisyde,
In which that they had maad hir ordin-
aunce

Of vitaille and of other purveyaunce,
They goon and pleye hem al the longe
day. 905

And this was on the sixte morwe of May,
Which May had peynted with his softe
shoures

This gardin ful of leves and of flouris; (180)

And craft of mannes hand so curiously
 Arrayed hadde this gardin, trewely, 910
 That never was ther gardin of swich prys,
 But-if it were the verray paradys.
 Th' odour of floures and the freshe sighte
 Wolde han maad any herte for to lighte
 That ever was born, but-if to gret sik-
 nesse, 915
 Or to gret sorwe helde it in distresse;
 So ful it was of beautee with plesaunce.
 At-after-diner gonne they to daunce, (190)
 And singe also, save Dorigen allone,
 Which made alway hir compleint and hir
 mone; 920
 For she ne saugh him on the daunce go,
 That was hir housbonde and hir love also.
 But natheles she moste a tyme abyde,
 And with good hope lete hir sorwe slyde.
 Up-on this daunce, amonges othere men,
 Daunced a squyer biforen Dorigen, 926
 That fressher was and jolyer of array,
 As to my doom, than is the monthe of
 May. (200)
 He singeth, daunceth, passinge any man
 That is, or was, sith that the world bigan.
 Ther-with he was, if men sholde him
 discryve, 931
 Oon of the beste faringe man on-lyve;
 Yong, strong, right vertuous, and riche
 and wys,
 And wel biloved, and holden in gret prys.
 And shortly, if the sothe I tellen shal, 935
 Unwiting of this Dorigen at al,
 This lusty squyer, servant to Venus,
 Which that y-cleped was Aurelius, (210)
 Had loved hir best of any creature
 Two yeer and more, as was his aventure,
 But never dorste he telle hir his gre-
 vaunce; 941
 With-uten coppe he drank al his pon-
 aunce.
 He was despeyred, no-thing dorste he seye,
 Save in his songes somewhat wolde he wreye
 His wo, as in a general compleyning; 945
 He seyde he lovede, and was biloved no-
 thing. (218)
 Of swich matere made he manye layes,
 Songes, compleintes, roundels, virelayes,
 How that he dorste nat his sorwe telle,
 But languissheth, as a furie dooth in helle;
 And dye he moste, he seyde, as dide Ekko

For Narcissus, that dorste nat telle hir wo
 In other manere than ye here me seye,
 Ne dorste he nat to hir his wo biwreye;
 Save that, paraventure, som-tyms at
 daunces, 951
 Ther yonge folk kepen hir observances,
 It may wel be he loked on hir face
 In swich a wyse, as man that asketh grace;
 But no-thing wiste she of his entente. (221)
 Natheles, it happed, er they thennes
 wente, 960
 By-cause that he was hir neighebour,
 And was a man of worship and honour,
 And hadde y-knownen him of tyme yore,
 They fille in speche; and forth more and
 more
 Un-to his purpos drough Aurelius, 965
 And whan he saugh his tyme, he seyde
 thus:
 'Madame,' quod he, 'by god that this
 world made,
 So that I wiste it mighte your herte
 glade, (226)
 I wolde, that day that your Arveragus
 Wente over the see, that I, Aurelius, 970
 Had went ther never I sholde have come
 agayn;
 For wel I woot my service is in vayn.
 My guerdon is but bresting of mayn herte;
 Madame, reweth upon my peynes zmerite;
 For with a word ye may me sleen or save,
 Heer at your feet god wolde that I were
 grave! 976
 I ne have as now no leysur more to
 seye;
 Have mercy, swete, or ye wol do me daye!
 She gan to loke up-on Aurelius: (231)
 'Is this your wil,' quod she, 'and sey ye
 thus? 980
 Never erst,' quod she, 'ne wiste I what
 ye mente,
 But now, Aurelie, I knowe your entente,
 By thilke god that yaf me soule and lyf,
 Ne shal I never been untrewed wyf 984
 In word ne werk, as fer as I have wit:
 I wol ben his to whom that I am knit;
 Tak this for fynal answer as of me.'
 But after that in play thus seyde she: (260)
 'Aurelie,' quod she, 'by heighe god
 above, 989
 Yet wolde I graunte yow to been your love,

Sin I yow see so pitously complayne ;
 Loke what day that, endelong Britayne,
 Yeremove alle the rokkes, stoon bystoon,
 That they ne lette ship ne boot to goon—
 I seye, whan ye han maad the coost so
 clene 995

Of rokkes, that ther nis no stoon y-sene,
 Than wol I love yow best of any man ;
 Have hear my trouthe in al that ever I
 can.' (270)

'Is ther non other grace in yow?' quod he.
 'No, by that lord,' quod she, 'that maked
 me! 1000

For wel I woot that it shal never bityde.
 Lat swiche folies out of your herte slyde.
 What deyntee sholde a man han in his lyf
 For to go love another mannes wyf,
 That hath hir body whan so that him
 lyketh?' 1005

Aurelius ful ofte sore syketh ;
 Wo was Aurelie, whan that he this herde,
 And with a sorweful herte he thus an-
 swerde : (280)

'Madame,' quod he, 'this were an in-
 possible! 1009

Than moot I dye of sodein deth horrible.
 And with that word he turned him anon.
 Tho come hir othere freendes many oon,
 And in the aleyes romeden up and down,
 And no-thing wiste of this conclusioun,
 But sodeinly bigonne revel newe 1015
 Til that the brighte sonne loste his hewe ;
 For th'orizonte hath reft the sonne his
 light ; (289)

This is as muche to seye as it was night.
 And hoom they goon in joye and in solas,
 Save only wrecche Aurelius, alas! 1020
 He to his hous is goon with sorweful herte ;
 He seeth he may nat fro his deeth asterte.
 Him semed that he felte his herte coide ;
 Up to the hevens his handes he gan holde,
 And on his knowes bare he sette him down,
 And in his raving seyde his orisoun. 1026
 For verray wo out of his wit he breyde.
 He niste what he spak, but thus he seyde ;
 With pitous herte his pleynt hath he
 bigonne (301)

Un-to the goddes, and first un-to the
 sonne : 1030

He seyde, 'Appollo, god and governour
 Of every plaunte, herbe, tree and flour,

That yevest, after thy declinacioun,
 To ech of hem his tyme and his sesoun,
 As thyn herberwe chaungeth lowe or hye,
 Lord Phebus, cast thy merciabe y8 1036
 On wrecche Aurelie, which that am but
 lorn. (309)

Lo, lord ! my lady hath my deeth y-sworn
 With-oute gilt, but thy benignitee 1039
 Upon my dedly herte have som pitee !
 For wel I woot, lord Phebus, if yow lest,
 Ye may me helpen, save my lady, best.
 Now voucheth sauf that I may yow devyse
 How that I may been holpe and in what
 wyse. 1044

Your blisful suster, Lucina the shene,
 That of the see is chief goddesse and quene,
 Though Neptunus have deitee in the see,
 Yet emperesse aboven him is she : (320)
 Ye knowen wel, lord, that right as hir
 desyr 1049

Is to be quiked and lightned of your fyr,
 For which she folweth yow ful bisily,
 Right so the see desyareth naturally
 To folwen hir, as she that is goddesse
 Bothe in the see and riveres more and
 lesse.

Wherfore, lord Phebus, this is my re-
 queste— 1055

Do this miracle, or do myn herte breste—
 That now, next at this opposicioun, (339)
 Which in the signe shal be of the Leoun,
 As preyeth hir so greet a flood to bringe,
 That fyve fadme at the leeste it overspringe
 The hyeste rokke in Armorik Briteyne ;
 And lat this flood endure yeres twayne ;
 Than certes to my lady may I seye :
 "Holdeth your heste, the rokkes been
 aweye." 1064

Lord Phebus, dooth this miracle for me ;
 Preye hir she go no faster cours than ye ;
 I seye, preyeth your suster that she go
 No faster cours than ye thise yeres two,
 Than shal she been evens atte fulle alway,
 And spring-flood laste bothe night and
 day. (342) 1070

And, but she vouche-sauf in swiche manere
 To graunte me my sovereyn lady dere,
 Prey hir to sinken every rok adoun
 In-to hir owens derke regioun
 Under the ground, ther Pluto dwalleth
 inne, 1075

Or never-mo shal I my lady winne,
Thy temple in Delphos wol I barefoot seke;
Lord Phebus, see the teres on my cheke,
And of my peyne have som compassioun.
And with that word in swowne he fil
adoun, (352) 1080

And longe tyme he lay forth in a traunce.

His brother, which that knew of his
penaunce,
Up caughte him and to bedde he hath
him broght.

Dispeyred in this torment and this thoght
Lete I this woful creature lye; 1085
Chese he, for me, whether he wol live or
dye.

Arveragus, with hele and greet honour,
As he that was of chivalrye the flour, (360)
Is comen hoom, and othere worthy men,
O blisful artow now, thou Dorigen, 1090
That hast thy lusty housbonde in thyne
armes,

The freshe knight, the worthy man of
armes,

That loveth thee, as his owene hertes lyf.
No-thing list him to been imaginatyf
If any wight had spoke, whyl he was
oute, 1095

To hire of love; he hadde of it no doute.
He noight endenteth to no swich matere,
But daunceth, justeth, maketh hir good
chere; (370)

And thus in joye and blisse I lete hem
dwelle,

And of the syke Aurelius wol I telle. 1100

In langour and in torment furious
Two yeer and more lay wrecche Aurelius,
Er any foot he mighte on erthe goon;
Ne confort in this tyme hadde he noon,
Save of his brother, which that was a clerk;
He knew of al this wo and al this werk.

For to non other creature certeyn 1107
Of this matere he dorste no word seyn.

Under his brest he bar it more secree (381)
Than ever dide Pamphilus for Galathee.
His brest was hool, with-oute for to sene,
But in his herte ay was the arwe kene.

And wel ye knowe that of a sursanure
In surgerye is perilous the cure,
But men mighte touche the arwe, or come
therby. 1115

His brother weep and wayled prively,

Til atte laste him fil in remembraunce,
That whyl he was at Orliens in Fraunce,
As yonge clerkes, that been likerous (391)
To reden artes that been curious, 1120

Seken in every halke and every herne
Particuler sciences for to lerne,
He him remembred that, upon a day,
At Orliens in studie a book he say

Of magik naturel, which his felawe, 1125
That was that tyme a bachelor of laws,
Al were he ther to lerne another craft,

Had prively upon his desk y-laft; (401)
Which book spak muelch of the oper-
ciouns,

Touchinge the eighte and twenty mas-
siouns 1130

That longen to the mone, and swich folow,
As in our dayes is nat worth a flye;

For holy chirches feith in our bileve
Ne suffreth noon illusion us to greve.

And whan this book was in his remem-
braunce, 1135

Anon for joye his herte gan to daunce,
And to him-self he seyde prively:

'My brother shal be warissed hastily:
For I am siker that ther be sciences, (411)

By whiche men make diverse apparences
Swiche as thise subtil tregetours pleye

For ofte at festes have I wel herd seyn,
That tregetours, with-inne an halle large,

Have maad come in a water and a barge,
And in the halle rowen up and down. 1145

Somtyme hath semed come a grim leon;
And somtyme flourespringe as in a mede;

Somtyme a vyne, and grapes whyte and
rede; (421)

Somtyme a castel, al of lym and stoon;
And whan hem lyked, voyded it anon.

Thus semed it to every mannes sighte.
Now than conclude I thus, that if I

mighte 1150

At Orliens som old felawe y-finde,
That hadde this mones mansions in mynde,

Or other magik naturel above, 1155
He sholde wel make my brother han his
love.

For with an apparence a clerk I
make

To mannes sighte, that alle the rokkes
blake (431)

Of Britaigne weren y-voyled everichon,

es by the brinke comen and
 1160
 ch forme endure a day or two ;
 my brother warished of his
 e she nedes holden hir biheste,
 shal shame hir atte leste.
 olde I make a lenger tale of
 1165
 rotheres bed he comen is,
 confort he yaf him for to gon
 that he up stirte anon, (440)
 s wey forthward thanne is he
 : to ben lissed of his care. 1170
 hey were come almost to that
 ere a two furlong or three,
 erk rominge by him-self they
 t in Latin thriftily hem grette,
 that he seyde a wonder thing :
 quod he, 'the cause of your
 g' ; 1176
 y ferther any fote wente, (449)
 om al that was in hir entente.
 ton clerk him asked of felawes
 e that he had knowe in olde
 ; 1180
 werde him that they dede were,
 he weep ful ofte many a tere.
 his hors Aurelius lighte anon,
 with this magicien is he gon
 is hous, and made hem wel at
 1185
 d no vitaille that mighte hem
 ayed hous as ther was oon
 his lyf saugh never noon. (460)
 ed him, er he wente to sopeer,
 arkes ful of wilde deer ; 1190
 h he hertes with hir hornes
 ste that ever were seyn with ya.
 f hem an hondred slayn with
 es,
 se with arwes blede of bittre
 es.
 whan voided were thise wilde
 1195
 ners upon a fair river,

That with hir haukes han the heron
 slayn.
 Tho saugh he knightes justing in a playn ;
 And after this, he dide him swich ple-
 saunce, (471)
 That he him shewed his lady on a daunce
 On which him-self he daunced, as him
 thoughte. 1201
 And whan this maister, that this magik
 wroughte,
 Saugh it was tyme, he clapte his handes
 two,
 And farewel ! al our revel was ago.
 And yet removed they never out of the
 hous, 1205
 Whyl they saugh al thissighte mervellous,
 But in his studie, ther-as his bookes be,
 They seten stille, and no wight but they
 three. (480)
 To him this maister called his squyer,
 And seyde him thus : 'is redy our soper ?
 Almost an houre it is, I undertake, 1211
 Sith I yow bad our soper for to make,
 Whan that thise worthy men wenten
 with me
 In-to my studie, ther-as my bookes be.'
 'Sire,' quod this squyer, 'whan it lyketh
 yow, 1215
 It is al redy, though ye wol right now.'
 'Go we than soupe,' quod he, 'as for the
 beste ;
 This amorous folk som-tyme mote han
 reste.' (490)
 At-after soper fille they in trettee,
 What somme sholde this maistres guer-
 don be, 1220
 To remoeven alle the rokkes of Britayne,
 And eek from Gerounde to the mouth of
 Sayne.
 He made it strange, and swoor, so god
 him save,
 Lasse than a thousand pound he wolde
 nat have,
 Ne gladly for that somme he wolde nat
 goon. 1225
 Aurelius, with blisful herte anon,
 Answerde thus, 'fy on a thousand pound !
 This wyde world, which that men seye is
 round, (500)
 I wolde it yeve, if I were lord of it. 1229
 This bargayn is ful drive, for we ben knitt-

Ye shal be payed trowely, by my trouthe!
But loketh now, for no negligence or
slouthe,

Ye tarie us heer no lenger than to-morwe.'
'Nay,' quod this clerk, 'have heer my
feith to borwe.'

To bedde is goon Aurelius whan him
leste, 1235
And wel ny al that night he hadde his
reste; (508)

What for his labour and his hope of blisse,
His woful herte of penaunce hadde a lisse.

Upon the morwe, whan that it was day,
To Britaigne toke they the righte way, 1240
Aurelius, and this magicien bisyde,
And been descended ther they wolde
abyde;

And this was, as the bokes me remembre,
The colde frosty seson of Decembre.

Phebus wex old, and hewed lyk latoun,
That in his hote declinacioun 1246
Shoon as the burned gold with stremes
bryghte; (519)

But now in Capricorn adoun he lighte,
Wher-as he shoon ful pale, I dar wel seyn.
The bittre frostes, with the sleet and reyn,

To maken his japes and his wrecched-
nesse 1271

Of swich a supersticious cursednesse.

His tables Toletanes forth he broght,
Ful wel corrected, ne ther lakked noght,
Neither his collect ne his expans yeres,
Ne his rotes ne his othere geres, 1276

As been his centres and his arguments,
And his proporcionels convenients (550)
For his equacions in every thing.

And, by his eighte spere in his wirking,
He knew ful wel how fer Alnath was
shove 1281

Fro the heed of thilke fixe Aries above
That in the ninthe speere considered is;
Ful subtilly he calculated al this.

Whan he had founde his firste man-
sioun, 1285

He knew the remenant by proporcioun;
And knew the arysing of his mone
weel,

And in whos face, and terme, and every-
deel; (560)

And knew ful weel the mones mansioun
Acordaunt to his operacioun, 1290
And knew also his othere observaunces

'My righte lady,' quod this woful man,
 'Whom I most drede and love as I best
 can,
 And lothest were of al this world displese,
 Nere it that I for yow have swich disese,
 That I moste dyen heer at your foot
 anon, 1315
 Nought wolde I telle how me is wo bigon;
 But certes outhere moste I dye or playne;
 Ye slee me giltelees for verray peyne. (590)
 But of my deeth, thogh that ye have no
 routhe,
 Avyseth yow, er that ye breke your
 trouthe. 1320
 Repenteth yow, for thilke god above,
 Er ye me sleen by-cause that I yow love.
 For, madame, wel ye woot what ye han
 hight;
 Nat that I chalange any thing of right
 Of yow my sovereyn lady, but your grace;
 But in a gardin yond, at swich a place,
 Ye woot right wel what ye bihighten me;
 And in myn hand your trouthe pligheten
 ye (600)
 To love me best, god woot, ye seyde so,
 Al be that I unworthy be therto. 1330
 Madame, I speke it for the honour of yow,
 More than to save myn hertes lyf right
 now;
 I have do so as ye comanded me;
 And if ye vouche-sauf, ye may go see.
 Doth as yow list, have your biheste in
 minde, 1335
 For quik or deed, right ther ye shul me
 finde;
 In yow lyth al, to do me live or deye;—
 But wel I woot the rokkes been awaye!'—
 He taketh his leve, and she astonied
 stood, (611)
 In al hir face nas a drope of blood; 1340
 She wende never han come in swich a
 trappe:
 'Allas!' quod she, 'that ever this sholde
 happe!
 For wende I never, by possibilitee,
 That swich a monstre or merveille mighte
 be!
 It is agayns the proces of nature:' 1345
 And hoom she gooth a sorweful creature.
 For verray fere unnethe may she go,
 She wepeth, wailleth, al a day or two, (620)

And swowneth, that it routhe was to see;
 But why it was, to no wight tolde she; 1350
 For out of toune was goon Arveragus.
 But to hir-self she spak, and seyde thus,
 With face pale and with ful sorweful
 chere,
 In hir compleynt, as ye shul after here:
 'Allas,' quod she, 'on thee, Fortune,
 I pleyne, 1355
 That unwar wrapped hast me in thy
 cheyne;
 For which, t'escape, woot I no socour
 Save only deeth or elles dishonour; (630)
 Oon of these two bihoveth me to chese.
 But natheles, yet have I lever lese 1360
 My lyf than of my body have a shame,
 Or knowe my-selven fals, or lese my name,
 And with my deth I may be quit, y-wis.
 Hath ther nat many a noble wyf, er
 this, 1364
 And many a mayde y-slayn hir-self, allas!
 Rather than with hir body doon trespas?
 Yis, certes, lo, these stories beren wit-
 nesse;
 Whan thretty tyraunts, ful of cursed-
 nesse, (640)
 Had slayn Phidoun in Athenes, atte feste,
 They comanded his doghtres for t'areste,
 And bringen hem biforn hem in despyt
 Al naked, to fulfille hir foul delyt, 1372
 And in hir fadres blood they made hem
 daunce
 Upon the pavement, god yeve hem mis-
 chaunce!
 For which these woful maydens, ful of
 drede, 1375
 Rather than they wolde lese hir mayden-
 hede,
 They prively ben stirt in-to a welle,
 And dreynthe hem-selven, as the bokes
 telle. (650)
 They of Messene lete enquere and seke
 Of Laedomie fifty maydens eke, 1380
 On whiche they wolden doon hir lecherye;
 But was ther noon of al that companye
 That she nas slayn, and with a good
 entente
 Chees rather for to dye than assente
 To been oppressed of hir maydenhede. 1385
 Why sholde I thanne to dye been in
 drede?

Lo, eek, the tiraunt Aristoclydes (659)
 That loved a mayden, heet Stimpthalides,
 Whan that hir fader slayn was on a night,
 Un-to Dianes temple goth she right, 1390
 And hente the image in hir handes two,
 Fro which image wolde she never go.
 No wight ne mighte hir handes of it arace,
 Til she was slayn right in the selve place.
 Now sith that maydens hadden swich
 despyt 1395
 To been defouled with mannes foul delyt,
 Wel oghte a wyf rather hir-selven slee
 Than be defouled, as it thinketh me. (670)
 What shal I seyn of Hasdrubales wyf,
 That at Cartage birafte hir-self hir lyf?
 For whan she saugh that Romayns wan
 the toun, 1401
 She took hir children alle, and skipte
 adoun
 In-to the fyr, and chees rather to dye
 Than any Romayn dide hir vileinye.
 Hath nat Lucesse y-slayn hir-self,
 allas! 1405
 At Rome, whanne she oppressed was
 Of Tarquin, for hir thoughte it was
 a shame

By-cause that she wolde nat defouled be.
 O Cedasus! it is ful greet pitee, (700)
 To reden how thy doghtren deyde, allas!
 That slowe hem-selven for swich maner
 cas. 1430
 As greet a pitee was it, or wel more,
 The Theban mayden, that for Nichanore
 Hir-selven slow, right for swich maner
 wo.
 Another Theban mayden dide right so;
 For oon of Macedoine hadde hir oppressed,
 She with hir deeth hir maydenhede re-
 dressed. 1436
 What shal I seye of Nicerates wyf,
 That for swich cas birafte hir-self hir lyf?
 How trewe eek was to Alecbiades (711)
 His love, that rather for to dyen chees 1440
 Than for to suffre his body unburied be!
 Lo which a wyf was Alcestè, quod she.
 'What seith Omer of gode Penalopee?
 Al Grece knoweth of hir chastitee.
 Pardee, of Laodomya is writen thus, 1445
 That whan at Troye was slayn Prothe-
 selaus,
 No lenger wolde she live after his day.
 The same of noble Porcia telle I may; -

'Is ther oght elles, Dorigen, but this?' (741)

'Nay, nay,' quod she, 'god help me so,
as wis; 1470

This is to muche, and it were goddes wille.'

'Ye, wyf,' quod he, 'lat slepen that is
stille; 1475

It may be wel, paraventure, yet to-day.

Ye shul your trouthe holden, by my fay!

For god so wisly have mercy on me, 1475

I hadde wel lever y-stiked for to be,

For verray love which that I to yow have,

But-if ye sholde your trouthe kepe and
save. (750)

Trouthe is the hyeste thing that man
may kepe:—

But with that word he brast anon to
wepe, 1480

And seyde, 'I yow forbede, up peyne of
death,

That never, whyl thes lasteth lyf ne
breeth,

To no wight tel thou of this aventure.

As I may best, I wol my wo endure,

Ne make no contenance of hevynesse, 1485

That folk of yow may demen harm or
gesse.'

And forth he cleped a squyer and
a mayde:

'Goth forth anon with Dorigen,' he
sayde, (760)

'And bringeth hir to swich a place
anon.'

They take, hir love, and on hir wey they
gon; 1490

But they ne wiste why she thider wente.

He nolde no wight tellen his entente. (764)

Paraventure an heep of yow, y-wis,

[T. om.

Wol holden him a lewed man in this,

[T. om.

That he wol putte his wyf in jupartye;

[T. om.

Herkneth the tale, er ye up-on hir crye.

[T. om.

She may have better fortune than yow
semeth; [T. om.

And whan that ye han herd the tale,
demeth. [T. om.

This squyer, which that highte Aurelius,

On Dorigen that was so amorous, (772) 1500

Of aventure happed hir to mete

Amidde the toun, right in the quikkest
strete,

As she was boun to goon the wey forth-
right

Toward the gardin ther-as she had hight.

And he was to the gardinward also; 1505

For wel he spyed, whan she wolde go

Out of hir hous to any maner place.

But thus they mette, of aventure or
grace; (780)

And he sawleth hir with glad entente,

And asked of hir whiderward she wente?

And she answerde, half as she were mad,

'Un-to the gardin, as myn housbond bad,

My trouthe for to holde, alas! alas!'

Aurelius gan wondren on this cas,

And in his herte had greet compassioun

Of hir and of hir lamentacioun, 1516

And of Arveragus, the worthy knight,

That bad hir holden al that she had

hight, (790)

So looth him was his wyf sholde brake

hir trouthe;

And in his herte he caughte of this greet

routhe, 1520

Consideringe the beste on every syde,

That fro his lust yet were him lever abyde

Than doon so heigh a cherlish wrecched-
nesse

Agayns franchyse and alle gentillesse;

For which in fewe wordes seyde he thus:

'Madame, seyth to your lord Arveragus,

That sith I see his grete gentillesse (800)

To yow, and eek I see wel your distresse,

That him were lever han shame (and that

were rounthe)

Than ye to me sholde breke thus your

trouthe, 1530

I have wel lever ever to suffre wo

Than I departe the love bitwix yow two.

I yow relese, madame, in-to your hond

Quit every surement and every bond, 1534

That ye han maad to me as heer-biforn,

Sith thilke tyme which that ye were born.

My trouthe I plighte, I shal yow never

repreve

Of no biheste, and here I take my leve,

As of the treweste and the beste wyf (811)

That ever yet I knew in al my lyf. 1540

But every wyf be-war of hir biheste,

On Dorigene remembreth atte laste.

Thus can a squyer doon a gentil dede,
As well as can a knight, with-outen drede.'

She thonketh him up-on hir knees al
bare, 1545

And hoom un-to hir housbond is she fare,
And tolde him al as ye han herd me sayd;
And be ye siker, he was so weel apayd, (820)
That it were impossible me to wryte;

What sholde I lenger of this cas endyte?
Arveragus and Dorigene his wyf 1551

In sovereyn blisse leden forth hir lyf.
Never eft ne was ther angre hem bitwene;
He cherisseth hir as though she were
a quene; 1554

And she was to him trewe for evermore.
Of these two folk ye gete of me na-more.

Aurelius, that his cost hath al forlorn,
Curseth the tyme that ever he was born:
'Allas,' quod he, 'allas! that I bihighte
Of pured gold a thousand pound of
wighte (832) 1560

Un-to this philosophre! how shal I do?
I see na-more but that I am fordo.
Myn heritage moot I nedes selle,
And been a begger; heer may I nat
dwelle,

And seyde thus, whan he these wordes
herde: (858)

'Have I nat holden covenant un-to thee?'

'Yes, certes, wel and trewely,' quod he.
'Hastow nat had thy lady as thee lyketh?'

'No, no,' quod he, and sorwefully he
syketh. 1590

'What was the cause? tel me if thou can.'
Aurelius his tale anon bigan,

And tolde him al, as ye han herd bifore;

It nedeth nat to yow reherce it more.

He seide, 'Arveragus, of gentillesse, 1595
Had lever dye in sorwe and in distresse
Than that his wyf were of hir trouthe
fals.' (869)

The sorwe of Dorigen he tolde him als,
How looth hir was to been a wikked wyf,

And that she lever had lost that day hir
lyf, 1600

And that hir trouthe she swoor, thurgh
innocence:

'She never erst herde speke of apparence;
That made me han of hir so greet pitee.

And right as frely as he sente hir me,
As frely sente I hir to him ageyn. 1605

This al and som, ther is na-more to seyn.'

GROUP G.

THE SECONDE NONNES TALE.

The Prologe of the Seconde Nonnes Tale.

THE minstre and the norice un-to vyces,
Which that men clepe in English ydel-
nesse,
That porter of the gate is of delyces,
Teschus, and by hir contrarie hir op-
presse,
That is to seyn, by leveful bisnesse, 5
Wel oghten we to doon al our entente,
Lest that the feend thurgh ydelnesse us
hente.

For he, that with his thousand cordes alye
Continuently us waiteth to biclappe,
Whan he may man in ydelnesse espye, 10
He can so lightly cacche him in his trappe,
Til that a man be hent right by the lappe,
He nis nat war the feend hath him in
honde;
Wel oughte us werche, and ydelnes with-
stonde.

And though men dradden never for to dye,
Yet seen men wel by reson doutelees, 16
That ydelnesse is roten slogardye,
Of which ther never comth no good
oncrees;
And seen, that slouthe hir holdeth in
a lees
Only to slepe, and for to ete and drinke,
And to devouren al that others swinke. 21

And for to putte us fro swich ydelnesse,
That cause is of so greet confusioun,
I have heer doon my feithful bisnesse,
After the legende, in translacioun 25
Right of thy glorious lyf and passioun,
Thou with thy gerland wroght of rose
and lillie;
Thee mene I, mayde and martir, saint
Cecillie!

Inuocacio ad Mariam.

AND thou that flour of virgines art alle,
Of whom that Bernard list so wel to
wryte, 30
To thee at my biginning first I calle;
Thou comfort of us wrecches, do me
endyte
Thy maydens deeth, than wan thurgh hir
meryte

The eternal lyf, and of the feend victorie,
As man may after reden in hir storie. 35

Thou mayde and mooder, doghter of thy
sone,
Thou welle of mercy, sinful soules cure,
In whom that god, for bountee, chees to
wone,
Thou humble, and heigh over every
creature,
Thou nobledest so ferforth our nature, 40
That no desdeyn the maker hadde of
kinde,
His sone in blode and flesh to clothe and
winde.

Withinne the cloistre blisful of thy sydes
Took mannes shap the eternal love and
pees,
That of the tryne compas lord and gyde
is, 45
Whom erthe and see and heven, out of
relees,
Ay herien; and thou, virgin wemmalees,
Bar of thy body, and dweltest mayden
pure,
The creatour of every creature.

Assembled is in thee magnificence 50
With mercy, goodness, and with swich
pitee

That thou, that art the sonne of excellence,
 Nat only helpest hem that preyen thee,
 But ofte tyme, of thy benigneitee, 54
 Ful frely, er that men thyn help biseche,
 Thou goost biforn, and art hir lyves leche.

Now help, thou meke and blisful fayre mayde,

Me, flemed wrecche, in this desert of galle;
 Think on the womman Cananee, that sayde

That whelpes eten somme of the crommes alle 60

That from hir lordes table been y-falle;
 And though that I, unworthy sone of Eve,
 Be sinful, yet accepte my bileve.

And, for that feith is deed with-outen werkes,

So for to werken yif me wit and space, 65
 That I be quit fro thennes that most derk is!

O thou, that art so fayr and ful of grace,
 Be myn advocat in that heighe place
 Ther-as withouten ende is songe 'Osanne,'
 Thou Cristes mooder, doghter dere of

It is to seye in English 'hevenes lillie,'
 For pure chastnesse of virginitee;
 Or, for she whytnesse hadde of honestee,
 And grene of conscience, and of good fame 90
 The sote savour, 'lillie' was hir name.

Or Cecile is to seye 'the way to blinde,'
 For she ensample was by good techinge;
 Or elles Cecile, as I writen finde, 95
 Is joyned, by a maner conjoininge
 Of 'hevene' and 'Lia'; and heer, in figuringe,

The 'heven' is set for thought of holinesse,
 And 'Lia' for hir lasting bisnesse.

Cecile may eek be seyde in this manere,
 'Wanting of blindnesse,' for hir grete light 100

Of sapience, and for hir thewes clere;
 Or elles, lo! this maydens name bright
 Of 'hevene' and 'leos' comth, for which by right

Men mighte hir wel 'the heven of peple' calle, 104
 Ensamble of gode and wyse werkes alle.

And from hir cradel up fostred in the
feith

Of Crist, and bar his gospel in hir minde;
She never cessed, as I writen finde,
Of hir prayere, and god to love and drede,
Biseking him to kepe hir maydenhede. 126

And when this mayden sholde unto a man
Y-wedded be, that was ful yong of age,
Which that y-cleped was Valerian,
And day was comen of hir mariage, 130
She, ful devout and humble in hir corage,
Under hir robe of gold, that sat ful fayre,
Had next hir flesh y-clad hir in an heyre.

And whyl the organs maden melodye,
To god alone in herte thus sang she; 135
'O lord, my soule and eek my body gye
Unwemmed, lest that I confounded be.'
And, for his love that deyde upon a tree,
Every seconde or thridde day she faste,
Ay biddinge in hir orisons ful faste. 140

The night cam, and to bedde moste she
gon

With hir housbonde, as ofte is the manere,
And prively to him she seyde anon,
'O swete and wel biloved spouse dere,
Ther is a conseil, and ye wolde it here,
Which that right fain I wolde unto yow
seye, 146
So that ye swere ye shul me nat biwreye.'

Valerian gan faste unto hir swere,
That for no cas, ne thing that mighte be,
He sholde never-mo biwreien here; 150
And thanne at erst to him thus seyde she,
'I have an angel which that loveth me,
That with greet love, wher-so I wake or
slepe,
Is redy ay my body for to kepe. 154

And if that he may felen, out of drede,
That ye me touche or love in vileinye,
He right anon wol alee yow with the dede,
And in your yowthe thus ye shulden dye;
And if that ye in clene love me gye,
He wol yow loven as me, for your clen-
nesse, 160

And shewen yow his joye and his bright-
nesse.'

Valerian, corrected as god wolde,
Answerde agayn, 'if I shal trusten thee,
Let me that angel see, and him biholde;
And if that it a verray angel be, 165
Than wol I doon as thou hast preyed me;
And if thou love another man, for sothe
Right with this sward than wol I slee yow
bothe.'

Cecile answerde anon right in this wyse,
'If that yow list, the angel shul ye see, 170
So that ye trowe on Crist and yow bap-
tyse.

Goth forth to Via Apia,' quod she,
'That fro this toun ne stant but myles
thre,
And, to the povre folkes that ther dwelle,
Sey hem right thus, as that I shal yow
telle. 175

Telle hem that I, Cecile, yow to hem sente,
To shewen yow the gode Urban the olde,
For secree nedes and for good entente.

And whan that ye seint Urban han bi-
holde,

Telle him the wordes whiche I to yow
tolde; 180

And whan that he hath purged yow fro
sinne,
Thanne shul ye see that angel, er ye
twinne.'

Valerian is to the place y-gon,
And right as him was taught by his
lerninge,

He fond this holy olde Urban anon 185
Among the seintes buriels lotinge.

And he anon, with-uten taryinge,
Dide his message; and whan that he it
tolde,

Urban for joye his hondes gan up holde.

The teres from his yē leet he falle— 190
'Almighty lord, O Jesu Crist,' quod he,

'Sower of chast conseil, herde of us alle,
The fruit of thilke seed of chastitee

That thou hast sowe in Cecile, tak to thee!
Lo, lyk a bisy bee, with-uten gyle, 195

Thee serveth ay thyn owene thral Cecile!

For thilke spouse, that she took but now
Ful lyk a fiers leoun, she sendeth here,

As meke as ever was any lamb, to yow !'
 And with that worde, anon ther gan
 appere 200
 An old man, clad in whyte clothes clere,
 That hadde a book with lettre of golde in
 honde,
 And gan biforn Valerian to stonde.

Valerian as deed fil down for drede
 Whan he him saugh, and he up hente
 him tho, 205
 And on his book right thus he gan to
 rede—

'Oo Lord, oo feith, oo god with-outen mo,
 Oo Cristendom, and fader of alle also,
 Aboven alle and over al everywhere'—
 Thise wordes al with gold y-writen were.

Whan this was rad, than seyde this olde
 man, 211

'Levestow this thing or no? sey ye or
 nay.'

'I leve al this thing,' quod Valerian,
 'For sother thing than this, I dar wel say,
 Under the hevене no wight thinke may.'
 Tho vanished th'olde man, he niste
 where. 216

'I have a brother,' quod Valerian tho, 235
 'That in this world I love no man so.
 I pray yow that my brother may han
 grace
 To knowe the trouthe, as I do in this
 place.'

The angel seyde, 'god lyketh thy requeste,
 And bothe, with the palm of martirdom,
 Ye shullen come unto his blisful feste.'
 And with that word Tiburce his brother
 com.

And whan that he the savour undernom
 Which that the roses and the lilies caste,
 With-inne his herte he gan to wondre
 faste, 245

And seyde, 'I wondre, this tyme of the
 yeer,

Whennes that sote savour cometh so
 Of rose and lilies that I smelle heer.
 For though I hadde hem in myn hondes
 two, 249

The savour mighte in me no depper go.
 The sote smel that in myn herte I finde
 Hath changed me al in another kinde.'

The ydoles and be clene, and elles
naught.— 269

And of the miracle of thise corones tweye
Seint Ambrose in his preface list to seye;
Solempnely this noble doctour dere
Commendeth it, and seith in this manere:

The palm of martirdom for to receyve,
Seinte Cecile, fulfild of goddes yifte, 275
The world and eek hir chambre gan she
weyve;

Witnes Tyburces and †Valerians shrifte,
To whiche god of his bountee wolde
shifte

Corones two of floures wel smellinge,
And made his angel hem the corones
bringe: 280

The mayde hath broght thise men to
blisse above;

The world hath wist what it is worth,
certeyn,

Deuocioun of chastitee to love.—

Tho showede him Cecile al open and pleyne
That alle ydoles nis but a thing in veyn;
For they been dombe, and therto they
been deve, 286

And charged him his ydoles for to leue.

'Who so that troweth nat this, a beste
he is,'

Quod tho Tiburce, 'if that I shal nat lye.'
And she gan kisse his brest, that herde
this, 290

And was ful glad he coude trouthe espye.

'This day I take thee for myn allye,'

Seyde this blisful fayre mayde dere;

And after that she seyde as ye may here :

'Lo, right so as the love of Crist,' quod
she, 295

'Made me thy brotheres wyf, right in
that wyse

Anon for myn allye heer take I thee,

Sin that thou wolt thyn ydoles despyse.

(Go with thy brother now, and thee hap-
tyse,

And make thee clene; so that thou mowe
biholde 300

The angels face of which thy brother
tolde.'

Tiburce answerde and seyde, 'brother
dere,

First tel me whider I shal, and to what
man?'

'To whom?' quod he, 'com forth with
right good chere,

I wol thee lede unto the pope Urban.' 305

'Til Urban? brother myn Valerian,'

Quod tho Tiburce, 'woltow methider lede?

Me thinketh that it were a wonder dede.

Ne menestow nat Urban,' quod he tho,

'That is so ofte dampned to be deed, 310

And woneth in halkes alwey to and fro,

And dar nat ones putte forth his heed?

Men sholde him brennen in a fyr so reed

If he were founde, or that men mighte him
spye;

And we also, to bere him companye— 315

And whyl we seken thilke divinitee

That is y-hid in hevene prively,

Algate y-brend in this world shul we be!'

To whom Cecile answerde boldely, 320

'Men mighten dreden wel and skillfully

This lyf to lese, myn owene dere brother,

If this were livinge only and non other.

But ther is better lyf in other place,

That never shal be lost, ne drede thee
nought,

Which goddes sone us tolde thurgh his
grace; 325

That fadres sone hath alle thinges wrought;

And al that wrought is with a skilful thought;

The goost, that fro the fader gan procede,

Hath sowled hem, withouten any drede.

By word and by miracle goddes sone, 330

Whan he was in this world, declared here

That ther was other lyf ther men may
wone.'

To whom answerde Tiburce, 'O smister dere,

Ne seydestow right now in this manere,

Ther nis but o god, lord in soothfastnesse;

And now of three how maystow bere
witness?' 336

'That shal I telle,' quod she, 'er I go.

Right as a man hath sapiences three,

Memorie, engyn, and intellect also,

So, in o being of divinitee, 340

Three persones may ther right wel be.
 Tho gan she him ful bisily to preche
 Of Cristes come and of his peynes teche,

And many pointes of his passioun ;
 How goddes sone in this world was with-
 holde, 345
 To doon mankinde pleyn remissioun,
 That was y-bounde in sinne and cares
 colde :

Al this thing she unto Tiburce tolde,
 And after this Tiburce, in good entente,
 With Valerian to pope Urban he wente,

That thanked god ; and with glad herte
 and light 351
 He cristned him, and made him in that
 place

Parfit in his lerninge, goddes knight,
 And after this Tiburce gat swich grace,
 That every day he saugh, in tyme and
 space, 355
 The angel of god ; and every maner bone
 That he god axed, it was sped ful sone.

It were ful hard by ordre for to seyn
 How many wondres Jesus for hem

They gonnen fro the tormentours to reve,
 And fro Maxime, and fro his folk echone
 The false feith, to trowe in god allone.

Cecilie cam, whan it was woxen night,
 With preestes that hem cristned alle
 y-fere ; 380
 And afterward, whan day was woxen
 light,

Cecile hem seyde with a ful sobre chere,
 ' Now, Cristes owene knightes leve and
 dere,
 Caste alle away the werkes of derknesse,
 And armeth yow in armure of bright-
 nesse. 385

Ye han for sothe y-doon a greet bataille,
 Your cours is doon, your feith han ye
 conserved,

Goth to the corone of lyf that may nat
 faille ;

The rightful juge, which that ye han
 served, 389

Shall yeve it yow, as ye han it deserved.
 And whan this thing was seyde as I devyse,
 Men ladde hem forth to doon the sacrificye.

Bad his ministres fecchen openly
Cecile, so that she mighte in his presence
Doon sacrifice, and Jupiter encense.

But they, converted at hir wyse lore,
Wepten ful sore, and yaven ful credence
Unto hir word, and cryden more and
more, 416

'Crist, goddes sone withouten difference,
Is verray god, this is al our sentence,
That hath so good a servant him to serve;
This with o voys we trowen, thogh we
sterve!' 420

Almachius, that herde of this doinge,
Bad fecchen Cecile, that he might hir see,
And alderfirst, lo! this was his axinge,
'What maner womman artow?' tho quod
he, 424

'I am a gentil womman born,' quod she.
'I axe thee,' quod he, 'thogh it thee greve,
Of thy religioun and of thy bileve.'

'Ye han bigonne your question folily,'
Quod she, 'that wolden two answeres
conclude

In oo demande; ye axed lewedly.' 430
Almache answerde unto that similitude,
'Of whennes comth thyn answering so
rude?'

'Of whennes?' quod she, whan that she
was freyned,

'Of conscience and of good feith un-
feyned.' 434

Almachius seyde, 'ne takestow non hede
Of my power?' and she answerde him
this—

'Your might,' quod she, 'ful litel is to
drede;

For every mortal mannes power nis
But lyk a bladdre, ful of wind, y-wis. 439
For with a nedles poynt, whan it is blowe,
May al the boost of it be leyd ful lowe.'

'Ful wrongfully bigonne thou,' quod he,
'And yet in wrong is thy perseveraunce;
Wostow nat how our mighty princes free
Han thus comanded and maad ordin-
aunce, 445

That every Cristen wight shal han pen-
aunce

But-if that he his Cristendom withseye,
And goon al quit, if he wol it reneye?'

'Your princes erren, as your nobley dooth,'
Quod tho Cecile, 'and with a wood
sentence 450

Ye make us gilty, and it is nat sooth;
For ye, that knowen wel our innocence,
For as muche as we doon a reverence
To Crist, and for we bere a Cristen name,
Ye putte on us a cryme, and eek a blame.

But we that knowen thilke name so 456
For vertuons, we may it nat withseye.'
Almache answerde, 'chees oon of thise
two,

Do sacrifice, or Cristendom reneye,
That thou mowe now escapen by that
weye.' 460

At which the holy blisful sayre mayde
Gan for to laughe, and to the jugs seyde,

'O jugs, confus in thy nycetee,
Woltow that I reneye innocence, 464
To make me a wikked wight?' quod she;
'Lo! he dissimuleth here in audience,
Hestareth and woodeth in his advertence!'
To whom Almachius, 'unsely wrecche,
Ne wostow nat how far my might may
strecche?'

Han nocht our mighty princes to me
yeven, 470

Ye, bothe power and auctoritee
To maken folk to dyen or to liven?

Why spekestow so proudly than to me?'
'I speke nocht but stedfastly,' quod she,
'Nat proudly, for I seye, as for my syde,
We haten deedly thilke vyce of pryde.

And if thou drede nat a sooth to here,
Than wol I shewe al openly, by right,
That thou hast maad a ful gret lesing here.
Thou seyst, thy princes han thee yeven
might 480

Bothe for to sleen and for to quiken a
wight;

Thou, that ne mayst but only lyf bireve,
Thou hast non other power ne no leve!

But thou mayst seyn, thy princes han
thee maked 484

Ministre of deeth; for if thou speke of mo,

Thou lvest, for thy power is ful naked,
 'Do wey thy boldnes,' seyde Almachius
 tho,
 'And sacrifice to our goddes, er thou go;
 I recche nat what wrong that thou me
 profre,
 For I can suffre it as a philosopre; 490

But thilke wronges may I nat endure
 That thou spekest of our goddes here,
 quod he.

Cecile answerede, 'O nyce creature,
 Thou seydest no word sin thou spak to me
 That I ne knew therwith thy nyceete; 495
 And that thou were, in every maner
 wyse,
 A lewed officer and a veyn justyse,

'Ther lakketh no-thing to thyn utter yēn
 That thou nart blind, for thing that we
 seen alle 499
 That it is stoon, that men may wel espyen,
 That ilke stoon a god thou wolt it calle.
 I rede thee, lat thyn hand upon it falle,
 And taste it wel, and stoon thou shalt it
 finde,
 Sin that thou seest nat with thyn yēn

The longe night and eek a day also,
 For al the fyr and eek the bathes hete,
 She sat al cold, and felede no wo, 521
 It made hir nat a drope for to swete.
 But in that bath hir lyf she moste lette;
 For he, Almachius, with ful wikke entente
 To sleen hir in the bath his sonde sente.

Three strokes in the nekke he smoot hir
 tho, 526

The tormentour, but for no maner chaunce
 He mighte noht smyte al hir nekke
 a-two;

And for ther was that tyme an ordin-
 aunce,

That no man sholde doon man swich
 penaunce 530

The ferthe strook to smyten, softe or sore,
 This tormentour ne dorste do na-more.

But half-deed, with hir nekke y-corven
 there,

He lefte hir lye, and on his wey is went.

The Cristen folk, which that aboute hir
 were, 535

With shetes han the blood ful faire y-hent.
 Three dayes lived she in this torment.

THE CANON'S YEOMAN'S PROLOGUE.

The prologe of the Chanons Yemannes Talc.

Whan ended was the lyf of seint Cecyle,
 Er we had riden fully fyve myle, 555
 At Boghton under Blee us gan atake
 A man, that clothed was in clothes blake,
 And undernethe he hadde a whyt surplys.
 His hakeney, that was al pomely grys,
 So swatte, that it wonder was to see; 560
 It semed he had priked myles thre.
 The hors eek that his yeman rood upon
 So swatte, that unnethe mighte it gon. (10)
 Aboute the peytrel stood the foom ful hye,
 He was of some al flekked as a pye. 565
 A male tweyfold on his croper lay,
 It semed that he caried lyte array.
 Al light for somer rood this worthy man,
 And in myn herte wondren I bigan
 What that he was, til that I understood
 How that his cloke was sowod to his
 hood; 571
 For which, when I had longe avysed me,
 I demed him som chanon for to be. (20)
 His hat heng at his bak down by a laas,
 For he had riden more than trot or paas;
 He had ay priked lyk as he were wood.
 A clote-leef he hadde under his hood 577
 For swoot, and for to kepe his heed from
 hete.
 But it was joye for to seen him swete!
 His forheed dropped as a stillatorie, 580
 Were ful of plantain and of paritorie.
 And whan that he was come, he gan to
 crye,
 'God save,' quod he, 'this joly companye!
 Faste have I priked,' quod he, 'for your
 sake, (31)
 By-cause that I wolde yow atake, 585
 To ryden in this mery companye.'
 His yeman eek was ful of curteisye,
 And seyde, 'siros, now in the morwe-tyde
 Out of your hostelrye I saugh yon ryde,
 And warned heer my lord and my
 soverayn, 590
 Which that to ryden with yow is ful fayn,
 For his desport; he loveth daliaunce.'
 'Freend, for thy warning god yeve thee
 good chaunce,' (40)
 Than seyde our host, 'for certes, it wolde
 seme
 Thy lord were wys, and so I may wel
 deme; 595
 He is ful jocound also, dar I leye.
 Can he oght telle a mery tale or tweye,
 With which he glade may this companye?'
 'Who, sire? my lord? ye, ye, withouten
 lye,
 He can of murthe, and eek of jolitee 600
 Nat but ynough; also sir, trusteth me,
 And ye him knewe as wel as do I,
 Ye wolde wondre how wel and craftily (50)
 He coude werke, and that in sondry wyse.
 He hath take on him many a greet
 emprise, (60)
 Which were ful hard for any that is
 here
 To bringe aboute, but they of him it lere.
 As homely as he rit amonges yow,
 If ye him knewe, it wolde be for your
 prow; 609
 Ye wolde nat forgoon his aqueyntaunce
 For mochel good, I dar leye in balaunce
 Al that I have in my possessioun.
 He is a man of heigh discrecioun, (60)
 I warne you wel, he is a passing man.'
 'Wel,' quod our host, 'I pray thee, tel
 me than, 615
 Is he a clerk, or noon? tel what he is.'
 'Nay, he is gretter than a clerk, y-wis,'
 Seyde this yeman, 'and in wordes fewe,
 Host, of his craft som-what I wol yow
 shewe. 620

I seye, my lord can swich subtilitee—
 (But al his craft ye may nat wite at me ;
 And som-what helpe I yet to his werking)—
 That al this ground on which we been
 ryding, (70)

Til that we come to Caunterbury toun,
 He coude al clene turne it up-so-down, 625
 And pave it al of silver and of gold.'

And whan this yeman hadde thus y-told
 Unto our host, he seyde, '*ben'cite!*

This thing is wonder merveillous to me,
 Sin that thy lord is of so heigh prudence,
 By-cause of which men sholde him rever-
 ence, 631

That of his worship rekketh he so lyte ;
 His oversloppe nis nat worth a myte, (80)
 As in effect, to him, so mote I go !

It is al baudy and to-tore also. 635

Why is thy lord so sluttish, I thee preye,
 And is of power better cloth to beye,
 If that his dede accorde with thy speche ?
 Telle me that, and that I thee biseche.'

'Why?' quod this yeman, 'wherto axe
 ye me? 640

God help me so, for he shal never thee !
 (But I wol nat avowe that I seye,

'Now,' quod our host, 'yit lat me talken
 to the ; (110)

Why artow so discoloured of thy face ?'

'Peter!' quod he, 'god yeve it hardis
 grace, 666

I am so used in the fyr to blowe,
 That it hath changed my colour, I trowe.

I am nat wont in no mirour to pryen,
 But swinke sore and lerne multiplien.

We blondren ever and pouren in the fyr,
 And for al that we fayle of our desyr, 671

For ever we lakken our conclusioun.

To mochel folk we doon illusioun, (120)

And borwe gold, be it a pound or two,
 Or ten, or twelve, or many sommes mo, 675

And make hem wenen, at the leeste weye,

That of a pound we coude make tweye !

Yet is it fals, but ay we han good hope

It for to doon, and after it we grope.

But that science is so fer us biforn, 680

We mowen nat, al-though we hadde it

sworn,

It overtake, it slit away so faste ;

It wol us maken beggers atte laste.' (130)

Whyl this yeman was thus in his

talking,

'A!' quod the yeman, 'heer shal aryse
game, (150)
Al that I can anon now wol I telle. 704
Sin he is goon, the foule feend him quelle!
For never her-after wol I with him mete
For peny ne for pound, I yow bihete!
He that me broghte first unto that game,
Er that he dye, sorwe have he and shame!
For it is earnest to me, by my feith; 710
That fele I wel, what so any man seith.

And yet, for al my smerte and al my
grief,
For al my sorwe, labour, and meschief,
I coude never leve it in no wyse. (161)
Now wolde god my wit mighte suffyse 715
To tellen al that longeth to that art!
But natheles yow wol I tellen part;
Sin that my lord is gon, I wol nat spare;
Swich thing as that I knowe, I wol de-
clare.'— 719

Here endeth the Prologe of the Chanouns Yemannes Tale.

THE CHANOUNS YEMANNES TALE.

Here biginneth the Chanouns Yeman his Tale.

[*Prima Pars.*]

Wrrn this chanoun I dwelt have seven
yeer, 720
And of his science am I never the neer.
Al that I hadde, I have y-lost ther-by;
And god wot, so hath many mo than I. (170)
Ther I was wont to be right fresh and gay
Of clothing and of other good array, 725
Now may I were an hose upon myn heed;
And wher my colour was bothe fresh and
reed,
Now is it wan and of a leden hewe;
Who-so it useth, sore shal he rewte.
And of my swink yet blered is myn y8, 730
Lo! which avantage is to multiplye!
That slydingscience hath me maad so bare,
That I have no good, wher that ever I fare;
And yet I am endetted so ther-by (181)
Of gold that I have borwed, trewely, 735
That whyl I live, I shal it quyte never.
Lat every man be war by me for ever!
What maner man that casteth him ther-to,
If he continue, I holde his thrift y-do.
So helpe me god, ther-by shal he nat winne,
But empte his purs, and make his wittes
thinne. (188) 741
And whan he, thurgh his madnes and folye,

Hath lost his owene good thurgh jupartyo,
Thanne he excyteth other folk ther-to,
To lese hir good as he him-self hath do. 745
For unto shrewes joye it is and ese
To have hir felawes in peyne and disese;
Thus was I ones lerned of a clerk.
Of that no charge, I wol speke of our werk.
Whan we been ther as we shul exercyse
Our elvish craft, we semen wonder wyse,
Our termes been so clerghial and so
queynte. (199) 752
I blowe the fyr til that myn herte feynte.

What sholde I tellen ech proporcioun
Of thinges which that we werche upon,
As on fyve or sixe ounces, may wel be, 756
Of silver or som other quantitee,
And bisie me to telle yow the names
Of orpiment, brent bones, yren squames,
That into poudre grounden been ful smal?
And in an erthen potte how put is al, 761
And salt y-put in, and also papeer, (209)
Biforn these poudres that I speke of heer,
And wel y-covered with a lampe of glas,
And mochel other thing which that ther
was? 765
And of the pot and glasses enluting,
That of the eyre mighte passe out no-thing?

And of the esy fyr and smart also,
Which that was maad, and of the care
and wo 769

That we hadde in our matires sublymyng,
And in amalgaming and calcening
Of quik-silver, y-clept Mercurie crude?
For alle our sleightes we can nat con-
clude. (220)

Our orpiment and sublymed Mercurie,
Our grounden litarge eek on the porphurie,
Of ech of thise of ounces a certeyn 776
Nought helpeth us, our labour is in veyn.
Ne eek our spirites ascencioun,
Ne our materes that lyen al fixe adoun,
Mowe in our werking no-thing us avayle.
For lost is al our labour and travayle, 781
And al the cost, a twenty devel weye,
Is lost also, which we upon it leye. (230)

Ther is also ful many another thing
That is unto our craft apertening; 785
Though I by ordre hem nat reherce can,
By-cause that I am a lewed man,
Yet wol I telle hem as they come to minde,
Though I ne can nat sette hem in hir
kinde;
As bole armoniak, verdegrees, boras, 790

Of tartre, alum, glas, berm, wort,
argouile,

Resalgar, and our materes enbibing;
And eek of our materes encorporing,
And of our silver citrinacioun,
Our cementing and fermentacioun,
Our ingottes, testes, and many mo.

I wol yow telle, as was me taught;
The foure spirites and the bodies seven
By ordre, as ofte I herde my lord
nevene.

The firste spirit quik-silver called is,
The seound orpiment, the thridde, y-
Sal armoniak, and the ferthe brimste
The bodies sevene eek, lo! hem heeran
Sol gold is, and Luna silver we threpe
Mars yren, Mercurie quik-silver we c
Saturnus leed, and Jupiter is tin,
And Venus coper, by my fader kin!

This cursed craft who-so wol exere;
He shal no good han that him may suff
For al the good he spendeth ther-abo
He lese shal, ther-of have I no doute.
Who-so that listeth outen his folye,
Lat him come forth, and lerne multi;
And every man that oght hath in his e

For, as I trowe, I have yow told y-nowe 860
To reyse a feend, al loke he never so rowe.

A! nay! lat be; the philosophres stoon,
Elixir clept, we sechen faste echoon; (310)
For hadde we him, than were we siker
y-now.

But, unto god of heven I make avow, 865
For al our craft, whaif we han al y-do,
And al our sleights, he wol nat come us to.
He hath y-maad us spenden mochel good,
For sorwe of which almost we waxen wood,
But that good hope crepeth in our herte,
Supposinge ever, though we sore smerte,
To be releved by him afterward; 872
Swich supposing and hope is sharp and
hard; (320)

I warne yow wel, it is to seken ever;
That futur temps hath maad men to dis-
sever, 875
In trust ther-of, from al that ever they
hadde.

Yet of that art they can nat waxen sadde,
For unto hem it is a bitter swete;
So semeth it; for nadde they but a shete
Which that they mighte wrappe hem inne
a-night, 880

And a bak to walken inne by day-light,
They wolde hem selle and spenden on this
craft; (329)

They can nat stinte til no-thing be laft.
And evermore, wher that ever they goon,
Men may hem knowe by smel of brim-
ston; 885

For al the world, they stinken as a goot;
Her savour is so rammish and so hoot,
That, though a man from hem a myle be,
The savour wol infecte him, trusteth me;
Lo, thus by smelling and threedbare array,
If that men liste, this folk they knowe may.
And if a man wol aske hem prively, 892
Why they been clothed so unthriftyly, (340)
They right anon wol rownen in his ere,
And seyn, that if that they espyed were,
Men wolde hem alee, by-cause of hir
science; 896

Lo, thus this folk bitrayen innocence!
Passe over this; I go my tale un-to
Er than the pot be on the fyr y-do,
Of metals with a certain quantitee, 900
My lord hem tempreth, and no man but
he—

Now he is goon, I dar seyn boldely—

For, as men seyn, he can don craftily; (350)
Algate I woot wel he hath swich a name,
And yet ful ofte he renneth in a blame; 905
And wite ye how? ful ofte it happeth so,
The pot to-breketh, and farewel! al is go!
These metals been of so greet violence,
Our walles mowe nat make hem resistance,
But if they weren wrought of lym and stoon;
They persen so, and thurgh the wal they
goon, 911
And somme of hem sinken in-to the
ground— (359)

Thus han we lost by tymes many a pound—
And somme are scatered al the floor aboute,
Somme lepe in-to the roof; with-uten
doute, 915
Though that the feend noght in our sighte
him shewe,

I trowe he with us be, that ilke shrewe!
In helle wher that he is lord and sire,
Nis ther more wo, ne more rancour ne ire.
Whan that our pot is broke, as I have
sayd, 920

Every man chit, and halt him yvel apayd.
Som seyde, it was long on the fyr-
making, (369)

Som seyde, nay! it was on the blowing;
(Than was I fered, for that was myn office);
'Straw!' quod the thridde, 'ye been lewed
and nyce, 925

It was nat tempred as it oghte be.'
'Nay!' quod the ferthe, 'stint, and herkne
me;

By-cause our fyr ne was nat maad of beech,
That is the cause, and other noon, so
theech!'

I can nat telle wher-on it was long, 930
But wel I wot greet stryf is us among.

'What!' quod my lord, 'ther is na-more
to done,

Of thise perils I wol be war eft-son; (380)
I am right siker that the pot was crased.
Be as be may, be ye no-thing amased; 935
As usage is, lat swepe the floor as swythe,
Plukke up your hertes, and beth gladde
and blythe.'

The mullok on an hepe y-sweped was,
And on the floor y-cast a canevas,
And al this mullok in a sive y-throwe, 940
And sifted, and y-piked many a throwe.

'Pardee,' quod oon, 'somwhat of our
metal
Yet is ther heer, though that we han nat al.
Al-though this thing mishapped have as
now, (391)
Another tyme it may be wel y-now, 945
Us moste putte our good in aventure ;
A marchant, parde ! may nat ay endure
Trusteth me wel, in his prosperitee ;
Somtyme his good is drenched in the see,
And somtym comth it sauf un-to the
londe.' 950
'Pees!' quod my lord, 'the next tyme
I wol fonde (398)
To bringe our craft al in another plyte ;
And but I do, sirs, lat me han the wyte ;
Ther was defaute in som-what, wel I woot.'
Another seyde, the fyr was over hoot :—
But, be it hoot or cold, I dar seye this, 956
That we concluden evermore amis.
We fayle of that which that we wolden
have,
And in our madnesse evermore we rave.
And whan we been togidres everichoon,
Every man semeth a Salomon. 961
But al thing which that shyneth as the
gold. (399)

And speke his wordes in so sly a
Whan he commune shal with
That he wol make him doten a
But it a feend be, as him-selve
Ful many a man hath he bigyl
And wol, if that he live may a w
And yet men ryde and goon f
myle
Him for to seke and have hi
aunce,
Noght knowinge of his false gov
And if yow list to yeve me aud
I wol it tellen heer in your pres
But worshipful chanouns rel
Ne demeth nat that Isclaundre ;
Al-though my tale of a chanou
Of every ordre som shrewe is, p
And god forbede that al a com
Sholde rewe a singuler mannes
To sclandre yow is no-thing my
But to correcten that is mis I n
This tale was nat only told for
But eek for othere mo ; ye woot
That, among Cristes apostelles
Ther nas no traytour but Judas
Than why sholde al the reme
blame

'Lene me a mark,' quod he, 'but dayes
three, 1026

And at my day I wol it quyten thee.
And if so be that thou me finde fals,
Another day do hange me by the hals!'

This preest him took a mark, and that
as swythe, 1030

And this chanoun him thanked ofte sythe,
And took his leve, and wente forth his
weye, (479)

And at the thridde day broghte his moneye,
And to the preest he took his gold agayn,
Wherof this preest was wonder glad and
fayn. 1035

'Certes,' quod he, 'no-thing anyeth me
To lene a man a noble, or two or three,
Or what thing were in my possessioun,
Whan he so trewe is of condicioun,
That in no wyse he breke wol his day; 1040
To swich a man I can never seye nay.'

'What!' quod this chanoun, 'sholde I
be untrewed? (489)

Nay, that were thing y-fallen al of-newe.
Trouthe is a thing that I wol ever kepe
Un-to that day in which that I shal crepe
In-to my grave, and elles god forbede; 1046
Bileveth this as siker as is your crede.

God thanke I, and in good tyme be it sayd,
That ther was never man yet yvel apayd
For gold ne silver that he to me lente, 1050
Ne never falshede in myn herte I mente.

And sir,' quod he, 'now of my privetee,
Sin ye so goodlich han been un-to me, (500)
And kythed to me so greet gentiltesse, 1054
Somwhat to quyte with your kindenesse,

I wol yow shewe, and, if yow list to lere,
I wol yow teche pleyndly the manere,
How I can werken in philosophye.

Taketh good heed, ye shul wel seen at y8,
That I wol doon a maistrie er I go.' 1060

'Ye,' quod the preest, 'ye, sir, and wol
ye so?

Marie! ther-of I pray yow hertely!' (509)

'At your comandement, sir, trewaly,'

Quod the chanoun, 'and elles god forbede!'

Lo, how this theef coude his servyse
bede! 1065

Ful sooth it is, that swich profred servyse
Stinketh, as witnessen thise olde wyse;

And that ful sone I wol it verifye
In this chanoun, rote of al trecherye, 1069

That ever-more delyt hath and gladnesse—
Swich feendly thoughtes in his herte im-
presse—

How Cristes peple he may to meschief
bringe; (519)

God kepe us from his fals dissimulinge!
Noght wiste this preest with whom that
he delte,

Ne of his harm cominge he no-thing felte.
O sely preest! O sely innocent! 1076

With coveityse anon thou shalt be blent!
O gracelees, ful blind is thy conceit,
No-thing ne artow war of the deceit
Which that this fox y-shapen hath to thee!

His wyly wrenches thou ne mayst nat flec.
Wherfor, to go to the conclusioun 1082

That refereth to thy confusioun, (530)

Unhappy man! anon I wol me hye
To tellen thyn unwit and thy folye, 1085

And eek the falsnesse of that other
wreche,

As ferforth as that my conning may
streche.

This chanoun was my lord, ye wolden
wene?

Sir host, in feith, and by the hevenes
quene,

It was another chanoun, and nat he, 1090
That can an hundred fold more subtiltee!

He hath bitrayed folkes many tyme;
Of his falshede it dulleth me to ryme. (540)

Ever whan that I speke of his falshede,
For shame of him my chekes waxen rede;

Al gates, they biginnen for to glowe, 1096
For reednesse have I noon, right wel I

knowe,
In my visage; for fumes dyverse

Of metals, which ye han herd me reherce,
Consumed and wasted han my reednesse.

Now tak heed of this chanouns cursed-
nesse! 1101

'Sir,' quod he to the preest, 'lat your
man gon (549)

For quik-silver, that we it hadde anon;
And lat him bringen ounces two or three;

And whan he comth, as faste shul ye see
A wonder thing, which ye saugh never er

this.' 1106

'Sir,' quod the preest, 'it shal be doon,
y-wis.'

He had his servant fecchen him this thing.

And he al redy was at his bidding,
And wente him forth, and cam anon
agayn 1110

With this quik-silver, soothly for to sayn,
And took this ounces three to the cha-
noun; (559)

And he hem leyde fayre and wel adoun,
And bad the servant coles for to bringe,
That he anon mighte go to his werkinge.

The coles right anon weren y-fet, 1116
And this chanoun took out a crosselet
Of his bosom, and shewed it the preest.

'This instrument,' quod he, 'which that
thou seest,

Tak in thyn hand, and put thy-self ther-
inne 1120

Of this quik-silver an ounce, and heer bi-
giinne,

In the name of Crist, to wexe a filosofre.
Ther been ful fewe, whiche that I wolde
profre (570)

To shewen hem thus muche of my science.
For ye shul seen heer, by experience, 1125

That this quik-silver wol I mortifye
Right in your sighte anon, withouten lye,
And make it as good silver and as fyn

As ther is any in your purs or purse.

To blynde with the preest; and bad
hys

The coles for to couchen al above
The croslet; 'for, in tokening I
love,'

Quod this chanoun, 'thyn owene hot
two

Shul werche al thing which that shall
be do.'

'Graunt mercy,' quod the preest,
was ful glad,

And couched coles as the chanoun bad
And whyle he bisy was, this feet
wrecche,

This fals chanoun, the foule feend
fecche!

Out of his bosom took a bechen cole,
In which ful subtilly was maad an he

And ther-in put was of silver lymaille
An ounce, and stopped was, with-ou
fayle,

The hole with wex, to kepe the lymail
And understandeth, that this false gi
Was nat maad ther, but it was m

bifore;

And othere thinges I shal telle more
Hereafterward, which that he with

un took his cole with harde
 1189
 it above, up-on the middeward
 let, and blew wel afterward,
 'e coles gonne faste brenne.
 'e us drinke,' quod the chanoun
 ', (640)
 'al shal be wel, I undertake;
 un, and lat us mery make.' 1195
 that this chanounes bechen

 al the lymaille, out of the hole,
 oslet fil anon adoun;
 noste nedes, by resoun,
 'en aboven couched was; 1200
 'wiste the preest no-thing, alas!
 alle the coles y-liche good,
 'sleighte he no-thing under-
 (650)
 this alkamistre saugh his tyme,
 tod he, 'sir preest, and stondeth
 ; 1205
 woot wel ingot have ye noon,
 eth forth, and bring us a chalk-

 nake oon of the same shap
 ingot, if I may han hap.
 eth eek with yow a bolle or
 er, 1210
 er, and ye shul see wel thanne
 our businesse shal thryve and

 r ye shul han no misbileve (660)
 conceit of me in your absence,
 t been out of your presence, 1215
 th yow, and come with yow

 ore-dore, shortly for to seyn,
 ed and shette, and wente hir

 with hem they carieden the
 1219
 agayn with-uten any delay.
 do I tarien al the longe day?
 he chalk, and shoop it in the

 t, as I shal yow devyse. (670)
 e took out of his owene sleve
 'silver (yvele mote he cheve!)
 it ne was nat but an ounce of
 te; 1226

And taketh heed now of his cursed
 sleighte!
 He shoop his ingot, in lengthe and eek
 in brede,
 Of this teyne, with-uten any drede,
 So slyly, that the preest it nat espyde; 1230
 And in his sleve agayn he gan it hyde;
 And fro the fyr he took up his matere,
 And in th'ingot putte it with mery chere,
 And in the water-vessel he it caste (681)
 Whan that him luste, and bad the preest
 as faste, 1235
 ' Look what ther is, put in thyn hand and
 grope,
 Thow finde shalt ther silver, as I hope;
 What, devel of helle! sholdes it elles be?
 Shaving of silver silver is, pardee!
 He putte his hond in, and took up a teyne
 Of silver fyn, and glad in every veyne 1241
 Was this preest, whan he saugh that it
 was so.
 ' Goddes blessing, and his modres also, (690)
 And alle halwes have ye, sir chanoun,
 Seyde this preest, 'and I hir malisoun, 1245
 But, and ye vouche-sauf to techen me
 This noble craft and this subtiltee,
 I wol be youre, in al that ever I may!'
 Quod the chanoun, 'yet wol I make assay
 The second tyme, that ye may taken hede
 And been expert of this, and in your nede
 Another day assaye in myn absence 1252
 This disciplyne and this crafty science.
 Let take another ounce,' quod he tho, (701)
 'Of quik-silver, with-uten wordes mo, 1255
 And do ther-with as ye han doon er this
 With that other, which that now silver is.'
 This preest him bisieith in al that he can
 To doon as this chanoun, this cursed man,
 Comanded him, and faste he blew the fyr,
 For to come to th'effect of his desyr. 1261
 And this chanoun, right in the mene
 whyle,
 Al redy was, the preest eft to bigyle, (710)
 And, for a countenance, in his hande he bar
 An holwe stikke (tak keep and be war!)
 In the ende of which an ounce, and
 na-more, 1266
 Of silver lymail put was, as bifore
 Was in his cole, and stopped with wax
 weel
 For to kepe in his lymail every deel.

And whyl this preest was in his bisnesse,
This chanoun with his stikke gan him
dresse 1271

To him anon, and his powder caste in (719)
As he did or; (the devel out of his skin
Him terve, I pray to god, for his falshede;
For he was ever fals in thought and dede);
And with this stikke, above the croslet,
That was ordeyned with that false got,
He stired the coles, til relente gan

The wex agayn the fyr, as every man,
But it a fool be, woot wel it mot nede, 1280
And al that in the stikke was out yede,
And in the croslet hastily it fel. (729)

Now gode sirs, what wol ye bet than wel?
Whan that this preest thus was bigyled
ageyn, 1284

Supposing noght but trouthe, soth to seyn,
He was so glæd, that I can nat expresse
In no manere his mirthe and his glad-
nesse;

And to the chanoun he profred eftson
Body and good; 'ye,' quod the chanoun
sone,

'Though povre I be, crafty thou shalt me
finde; 1290

And caste in poudre, and made the p
to blowe,

And in his werking for to stoupe low
As he dide er, and al nas but a jape
Right as him liste, the preest he
his ape;

And afterward in th'ingot he it cast
And in the panne putte it at the last
Of water, and in he putte his owene l
And in his sleve (as ye biforn-hond

Herde me telle) he hadde a silver tey
He slyly took it out, this cursed hey
Unwiting this preest of his false crai

And in the pannes botme he bath it
And in the water rombled to and fro
And wonder prively took up also
The coper teyne, noght knowing

preest,
And hidde it, and him hente by the b
And to him spak, and thus seyde in
game,

'Stoupeth adoun, by god, ye be to bl
Helpeth me now, as I dide yow why;
Putte in your hand, and loketh wh
ther.'

This preest took up this silver teyne s

And to the chanoun thus he spak and
seyde, 1350
'For love of god, that for us alle deyde,
And as I may deserve it un-to yow,
What shal this receipt coste? telleth now!'
'By our lady,' quod this chanoun, 'it is
dere, (801)
I warne yow wel; for, save I and a frere,
In Engeloud ther can no man it make.'
'No fors,' quod he, 'now, sir, for goddes
sake, 1357
What shal I paye? telleth me, I preye.'
'Y-wis,' quod he, 'it is ful dere, I seye;
Sir, at o word, if that thee list it have,
Ye shul paye fourty pound, so god me
save! 1361
And, nere the freendship that ye dide er
this
To me, ye sholde paye more, y-wis.' (810)
This preest the somme of fourty pound
anon
Of nobles fette, and took hem everichon
To this chanoun, for this ilke receipt; 1366
Al his werking nas but fraude and deceit.
'Sir preest,' he seyde, 'I kepe han no loos
Of my craft, for I wolde it kept were cloos;
And as ye love me, kepeth it secree; 1370
For, and men knewe al my subtiltee,
By god, they wolden han so greet envye
To me, by-cause of my philosophye, (820)
I sholde be deed, ther were non other
weye.'
'God it forbede!' quod the preest,
'what sey ye?' 1375
Yct hadde I lever spenden al the good
Which that I have (and elles wexe I wood!)
Than that ye sholden falle in swich mes-
cheef.'
'For your good wil, sir, have ye right
good preef,'
Quod the chanoun, 'and far-wel, grant
mercy!' 1380
He wente his wey and never the preest
him sy
After that day; and whan that this preest
sholde (829)
Maken assay, at swich tyme as he wolde,
Of this receipt, far-wel! it wolde nat be!
Lo, thus byjaped and bigyled was he! 1385
Thus maketh he his introduccioun
To bringe folk to hir destruccioun.—

Considereth, sirs, how that, in ech
estaat,
Bitwixe men and gold ther is debaat
So ferforth, that unnethes is ther noon.
This multiplying blent so many oon, 1391
That in good faith I trowe that it be
The cause grettest of swich scarsetee. (840)
Philosophres speken so mistily
In this craft, that men can nat come
therby, 1395
For any wit that men han now a-dayes.
They mowe wel chiteren, as doon thise
jayas,
And in her termes sette hir lust and peyne,
But to hir purpos shul they never atteyne.
A man may lightly lerne, if he have aught,
To multiplye, and bringe his good to
naught! (848) 1401
Lo! swich a lucre is in this lusty game,
A mannes mirthe it wol torne un-to grame,
And empten also grete and hevvy purses,
And maken folk for to purchasen curses
Of hem, that han hir good therto y-lent.
O! fy! for shame! they that han been
brent, 1407
Allas! can they nat fle the fyres hete?
Ye that it use, I rede ye it lete,
Lest ye lese al; for bet than never is
late. 1410
Never to thryve were to long a date.
Though ye prolle ay, ye shul it never
finde; (859)
Ye been as bolde as is Bayard the blinde,
That blundreth forth, and peril casteth
noon;
He is as bold to renne agayn a stoon 1415
As for to goon besydes in the weye.
So faren ye that multiplye, I seye.
If that your yēn can nat seen aright,
Loke that your minde lakke nought his
sight. (866)
For, though ye loke never so brode, and
stare, 1420
Ye shul nat winne a myte on that chaffare,
But wasten al that ye may rape and renne.
Withdrawe the fyr, lest it to faste brenne;
Medleth na-more with that art, I mene,
For, if ye doon, your thrift is goon ful
clene. 1425
And right as swythe I wol yow tellen here,
What philosophres seyn in this matere.

Lo, thus seith Arnold of the Newe Toun,
 As his Rosarie maketh mencion ;
 He seith right thus, with-outen any lye,
 ' Ther may no man Mercurie mortifye, 1431
 But it be with his brother knowleching.
 How that he, which that first seyde this
 thing, (880)
 Of philosophres fader was, Hermes ;
 He seith, how that the dragoun, douteles,
 Ne deyeth nat, but-if that he be slayn 1436
 With his brother ; and that is for to sayn,
 By the dragoun, Mercurie and noon other
 He understood ; and brimston by his
 brother,
 That out of *sol* and *luna* were y-drawe.
 And therfor, seyde he, ' tak heed to my
 sawe, 1441
 Let no man bisy him this art for to seche,
 But-if that he th'entencioun and speche
 Of philosophres understonde can ; (891)
 And if he do, he is a lewed man. 1445
 For this science and this conning, quod he,
 ' Is of the secree of secrees, parde.'
 Also ther was a disciple of Plato,
 That on a tyme seyde his maister to,
 As his book Senior wol bere witness, 1450

Seyde Plato. ' Ye, sir, and is it th
 This is *ignotum per ignotius*.
 What is Magnesia, good sir, I yow ;
 ' It is a water that is maad, I se ;
 Of elementes foure, ' quod Plato.
 ' Tel me the rote, good sir, ' quod
 ' Of that water, if that it be your '
 ' Nay, nay, ' quod Plato, ' certei
 I nulle.
 The philosophres sworn were everi
 That they sholden discovere it
 noon,
 Ne in no book it wryte in no manes
 For un-to Crist it is so leef and de
 That he wol nat that it discovered
 But wher it lyketh to his deitee
 Man for t'enspyre, and eek for to d
 Whom that him lyketh ; lo, this
 ende.'
 Thanne conclude I thus ; sith
 hevens
 Ne wol nat that the philosophres ;
 How that a man shal come un-
 stoon,
 I rede, as for the beste, lete it goon
 For who-so maketh god his advers

GROUP H.

THE MANCIPLE'S PROLOGUE.

Here folweth the Prologe of the Maunciples Tale.

Witte ye nat wher ther stant a litel toun
 Which that y-cleped is Bob-up-and-doun,
 Under the Blee, in Caunterbury weye?
 Ther gan our hoste for to jape and pleye,
 And seyde, 'sirs, what! Dun is in the
 myre! 5
 Is ther no man, for preyere ne for hyre,
 That wol awake our felawe heer bihinde?
 A theef mighte him ful lightly robbe and
 binde.
 See how he nappeth! see, for cokkes bones,
 As he wol falle from his hors at ones. 10
 Is that a cook of Londoun, with mes-
 chaunce?
 Do him come forth, he knoweth his pen-
 aunce,
 For he shal telle a tale, by my fey!
 Al-though it be nat worth a botel hey.
 Awake, thou cook,' quod he, 'god yeve
 thee sorwe, 15
 What eyleth thee to slepe by the morwe?
 Hastow had fleen al night, or artow
 dronke,
 Or hastow with som quene al night y-
 swonke,
 So that thou mayst nat holden up thyn
 heed?'
 This cook, that was ful pale and no-
 thing reed, 20
 Seyde to our host, 'so god my soule blesse,
 As ther is falle on me swich hevynesse,
 Noot I nat why, that me were lever slepe
 Than the beste galoun wyn in Chepe.'
 'Wel,' quod the maunciple, 'if it may
 doon ese 25
 To thee, sir cook, and to no wight displese
 Which that heer rydeth in this companye,
 And that our host wol, of his curteisye,
 I wol as now excuse thee of thy tale;
 For, in good feith, thy visage is ful pale,
 Thyn y'en daswen eek, as that me
 thinketh, 31
 And wel I woot, thy breath ful soure
 stinketh,
 That sheweth wel thou art not wel dis-
 posed;
 Of me, certein, thou shalt nat been
 y-glosed.
 Se how he ganeth, lo, this dronken wight,
 As though he wolde us swolwe anon-right.
 Hold cloos thy mouth, man, by thy fader
 kin! 37
 The devel of helle sette his foot ther-in!
 Thy cursed breath infecte wol us alle;
 Fy, stinking swyn, fy! foule moot thee
 falle! 40
 A! taketh heed, sirs, of this lusty man.
 Now, swete sir, wol ye justen atte fan?
 Ther-to me thinketh ye been wel y-shape!
 I trowe that ye dronken han wyn ape,
 And that is whan men pleyen with a
 straw.' 45
 And with this speche the cook wex wrooth
 and wraw,
 And on the maunciple he gan nodde faste
 For lakke of speche, and doun the hors
 him caste,
 Wher as he lay, til that men up him took;
 This was a fayr chivachee of a cook! 50
 Allas! he nadde holde him by his ladel!
 And, er that he agayn were in his sadel,
 Ther was greet showing bothe to and fro,
 To lifte him up, and muchel care and wo,
 So unwelody was this sory palled gost. 55
 And to the maunciple thanne spak our
 host,
 'By-cause drink hath dominacioun
 Upon this man, by my savacioun
 I trowe he lewedly wolde telle his tale.
 For, were it wyn, or old or moyety ale, 60

That he hath dronke, he speketh in his
nose,
And fneseth faste, and eek he hath the
pose.
He hath also to do more than y-nough
To kepe him and his capel out of slough ;
And, if he falle from his capel eft-sonne, 65
Than shul we alle have y-nough to done,
In lifting up his hevy dronken cors.
Telle on thy tale, of him make I no fors.
But yet, maunciple, in feith thou art to
nyce,
Thus openly repreve him of his vyce. 70
Another day he wol, peradventure,
Reclayme thee, and bringe thee to lure ;
I mene, he speke wol of smale thinges,
As for to pinchen at thy rekeninges,
That wer not honeste, if it cam to preef,
'No,' quod the maunciple, 'that were
a greet mescheef! 76
So mighte he lightly bringe me in the
snare.
Yet hadde I lever payen for the mare
Which he rit on, than he sholde with me
stryve ; 79
I wol nat wratthe him, al-so mote I thryve!
That that I spak, I seyde it in my bourde :

A draught of wyn, ye, of a rype grap
And right anon ye shul seen a good ;
This cook shal drinke ther-of, if I may
Uppayne of deeth, he wol nat seye men
And certainly, to tellen as it was,
Of this vessel the cook drank faste, a
What neded him ? he drank y-n
biforn.
And whan he hadde pouped in this b
To the maunciple he took the go
agayn ;
And of that drinke the cook was wo
fayn,
And thanked him in swich wyse a
conde.
Than gan our host to laughen wo
loude,
And seyde, 'I see wel, it is necessari
Wher that we goon, good drink we
us carie ;
For that wol turne rancour and dises
T'acord and love, and many a wrong a
O thou Bachus, y-blessed be thy na
That so canst turnen earnest in-to gas
Worship and thank be to thy deitee !
Of that matere ye gete na-more of m
Tel on thy tale, maunciple, I thee pr

ith his singing walled that citee,
 never singen half so wel as he.
 he was the semelieste man 119
 or was, sith that the world bigan.
 edeth it his fetures to discryve?
 his world was noon so fair on lyve.
 ther-with fulfild of gentillesse,
 our, and of parfit worthinesse. (20)
 Phebus, that was flour of bachelrye,
 in fredom as in chivalrye, 126
 desport, in signe eek of victorie
 oun, so as telleth us the storie,
 ont to beren in his hand a bowe.
 had this Phebus in his hous a crowe,
 in a cage he fostred many a day,
 nghte it speken, as men teche a jay.
 was this crowe, as is a snow-whyte
 an, (29)
 untrefete the speche of every man
 de, whan he sholde telle a tale. 135
 ith in al this world no nightingale
 de, by an hondred thousand deel,
 so wonder merily and weel.
 had this Phebus in his hous a wyf,
 that he lovede more than his lyf,
 ght and day dide ever his diligence
 to plesse, and doon hir reverence,
 yly, if the sothe that I shal sayn,
 he was, and wolde have kept hir
 yn; (40)
 n were looth by-japed for to be. 145
 is every wight in swich degree;
 in ydel, for it availleth noght.
 l wyf, that is clene of werk and
 oght,
 nat been kept in noon await,
 rtayn;
 ewely, the labour is in vayn 150
 e a shrewe, for it wol nat be.
 olde I for a verray nycetee,
 le labour, for to kepe wyves;
 witen olde clerkes in hir lyves. (50)
 now to purpos, as I first bigan: 155
 orthy Phebus dooth all that he can
 en hir, weninge by swich plesaunce,
 r his manhede and his governaunce,
 o man sholde han put him from
 r grace.
 d it woot, ther may no man embrace
 estreyne a thing, which that nature
 aturelly set in a creature. 162

Tak any brid, and put it in a cage,
 And do al thyn entente and thy corage (60)
 To fostre it tendrely with mete and
 drinke, 165
 Of alle deyntees that thou canst bithinke,
 And keep it al-so clenly as thou may;
 Al-though his cage of gold be never so gay,
 Yet hath this brid, by twenty thousand
 fold,
 Lever in a forest, that is rude and cold, 170
 Gon ete wormes and swich wrecchednesse.
 For ever this brid wol doon his businesse
 To escape out of his cage, if he may;
 His libertee this brid desireth ay. (70)
 Let take a cat, and fostre him wel with
 milk, 175
 And tendre flesh, and make his couche
 of silk,
 And lat him seen a mous go by the wal;
 Anon he weyveth milk, and flesh, and al,
 And every deyntee that is in that hous,
 Swich appetyt hath he to ete a mous. 180
 Lo, here hath lust his dominacioun,
 And appetyt flemeth discrecioun.
 A she-wolf hath also a vileins kinde;
 The lewedeste wolf that she may finde, (80)
 Or leest of reputacion wol she take, 185
 In tyme whan hir lust to han a make.
 Alle these ensamples speke I by these
 men
 That been untrew, and no-thing by wom-
 men.
 For men han ever a likerous appetyt
 On lower thing to parfournen hir delyt 190
 Than on hir wyves, be they never so faire,
 Ne never so trewe, ne so debonaire.
 Flesh is so newefangel, with meschaunce,
 That we ne conne in no-thing han ple-
 saunce (90)
 That souneth in-to vertu any whyle. 195
 This Phebus, which that thoghte upon
 no gyle,
 Deceyved was, for al his jolitee;
 For under him another hadde she,
 A man of lital reputacioun, 199
 Noght worth to Phebus in comparisoun.
 The more harm is; it happeth ofte so,
 Of which ther cometh muchel harm and
 wo.
 And so bifel, whan Phebus was absent,
 His wyf anon hath for hir lemman sent-

Hir lemman? certes, this is a knavish
speche! (101) 205

Foryeveth it me, and that I yow biseche.

The wyse Plato soith, as ye may rede,

> The word mot nede accorde with the
dede.

If men shal telle proprely a thing,
The word mot cosin be to the werking. 210

I am a boistous man, right thus seye I,

Ther nis no difference, trewely.

Bitwixe a wyf that is of heigh degree,

If of hir body dishonest she be, (110)

And a povre wenche, other than this—

If it so be, they werke bothe amis— 216

But that the gentile, in estaat above,

She shal be cleped his lady, as in love;

And for that other is a povre womman,

She shal be cleped his wenche, or his

lemman. 220

And, god it woot, myn owene dere brother,

Men leyn that oon as lowe as lyth that

other.

Right so, bitwixe a titleles tiraunt

And an outlawe, or a thief erraunt, (120)

The same I seye, ther is no difference. 225

To Alisaundre told was this sentence;

That, for the tyrant is of gretter might,

Ne were thou wont so merily to sing
That to myn herte it was a rejoising

To here thy vois? alas! what song is!

'By god,' quod he, 'I singe nat at

Phebus,' quod he, 'for al thy worthis

For al thy beautee and thy gentilles

For al thy song and al thy minstrel

For al thy waiting, blered is thyn y

With oon of litel reputacioun,

Noght worth to thee, as in comparis

The mountance of agnat; so mote I th

For on thy bed thy wyf I saugh him s

What wol ye more? the crowe

him tolde,

By sadde tokenes and by wordes bol

How that his wyf had doon hir lech

Him to gret shame and to gret vilei

And tolde him ofte, he saugh it wit

yen.

This Phebus gan awayward for to w

Him thoughte his sorweful herte

a-two;

His bowe he bente, and sette ther

a flo,

And in his ire his wyf thanne hat

slayn.

This is th'effect, ther is na-more to s

nat to sone, er that ye witen why,
 beeth avysed wel and sobrelly 286
 doon any execucioun,
 in your ire, for suspecioun.
 ! a thousand folk hath rakel ire 289
 yfdoon, and broght hem in the mire.
 ! for sorwe I wol my-selven slee !'
 id to the crowe, 'O false thief !'
 seyde he, (188)
 ol thee quyte anon thy false tale !
 a songe whylom lyk a nightingale ;
 shaltow, false thief, thy song forgon,
 eek thy whyte fetheres everichon,
 never in al thy lyf ne shaltou speke.
 shal men on a traitour been awreke ;
 and thyn of-spring evershul be blake,
 never swete noise shul ye make, 300
 ever crye agayn tempest and rayn,
 okeninge that thurgh thee my wyf is
 slayn.'
 to the crowe he stirte, and that anon,
 pulled his whyte fetheres everichon,
 made him blak, and refte him al his
 song, (201) 305
 eek his speche, and out at dore him
 slong
 to the devel, which I him bitake ;
 for this caas ben alle crowses blake.—
 ordings, by this ensample I yow preye,
 a war, and taketh kepe what I seye :
 ellethe never no man in your lyf 311
 that anotherman hath dight his wyf ;
 wol yow haten mortally, certeyn.
 n Salomon, as wyse clerkes seyn, (210)
 seth a man to kepe his tonge wel ; 315
 as I seyde, I am nocht textual.
 natheless, thus taughte me my dame :
 sone, think on the crowe, a goddes
 name ;
 sone, keep wel thy tonge and keep
 thy freend.
 loked tonge is worse than a feend. 320
 sone, from a feend men may hem
 blesse ;
 sone, god of his endeless goodnesse
 led a tonge with teeth and lippes eke,
 man sholde him avyse what he speke.
 sone, ful ofte, for to muche speche,

Hath many a man ben spilt, as clerkes
 teches ; (222) 326
 But for a litel speche avysely
 Is no men shent, to speke generally.
 My sone, thy tonge sholdestow restreyne
 At alle tyme, but whan thou doost thy
 peyne 330
 To speke of god, in honour and preyere.
 The firste vertu, sone, if thou wolt lere,
 Is to restreyne and kepe wel thy tonge.—
 Thus lerne children whan that they ben
 yonge.— (230) 334
 My sone, of muchel speking yvel-avysed,
 Therlasse speking haddey-nough suffysed,
 Comth muchel harm, thus was me told
 and taught.
 In muchel speche sinne wanteth naught.
 Wostow wher-of a rakel tonge serveth ?
 Right asa swerd forcutteth and forkerveth
 An arm a-two, my dere sone, right so 341
 A tonge cutteth frendship al a-two.
 A jangler is to god abhominable ; (239)
 Reed Salomon, so wys and honourable ;
 Reed David in his psalmes, reed Senekke.
 My sone, spek nat, but with thyn heed
 thou bekke. 346
 Dissimule as thou were deaf, if that thou
 here
 A jangler speke of perilous matere.
 The Fleming seith, and lerne it, if thee
 leste, 349
 That litel jangling canseth muchel reste.
 Mysone, if thou no wikked word hast seyde,
 Thee thar nat drede for to be biwreyd ;
 But he that hath misseyde, I dar wel sayn,
 He may by no wey clepe his word agayn.
 Thing that is seyde, is seyde ; and forth it
 gooth, (251) 353
 Though him repente, or he him leef or
 looth.
 He is his thral to whom that he hath sayde
 A tale, of which he is now yvel apayd.
 Mysone, be war, and be non auctour newe
 Of tydinges, whether they ben false or
 trewe. 360
 Wher-so thou come, amonges hye or lowe,
 Kepe wel thy tonge, and think up-on the
 crowe.'

Here is ended the Maunciples Tale of the Crowe.

GROUP I.

THE PARSON'S PROLOGUE.

Here folweth the Prologe of the Persones Tale.

<p>Br that the maunciple hadde his tale al ended, The sonne fro the south lynne was de- scended So lowe, that he nas nat, to my sighte, Degre's nyne and twenty as in highte. 4 Foure of the clokke it was tho, as I gesse: For eleven foot, or litel more or lesse, My shadwe was at thilke tyme, as there, Of swich feet as my lengthe parted were In six feet equal of proporcioun. Ther-with the mones exaltacioun, 10 I mene Libra, alwey gan ascende, As we were entringe at a thropes ende; For which our host, as he was went to gye, As in this caas, our joly companye, Seyde in this wyse, 'lordings everichooun, Now lakketh us no tales mo than oon. 16 Fulfil'd is my sentence and my decree; I trowe that we han herd of ech degre</p>	<p>For which I seye, if that yow list to here Moralitee and vertuous matere, And thanne that ye wol yeve me audience, I wol ful fayn, at Cristes reverence, 40 Do yow plesaunce leefful, as I can. But trusteth wel, I am a Southren man, I can nat geste—rum, ram, ruf—by lettre, Ne, god wot, rym holde I but litel bettre; And therfor, if yow list, I wol nat glose. I wol yow telle a mery tale in prose 46 To knitte up al this feeste, and make an ende. And Jesu, for his grace, wit me sende To shewa yow the way, in this viage, Of thilke parfit glorious pilgrimage 50 That highte Jerusalem celestial. And, if ye vouche-sauf, anon I shal Biginne upon my tale, for whiche I prey Telle your avys, I can no bettre seye. But natheless, this meditacioun 56</p>
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THE PERSONES TALE.

Here biginneth the Persones Tale.

Jer. 6^o. State super vias et videte et interrogate de viis antiquis, que sit via bona; et ambulate in ea, et inuenietis refrigerium animabus vestris, &c.

§ 1. Our swete lord god of hevene, that no man wol perisse, but wole that we comen alle to the knoweleche of him, and to the blisful lyf that is perdurable. **M**amonesteth us by the prophete Jeremie, that seith in this wyse: / 'stondeth upon the weyes, and seeth and axeth of olde pathes (that is to soyn, of olde sentences) which is the goode wey; / and walketh in that wey, and ye shul finde refreshinge for your soules,' &c. / Manye been the weyes espirituels that leden folk to oure Lord Jesu Crist, and to the regne of glorie. / Of whiche weyes, ther is a ful noble wey and a ful covenable, which may nat faile to man ne to womman, that thurgh sinne hath misgoon fro the righte wey of Jerusalem celestial; / and this wey is cleped Penitence, of which man sholde gladly herknen and enquire with al his herte; / to witen what is Penitence, and whennes it is cleped Penitence, and in how manye maneres been the accions or werkinges of Penitence, / and how manye spyces ther been of Penitence, and whiche thinges apertenen and bihoven to Penitence, and whiche thinges destourben Penitence. /

§ 2. Seint Ambrose seith, that 'Penitence is the pleyninge of man for the gilt that he hath doon, and na-more to do any thing for which him oghte to pleyne.' / And som doctour seith: 'Penitence is the waymentinge of man, that sorweth for his sinne and pyneth himself for he hath misdoon.' / Penitence, with certeyne circumstances, is verray repentance of a man that halt him-self

in sorwe and other peyne for hise giltes. / And for he shal be verray penitent, he shal first biwailen the sinnes that he hath doon, and stidefastly purposen in his herte to have shrift of mouthe, and to doon satisfaccioun, / and never to doon thing for which him oghte more to biwayle or to compleyne, and to continue in goode werkes: or elles his repentance may nat availle. / For as seith seint Isidre: 'he is a japer and a gabber, and no verray repentant, that eftsoone dooth thing, for which him oghte repente.' / Wepinge, and nat for to stinte to doon sinne, may nat avaylle. / ⁹⁰ But natheles, men shal hope that every tyme that man falleth, be it never so ofte, that he may arise thurgh Penitence, if he have grace: but certainly it is greet doute. / For as seith Seint Gregorie: 'unnethe aryseth he out of sinne, that is charged with the charge of yvel usage.' / And therefore repentant folk, that stinte for to sinne, and forlete sinne or that sinne forlete hem, holy chirche holdeth hem siker of hir savacioun. / And he that sinneth, and verrailly repenteth him in his laste ende, holy chirche yet hopeth his savacioun, by the grete mercy of oure lord Jesu Crist, for his repentaunce; but tak the siker wey. / ⁽²⁰⁾

§ 3. And now, sith I have declared yow what thing is Penitence, now shul ye understonde that ther been three accions of Penitence. / The firste accion ⁹⁵ of Penitence is, that a man be baptized after that he hath sinned. / Seint Augustin seith: 'but he be penitent for his olde sinful lyf, he may nat biginne the newe clene lif.' / For certes, if he be baptized withouten penitence of his olde gilt, he receiveth the mark of baptisme, but nat the grace ne the remission of his sinnes, til he have repentance verray. /

Another defeaute is this, that men doon deedly sinne after that they han received baptisme. / The thridde defeaute is, that men fallen in venial sinnes after hir
100 baptisme, fro day to day. / Ther-of seith Seint Augustin, that 'penitence of goode and humble folk is the penitence of every day.'

§ 4. The spyces of Penitence been three. That con of hem is solempne, another is commune, and the thridde is privee. / Thilke penance that is solempne, is in two maneres; as to be put out of holy chirche in lente, for slaughtre of children, and swich maner thing. / Another is, whan a man hath sinned openly, of which sinne the fame is openly spoken in the contree; and thanne holy chirche by judgement destreinet him for to do open
(30) penaunce. / Commune penaunce is that preestes enjoinen men comunly in certeyn caas; as for to goon, peraventure, naked
105 in pilgrimages, or bare-foot. / Privee penaunce is thilke that men doon alday for privee sinnes, of whiche we shryve us prively and receyve privee penaunce. /

§ 5. Now shaltow understande what is bihovely and necessarie to verray parfit Penitence. And this stant on three thinges; / Contricioun of herte, Confessioun of Mouth, and Satisfaccioun. / For which seith Seint John Crisostom: 'Penitence destreyneth a man to accepte benignely every peyne that him is en-joynd, with contricion of herte, and shrift of mouth, with satisfaccion; and in werkinge of alle maner humilitee.' / And this is fruitful Penitence agayn
110 three thinges in whiche we wratthe oure lord Jesu Crist: / this is to seyn, by delyt in thinkinge, by recchelesnesse in speakinge, and by wikked sinful werkinge. / And agayns thise wikkede giltes is Penitence, that may be lykned un-to a tree. /

§ 6. The rote of this tree is Contricion, that hydeth him in the herte of him that is verray repentant, right as the rote of a tree hydeth him in the erthe. / Of the rote of Contricion springeth a stalke, that bereth branches and leves of Con-
(40) fession, and fruit of Satisfaccion. / For

which Crist seith in his gospel: 'as digne fruit of Penitence'; for by this fruit may men knowe this tree, and by the rote that is hid in the herte man, ne by the branches ne by the leves of Confession. / And therofoure Lord Jesu Crist seith thus: 'by this rote eek springeth a seed of grace the which seed is moder of sikernes and this seed is egre and hoot. / Of the grace of this seed springeth of grace thurgh remembrance of the day of doome and on the peynes of helle. / Of this matere seith Salomon, that 'in the fruit of god man forleteth his sinne.' / The herte of this seed is the love of god, and the desiring of the joye perdurable. This herte draweth the herte of a man to god, and dooth him haten his sinne. For soothly, ther is no-thing that saveth so wel to a child as the milk of a cowe, ne no-thing is to him more abominable than thilke milk whan it is medled with other mete. / Right so the sinful man that loveth his sinne, hateth semeth that it is to him most swete any-thing; / but fro that tyme that he loveth sadly our lord Jesu Crist, he desireth the lif perdurable, ther nis him no-thing more abominable. / Soothly, the lawe of god is the love of god; for which David the prophete seith 'I have loved thy lawe and hated wikkednesse and hate'; he that loveth god kepeth his lawe and his word. / The tree saugh the prophete Daniel in vision up-on the avision of the king Nabodonosor, whan he counselled him to do penitence. / Penaunce is the tree of life to hem that it receiven, and he that holdeth him in verray penitence is blessed; after the sentence of Salomon.

§ 7. In this Penitence or Contricion man shal understonde foure thinges that is to seyn, what is Contricion: and which been the causes that moeven man to Contricion: and how he shal be contrit; and what Contricion availl to the soule. / Thanne is it thus: / Contricion is the verray sorwe that

man receiveth in his herte for his sinnes, with sad purpos to shryve him, and to do penaunce, and nevermore to do sinne. / And this sorwe shal been in this manere, as seith seint Bernard: 'it shal been hevy and grevous, and ful sharpe and pointant in herte.' / First, for man hath agilt his lord and his creatour; and more sharpe and pointant, for he hath agilt his fader celestial; / and yet more sharpe and pointant, for he hath wrathed and agilt him that boghte him; which with his precious blood hath delivered us fro the bondes of sinne, and fro the crueltee of the devel and fro the peynes of helle. /

§ 8. The causes that oghte moeve a man to Contricion been six. First, a man shal remembre him of hise sinnes; / but loke he that thilke remembrance ne be to him no delyt by no wey, but greet shame and sorwe for his gilt. For Job seith: 'sinful men doon werkes worthy of Confession.' / And therfore seith Ezechie: 'I wol remembre me alle the yeres of my lyf, in bitternesse of myn herte.' / And god seith in the Apocalips: 'remembreth yow fro whennes that ye been falle'; for biforn that tyme that ye sinned, ye were the children of god, and limes of the regne of god; / but for your sinne ye been woxen thral and foul, and membres of the feend, hate of aungels, sclaudre of holy chirche, and fode of the false serpent; perpetuel matere of the fyr of helle. / And yet more foul and abhominable, for ye trespassen so ofte tyme, as doth the hound that retourneth to eten his spewing. / And yet be ye fouler for your longe continuing in sinne and your sinful usage, for which ye be roten in your sinne, as a beest in his dong. / Swiche manere of thoghtes maken a man to have shame of his sinne, and no delyt, as god seith by the prophete Ezechiel: / 'ye shal remembre yow of youre weyes, and they shuln disples yow.' Sothly, sinnes been the weyes that leden folk to helle. /

§ 9. The seconde cause that oghte make a man to have desdeyn of sinne is this:

that, as seith seint Peter, 'who-so that doth sinne is thral of sinne'; and sinne put a man in greet thraldom. / And therfore seith the prophete Ezechiel: 'I wente sorweful in desdayn of my-self.' And certes, wel oghte a man have desdayn of sinne, and withdrawe him from that thraldom and vileinye. / And lo, what seith Seneca in this matere. He seith thus: 'though I wiste that neither god ne man ne sholde nevere knowe it, yet wolde I have desdayn for to do sinne.' / (70) And the same Seneca also seith: 'I am born to gretter things than to be thral to my body, or than for to maken of my body a thral.' / Ne a fouler thral may no man ne womman maken of his body, than for to yeven his body to sinne. / Al were it the fouleste cherl, or the fouleste womman that liveth, and leest of value, yet is he thanne more foule and more in servitute. / Evere fro the hyer degree that man falleth, the more is he thral, and more to god and to the world vile and abhominable. / O gode god, wel oghte man have desdayn of sinne; sith that, thurgh sinne, ther he was free, now is he maked bonde. / And therfore seyth Seint Augustin: 'if thou hast desdayn of thy servant, if he agilte or sinne, have thou thanne desdayn that thou thy-self sholdest do sinne.' / Take reward of thy value, that thou ne be to foul to thy-self. / Allas! wel oghten they thanne have desdayn to been servauntz and thralles to sinne, and sore been ashamed of hem-self, / that god of his endeless goodnesse hath set hem in heigh estaat, or yeven hem wit, strengthe of body, hele, beautee, prosperitee, / and boghte hem fro the deeth with his herte blood, that they so unkindely, agayns his gentillesse, quyten him so vileinsly, to slaughtre of hir owene soules. / O gode god, ye wommen that been of so greet beautee, remembreth yow of the proverbe of Salomon, that seith: / 'he lyketh a fair womman, that is a fool of hir body, lyk to a ring of gold that were in the groyn of a sowe.' / For right as a sowe wroteth in everich ordure, so wroteth

she hir beautee in the stinkinge ordure of sinne. /

§ 10. The thridde cause that oghte moeve a man to Contricion, is drede of the day of dome, and of the horrible peynes of helle. / For as seint Jerome seith: 'at every tyme that me remembreth of the day of dome, I quake; / for whan I ete or drinke, or what-so that I do, evere semeth me that the trompe sowneth in myn ere: / riseth up, ye that been dede, and cometh to the jugement.' / O gode god, muchel oghte a man to drede swich a jugement, 'ther-as we shullen been alle,' as seint Poul seith, 'biforn the sete of oure lord Jesu Crist'; / wher-as he shal make a general congregacion, wher-as no man may been absent. / For certes, there availleth noon essoyne ne excusacion. / And nat only that oure defautes shullen be juged, but eek that alle oure werkes shullen openly be knowe. / And as seith Seint Bernard: 'ther ne shal no pleding availle, ne no sleighte; we shullen yeven rekeninge of everich ydel word.' / Ther shul we han a juge that may nat been deceived ne corrupt. And why? For, certes, alle our thoghtes been discovered as to him; ne for preyere ne for mede he shal nat been corrupt. / And therefore seith Salomon: 'the wratthe of god ne wol nat spare no wight, for preyere ne for yifte'; and therefore, at the day of doom, ther nis noon hope to escape. / Wherfore, as seith Seint Anselm: 'ful greet angwissh shul the sinful folk have at that tyme; / ther shal the sterne and wrothe juge sitte above, and under him the horrible put of helle open to destroyen him that moot biknowen hise sinnes, whiche sinnes openly been shewed biforn god and biforn every creature. / And on the left syde, mo develes than herte may bithinke, for to harie and drawe the sinful soules to the pyne of helle. / And with-inne the hertes of folk shal be the bytinge conscoience, and with-oute-forth shal be the world al brenninge. / Whider shal thanne the wretched sinful man flee to hyden him? Certes, he may nat hyden

him; he moste come forth and shewen him.' / For certes, as seith seint Jerome: 'the erthe shal casten him out of him, and the see also; and the eyr also, that shal be ful of thonder-clappes and lightnings.' / Now sothly, who-so wel remembreth him of these thinges, I gesse that his sinne shal nat turne him into delyt, but to greet sorwe, for drede of the peyne of helle. / And therefore seith Job to god: 'suffre, lord, that I may a while biwaille and wepe, er I go with-oute returning to the derke lond, covered with the derknesse of deeth; / to the lond of misese and of derknesse, where-as is the shadwe of deeth; where-as ther is noon ordre or ordinance, but grisly drede that evere shal laste.' / Lo, here may ye see that Job preyde respyt a while, to biwepe and waille his trespas; for soothly on day of respyt is better than al the tresor of the world. / And for-as-muche as a man may acquiten him-self biforn god by penitence in this world, and nat by tresor, therefore sholde he preyere to god to yeve him respyt a while, to biwepe and biwailen his trespas. / For certes, al the sorwe that a man mighte make fro the beginning of the world, nis but a litel thing at regard of the sorwe of helle. / The cause why that Job clepeth helle 'the lond of derknesse'; / understondeth that he clepeth it 'londe' or erthe, for it is stable, and nevere shal faille; 'derk,' for he that is in helle hath defaute of light material. / For certes, the derke light, that shal come out of the fyr that evere shal brenne, shal turne him al to peyne that is in helle; for it sheweth him to the horrible develes that him tormenten. / 'Covered with the derknesse of deeth': that is to soyn, that he that is in helle shal have defaute of the sighte of god; for certes, the sighte of god is the lyf perdurable. / 'The derknesse of deeth' been the sinnes that the wretched man hath doon, whiche that destourben him to see the face of god; right as doth a derk cloude bitwixe us and the sonne. / 'Lond of misese': / by-cause that ther been three maneres

of defautes, agayn three thinges that folk of this world han in this present lyf, that is to seyn, honours, delyces, and riches. / Agayns honour, have they in helle shame and confusion. / For wel ye woot that men clepen 'honour' the reverence that man doth to man; but in helle is noon honour ne reverence. For certes, na-more reverence shal be doon there to a king than to a knave. / For which god seith by the prophete Jeremye: 'thilke folk that me despysen shul been in despyt.' / 'Honour' is eek cleped greet lordshipe; ther shal no man serven other but of harm and torment. 'Honour' is eek cleped greet dignitee and heighnesse; but in helle shul they been al fortroden of develes. / And god seith: 'the horrible develes shulle goon and comen up-on the hevedes of the dampned folk.' And this is for-as-muche as, the hyer that they were in this present lyf, the more shulle they been abated and defouled in helle. / Agayns the riches of this world, shul they han mise of poverte; and this poverte shal been in foure thinges: / in defaute of tresor, of which that David seith; 'the riche folk, that embraceden and oneden al hir herte to tresor of this world, shul slepe in the slepinge of deeth; and no-thing ne shul they finden in hir handes of al hir tresor.' / And more-over, the miseise of helle shal been in defaute of mete and drinke. / For god seith thus by Moyses; 'they shul been wasted with hunger, and the briddes of helle shul devouren hem with bitter deeth, and the galle of the dragon shal been hir drinke, and the venom of the dragon hir morsels.' / And forther-over, hir miseise shal been in defaute of clothing: for they shulle be naked in body as of clothing, save the fyr in which they brenne and othere filthes; / and naked shul they been of soule, of alle manere vertues, which that is the clothing of the soule. Where been thanne the gaye robes and the soft shetes and the smale shertes? / Lo, what seith god of hem by the prophete Isaye: 'that under hem shul been strawed motthes, and hir

covertures shulle been of wormes of helle.' / And forther-over, hir miseise shal been in defaute of freendes; for he nis nat povre that hath goode freendes, but there is no freend; / for neither god ne no creature shal been freend to hem, and everich of hem shal haten other with deedly hate. / 'The sones and the doghtren shullen rebellen agayns fader and mooder, and kinrede agayns kinrede, and chyden and despysen everich of hem other,' bothe day and night, as god seith by the prophete Michias. / And the lovinge children, that whylom loveden so fleshly everich other, wolden everich of hem eten other if they mighte. / For how sholden they love hem togidre in the peyne of helle, whan they hated ech of hem other in the prosperitee of this lyf? / For truste wel, hir fleshly love was deedly hate; as seith the prophete David: 'who-so that loveth wikkednesse he hateth his soule.' / And who-so hateth his owene soule, certes, he may love noon other wight in no manere. / And therefore, in helle is no solas ne no frendshipe, but evere the more fleshly kinredes that been in helle, the more cursinges, the more chydinges, and the more deedly hate ther is among hem. / And forther-over, they shul have defaute of alle manere delyces; for certes, delyces been after the appetytes of the fyve wittes, as sighte, heringe, smellinge, savoringe, and touchinge. / But in helle hir sighte shal be ful of derknesse and of smoke, and therefore ful of teres; and hir heringe, ful of waymentinge and of grintage of teeth, as seith Jesu Crist; / hir nosethirles shullen be ful of stynkinge stink. And as seith Isaye the prophete: 'hir savoringe shal be ful of bitter galle.' / And touchinge of al hir body, y-covered with 'fyr that nevere shal quenche, and with wormes that nevere shul dyen,' as god seith by the mouth of Isaye. / And for-as-muche as they shul nat wene that they may dyen for peyne, and by hir deeth fleo fro peyne, that may they understonden by the word of Job, that seith: 'ther-as is the shadwe of deeth.' / Certes, a

shadwe hath the lyknesse of the thing of which it is shadwe, but shadwe is nat the same thing of which it is shadwe. / Right so fareth the peyne of helle; it is lyk deeth for the horrible anguiss, and why? For it peyneth hem evere, as though they sholde dye anon; but certes they shal nat dye. / For as seith Seint Gregorie: 'to wrecche caytives shal be deeth with-oute deeth, and ende with-oute ende, and defaute with-oute failinge. / For hir deeth shal alwey liven, and hir ende shal everemo biginne, and 215 hir defaute shal nat faille.' / And therefore seith Seint John the Evangelist: 'they shullen folwe deeth, and they shul nat finde him; and they shul desyren to dye, and deeth shal flee fro hem.' / And eek Job seith: that 'in helle is noon ordre of rule.' / And al-be-it so that god hath creat alle thinges in right ordre, and no-thing with-oute ordre, but alle thinges been ordeyned and nombred; yet natheles they that been dampned been no-thing in ordre, ne holden noon ordre. / For the erthe ne shal bere hem no fruit. / For, as the prophete David seith: 'god shal destroye the fruit of the erthe as fro hem'; ne water ne shal yeve hem no moisture; ne 220 the eyr no refreshing, ne fyr no light. / For as seith seint Basilie: 'the brenninge of the fyr of this world shal god yeven in helle to hem that been dampned; / but the light and the cleernesse shal be yeven in hevne to hise children'; right as the gode man yeveth flesh to hise children, and bones to his houndes. / And for they shullen have noon hope to escape, seith seint Job atte laste: that 'ther shal horroure and grisly drede dwellen with-oute ende.' / Horroure is alwey drede of harm that is to come, and this drede shal evere dwelle in the hertes of hem that been dampned. And therefore han they lorn al hir hope, for sevene (150) causes. / First, for god that is hir juge shal be with-oute mercy to hem; ne they may nat plesse him, ne noon of hise halwes; ne they ne may yeve no-thing 225 for hir raunson; / ne they have no vois

to speke to him; ne they may nat see fro peyne; ne they have no goodnesse in hem, that they mowe shewe to delivre hem fro peyne. / And therefore seith Salomon: 'the wikked man dyeth; and whan he is deed, he shal have noon hope to escape fro peyne.' / Who-so thanne wolde wel understande these peynes, and bithinke him weel that he hath deserved thilke peynes for his sinnes, certes, he sholde have more talent to syken and to wepe than for to singen and to pleye. / For as that seith Salomon: 'who-so that hadde the science to knowe the peynes that been established and ordeyned for sinne, he wolde make sorwe.' / 'Thilke science,' as seith seint Augustin, 'maketh a man to waymenten in his herte.' /

§ 11. The fourthe point, that ought maken a man to have contricion, is the sorweful remembrance of the good that he hath left to doon here in erthe; and eek the good that he hath lorn. / Soothly, the gode werkes that he hath left, outhir they been the gode werkes that he wroghte er he fel in-to deedly sinne, or elles the gode werkes that he wroghte while he lay in sinne. / Soothly, the gode werkes, that he dide biforn that he fil in sinne, been al mortified and astoned and dulle by the ofte sinning. / The othere gode werkes, that he wroghte whyl he lay in deedly sinne, they been outrelly dede as to the lyf perdurable in hevne. / Thanne thilke gode werkes that been mortified by ofte sinning, whiche gode werkes he dide whyl he was in charitee, ne mowe nevere quiken agayn with-oute verray penitence. / And therof seith god, by the mouth of Ezechiel: that, 'if the rightful man returne agayn from his rightwisnesse and werke wikkednesse, shal he live?' / Nay; for alle the gode werkes that he hath wroght ne shal nevere been in remembrance; for he shal dyen in his sinne. / And up-on thilke chapitre seith seint Gregorie thus: 'that we shulle understonde this principally; / that whan we doon deedly sinne, it is for nocht thanne to rehercen or drawn in-to memorie the gode werkes that we

roght biforn.' / For certes, in the
 ge of the deedly sinne, ther is no
 o no good werk that we han doon
 ; that is to seyn, as for to have
 the lyf perdurable in hevене. /
 athelees, the gode werkes quiken
 and comen agayn, and helpen,
 railen to have the lyf perdurable
 evne, whan we han contricion. /
 sothly, the gode werkes that men
 whyl they been in deedly sinne,
 muche as they were doon in deedly
 they may nevere quiken agayn. /
 rtes, thing that nevere hadde lyf
 evere quikene; and natheles, al-
 hat they ne availle noight to han
 f perdurable, yet availen they to
 e of the peyne of helle, or elles to
 temporal richesse, / or elles that
 de the rather enlumine and lightne
 erte of the sinful man to have
 ance; / and eek they availen for
 a man to doon gode werkes, that
 end have the lasse power of his
 / And thus the curteis lord Jesu
 wole that no good werk be lost;
 somewhat it shal availle. / But
 muche as the gode werkes that
 loon whyl they been in good lyf,
 l mortified by sinne folwinge; and
 th that alle the gode werkes that
 loon whyl they been in deedly
 been outrely dede as for to have
 f perdurable; / wel may that man,
 o good werke ne dooth, singe thilke
 Frenshe song: '*Jay tout perdu mon
 et mon labour.*' / For certes, sinne
 th a man bothe goodnesse of nature
 ek the goodnesse of grace. / For
 y, the grace of the holy goost
 lyk fyr, that may nat been ydel;
 r faileth anoon as it forleteth his
 ge, and right so grace fayleth
 as it forleteth his werkinge. /
 leseth the sinful man the goodnesse
 rie, that only is bihight to gode
 hat labouren and werken. / Wel
 to be sory thanne, that oweth al
 to god as longe as he hath lived,
 k as longe as he shal live, that no
 esse ne hath to paye with his dette

to god, to whom he oweth al his lyf. /
 For trust wel, 'he shal yeven accountes,'
 as seith seint Bernard, 'of alle the godes
 that han be yeven him in this present
 lyf, and how he hath hem despended; /
 in so muche that ther shal nat perisse an
 heer of his heed, ne a moment of an
 houre ne shal nat perisse of his tyme,
 that he ne shal yeve of it a rekening.' / (180)

§ 12. The fifthe thing that oghte moeve
 a man to contricion, is remembrance of
 the passion that oure lord Jesu Crist
 suffred for oure sinnes. / For, as seith 155
 seint Bernard: 'whyl that I live, I shal
 have remembrance of the travailles that
 oure lord Crist suffred in preching; / his
 werinesse in travailling, hise temptacions
 whan he fasted, hise longe wakinges
 whan he preyde, hise teres whan that
 he weep for pitee of good peple; / the
 wo and the shame and the filthe that
 men seyden to him; of the foule spitting
 that men spitte in his face, of the
 buffettes that men yaven him, of the
 foule mowes, and of the repreves that
 men to him seyden; / of the nayles with
 whiche he was nailed to the croys, and
 of al the remenant of his passion that he
 suffred for my sinnes, and no-thing for
 his gilt.' / And ye shul understande,
 that in mannes sinne is every manere of
 ordre or ordinance turned up-so-doun. / 160
 For it is sooth, that god, and reson, and
 sensualitee, and the body of man been so
 ordeyned, that everich of these foure
 thinges sholde have lordshipe over that
 other; / as thus: god sholde have lord-
 shipe over reson, and reson over sensu-
 alitee, and sensualitee over the body of
 man. / But sothly, whan man sinneth,
 al this ordre or ordinance is turned
 up-so-doun. / And therefore thanne, for-
 as-muche as the reson of man ne wol nat
 be subget ne obeisant to god, that is his
 lord by right, therefore leseth it the lord-
 shipe that it sholde have over sensualitee,
 and eek over the body of man. / And (190)
 why? For sensualitee rebelleth thanne
 agayns reson; and by that wey leseth
 reson the lordshipe over sensualitee and
 over the body. / For right as reson is 165

rebel to god, right so is bothe sensualitee rebel to reson and the body also. / And certes, this disordinance and this rebellion oure lord Jesu Crist aboghte up-on his precious body ful dere, and herkneþ in which wyse. / For-as-muche thanne as reson is rebel to god, therefore is man worthy to have sorwe and to be deed. / This suffred oure lord Jesu Crist for man, after that he hadde be bitraysed of his disciple, and distreyned and bounde, 'so that his blood brast out at every nail of hise handes,' as seith seint Augustin. / And forther-over, for-as-muchel as reson of man ne wol nat daunte sensualitee when it may, therefore is man worthy to have shame; and this suffred oure lord Jesu Crist for man, 270 and ther he spetten in his visage. / And forther-over, for-as-muchel thanne as the caitif body of man is rebel bothe to reson and to sensualitee, therefore is it worthy the deeth. / And this suffred oure lord Jesu Crist for man up-on the croys, where-as ther was no part of his body free, with-outen greet peyne and bitter passion. / And al this suffred Jesu Crist, that nevere forfeted. And therefore resonably may be seyde of Jesu in this manere: 'to muchel am I peyned for the thinges that I nevere deserved, and to muche defouled for shendshippe that man is worthy to have.' / And therefore may the sinful man wel seye, as seith seint Bernard: 'acursed be the bitterness of my sinne, for which ther moste 200 be suffred so muchel bitternesse.' / For certes, after the diverse discordances of oure wikkednesses, was the passion of 275 Jesu Crist ordeyned in diverse thinges, / as thus. Certes, sinful mannes soule is bitraysed of the devel by covetise of temporel prosperitee, and scorned by deceite whan he cheseth fleschly delyces; and yet is it tormented by impacience of adversitee, and bispot by servage and subjeccion of sinne; and atte laste it is slayn fynally. / For this disordinaunce of sinful man was Jesu Crist first bitraysed, and after that was he bounde, that cam for to unbynden us of sinne

and peyne. / Thanne was he biscorned, that only sholde han been honoured in alle thinges and of alle thinges. / Thanne was his visage, that oghte be desired to be seyn of al man-kynde, in which visage aungels desyren to looke, vileynly bispot. / Thanne was he scourged that no-thing hadde agilt; and fynally, thanne was he crucified and slayn. / Thanne was acomplished the word of Isaye: 'he was wounded for oure misdedes, and defouled for oure felonies.' / Now sith that Jesu Crist took up-on him-self the peyne of alle oure wikkednesses, muchel oghte sinful man wepen and biwayle, that for hise sinnes goddes some of hevene sholde al this peyne endure. /

§ 13. The sixte thing that oghte moeve a man to contricion, is the hope of thre thynges; that is to seyn, foryiffnesse of sinne, and the yifte of grace wel for to do, and the glorie of hevene, with which god shal guerdone a man for hise gods dedes. / And for-as-muche as Jesu Crist yeveth us thise yiftes of his largesse and of his sovereyn bountee, therefore is he cleped *Jesu Nazarene rex Judeorum*. / Jesus is to seyn 'saveour' or 'salvacion', on whom men shul hope to have foryiffnesse of sinnes, which that is proprely salvacion of sinnes. / And therefore seyde the aungel to Joseph: 'thou shalt clepes his name Jesus, that shal saven his peple of hir sinnes.' / And heer-of seith seint Peter: 'ther is noon other name under hevene that is yeve to any man, by which a man may be saved, but only Jesu.' / *Nazarene* is as muche for to seye as 'florishinge,' in which a man shal hope, that he that yeveth him remission of sinnes shal yeve him eek grace wel for to do. For in the flour is hope of fruit in tyme cominge; and in foryiffnesse of sinnes hope of grace wel for to do. / 'I was atte dore of thyn herte,' seith Jesus, 'and cleped for to entre; he that openeth to me shal have foryiffnesse of sinne. / I wol entre in-to him by my grace, and soupe with him,' by the goods werkes that he shal doon; whiche werkes been the foode of god; 'and he shal

soupe with me,' by the grete joye that I shal yeven him. / Thus shal man hope, for hise werkes of penaunce, that god shall yeven him his regne; as he bihoteth him in the gospel. /

§ 14. Now shal a man understonde, in which manere shal been his contricion. I seye, that it shal been universal and total; this is to seyn, a man shal be verray repentant for alle hise sinnes that he hath doon in delyt of his thoght; for delyt is ful perilous. / For ther been two manere of consentinges; that oon of hem is cleped consentinge of affeccion, whan a man is moeved to do sinne, and delyteth him longe for to thinke on that sinne; / and his reson aperceyvethe it wel, that it is sinne agayns the lawe of god, and yet his reson refreyneth nat his foul delyt or talent, though he see wel apertly that it is agayns the reverence of god; al-though his reson ne consente noght to doon that sinne in dede, / yet seyn somme doctours that swich delyt that dwelleth longe, it is ful perilous, al be it nevere so lite. / And also a man sholde sorwe, namely, for al that evere he hath desired agayn the lawe of god with perfitt consentinge of his reson; for ther-of is no doute, that it is deedly sinne in consentinge. / For certes, ther is no deedly sinne, that it nas first in mannes thought, and after that in his delyt; and so forth in-to consentinge and in-to dede. / Wherefore I seye, that many men ne repenten hem nevere of swiche thoghtes and delytes, ne nevere shryven hem of it, but only of the dede of grete sinnes outward. / Wherefore I seye, that swiche wikked delytes and wikked thoghtes been subtille bigyleres of hem that shullen be dampned. / More-over, man oghte to sorwe for hise wikkede wordes as wel as for hise wikkede dedes; for certes, the repentance of a singular sinne, and nat repente of alle hise othere sinnes, or elles repenten him of alle hise othere sinnes, and nat of a singular sinne, may nat availle. / For certes, god almighty is al good; and ther-fore he foryeveth al, or elles right noght. / And heer-of seith

seint Augustin: 'I woot certainly / that god is enemy to everich sinnere'; and how thanne? He that observeth o sinne, shal he have foryifnesse of the remnant of hise othere sinnes? Nay. / And forther-over, contricion sholde be wonder sorweful and anguissous, and therefore yeveth him god pleylnly his mercy; and therefore, whan my soule was anguissous with-inne me, I hadde remembrance of god that my preyere mighte come to him. / Forther-over, (230) contricion moste be continuel, and that man have stedefast purpos to shryven him, and for to amenden him of his lyf. / 305 For soothly, whyl contricion lasteth, man may evere have hope of foryifnesse; and of this comth hate of sinne, that destroyeth sinne bothe in himself, and eek in other folk, at his power. / For which seith David: 'ye that loven god hateth wikkednesse.' For trusteth wel, to love god is for to love that he loveth, and hate that he hateth. /

§ 15. The laste thing that man shal understonde in contricion is this; wher-of avayleth contricion. I seye, that som tyme contricion delivereth a man fro sinne; / of which that David seith: 'I seye,' quod David, that is to seyn, 'I purposed fermely to shryve me; and thow, Lord, relesedest my sinne.' / And right so as contricion availleth noght, with-uten sad purpos of shrifte, if man have oportunitie, right so litel worth is shrifte or satisfaccion with-uten contricion. / And more-over, contricion 310 destroyeth the prison of helle, and maketh wayk and feble alle the strengthes of the develes, and restoreth the yiftes of the holy goost and of alle gode vertues; / and it clenseth the soule of sinne, and delivereth the soule fro the peyne of helle, and fro the companys of the devel; and fro the servage of sinne, and restoreth it to alle godes espirituels, and to the companys and communion of holy chirche. / And forther-over, it maketh him that whylom was sone of ire to be sone of grace; and alle these thinges been preved by holy writ. / And therefore, he

that wolde sette his entente to these things, he were ful wys; for soothly, he ne sholde nat thanne in al his lyf have corage to sinne, but yeven his body and al his herte to the service of Jesu Crist, (240) and ther-of doon him hommage. / For soothly,oure swete lord Jesu Crist hath spared us so debonairly in our folies, that if he ne hadde pitee of mannes soule, 315 a sory song we mighten alle singe. /

Explicit prima pars Penitentie; et sequitur secunda pars eiusdem.

§ 16. The seconde partie of Penitence is Confession, that is signe of contricion. / Now shul ye understonde what is Confession, and whether it oghte nedes be doon or noon, and whiche things been covenable to verray Confession. /

§ 17. First shaltow understonde that Confession is verray shewing of sinnes to the preest; / this is to seyn 'verray,' for he moste confessen him of alle the condicions that bilongen to his sinne, as ferforth as he can. / Al moot be seyde, and no thing excused ne hid ne for-wrapped, and nocht avaunte him of his gode werkes. / And forther over, it is 320 necessarie to understonde whennes that sinnes springen, and how they encreesen, and whiche they been. /

§ 18. Of the springinge of sinnes seith seint Paul in this wise: that 'right as by a man sinne entred first in-to this world, and thurgh that sinne deeth, right so thilke deeth entred in-to alle men that sinneden.' / And this man was Adam, by whom sinne entred in-to this world whan he brak the comaundement of god. / And therefore, he that first was so mighty that he sholde not have dyed, bicam swich oon that he moste nedes dye, whether he wolde or noon; and all his progenie in this world that in thilke man (250) sinneden. / Loke that in th'estaat of innocence, when Adam and Eve naked weren in paradys, and no-thing ne hadden 325 shame of hir nakednesse, / how that the serpent, that was most wyly of alle othere bestes that god hadde maked, seyde to

the womman: 'why comaunded god to yow, ye sholde nat eten of every tree in paradys?' / The womman answerde: 'of the fruit,' quod she, 'of the trees in paradys we feden us; but soothly, of the fruit of the tree that is in the middel of paradys, god forbad us for to ete, ne nat touchen it, lest per-aventure we should dyen.' / The serpent seyde to the womman: 'nay, nay, ye shul nat dyen of deeth; for sothe, god woot, that what day that ye eten ther-of, youre eyen shul opene, and ye shul been as goddes, knowinge good and harm.' / The womman thanne saugh that the tree was good to feding, and fair to the eyen, and delytable to the sighte; she tok of the fruit of the tree, and eet it, and yaf to hir housbonde, and he eet; and anon the eyen of hem bothe openeden. / And whan that they knewe that they were naked, they sowed of figo-leves a manere of breches to hidden hir membres. / There may ye seen that deedly sinne hath first suggestion of the feend, as sheweth here by the naddre; and afterward, the delyt of the flesh, as sheweth here by Eve; and after that, the consenting of resoun, as sheweth here by Adam. / For trust wel, though so were that the feend tempted Eve, that is to seyn the flesh, and the flesh hadde delyt in the beautee of the fruit defended, yet certes, til that resoun, that is to seyn, Adam, consented to the etinge of the fruit, yet stood he in th'estaat of innocence. / Of thilke Adam toke we thilke sinne original; for of him fleshly descended be we alle, and engendred of vile and corrupt maters. / And whan the soule is put in our body, right anon is contract original sinne; and that, that was erst but only peyne of concupiscence, is afterward bothe peyne and sinne. / And therefore be we alle born sones of wratthe and of dampnacion perdurable, if it nere baptesme that we receyven, which binimeth us the culpe; but for sothe, the peyne dwelleth with us, as to temptacion, which peyne highte concupiscence. / Whan it is wrongfully disposed or ordeyned in man, it maketh him covete,

by covetise of flesh, fleshly sinne, by sighte of hise eyen as to erthely thinges, and covetise of hynesse by pryde of herte. /

§ 19. Now as for to speken of the firste covetise, that is, concupiscence after the lawe of oure membres, that weren lawefulliche y-maked and by rightful judgement of god; / I seye, for-as-muche as man is nat obeisaunt to god, that is his lord, therefore is the flesh to him disobeisaunt thurgh concupiscence, which yet is cleped norissinge of sinne and occasion of sinna. / Therefore, al the while that a man hath in him the peyne of concupiscence, it is impossible but he be tempted somtyme, and moeved in his flesh to sinne. / And this thing may nat faille as longe as he liveth; it may wel wexe feble and faille, by vertu of baptesme and by the grace of god thurgh penitence; / but fully ne shal it nevere quenche, that he ne shal som tyme be moeved in him-self, but-if he were al refreyded by siknesse, or by malefice of sorcerie or colde drinkes. / For lo, what seith seint Paul: 'the flesh coveteth agayn the spirit, and the spirit agayn the flesh; they been so contrarie and so stryven, that a man may nat alwey doon as he wolde.' / The same seint Paul, after his grete penaunce in water and in lond (in water by night and by day, in greet peril and in greet peyne, in lond, in famine, in thurst, in cold and clothlees, and ones stoned almost to the death) / yet seyde he: 'allas! I, caytif man, who shal delivere me fro the
340 prisoun of my caytif body?' / And seint Jerome, whan he longe tyme hadde woned in desert, where-as he hadde no companie but of wilde bestes, where-as he ne hadde no mete but herbes and water to his drinke, ne no bed but the naked erthe, for which his flesh was blak as an Ethiopen for hete and ny destroyed for
345 cold, / yet seyde he: that 'the brenninge of lecherie boiled in al his body.' / Wherfore I woot wel sikerly, that they been deceyved that seyn, that they ne be nat tempted in hir body. / Witnesse on

Seint Jame the Apostel, that seith: that 'every wight is tempted in his owen concupiscence;' that is to seyn, that everich of us hath matere and occasion to be tempted of the norissinge of sinne that is in his body. / And therfore seith Seint John the Evaungelist: 'if that we seyn that we beth with-oute sinne, we deceyve us-selve, and trouthe is nat in us.' /

§ 20. Now shal ye understonde in what manere that sinne wexeth or encreseth in man. The firste thing is thilke norissinge of sinne, of which I spak biforn, thilke fleshly concupiscence. / And after
350 that comth the subjeccion of the devel, this is to seyn, the develes bely, with which he bloweth in man the fyr of fleshly concupiscence. / And after that, a man bithinketh him whether he wol doon, or no, thilke thing to which he is tempted. / And thanne, if that a man withstonde and weyve the firste entysinge of his flesh and of the feend, thanne is it no sinne; and if it so be that he do nat so, thanne feleth he anon a flambe of delyt. / And thanne is it good to be war, and kepen him wel, or elles he wol falle anon in-to consentinge of sinne; and thanne wol he do it, if he may have tyme and place. / And of this matere (28
seith Moyses by the devel in this manere: 'the feend seith, I wole chace and pursue the man by wikked suggestion, and I wole hente him by moevynge or stiringe of sinne. I wol departe my pryse or my praye by deliberacion, and my lust shal been accompliced in delyt; I wol drawe my swerd in consentinge:' / for certes, 355
right as a swerd departeth a thing in two peces, right so consentinge departeth god fro man: 'and thanne wol I sleen him with myn hand in dede of sinne'; thus seith the feend. / For certes, thanne is a man al deed in soule. And thus is sinne accompliced by temptacion, by delyt, and by consentinge; and thanne is the sin cleped actual. /

§ 21. For sothe, sinne is in two maneres; outhere it is venial, or deedly sinne. Soothly, whan man weete

creature more than Jesu Crist oure creatour, thanne is it deedly sinne. And venial synne is it, if man love Jesu Crist lasse than him oghte. / For sothe, the dede of this venial sinne is ful perilous; for it amenuseth the love that men sholde han to god more and more. / And therefore, if a man charge him-self with manye swiche venial sinnes, certes, but-if so be that he som tyme discharge him of hem by shrifte, they mowe ful lightly amenuse in him al the love that he hath
 360 to Jesu Crist; / and in this wise skippeth venial in-to deedly sinne. For certes, the more that a man chargeth his soule with venial sinnes, the more is he enclined to fallen in-to deedly sinne. / And therefore, lat us nat be negligent to deschargen us of venial sinnes. For the proverbe seith: that manye smale maken a greet. / And herkne this ensample. A greet wawe of the see comth som-tyme with so greet a violence that it drencheth the ship. And the same harm doth som-tyme the smale dropes of water, that entren thurgh a litel crevace in-to the thurrok, and in-to the botme of the ship, if men be so negligent that they ne discharge hem nat by tyme. / And therefore, although ther be a difference bitwixe these two causes of drenchinge, algates
 (290) the ship is dreynt. / Right so fareth it som-tyme of deedly sinne, and of anoyouse veniale sinnes, when they multiplie in a man so greetly, that thilke worldly things that he loveth, thurgh whiche he sinneth venially, is as greet in his herte
 365 as the love of god, or more. / And therefore, the love of every thing, that is nat biset in god ne doon principally for goddes sake, al-though that a man love it lasse than god, yet is it venial sinne; / and deedly sinne, when the love of any thing weyeth in the herte of man as muchel as the love of god, or more. / 'Deedly sinne,' as seith saint Augustin, 'is, when a man turneth his herte fro god, which that is verrey sovereyn bountee, that may nat change, and yeveth his herte to thing that may change and flitte'; / and certes, that is

every thing, save god of hevене. For sooth is, that if a man yeve his love, the which that he oweth al to god with al his herte, un-to a creature, certes, as muche of his love as he yeveth to thilke creature, so muche he bireveth fro god; / and therefore doth he sinne. For he, that is dettour to god, ne yeldeth nat to god al his dette, that is to seyn, al the love of his herte. /

§ 22. Now sith man understandeth generally, which is venial sinne, thanne is it covenable to tellen specially of sinnes whiche that many a man per-aventure ne demeth hem nat sinnes, and ne shryveth him nat of the same thinges; and yet nathelees they been sinnes. / Soothly, as thise clerkes wryten, this is to seyn, that at every tyme that a man eteth or drinketh more than suffyseth to the sustenance of his body, in certein he dooth sinne. / And eek when he speketh more than nedeth, it is sinne. Eke when he herkneth nat benignely the compleint of the povre, / Eke when he is in hele of body and wol nat faste, when others folk faste, with-uten cause reasonable. Eke when he slepeth more than nedeth, or when he comth by thilke enchesoun to late to chirche, or to othere werkes of charite. / Eke when he useth his wyf,
 (3) with-uten sovereyn desyr of engendrure, to the honour of god, or for the entente to yelde to his wyf the dette of his body. /
 (5) Eke when he wol nat visite the sike and the prisoner, if he may. Eke if he love wyf or child, or other worldly thing, more than resoun requyred. Eke if he flater or blandishe more than him oghte for any necessitee. / Eke if he amenuse or withdrawe the almesse of the povre. Eke if he apparilleth his mete more deliciously than nede is, or ete it to hastily by likerousnesse. / Eke if he tale vanitees at chirche or at goddes service, or that he be a talker of ydel wordes of folye or of vileinye; for he shal yelden accountes of it at the day of dome. / Eke when he biheteth or assureth to do thinges that he may nat perfourne. Eke when that he, by lightnesse or folie, missayeth

or scorneth his neighebores. / Eke whan he hath any wikked suspicion of thing, ther he ne woot of it no soothfastnesse. / These things and mo with-oute nombre been sinnes, as seith seint Augustin. /

Now shal men understonde, that al-be-it so that noon erthely man may eschue alle venial sinnes, yet may he refreyne him by the brenninge love that he hath to oure lord Jesu Crist, and by preyeres and confession and othere gode werkes, so that it shal but litel greve. / For, as seith seint Augustin: 'if a man love god in swiche manere, that al that evere he doth is in the love of god, and for the love of god verrailly, for he brenneth in the love of god: / loke, how muche that a droppe of water that falleth in a fourneys ful of fyr anoyeth or greveth, so muche anoyeth a venial sinne un-to a man that is parfit in the love of Jesu Crist.' / Men may also refreyne venial sinne by receyving worthily of the precious body of Jesu Crist; / by receyving eek of holy water; by almesdede; by general confession of *Confiteor* at masse and at complin; and by blessinge of bisshopes and of preestes, and by othere gode werkes. /

Explicit secunda pars Penitentie.

Sequitur de Septem Peccatis Mortalibus et eorum dependenciis circumstantiis et speciebus.

§ 23. Now is it bihovely thing to telle whiche been the deadly sinnes, this is to seyn, chieftaines of sinnes; alle they renne in o lees, but in diverse maneres. Now been they cleped chieftaines for-as-muche as they been chief, and †springers of alle othere sinnes. / Of the roote of these sevene sinnes thanne is Pryde, the general roote of alle harmes; for of this roote springen certain branches, as Ire, Envy, Accidie or Slewthe, Avarice or Coveitise (to commune understandinge), Glotony, and Lecherye. / And everich of these chief sinnes hath hise branches and hise twigges, as shal be declared in hir chapitres folwinge. /

De Superbia.

§ 24. And thogh so be that no man can outrelly telle the nombre of the twigges and of the harmes that cometh of Pryde, yet wol I shewe a partie of hem, as ye shul understonde. / Ther is Inobedience, Avauntinge, Ipocrisie, Despyt, Arrogance, Impudence, Swellinge of herte, Insolence, Elacion, Impacience, Strif, Contumacie, Presumpcion, Irreverence, Pertinacie, Vayne Glorie; and many another twig that I can nat declare. / Inobedient, is he that disobeyeth for despyt to the comandements of god and to hise sovereyns, and to his goostly fader. / Avauntour, is he that boasteth of the harm or of the bountee that he hath doon. / Ipocrite, is he that hydeth to shewe him swiche as he is, and sheweth him swiche as he noight is. / Despitous, is he that hath desdeyn of his neighebores, that is to seyn, of his evenecristene, or hath despyt to doon that him oghte to do. / Arrogant, is he that thinketh that he hath thilke bountees in him that he hath noight, or weneth that he sholde have hem by hise desertes; or elles he demeth that he be that he nis nat. / Impudent, is he that for his pride hath no shame of hise sinnes. / Swellinge of herte, is whan a man rejoyseth him of harm that he hath doon. / Insolent, is he that despyseth in his jugement alle othere folk as to regard of his value, and of his conning, and of his speking, and of his bering. / Elacion, is whan he ne may neither suffre to have maister ne felawe. / Impacient, is he that wol nat been y-taught ne undernome of his vyce, and by stryf werreyeth trouthe witingly, and defendeth his folye. / *Contumax*, is he that thurgh his indignacion is agayns everich auctoritee or power of hem that been hise sovereyns. / Presumpcion, is whan a man undertaketh an emprise that him oghte nat do, or elles that he may nat do; and that is called Surquidrie. Irreverence, is whan men do nat honour thereas hem oghte to doon, and waiten to be revered. / Pertinacie,

is whan man deffendeth his folye, and
 (330) trusteth to muchel in his owene wit. /
 Veyne glorie, is for to have pompe and
 delyt in his temporel hynesse, and
 405 glorifie him in this worldly estaat. /
 Janglinge, is whan men speken to muche
 biforn folk, and clappen as a mille, and
 taken no kepe what they seye. /

§ 25. And yet is ther a privee spece of
 Pryde, that waiteth first to be salewed er
 he wole salewe, al be he lasse worth than
 that other is, per-aventure; and eek he
 waiteth or desyreth to sitte, or elles to
 goon above him in the wey, or kisse pax,
 or been encensed, or goon to offring biforn
 his neighebores, / and swiche semblable
 thinges; agayns his duetee, per-aventure,
 but that he hath his herte and his
 entente in swich a proud desyr to be
 magnified and honoured biforn the
 peple. /

§ 26. Now been ther two maneres of
 Pryde; that oon of hem is with-inne the
 herte of man, and that other is with-
 oute. / Of whiche soothly these forseide
 thinges, and mo than I have seyde, aper-
 tenen to pryde that is in the herte of
 man; and that othere spesces of pryde
 410 been with-oute. / But natheles that oon
 of these spesces of pryde is signe of that
 other, right as the gaye leefsel atte tavernne
 is signe of the wyn that is in the celer. /
 And this is in manye thinges: as in speche
 and contenance, and in outrageous array
 of clothing; / for certes, if ther ne hadde
 be no sinne in clothing, Crist wolde nat
 have noted and spoken of the clothing of
 thilke riche man in the gospel. / And, as
 seith Seint Gregorie, that precious clothing
 is coupable for the derthe of it, and for
 his softenesse, and for his strangenesse
 and degysinesse, and for the superfluitee,
 (240) or for the inordinat scantnesse of it. /
 Allas! may men nat seen, as in oure
 dayes, the sinful costlewe array of cloth-
 inge, and namely in to muche superfluitee,
 415 or elles in to desordinat scantnesse? /

§ 27. As to the firste sinne, that is in
 superfluitee of clothinge, which that
 maketh it so dere, to harm of the peple; /
 nat only the cost of embroudinge, the

degyse endentinge or barringe, oundings,
 palinge, windinge, or bendinge, and
 semblable wast of clooth in vanitee; /
 but ther is also costlewe furringe in hir
 gounes, so muche pounsoninge of chisels
 to maken holes, so muche dagginge of
 sheres; / forth-with the superfluitee in
 lengthe of the forseide gounes, trailingle
 in the dong and in the myre, on horse
 and eek on fote, as wel of man as of
 womman, that al thilke trailingle is verraily
 as in effect wasted, consumed, thredbars,
 and roten with donges, rather than it is
 yeven to the povre; to greet damage of
 the forseide povre folk. / And that in
 sondry wyse: this is to seyn, that the
 more that clooth is wasted, the more it
 costeth to the peple for the scantnesse; /
 and forther-over, if so be that they wolde
 yeven swich pounsoned and daggged cloth-
 ing to the povre folk, it is nat convenient
 to were for hir estaat, ne sufficient to bette
 hir necessitee, to kepe hem fro the dis-
 temperance of the firmament. / Upon
 that other syde, to speken of the horrible
 disordinat scantnesse of clothing, as been
 these cutted sloppes or hainselins, that
 thurgh hir shortnesse ne covere nat the
 shameful membres of man, to wikked
 entente. / Allas! somme of hem shewen
 the boce of hir shap, and the horribles
 swollen membres, that semeth lyk the
 maladie of hirnias, in the wrappinge of hir
 hoses; / and eek the buttokes of hem
 faren as it were the hindre part of a she-
 ape in the fulle of the mone. / And
 more-over, the wrecched swollen mem-
 bres that they shewe thurgh the degy-
 singe, in departinge of hir hoses in whyt
 and reed, semeth that half hir shameful
 privee membres weren flayn. / And if
 so be that they departen hire hoses in
 othere colours, as is whyt and blak, or
 whyt and blew, or blak and reed, and so
 forth; / thanne semeth it, as by variance
 of colour, that half the partie of hir
 privee membres were corrupt by the fyr
 of seint Antony, or by cancre, or by other
 swich meschaunce. / Of the hindre part
 of hir buttokes, it is ful horrible for to
 see. For certes, in that partie of hir

body ther-as they purgen hir stinkinge ordure, / that foule partie shewe they to the peple proudly in despyt of honestete, the which honestete that Jesu Crist and hise freendes observede to shewen in hir lyve. / Now as of the outrageous array of wommen, god woot, that though the visages of somme of hem seme ful chaast and debonaire, yet notifie they in hir array of atyr likerousnesse and pryde. / I sey nat that honestete in clothinge of man or womman is uncoventable, but certes the superfluitee or disordinat scantitee of clothinge is reprevable. / Also the sinne of aornement or of apparalle is in thinges that apertenen to rydinge, as in to manye delicat horses that been holden for delyt, that been so faire, fatte, and costlewe; / and also to many a vicious knave that is sustened by cause of hem; in to curious harneys, as in sadeles, in crouperes, peytrels, and brydles covered with precious clothing and riche, barres and plates of gold and of silver. / For which god seith by Zakarie the prophete, 'I wol confounde the ryderes of swiche horses.' / This folk taken litel reward of the rydinge of goddes sone of hevenc, and of his harneys whan he rood up-on the asse, and ne hadde noon other harneys but the povre clothes of hise disciples; ne we ne rede nat that evere he rood on other beest. / I speke this for the sinne of superfluitee, and nat for reasonable honestete, whan reson it requyreth. / And forther, certes pryde is greetly notified in holdinge of greet meinee, whan they be of litel profit or of right no profit. / And namely, whan that meinee is felonous and damageous to the peple, by hardinesse of heigh lordshipe or by way of offices. / For certes, swiche lordes sellen thanne hir lordshipe to the devel of helle, whanne they sustenen the wikkednesse of hir meinee. / Or elles whan this folk of lowe degree, as thilke that holden hostelerie, sustenen the thefte of hir hostilers, and that is in many manere of deceites. / Thilke manere of folk been the flyes that folwen the hony, or elles the houndes

that folwen the careyne. Swiche forseyde folk stranglen spirituallly hir lordshipes; / for which thus seith David the prophete, 'wikked dooth mote come up-on thilke lordshipes, and god yeve that they mote descenden in-to helle al doun; for in hir houses been iniquitees and shrewednesses,' and nat god of hevenc. / And certes, but-if they doon amendement, right as god yaf his benison to †Laban by the service of Jacob, and to †Pharao by the service of Joseph, right so god wol yeve his malison to swiche lordshipes as sustenen the wikkednesse of hir servants, but-if they come to amendement. / Pryde of the table appereth eek ful ofte; for certes, riche men been cleped to festes, and povre folk been put away and rebuked. / Also in excesse of diverse metes and drinkes; and namely, swiche manere bake metes and dish-metes, brenninge of wilde fyr, and peynted and castelled with papir, and semblable wast; so that it is abusion for to thinke. / And eek in to greet preciousnesse of vessel and curiositee of minstralcie, by whiche a man is stired the more to delyces of luxurie, / if so be that he sette his herte the lasse up-on oure lord Jesu Crist, certain it is a sinne; and certainly the delyces mighte been so grete in this caas, that man mighte lightly falle by hem in-to deedly sinne. / The especes that sourden of Pryde, soothly whan they sourden of malice ymaged, avysed, and forncast, or elles of usage, been deedly synnes, it is no doute. / And whan they sourden by freletee unavysed sodeinly, and sodeinly withdrawen ayeln, al been they grevous sinnes, I gesse that they ne been nat deedly. / Now mighte men axe wher-of that Pryde sourdeth and springeth, and I seye: somtyme it springeth of the goodes of nature, and som-tyme of the goodes of fortune, and som-tyme of the goodes of grace. / Certes, the goodes of nature stonden outher in goodes of body or in goodes of soule. / Certes, goodes of body been hele of body, as strengthe, delivernesse, beautee, gentrye, franchise. / Goodes of nature of the soule been good wit, sharp understand-

stondynge, subtil engin, vertu naturel,
 good memorie. / Goodes of fortune been
 riches, highe degrees of lordshipes,
 (380) preisinges of the peple. / Goodes of grace
 been science, power to suffre spirituel
 travaille, benigntee, vertuous contem-
 placion, withstandinge of temptacion,
 455 and semblable thinges. / Of whiche for-
 seyde goodes, certes it is a ful greet folye
 a man to pryden him in any of hem
 alle. / Now as for to speken of goodes of
 nature, god woot that som-tyme we han
 hem in nature as muche to oure damage
 as to oure profit. / As, for to speken
 of hele of body; certes it passeth ful
 lightly, and eek it is ful ofte encheson
 of the siknesse of oure soule; for god woot,
 the flesh is a ful greet enemy to the
 soule; and therefore, the more that the
 body is hool, the more be we in peril to
 falle. / Eke for to pryde him in his
 strengthe of body, it is an heigh folye;
 for certes, the flesh coveteth agayn the
 spirit, and ay the more strong that the
 flesh is, the sorier may the soule be: /
 and, over al this, strengthe of body and
 worldly hardinesse causeth ful ofte many
 460 a man to peril and meschaunce. / Eek
 for to pryde him of his gentrye is ful
 greet folye; for ofte tyme the gentrye of
 the body binimeth the gentrye of the
 soule; and eek we ben alle of o fader and
 of o moder; and alle we been of o nature
 roten and corrupt, both riche and povre. /
 For sothe, oo manere gentrye is for to
 preise, that apparailleth mannes corage
 with vertues and moralitees, and maketh
 him Cristes child. / For truste wel, that
 over what man sinne hath maistrise, he is
 a verray cherl to sinne. /

§ 28. Now been ther generale signes of
 gentilesse; as eschewinge of vyce and
 ribandye and servage of sinne, in word,
 490) in werk, and contenance; / and usinge
 vertu, curteisye, and clenness, and to be
 liberal, that is to seyn, large by mesure;
 for thilke that passeth mesure is folye
 465 and sinne. / Another is, to remembre
 him of bountee that he of other folk hath
 receyved. / Another is, to be benigne to
 hise goode subgetis; wherfore, as seith

Senek, 'ther is no-thing more cove
 to a man of heigh estaat than debona
 and pitee. / And therefore thise flye
 men clepeth bees, whan they make
 king, they chesen oon that hath no p
 wherwith he may stinge.' / Anoth
 a man to have a noble herte and a
 gent, to attayne to heighe vert
 thinges. / Now certes, a man to
 him in the goodes of grace is eek a
 rageous folye; for thilke yiftes of
 that sholde have turned him to good
 and to medicine, turneth him to v
 and to confusion, as seith saint Greg
 Certes also, who-so prydeth him in
 goodes of fortune, he is a ful greet
 for som-tyme is a man a greet lord b
 morwe, that is a caitif and a wrecc
 it be night: / and somtyme the ric
 of a man is cause of his deeth; som
 the delycles of a man is cause of
 grevous maladye thurgh which he dy
 Certes, the commendacion of the pe
 somtyme ful fals and ful brotel f
 triste; this day they preyse, tom
 they blame. / God woot, desyr to
 commendacion of the peple hath ca
 deeth to many a bisy man. /

Remedium contra peccatum Super

§ 29. Now sith that so is, that ye
 understonde what is pryde, and wel
 been the spesces of it, and whennes
 sourdeth and springeth; / now sh
 understonde which is the remedie ag
 the sinne of pryde, and that is, humi
 or mekenesse. / That is a vertu, th
 which a man hath verray knowelecl
 him-self, and holdeth of him-self no
 ne deyntee as in regard of hise dese
 consideringe evere his freletee. /
 been ther three maneres of humilitee
 humilitee in herte, and another humi
 in his mouth; the thridde in hise werl
 The humilitee in herte is in foure man
 that oon is, whan a man holdeth him
 as noght worth biforn god of hev
 Another is, whan he ne despyseth
 other man. / The thridde is, whan
 rekketh nat thogh men holde him n
 worth. The ferthe is, whan he nis

sory of his humiliacion. / Also, the humilitee of mouth is in foure thinges: in attempree speche, and in humblesse of speche, and whan he biknoweth with his owene mouth that he is swich as him thinketh that he is in his herte. Another is, whan he preiseth the bountee of another man, and nothing ther-of amenueth. / Humilitee eek in werkes is in foure maneres: the firste is, whan he putteth othere men biforn him. The seconde is, to chese the loweste place over-al. The thridde is, gladly to assente to good conseil. / The ferthe is, to stonde gladly to the award of hise sovereyns, or of him that is in hyer degree; certain, this is a greet werk of humilitee. /

Sequitur de Inuidia.

§ 30. After Pryde wol I speken of the foule sinne of Envye, 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 joye of othere mennes harm. / This foule sinne is platly agayns the holy goost. Al-be-it so that every sinne is agayns the holy goost, yet natheles, for as muche as bountee aperteneth proprely to the holy goost, and Envye comth proprely of malice, therefore it is proprely agayn the bountee of the holy goost. / Now hath malice two speses, that is to seyn, hardnesse of herte in wikkednesse, or elles the flesh of man is so blind, that he considereth nat that he is in sinne, or rekketh nat that he is in sinne; which is the hardnesse of the devel. / That other spece of malice is, whan a man werreyeth trouthe, whan he woot that it is trouthe. And eek, whan he werreyeth the grace that god hath yeve to his neigebore; and al this is by Envye. / Certes, thanne is Envye the worste sinne that is. For soothly, alle othere sinnes been som-tyme only agayns o special vertu; / but certes, Envye is agayns alle vertues and agayns alle goodnesnes; for it is sory of alle the bountees of his neigebore; and in this manere it is divers from alle othere sinnes. / For

wel unnethes is ther any sinne that it ne hath som delyt in itself, save only Envye, that evere hath in itself anguish and sorwe. / The speses of Envye been thise: 490
ther is first, sorwe of other mannes goodnesse and of his prosperitee; and prosperitee is kindly matere of joye; thanne is Envye a sinne agayns kinde. / The seconde spece of Envye is joye of other mannes harm; and that is proprely lyk to the devel, that evere rejoyseth him of mannes harm. / Of these two speses comth bakbyting; and this sinne of bakbyting or detraccion hath certeine speses, as thus. Som man preiseth his neigebore by a wikke entente; / for he maketh alwey a wikked knotte atte laste ende. Alwey he maketh a 'but' atte laste ende, that is digne of more blame, than worth is al the preisinge. / The seconde spece (42
is, that if a man be good and dooth or seith a thing to good entente, the bakbyter wol turne all thilke goodnesse up-so-down to his shrewed entente. / The thridde 495
is, to amenuse the bountee of his neigebore. / The fourthe spece of bakbyting is this; that if men speke goodnesse of a man, thanne wol the bakbyter seyn, 'parfey, swich a man is yet bet than he'; in dispreisinge of him that men preise. / The fiftte spece is this; for to consente gladly and herkne gladly to the harm that men speke of other folk. This sinne is ful greet, and ay encreseth after the wikked entente of the bakbyter. / After bakbyting comth grucching or murmuracion; and somtyme it springeth of inpacience agayns god, and somtyme agayns man. / Agayns god it is, whan a man grucbeth agayn the peynes of helle, or agayns povertie, or los of catel, or agayn reyn or tempest; or elles grucbeth that shrewes han prosperitee, or elles for that goode men han adversitee. / 500
And alle these thinges sholde men suffre patiently, for they comen by the rightful judgement and ordinance of god. / Somtyme comth grucching of avariee; as Judas grucched agayns the Magdalayne, whan she enoynte the heved of oure lord Jesu Crist with hir greceless

oynement. / This maner murmure is swich as whan man gruceth of goodnesse that him-self dooth, or that other folk doon of hir owene catel. / Somtyme comth murmure of Pryde; as whan Simon the Pharisee gruced agayn the Magdaleyne, whan she approached to Jesu Crist, and weep at his feet for hir sinnes. / 430) And somtyme gruching sourdeth of Envye; whan men discovereth a mannes harm that was privee, or bereth him on hond thing that is fals. / Murmure eek 505 is ofte amonges servaunts, that gruchen whan hir sovereyns bidden hem doon leveful thinges; / and, for-as-muche as they dar nat openly withseye the comaundements of hir sovereyns, yet wol they seyn harm, and grucehe, and murmure prively for verray despyt; / whiche wordes men clepen the develes *Pater-noster*, though so be that the devel ne hadde nevere *Pater-noster*, but that lewed folk yeven it swich a name. / Som tyme gruching comth of ire or prive hate, that norisseth rancour in herte, as afterward I shal declare. / Thanne cometh

that oon ne may nat been without other. / And truste wel, that if thou stonde the name of thy brother certes alle we have o fader flesch o moder, that is to seyn, Adam and and eek o fader esprituel, and that of hevne. / Thy neighebores artow 1 for to love, and wilne him alle good and therfore seith god, 'love thy neighebores as thyselfe,' that is to seyn salvacion bothe of lyf and of soule. / And more-over, thou shalt love him as thyselfe, that is to seyn, as word, and in benigne amonestinge chastysinge; and conforten him in anoyes, and preye for him with al herte. / And in dede thou shalt love him in swich wyse, that thou shalt to him in charites as thou woldest that were doon to thyn owene persone. / therfore, thou ne shalt doon him damage in wikked word, ne harm in his body, ne in his catel, ne in his soule, ne in his entysing of wikked ensample. / shalt nat desyren his wyf, ne none of his thinges. Understand eek, that if

to love than our freendes; and they that more nede have, certes, to hem shal men doon goodnesse; / and certes, in thilke dede have we remembrance of the love of Jesu Crist, that deyde for hise enemys. / And in-as-muche as thilke love is the more grevous to perfourne, in-so-muche is the more gretter the merite; and therefore the lovinge of oure enemy hath confounded the venim of the devel. / For right as the devel is disconfited by humilitee, right so is he wounded to the deeth
 30 by love of oure enemy. / Certes, thanne is love the medicine that casteth out the venim of Envy fro mannes herte. / The speses of this pas shullen be more largely in hir chapitres folwinge declared. /

Sequitur de Ira.

§ 32. After Envye wol I discryven the sinne of Ire. For soothly, who-so hath envye upon his neighebor, anon he wole comunly finde him a matere of wratthe, in word or in dede, agayns him to whom he hath envye. / And as wel comth Ire of Pryde, as of Envye; for soothly, he that is proude or envious is lightly
 (60) wrooth. /

§ 33. This sinne of Ire, after the discryving of seint Augustin, is wikked wil to been avenged by word or by dede. /
 535 Ire, after the philosophre, is the fervent blood of man y-quickid in his herte, thurgh which he wole harm to him that he hateth. / For certes the herte of man, by eschaufinge and moevinge of his blood, wexeth so trouble, that he is out of alle judgement of resoun. / But ye shal understonde that Ire is in two maneres; that oon of hem is good, and that other is wikked. / The gods Ire is by jalousye of goodnesse, thurgh which a man is wrooth with wikkednesse and agayns wikkednesse; and therefore seith a wys man, that 'Ire is bet than pley.' / This Ire is with debonairetee, and it is wrooth withouten bitterness; nat wrooth agayns the man, but wrooth with the misdede of the man; as seith the prophete David, *Irasimini et nolite peccare*. /
 40 Now understondeth, that wikked Ire is in two maneres, that is to seyn,

sodeyn Ire or hastif Ire, withouten avisement and consentinge of resoun. / The mening and the sens of this is, that the resoun of man ne consente nat to thilke sodeyn Ire; and thanne it is venial. / Another Ire is ful wikked, that comth of felonye of herte avyded and cast biforn; with wikked wil to do vengeance, and therto his resoun consenteth; and soothly this is deedly sinne. / This Ire is so displeasent to god, that it troubleth his hous and chaceth the holy goost out of mannes soule, and wasteth and destroyeth the lyknesse of god, that is to seyn, the vertu that is in mannes soule; / and put in (47) him the lyknesse of the devel, and binimeth the man fro god that is his rightful lord. / This Ire is a ful greet
 545 plesauce to the devel; for it is the develes fourneys, that is eschaufed with the fyr of helle. / For certes, right so as fyr is more mighty to destroyen erthely thinges than any other element, right so Ire is mighty to destroyen alle spirituel thinges. / Loke how that fyr of smale gledes, that been almost dede under asshen, wollen quike agayn when they been touched with brimstoon; right so Ire wol everemo quike agayn, when it is touched by the pryde that is covered in mannes herte. / For certes fyr ne may nat comen out of no-thing, but-if it were first in the same thing naturelly; as fyr is drawn out of flintes with steel. / And right so as pryde is ofte tyme matere of Ire, right so is rancour norice and keper of Ire. / Ther is a maner tree, as seith
 550 seint Isidre, that whan men maken fyr of thilke tree, and covere the coles of it with asshen, soothly the fyr of it wol lasten al a yeer or more. / And right so fareth it of rancour; whan it is ones conveyed in the hertes of som men, certein, it wol lasten peraventure from oon Estre-day unto another Estre-day, and more. / But certes, thilke man is ful fer fro the mercy of god al thilke while. /

§ 34. In this forseide develes fourneys ther forgen three shrewes: Pryde, that ay bloweth and encreseth the fyr by chyd-
 48 inges and wikked wordes. / Thanne stant

Envy, and holdeth the hote iren upon
 the herte of man with a peire of longe
 555 tonges of long rancour. / And thanne
 stant the sinne of contumelie or stryf and
 cheeste, and batereth and forgeth by
 vileyns reprevings. / Certes, this cursed
 sinne anoyeth bothe to the man him-self
 and eek to his neighebor. For soothly,
 almost al the harm that any man dooth
 to his neighebores comth of wratthe. /
 For certes, outrageous wratthe doth al
 that evere the devel him comaundeth;
 for he ne spareth neither Crist, ne his
 swete mooder. / And in his outrageous
 anger and Ire, allas! allas! ful many oon
 at that tyme feleth in his herte ful wik-
 kedly, bothe of Crist and of alle hise
 halwes. / Is nat this a cursed vice? Yis,
 certes. Allas! it binimeth from man his
 wit and his resoun, and al his debonaire
 560 lyf espirituel that sholde kepen his soule. /
 Certes, it binimeth eek goddes due lord-
 shipe, and that is mannes soule, and the
 love of hise neighebores. It stryveth eek
 alday agayn trouthe. It reveth him the
 quiete of his herte, and subverteth his
 soule. /

§ 35. Of Ire comen these stinkinge
 engendures: first hate, that is old
 wratthe; discord, thurgh which a man
 forsaketh his olde freend that he hath
 loved ful longe. / And thanne cometh
 werre, and every manere of wrong that
 man dooth to his neighebores, in body or
 in catel. / Of this cursed sinne of Ire
 cometh eek manslaughter. And under-
 stonde wel, that homicyde, that is man-
 slaughtre, is in dyverse wyse. Som manere
 (490) of homicyde is spirituel, and som is bodily. /
 Spirituel manslaughter is in six thinges.
 First, by hate; as seint John seith, 'he
 565 that hateth his brother is homicyde.' /
 Homicyde is eek by bakbytinge; of whiche
 bakbyteres seith Salomon, that 'they han
 two swerdes with which they sleen hir
 neighebores.' For soothly, as wikke is to
 binime his good name as his lyf. / Homi-
 cyde is eek, in yevinge of wikked conseil
 by fraude; as for to yeven conseil to
 areysen wrongful custumes and taillages. /
 Of whiche seith Salomon, 'Leon rorynge

and bere hongry been lyke to the c
 lordshipes,' in withholdinge or abregge
 of the shepe (or the hyre), or of the w
 of servants, or elles in usure or in w
 drawinge of the almesse of povre fol
 For which the wyse man seith, 'fed
 him that almost dyeth for hunger';
 soothly, but-if thou fede him, thou sh
 him; and alle these been deedly sinne
 Bodily manslaughter is, whan thou sh
 him with thy tonge in other manere
 whan thou comandest to sleen a man
 elles yevest him conseil to sleen a ma
 Manslaughtre in dede is in foure mane
 That oon is by lawe; right as a jus
 dampneth him that is coupable to
 death. But lat the justice be wartha
 do it rightfully, and that he do it nat
 delyt to spille blood, but for keping
 rightwisenesse. / Another homicyde
 that is doon for necessitee, as whan o
 sleeth another in his defendaunt,
 that he ne may noon otherwysse es
 from his owene deeth. / But certel
 if he may escape withouten manslaugh
 of his adversarie, and sleeth him, he d
 sinne, and he shal bere penance as
 deedly sinne. / Eek if a man, by cas
 aventure, shete an arwe or caste a st
 with which he sleeth a man, he is ho
 cyde. / Eek if a womman by neglig
 overlyeth hir child in hir sleping, i
 homicyde and deedly sinne. / Eek w
 man destourbeth concepcion of a ch
 and maketh a womman outhere bare
 by drinkinge venemouse herbes, thu
 which she may nat conceyve, or sle
 a child by drinks wilfully, or elles
 teth certeine material thinges in
 secree places to slee the child; / or e
 doth unkindely sinne, by which man
 womman shedeth hir nature in man
 or in place ther-as a child may nat
 conceived; or elles, if a womman h
 conceived and hurt hir-self, and sle
 the child, yet is it homicyde. / W
 seye we eek of women that mordren
 children for drede of worldly shan
 Certes, an horrible homicyde. / Ho
 cyde is eek if a man approacheth to
 womman by desir of lecherye, thu

the child is perished, or elles
 a woman witingly, thurgh
 she leseth hir child. Alle these
 homicydes and horrible deedly
 s. / Yet comen ther of Ire manye
 innes, as wel in word as in thought
 in dede; as he that arreteth upon
 or blameth god, of thing of which he
 n-self gilty; or despyseth god and
 his halwes, as doon these cursede
 dours in diverse contrees. / This
 d sinne doon they, when they felen
 r hertes ful wikkedly of god and of
 halwes. / Also, when they treten
 verently the sacrament of the auter,
 e sinne is so greet, that unnethe
 it been relested, but that the mercy
 d passeth alle hisse werkes; it is so
 and he so benigne. / Thanne comth
 attrayre; whan a man is sharply
 csted in his shrifte to forleten his
 / than wole he be angry and
 eren hokerly and angrily, and deffen-
 er excusen his sinne by unstedfast-
 of his flesh; or elles he dide it for
 lde companye with hisse felawes, or
 he seith, the fend entyceed him; /
 es he dide it for his youthe, or elles
 mplexioun is so courageous, that he
 nat forbere; or elles it is his destinee,
 seith, unto a certein age; or elles,
 ith, it cometh him of gentillesse of
 uncestres; and semblable thinges. /
 this manere of folk so wrappen hem
 r sinnes, that they ne wol nat deli-
 hem-self. For soothly, no wight that
 eth him wilfully of his sinne may
 been delivered of his sinne, til that
 ekely biknoweth his sinne. / After
 thanne cometh swering, that is
 es agayn the comandement of god;
 this bifalleth ofte of anger and of
 God seith: 'thou shalt nat take
 name of thy lord god in veyn or in
 Alsooure lord Jesu Crist seith by
 word of saint Mathew: '*Nolite iurare*
 so: / ne wol ye nat swere in alle
 re; neither by hevене, for it is
 es trone; ne by erthe, for it is the
 h of his feet; ne by Jerusalem, for it
 e citee of a greet king; ne by thyn

heed, for thou mayst nat make an heer
 whyt ne blak. / But seyeth by youre
 word, "ye, ye," and "nay, nay"; and
 what that is more, it is of yvel,' seith
 Crist. / For Cristes sake, ne swereth nat 590
 so sinfully, in dismembriunge of Crist by
 soule, herte, bones, and body. For certes,
 it semeth that ye thinke that the cursede
 Jewes ne dismembred nat y-nough the
 precieuse persone of Crist, but ye dis-
 membre him more. / And if so be that
 the lawe compelle yow to swere, thanne
 rule yow after the lawe of god in youre
 swering, as seith Jeremye *quarto capitulo*,
 '*Iurabis in veritate, in iudicio et in iusticia*:
 thou shalt kepe three condicions; thou
 shalt swere in trouthe, in doom, and in
 rightwisnesse.' / This is to seyn, thou
 shalt swere sooth; for every lesinge is
 agayns Crist. For Crist is verray trouthe.
 And think wel this, that every greet
 swerere, nat compelled lawefully to swere,
 the wounde shal nat departe from his
 hors whyl he useth swich unleveful
 swering. / Thou shalt sweren eek in
 doom, whan thou art constreyned by thy
 domesman to witnessen the trouthe. / (520)
 Eek thou shalt nat swere for envye ne for
 favour, ne for mede, but for rightwis-
 nesse; for declaracioun of it to the wor-
 ship of god and helping of thyne evene-
 cristene. / And therefore, every man that 595
 taketh goddes name in ydel, or falsly
 swereth with his mouth, or elles taketh
 on him the name of Crist, to be called a
 Cristene man, and liveth agayns Cristes
 livinge and his techinge, alle they taken
 goddes name in ydel. / Loke eek what
 saint Peter seith, *Actuum quarto capitulo*,
 '*Non est aliud nomen sub celo*,' &c. 'Ther
 nis noon other name,' seith saint Peter,
 'under hevене, yeven to men, in which
 they mowe be saved;' that is to seyn, but
 the name of Jesu Crist. / Take kepe eek
 how that the precious name of Crist, as
 seith saint Paul *ad Philipenses secundo*,
 '*In nomine Jesu*, &c.: that in the name of
 Jesu every knee of hevently creatures, or
 erthely, or of helle sholden bowe'; for it
 is so heigh and so worshipful, that the
 cursede feend in helle sholde tremblen to

heren it y-nempned. / Thanne semeth it, that men that sweren so horribly by his blessed name, that they despysse him more boldely than dide the cursede Jewes, or elles the devel, that trembleth when he hereth his name. /

§ 36. Now certes, sith that swering, but-if it be lawefully doon, is so heighly deffended, muche worse is forswering falsly, and yet nedeless. /

§ 37. What seye we eek of hem that delyten hem in swering, and holden it a gentrie or a manly dede to swere grete othes? And what of hem that, of verray usage, ne cesse nat to swere grete othes, al be the cause nat worth a straw? Certes, this is horrible sinne. / Sweringe so deyntly with-oute avyement is eek a sinne. / But lat us go now to thilke horrible swering of adjuracioun and conjuracioun, as doon thise false enchauntours or nigromanciens in bacins ful of water, or in a bright sward, in a cercle, or in a fyr, or in a shulder-boon of a sheep. / I can nat seye but that they doon cursedly and damnably, agayns (530) Crist and al the feith of holy chirche. /

§ 38. What seye we of hem that believe

lesinge comth of delyt for to lye, in whiche delyt they wol forge a long tale, peynten it with alle circumstaunce where al the ground of the tale is false. Som lesinge comth, for he wole susteyn his word; and som lesinge comth of recchelesnesse, with-outen avyement and semblable thinges. /

§ 40. Lat us now touche the vice of flateringe, which ne comth nat gladly for drede or for covetise. / Flateringe is generally wrongful preisinge. Flaterers been the develes norices, that norice hise children with milk of losenger. For sothe, Salomon seith, that 'flateringe is wors than detraccioun.' For som-tyme detraccioun maketh an hautein man the more humble, for he dredeth detraccioun; but certes flateringe, that maketh man to enhance his herte and contenance. / Flaterers been the veles enchauntours; for they make man to wene of him-self be lyk than he nis nat lyk. / They been lyk to Judas that bitraysed [god; and thise flaterers bitraysen] a man to sellen him to enemy, that is, to the devel. / Flaterers been the develes chancellours that sit

pleynly been accorded with him that hath him openly revyled and reprevd in disclaundre. This is a ful grisly sinne, as Crist seith in the gospel. / And tak kepe now, that he that repreveth his neighebor, outhere he repreveth him by som harm of peyne that he hath on his body, as 'mesel,' 'croked harlot,' or by som sinne that he dooth. / Now if he reprevs him by harm of peyne, thanne tearneth the reprevs to Jesu Crist; for peyne is sent by the rightwys sonde of god, and by his suffrance, be it meselrie, or maheym, or maladye. / And if he reprevs him uncharitably of sinne, as, 'thou holour,' 'thou dronkelewe harlot,' and so forth; thanne aperteneth that to the rejoysinge of the devel, that evere hath joye that men doon sinne. / And certes, chydinge may nat come but out of a vileyns herte. For after the habundance of the herte speketh the mouth ful ofte. / And ye shul understonde that loke, by any way, whan any man shal chastyse another, that he be war from chydinge or reprevings. For trewely, but he be war, he may ful lightly quiken the fyr of angre and of wratthe, which that he sholde quenche, and per-aventure sleeth him which that he mighte chastyse with benignitee. / For as seith Salomon, 'the amiable tonge is the tree of lyf,' that is to seyn, of lyf espirituel: and sothly, a deslavee tonge sleeth the spirites of him that repreveth, and eek of him that is reprevd. / Lo, what seith seint Augustin: 'ther is no-thing so lyk the develes child as he that ofte chydeth.' Seint Paul seith eek: 'I, servant of god, bihove nat to chyde.' / And how that chydinge be a vileyns thing bitwixe alle manere folk, yet it is certes most uncovenable bitwixe a man and his wyf; for there is nevere reste. And therefore seith Salomon, 'an hous that is uncovered and droppinge, and a chydinge wyf, been lyke.' / A man that is in a droppinge hous in many places, though he eschewe the droppinge in o place, it droppeth on him in another place; so fareth it by a chydinge wyf. But she chyde him in o place, she wol

chyde him in another. / And therefore, 'bette is a morsel of breed with joye than an hous ful of delyces, with chydinge,' seith Salomon. / Seint Paul seith: 'O ye wommen, be ye subgetes to youre housbondes as bihoveth in god; and ye men, loveth youre wyves.' *Ad Colossenses, tertio.* / (560)

§ 43. Afterward speke we of scorninge, which is a wikked sinne; and namely, whan he scorneth a man for hise gode werkes. / For certes, swiche scorneres faren lyk the foule tode, that may nat endure to smelle the sote savour of the vyne whanne it florissheth. / These scorneres been parting felawes with the devel; for they han joye whan the devel winneth, and sorwe whan he leseth. / They been adversaries of Jesu Crist; for they haten that he loveth, that is to seyn, salvacion of soule. /

§ 44. Speke we now of wikked conseil; for he that wikked conseil yeveth is a traytour. For he deceyveth him that trusteth in him, *ut Achitofel ad Absolomem*. But natheless, yet is his wikked conseil first agayn him-self. / For, as seith the wyse man, every fals livinge hath this propertee in him-self, that he that wole anoye another man, he anoyeth first him-self. / And men shul understonde, that man shal nat taken his conseil of fals folk, ne of angry folk, or grevous folk, ne of folk that loven specially to muchel hir owene profit, ne to muche worldly folk, namely, in consellinge of soules. /

§ 45. Now comth the sinne of hem that sowen and maken discord amonges folk, which is a sinne that Crist hateth outrelly; and no wonder is. For he deyde for to make concord. / And more shame do they to Crist, than dide they that him crucifyede; for god loveth bettre, that frendshipe be amonges folk, than he dide his owene body, the which that he yaf for unitee. Therefore been they lykned to the devel, that evere been aboute to maken discord. /

§ 46. Now comth the sinne of double tonge; swiche as speken faire bifora folk,

and wikkedly bihinde; or elles they maken semblant as though they speke of good entencioun, or elles in game and pley, and yet they speke of wikked entente. /

(570) § 47. Now comth biwreying of conseil, thurgh which a man is defamed; certes, 645 unnethe may he restore the damage. /

Now comth manace, that is an open folye; for he that ofte manaceth, he threteth more than he may perfourne ful ofte tyme. /

Now comth ydel wordes, that is withouten profit of him that speketh the wordes, and eek of him that herkneith the wordes. Or elles ydel wordes been tho that been nedelees, or withouten entente of naturel profit. / And al-be-it that ydel wordes been som tyme venial sinne, yet sholde men douten hem; for we shul yeve rekeninge of hem bifore god. /

Now comth jangling, that may nat been withoute sinne. And, as seith Salomon, 'it is a sinne of apert folye.' / And therefore a philosophre seyde, whan men axed him how that men sholde plesse the peple; and he answerde, 'do many 650 gode werkes, and spek fewe jangles.' /

After this comth the sinne of japeres, that been the develes apes; for they maken folk to laughe at hir japerie, as folk doon at the gaudes of an ape. Swiche japeres deffendeth seint Paul. / Loke how that vertuouse wordes and holy conforten hem that travaillen in the service of Crist; right so conforten the vileyns wordes and knakkes of japeris hem that travaillen in the service of the devel. / These been the sinnes that comen of the tonge, that comen of Ire and of othere sinnes mo. /

Sequitur remedium contra peccatum Ire.

(580) § 48. The remedye agayns Ire is a vertu that men clepen Mansuetude, that is Debonairetee; and eek another vertu, that men callen Pacience or Suffrance. /

§ 49. Debonairetee withdraweth and refreyneth the stiringes and the moevynges of mannes corage in his herte, in

swich manere that they ne skippe nat out by angre ne by Ire. / Suffrance suffreth swetely alle the annoyances and the wronges that men doon to man outward. / Seint Jerome seith thus of debonairetee, that 'it doth noon harm to no wight, ne seith; ne for noon harm that men doon or seyn, he ne eschaufeth nat agayns his resoun.' / This vertu som-tyme comth of nature; for, as seith the philosophre, 'a man is a quik thing, by nature debonaire and trettable to goodnesse; but whan debonairetee is enformed of grace, thanne is it the more worth.' /

§ 50. Pacience, that is another remedye agayns Ire, is a vertu that suffreth swetely every mannes goodnesse, and is nat wrooth for noon harm that is doon to him. / The philosophre seith, that 'pacience is thilke vertu that suffreth debonairely alle the outrages of adversitee and every wikked word.' / This vertu maketh a man lyk to god, and maketh him goddes owene dere child, as seith Crist. This vertu disconfiteth thyn enemy. And therefore seith the wyse man, 'if thou wolt venquisse thyn enemy, lerne to suffre.' / And thou shalt understonde, that man suffreth foure manere of grevances in outward thinges, agayns the whiche foure he moot have foure manere of paciences. /

§ 51. The firste grevance is of wikkede wordes; thilke suffrede Jesu Crist withouten grucching, ful paciently, whan the Jewes despysed and repoved him ful ofte. / Suffre thou therefore paciently; for the wyse man seith: 'if thou stryve with a fool, though the fool be wrooth or though he laughe, algate thou shalt have no reste.' / That other grevance outward is to have damage of thy catel. Ther-agayns suffred Crist ful paciently, whan he was despoyled of al that he hadde in this lyf, and that nas but hise clothes. / The thridde grevance is a man to have harm in his body. That suffred Crist ful paciently in al his passioun. / The fourthe grevance is in outrageous labour in werkes. Wherefore I seye, that folk

that maken hir servants to travaillen to
previously, or out of tyme, as on halydayes,
soothly they do greet sinne. / Heer-
agayns suffred Crist ful paciently, and
taughte us pacience, whan he bar up-on
his blissed shulder the croys, up-on which
he sholde suffren despitous deeth. / Heer
may men lerne to be pacient; for certes,
nought only Cristen men been pacient for
love of Jesu Crist, and for guerdoun of
the blissful lyf that is perdurable; but
certes, the olde payens, that nevere were
Cristene, commendedden and useden the
vertu of pacience. /

§ 52. A philosophre up-on a tyme, that
wolde have beten his disciple for his grete
trespas, for which he was greetly amoveed,
and broghte a yerde to scourge the child; /
and whan this child saugh the yerde,
he seyde to his maister, 'what thanke ye
to do?' 'I wol bete thee,' quod the
maister, 'for thy correccion.' / 'For
sothe,' quod the child, 'ye oghten first
correcte youre-self, that han lost al youre
pacience for the gilt of a child.' / 'For
sothe,' quod the maister al wepinge, 'thou
seyest sooth; have thou the yerde, my
dere sone, and correcte me for myn
inpacience.' / Of Pacience comth Obe-
dience, thurgh which a man is obedient
to Crist and to alle hem to whiche he
oghte to been obedient in Crist. / And
understond wel that obedience is perfit,
whan that a man doth gladly and hastily,
with good herte entierly, al that he
sholde do. / Obedience generally, is to
perfourne the doctrine of god and of his
sovereyns, to whiche him oghte to ben
obesaunt in alle rightwysnesse. /

Sequitur de Accidia.

§ 53. After the synnes of Envie and of
Ire, now wol I speken of the sinne of
Accidie. For Envye blindeth the herte
of a man, and Ire troubleth a man; and
Accidie maketh him hevy, thoughtful, and
wrawe. / Envye and Ire maken bitter-
nesse in herte; which bitterness is
moder of Accidie, and binimeth him the
love of alle goodnesse. Thanne is Accidie
the anguish of a trouble herte; and seint

Augustin seith: 'it is any of goodnesse
and joye of harm.' / Certes, this is a
dampnable sinne; for it doth wrong to
Jesu Crist, in-as-muche as it binimeth
the service that men oghte doon to Crist
with alle diligence, as seith Salomon. /
But Accidie dooth no swich diligence;
he dooth alle thing with any, and with
wrawnesse, slaknesse, and excusacioun,
and with ydelnesse and unlust, for which
the book seith: 'accursed be he that doth
the service of god negligently.' / Thanne 68
is Accidie enemy to everich estaat of man;
for certes, the estaat of man is in three
maneres. / Outher it is th'estaat of inno-
cence, as was th'estaat of Adam biforn
that he fil into sinne; in which estaat
he was holden to wirche, as in herynge
and adouringe of god. / Another estaat
is the estaat of sinful men, in which
estaat men been holden to labour in
preyinge to god for amendement of hir
synnes, and that he wole graunte hem to
arysen out of hir synnes. / Another
estaat is th'estaat of grace, in which
sinne Accidie is eek a ful greet enemy
to the lyfode of the body; for it ne hath
no purveaunce agayn temporel necessitee;
for it forsloweth and forsluggeth, and
destroyeth alle goodes temporeles by
recchelesnesse. / 68

§ 54. The fourthethinge is, that Accidie
is lyk to hem that been in the peyne of
helle, by-cause of hir slouth and of hir
hevinesse; for they that been dampned
been so bounde, that they ne may neither
wel do ne wel thinka. / Of Accidie comth
first, that a man is anyed and encombred
for to doon any goodnesse, and maketh
that god hath abhominacion of swich
Accidie, as seith seint Johan. /

§ 55. Now comth Slouth, that wol nat
suffre noon hardnesse ne no penaunce.
For soothly, Slouth is so tendre, and so
delicat, as seith Salomon, that he wol
nat suffre noon hardnesse ne penaunce,
and therefore he shendeth al that he

dooth. / Agayns this roten-herted sinne of Accidie and Slouthe sholde men exercise hem-self to doon gode werkes, and manly and vertuously cacchen corage wel to doon; thinkinge that oure lord Jesu Crist quyteth every good dede, be it never so lyte. / Usage of labour is a greet thing; for it maketh, as seith seint Bernard, the laborer to have stronge armes and harde sinwes; and Slouthe maketh
690 hem feble and tendre. / Thanne comth drede to biginne to werke any gode werkes; for certes, he that is enclined to sinne, him thinketh it is so greet an empyse for to undertake to doon werkes of goodnesse, / and casteth in his herte that the circumstaunces of goodnesse been so grevous and so chargeaunt for to suffre, that he dar nat undertake to do werkes of goodnesse, as seith seint Gregorie. /

§ 56. Now comth wanhope, that is des-
peir of the mercy of god, that comth
somytyme of to muche outrageous sorwe,
and somtyme of to muche drede: imagin-
inge that he hath doon so muche sinne,
that it wol nat availen him, though he
wolde repenten him and forsake sinne: /
thurgh which despeir or drede he abaun-
doneth al his herte to every maner sinne,
(620) as seith seint Augustin. / Which damp-
nable sinne, if that it continue un-to his
695 ende, it is cleped sinning in the holy gost. /
This horrible sinne is so perilous, that he
that is despeired, ther nis no felonye ne
no sinne that he douteth for to do; as
shewed wel by Judas. / Certes, aboven
alle sinnes thanne is this sinne most
displesant to Crist, and most adversarie. /
Soothly, he that despeireth him is lyk
the coward champioun recreant, that seith
creant withoute nede. Allas! allas!
nedeles is he recreant and nedeles de-
speired. / Certes, the mercy of god is
evert redy to every penitent, and is
aboven alle hise werkes. / Allas! can
nat a man bithinke him on the gospel
of seint Luk, 15., where-as Crist seith that
'as wel shal ther be joye in hevne upon
a sinful man that doth penitence, as
up-on nynyety and nyne rightful men

that neded no penitence?' / Loke forthe
in the same gospel, the joye and feste
of the gode man that hadde lost his
sone, whan his sone with repentance
was returned to his fader. / Can th
nat remembre hem eek, that, as seith
seint Luk xxiii^o *capitulo*, how that
theef that was hanged bisyde Jesu Cr
seyde: 'Lord, remembre of me, wh
thou comest in-to thy regne?' / 'I
sothe,' seyde Crist, 'I seye to thee, to-
shaltow been with me in Paradyse.
Certes, ther is noon so horrible sinne
man, that it ne may, in his lyf, be
stroyed by penitence, thurgh vertu
the passion and of the deeth of Crist.
Allas! what nedeth man thanne to be
despeired, sith that his mercy so redy is
large? Axe and have. / Thanne com
Sompnolence, that is, sluggy sloth
which maketh a man be hevvy and dul,
body and in soule; and this sinne com
of Slouthe. / And certes, the tyme th
by wey of resoun, men sholde nat slep
that is by the morwe; but-if ther be
cause resonable. / For soothly, the morn
tyde is most covenable, a man to seye
preyeres, and for to thinken on god,
for to honour god, and to yeven alme
to the povre, that first cometh in t
name of Crist. / Lo! what seith Salome
'who-so wolde by the morwe awaken
seke me, he shal finde.' / Thanne com
Negligence, or recchelesnesse, that re-
keth of no-thing. And how that igno-
raunce be moder of alle harm, certe
Negligence is the norice. / Neeligen-
ne doth no fors, whan he shal doon
thing, whether he do it weel or baddely.

§ 57. Of the remedie of these two sinne
as seith the wyse man, that 'he th
dredeth god, he spareth nat to doon th
him oghte doon.' / And he that love
god, he wol doon diligence to plesse g
by his werkes, and abaundone him-se
with al his might, wel for to doon.
Thanne comth ydelnesse, that is the y
of alle harmes. An ydel man is lyk
a place that hath no walles; the devel
may entre on every syde and sheten
him at discover, by temptacion on eve

syde. / This ydelnesse is the thurrok of alle wikked and vileyns thoghtes, and of alle jangles, trufles, and of alle ordura. / Certes, the hevenc is yeven to hem that wol labouren, and nat to ydel folk. Eek David seith: that 'they ne been nat in the labour of men, ne they shul nat been whipped with men,' that is to seyn, in purgatorie. / Certes, thanne semeth it, they shul be tormented with the devel in helle, but-if they doon penitence. /

§ 58. Thanne comth the sinne that men clepen *Tarditas*, as whan a man is to latrede or tarynges, er he wole turne to god; and certes, that is a greet folye. He is lyk to him that falleth in the dich, and wol nat aryse. / And this vyce comth of a fals hope, that he thinketh that he shal live longe; but that hope failleth ful ofte. /

§ 59. Thanne comth *Lachesse*; that is he, that whan he biginneth any good werk, anon he shal forleten it and stinten; as doon they that han any wight to governe, and ne taken of him na-more kepe, anon as they finden any contrarie or any any. / These been the newe shepherdes, that leten hir sheep wityngly go renne to the wolf that is in the breres, or do no fors of hir owene governaunce. / Of this comth poverté and destruccion, bothe of spirituel and temporel thinges. Thanne comth a manere coldnesse, that freseth al the herte of man. / Thanne comth undevoicioun, thurgh which a man is so blent, as seith seint Bernard, and hath swiche langour in soule, that he may neither rede ne singe in holy chirche, ne here ne thinke of no devocioun, ne travaille with hise handes in no good werk, that it nis him unsavory and al apalled. / Thanne wexeth he slow and slombry, and sone wol be wrooth, and sone is enclyned to hate and to envye. / Thanne comth the sinne of worldly sorwe, swich as is cleped *tristicia*, that sleeth man, as seint Paul seith. / For certes, swich sorwe werketh to the death of the soule and of the body also; for ther-of comth, that a man is annoyed of his owene lyf. / Wherefore swich sorwe short-

eth ful ofte the lyf of a man, er that his tyme be come by wey of kinde. /

Remedium contra peccatum Accidie.

§ 60. Agayns this horrible sinne of Accidie, and the branches of the same, ther is a vertu that is called *Fortitudo* or Strengthe; that is, an affeccioun thurgh which a man despyseth anyous thinges. / This vertu is so mighty and so vigorous, that it dar withstonde mightily and wysely kepen him-self fro perils that been wikked, and wrastle agayn the assautes of the devel. / For it enhaunceth and enforceth the soule, right as Accidie abateth it and maketh it feble. For this *Fortitudo* may endure by long suffraunce the travailles that been covenable. /

§ 61. This vertu hath manye spesces; and the firste is cleped *Magnanimité*, that is to seyn, greet corage. For certes, ther bihoveth greet corage agains Accidie, lest that it ne swolve the soule by the sinne of sorwe, or destroye it by wan-hope. / This vertu maketh folk to undertake harde thinges and grevous thinges, by hir owene wil, wysely and resonably. / And for as muchel as the devel fighteth agayns a man more by queyntise and by sleighte than by strengthe, therfore men shal withstonden him by wit and by resoun and by discrecioun. / Thanne arn ther the vertues of feith, and hope in god and in hise seintes, to acheve and accomplise the gode werkes in the whiche he purposeth fermely to continue. / (660) Thanne comth seuretee or sikernes; and that is, whan a man ne douteth no travaille in tyme cominge of the gode werkes that a man hath bigonne. / 735 Thanne comth *Magnificence*, that is to seyn, whan a man dooth and perfourneth grete werkes of goodnesse that he hath bigonne; and that is the ende why that men sholde do gode werkes; for in the accomplissinge of grete goode werkes lyth the grete guerdoun. / Thanne is ther *Constaunce*, that is, stablenesse of corage; and this sholde been in herte by stedefast feith, and in mouth, and in beringe, and

in chere and in dede. / Eke ther been mo speciale remedies agains Accidie, in diverse werkes, and in consideracioun of the peynes of helle, and of the joyes of hevene, and in trust of the grace of the holy goost, that wole yeve him might to perfourne his gode entente. /

Sequitur de Auaricia.

§ 62. After Accidie wol I speke of Avarice and of Coveitise, of which sinne seith seint Paule, that 'the rote of alle harmes is Coveitise': *Ad Timotheum, sexto capitulo*. / For soothly, whan the herte of a man is confounded in it-self and troubled, and that the soule hath lost the confort of god, thanne seketh he an ydel
740 solas of worldly thinges. /

§ 63. Avarice, after the descripcioun of seint Augustin, is likerousnesse in herte to have erthely thinges. / Som other folk seyn, that Avarice is, for to purchacen manye erthely thinges, and nothing yeve to hem that han nede. / And understand, that Avarice ne stant nat only in lond ne catel, but somtyme in science and in glorie, and in every manere

but o mawmet or two, and the a man hath manye? For certe florin in his cofre is his mawmet, certes, the sinne of Mawmetry firste thing that God doffended in comaundments, as bereth witnes *capitulo xx^o*: / 'Thou shalt have goddes bifore me, ne thou shalt to thee no grave thing.' Th avaricious man, that loveth h biforn god, an ydolastre, / thu cursed sinne of Avarice. Of comen these harde lordshipes, whiche men been distreyned by custumes, and cariages, more duetee or rescoun is. And sek th of hir bonde-men amerciments mighten more resonably ben extorcions than amerciments. / C amerciments and raunsonings comen, somme lordes stywardes seith it is rightful; for-as-muche as hath no temporel thing that it lordes, as they seyn. / But cer lordshipes doon wrong, that bir bonde-folk thinges that they neven hem: *Augustinus de Civitate, libro* Sixth is that the condition of

as. As wel may the cherci be served as lord. / The same death that taketh cherci, swich death taketh the lord. Therefore I rede, do right so with thy ri, as thou woldest that thy lord dide to thee, if thou were in his plyt. / Every hal man is a cherci to sinne. I rede a, certes, that thou, lord, werke in che wyse with thy cheries, that they her love thee than drede. / I woot wel a is degree above degree, as reson is; I skile it is, that men do hir devoir m-as it is dne; but certes, extorcions a despit of youre underclinges is damp- ble. /

¶ 67. And farther-over understand wel, at thise conquerours or tyrants maken ofte thralles of hem, that been born of royal blood as been they that hem aqueren. / This name of thraldom is nevere erst couth, til that Noe seyde, at his sone Canaan sholde be thral to se brotheren for his sinne. / What ye we thanne of hem that piken and kon extorcions to holy chirche? Certes, se swerd, that men yeven first to knight when he is newe dubbed, signi- weth that he sholde daffenden holy wrothe, and nat robben it ne piken it; and who so dooth, is traitour to Crist. / And, as seith saint Augustin, 'they been he devenes wolves, that stranglen the heep of Jesu Crist'; and doon worse han wolves. / For soothly, when the wolf hath ful his wombe, he stinteth to trangle sheep. But soothly, the pilours and destroyours of goddes holy chirche se do nat so; for they ne stinte nevere to dile. / Now, as I have seyde, sith so is hat sinne was first cause of thraldom, hagne is it thus; that thilke tyme that al this world was in sinne, thanne was al this world in thraldom and subjecioun. / But certes, sith the tyme of grace cam, god ordeyned that som folk sholde be more heigh in estat and in degree, and som folk more lowe, and that everich sholde be served in his estat and in his degree. / And therefore, in somme con- trees ther they byen thralles, when they han turned hem to the feith, they maken

hir thralles free out of thraldom. And therefore, certes, the lord oweth to his man that the man oweth to his lord. / The Pope calleth him-self servant of the servants of god; but for-as-muche as the estat of holy chirche ne mighte nat han be, ne the commune profit mighte nat han be kept, ne pees and reste in erthe, but-if god hadde ordeyned that som men hadde hyer degree and som men lower: / therefore was soverayntee ordeyned to kepe and mayntene and defenden hir underlinges or hir subgetes in reson, as ferforth as it lyth in hir power; and nat to destroyen hem ne confounde. / Wherefore I saye, that thilke (700) lordes that been lyk wolves, that devouren the possessions or the catel of povre folk wrongfully, with-ouen mercy or mesure, / 775 they shul receyven by the same mesure that they han mesured to povre folk the mercy of Jesu Crist, but-if it be amended. / Now comth deceite bitwixe marchant and marchant. And thou shalt understonde, that marchandise is in two maneres; that oon is bodily, and that other is goostly. That oon is honeste and lewful, and that other is deshoneste and unlewful. / Of thilke bodily marchandise, that is lewful and honeste, is this; that, there-as god hath ordeyned that a regne or a contree is suffisaunt to him-self, thanne is it honeste and lewful, that of habun- dounce of this contree, that men helpe another contree that is more nedey. / And therefore, ther mote been marchants to bringen fro that o contree to that other hire marchandyses. / That other marchandise, that men haunten with fraude and trecherie and deceite, with lesinges and false othes, is cursed and dampnable. / 780 Espirituel marchandise is proprely Symonye, that is, ententif desyr to byen thing espirituel, that is, thing that aperteneth to the seintuarie of god and to cure of the soule. / This desyr, if so be that a man do his diligence to parfournen it, al-be-it that his desyr ne take noon effect, yet is it to him a deedly sinne; and if he be ordred, he is irregular. / Certes, Symonye is cleped of Symon

(770) ~~spiritual freendes, fleshy freendes, or~~
spiritual freendes. / Fleshy, in two
maneres; as by kinrede or others freendes.
Soothly, if they praye for him that is nat
worthy and able, it is Symonye if he take
the benefice; and if he be worthy and
785 able, ther nis noon. / That other manere
is, whan a man or womman preyen for
folk to avancen hem, only for wikked
fleshy affeccoun that they have un-to
the persone; and that is foul Symonye. /
But certes, in service, for which men
yeven thinges espirituels un-to hir
servants, it moot been understonde that
the service moot been honeste, and elles
nat; and eek that it be with-outen bar-
gayninge, and that the persone be able. /
For, as seith seint Damasio, 'alle the
sinnes of the world, at regard of this
sinne, arn as thing of noight'; for it is
the gretteste sinne that may be, after the
sinne of Lucifer and Antecrist. / For,
by this sinne, god forleseth the chirche,
and the soule that he boghte with his
precious blood, by hem that yeven
chirches to hem that been nat digna. /
For they putten in theves, that stelen the
soules of Jesu Christ and destroyen his
790 patrimoine. / By swiche undigne preestes
and curates han lewed men the lasse
reverence of the sacraments of holy
chirche; and swiche yeveres of chirche
putten out the

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the avaricious man sheweth no pitee ne misericorde to the nedeful man; for he delyteth him in the keepings of his tresor, and nat in the rescowinge ne relevinge of his evencristene. And therfore speke
 5 I first of misericorde. / Thanne is misericorde, as seith the philosophre, a vertu, by which the corage of man is stired by the misese of him that is misessed. / Up-on which misericorde folweth pitee, in parfourninge of charitable werkes of misericorde. / And certes, these things moeven a man to misericorde of Jesu Crist, that he yaf him-self for oure gilt, and suffred deeth for misericorde, and forgaf us oure originale sinnes; / and therby releessed us fro the peynes of helle, and amenued the peynes of purgatorie by penitence, and yeveth grace wel to do, and atte laste the blisse of hevenc. / The speses of misericorde been, as for to lene and for to yeve and to foryeven and relese, and for to han pitee in herte, and compassion of the meschief of his evencristene, and eek to chastyse there as nede is. / Another manere of remedie agayns Avarice is resonable largesse; but soothly, here bihoveth the consideracioun of the grace of Jesu Crist, and of hise temporel goodes, and sek of the godes perdurables that Crist yaf to us; / and to han remembrance of the deeth that he shal receyve, he noot whanne, where, ne how; and eek that he shal forgon al that he hath, save only that he hath despended in gode werkes. /

§ 69. But for-as-muche as som folk been unmesurable, men oghten eschue fool-largesse, that men clepen wast. / Certes, he that is fool-large ne yeveth nat his catel, but he leseth his catel. Soothly, what thing that he yeveth for veyne glorie, as to minstrals and to folk, for to beren his renoun in the world, he hath sinne ther-of and noon almesse. / Certes, he leseth foule his good, that ne seketh with the yifte of his good no-thing but sinne. / He is lyk to an hors that seketh rather to drinken drovy or trouble water than for to drinken water of the clere welle. / And for-as-muchel as they yeven

ther as they sholde nat yeven, to hem sperteneth thilke malisoun that Crist shal yeven at the day of dome to hem that shullen been dampned. /

Sequitur de Gula.

§ 70. After Avarice comth Glotonye, which is expres eek agayn the comendement of god. Glotonye is unmesurable appetyt to ete or to drinke, or elles to doon y-nogh to the unmesurable appetyt and desordeyne coveityse to eten or to drinke. / This sinne corumped al this world, as is wel shewed in the sinne of Adam and of Eve. Loke eek, what seith seint Paul of Glotonye. / 'Manye,' seith seint Paul, 'goon, of whiche I have ofte seyde to yow, and now I seye it wepinge, that they been the enemys of the croys of Crist; of whiche the ende is deeth, and of whiche hir wombe is hir god, and hir glorie in confusioun of hem that so savenen erthely things.' / He that is
 8 usant to this sinne of Glotonye, he ne may no sinne withstonde. He moot been in servage of alle vyces, for it is the develes hord ther he hydeth him and resteth. / This sinne hath manye speses. The firste is dronkenesse, that is the horrible sepulture of mannes resoun; and therefore, whan a man is dronken, he hath lost his resoun; and this is deedly sinne. / But soothly, whan that a man is nat went to strong drinke, and peraventure ne knoweth nat the strengthe of the drinke, or hath feblesse in his heed, or hath travailed, thurgh which he drinketh the more, al be he sodeynly caught with drinke, it is no deedly sinne, but venial. / The seconde spece of Glotonye is, that the spirit of a man wexeth al trouble; for dronkenesse bireveth him the discretioun of his wit. / The thridde spece of
 7 Glotonye is, whan a man devoureth his mete, and hath no rightful manere of etinge. / The fourthe is whan, thurgh
 8 the grete habundance of his mete, the humours in his body been destempred. / The fifthe is, foryetelnesse by to muchel drinkinge; for which somtyme a man

over mesure. The fourthe is curiositee, with great entente to maken and apparailen his mete. The fiftie is, for to eten to greedily. / These been the fyve fingers of the develes hand, by whiche he draweth 830 folk to sinne. /

Remedium contra peccatum Gule.

§ 72. Agayns Glotonye is the remedie Abstinence, as seith Galien; but that holde I nat meritorie, if he do it only for the hele of his body. Seint Augustin wote, that Abstinence be doon for vertu and with pacience. / Abstinence, he seith, is lital worth, but-if a man have good wil ther-to, and but it be enforced by pacience and by charitee, and that man doon it for godes sake, and in hope to have the blisse of hevene. /

§ 73. The felawes of Abstinence been Attemperance, that holdeth the mene in alle thinges: seek Shame, that eschueth alle deshonestee: Suffisance, that seketh no riche metes ne drinks, ne dooth no fors of to outrageous apparailinge of mete. / Mesure also, that restreyneth by rescou the deslaves appetyt of stinge: Sobrietas also, that restreyneth the outrage of drinks: / Sparinge also, that restreyneth the delicat ese to sitte longe at his mete and softly; wherfore som folk stonden of his

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wommen dispenden up-on men hir catel and substance. / This sinne, as seith the prophete, bireveth man and womman hir gode fame, and al hir honour; and it is ful pleasaunt to the devel; for ther-by winneth he the moste partie of this world. / And right as a marchant de-lyteth him most in chaffare that he hath most advantage of, right so de-lyteth the feend in this ordure. /

§ 76. This is that other hand of the devel, with fyve fyngres, to cacche the peple to his vileinye. / The firste finger is the fool lookinge of the fool womman and of the fool man, that sleeth, right as the basilicok sleeth folk by the venim of his sighte; for the coveitise of eyen fol-weth the coveitise of the herte. / The seconde finger is the vileyns touchinge in wikkede manere; and ther-fore seith Salomon, that who-so toucheth and hand-leth a womman, he fareth lyk him that handleth the scorpioun that stingeth and sodeynly sleeth thurgh his enveniminge; as who-so toucheth warm pich, it shent his fyngres. / The thridde, is foule wordes, that fareth lyk fyr, that right anon bren-neth the herte. / The fourthe finger is the kissinge; and trewely he were a greet fool that wolde kisse the mouth of a bren-ninge ovne or of a fourneys. / And more fooles been they that kissen in vileinye; for that mouth is the mouth of helle: and namely, these olde dotardes holours, yet wol they kisse, though they may nat do, and smatre hem. / Certes, they been lyk to houndes; for an hound, whan he comth by the roser or by othere busshes, though he may nat pisse, yet wole he heve up his leg and make a con-tenaunce to pisse. / And for that many man weneth that he may nat sinne, for no likerousnesse that he doth with his wyf; certes, that opinion is fals. God woot, a man may sleen him-self with his owene knyf, and make him-selven dronken of his owene tonne. / Certes, be it wyf, be it child, or any worldly thing that he loveth biforn god, it is his maumet, and he is an ydolastre. / Man sholde loven his wyf by discrecioun, patiently and

atemprely; and thanne is she as though it were his suster. / The fifth finger of the develes hand is the stinkinge dede of Lecherie. / Certes, the fyve fyngres of Glotonie the feend put in the wombe of a man, and with hise fyve fyngres of Lecherie he gripeth him by the reynes, for to throwen him in-to the fourneys of helle; / ther-as they shul han the fyr and the wormes that evere shul lasten, and wepinge and wailinge, sharp hunger and thurst, and grimnesse of develes that shullen al to-trede hem, with-uten respit and with-uten ende. / Of Lecherie, as I seyde, sourden diverse speces; as fornicacioun, that is bitwixe man and womman that been nat married; and this is deedly sinne and agayns nature. / Al that is enemy and destruccioun to nature is agayns nature. / Parfay, the resoun of a man telleth oek him wel that it is deedly sinne, for-as-muche as god forbad Lecherie. And seint Paul yeveth hem the regne, that nis dewe to no wight but to hem that doon deedly sinne. / Another sinne of Lecherie is to bireve a mayden of hir maydenhede; for he that so dooth, certes, he casteth a mayden out of the hyste degree that is in this present lyf, / and bireveth hir thilke precious fruit that the booke clepeth 'the hundred fruit.' I ne can seye it noon other weyes in Eng-lish, but in Latin it highte *Centesimus fructus*. Certes, he that so dooth is cause of manye damages and vileinyes, mo than any man can rekene; right as he som-tyme is cause of alle damages that bestes don in the feeld, that breketh the hegge or the closure; thurgh which he de-stroyeth that may nat been restored. / For certes, na-more may maydenhede be restored than an arm that is smiten fro the body may retourne agayn to waxe. / She may have mercy, this woot I wel, if she do penitence; but nevere shal it be that she nas corrupt. / And al-be-it so that I have spoken somewhat of Avoutrie, it is good to shewen mo perils that longen to Avoutrie, for to eschne that foule sinne. / Avoutrie in Latin is for to seyn, approching of other mannes bed, thurgh

to reve a wight his thing agayns his
 wille. / Certes, this is the fouleste thefte
 that may be, whan a woman steleth hir
 body from hir housbonde and yeveth it
 to hire holour to defoulen hir; and steleth
 hir soule fro Crist, and yeveth it to the
 devel. / This is a fouler thefte, than for
 to breke a chirche and stele the chalice;
 for thise avontiers broken the temple of
 god spiritually, and stelen the vessel of
 grace, that is, the body and the soule, for
 which Crist shal destroyen hem, as seith
 seint Paul. / Soothly of this thefte
 douted gretly Joseph, whan that his
 lordes wyf preyed him of vileinye, whan
 he seyde, 'lo, my lady, how my lord hath
 take to me under my warde al that he
 hath in this world; ne no-thing of hise
 thinges is out of my power, but only ye
 that been his wyf. / And how sholde
 I thanne do this wikkednesse, and sinne
 so horribly agayns god, and agayns my
 lord? God it forbede.' Allas! al to litel
 is swich trouthe now y-founde! / The
 thridde harm is the filthe thurgh which
 they broken the comandement of god, and
 defoulen the auctour of matrimoine, that
 is Crist. / For certes, in-so-muche as the
 sacrament of mariage is so noble and so
 dign, so muche is it gretter sinne for to
 breken it; for god made mariage in
 paradys, in the estat of innocence.

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angeles, as by the dignitee of hire; but for sothe, seint Paul seith, 'athanas transformeth him in an angel of light.' / Soothly, the preest that hath deedly sinne, he may be called the aungel of derknesse translated in the aungel of light; he semeth an angel of light, but for sothe he is an angel of derknesse. / Swiche preestes been the apostles, as sheweth in the book of Revelation, that they weren the sones of the devil, that is, the devel. / Belial is to be with-outen juge'; and so faren they that sem thinketh they been free, and are not juge, na-more than hath a free will that taketh which cow that him in the toun. / So faren they by the law. For right as a free bole is cut for al a toun, right so is a wicked preest corrupcioun y-nough for al a paroch for al a contree. / These preestes, as in the book, ne conne nat the misdeeds of preesthode to the peple, ne god we they nat; they ne helde hem mysdeed, as seith the book, of soden death was to hem offred, but they force the flesh that is rawe. / So these shrewes ne holden hem mysdeed of rosted flesh and sode flesh, which the peple fedden hem in greet ceche, but they wole have raw flesh of wyves and hir doghtres. / And these women that consenten to fornicatorie doon greet wrong to Crist and his holy chyrche and alle halwes, and soules; for they bireven alle thise that sholde worshipe Crist and holy men, and preye for Cristens soules. / Therefore han swiche preestes, and they manes eek that consenten to hire, the malisoun of al the court, til they come to amendement. / The thirde spece of avoutrie is som-tyme between a man and his wyf; and that is when they take no reward in hir assembling, but only to hire fleshly delyt, as seint Jerome; / and ne rekken of god but that they been assembled; and that they been maried, al is enough, as thinketh to hem. / Swich folk hath the devel power,

as seyde the aungel Raphael to Thobie; for in hir assemblinge they putten Jesu Crist out of hir herte, and yeven hem-self to alle ordure. / The fourthe spece is, the assemblinge of hem that been of hire kinrede, or of hem that been of oon affinitee, or elles with hem with which hir fadres or hir kinrede han deled in the sinne of lecherie; this sinne maketh hem lyk to houndes, that taken no kepe to kinrede. / And certes, parentele is in two maneres, outher goostly or fleshly; goostly, as for to delen with hise god-sibbes. / For right so as he that engendreth a child is his fleshly fader, right so is his godfader his fader espirituel. For which a womman may in no lasse sinne assemble with hir godsib than with hir owene fleshly brother. / The fiftespece is thilke abhominable sinne, of which that no man unnethe oghte speke ne wryte, nathelies it is openly rehersed in holy writ. / This cursednesse doon men 910 and women in diverse entente and in diverse manere; but though that holy writ speke of horrible sinne, certes, holy writ may nat been defouled, na-more than the sonne that shyneth on the mixen. / Another sinne aperteneth to lecherie, that comth in slepinge; and this sinne cometh ofte to hem that been maydenes, and eek to hem that been corrupt; and this sinne men clepen pollucioun, that comth in foure maneres. / Somtyme, of languissinge of body; for the humours been to ranke and habundaunt in the body of man. Somtyme of infermetee; for the feblesse of the vertu retentif, as phisik maketh mencion. Somtyme, for surfeet of mete and drinke. / And somtyme of vileyns thoghtes, that been enclosed in mannes minds when he goth to slepe; which may nat been with-oute sinne. For which men moste kepen hem wysely, or elles may men sinnen ful grievously. /

(840)

Remedium contra peccatum Luxurie.

§ 77. Now comth the remedie agayns Lecherie, and that is, generally, Chastitee and Continence, that restreyne alle the

desordeyne moevinges that comen of
 915 fleshy talentes. / And evere the gretter
 merite shal he han, that most restreyneth
 the wikkede eschaufinges of the ordure
 of this sinne. And this is in two maneres,
 that is to seyn, chastitee in mariage, and
 chastitee in widwehode. / Now shaltow
 understonde, that matrimoine is lefful
 assemblinge of man and of womman, that
 receyven by vertu of the sacrament the
 bond, thurgh which they may nat be
 departed in al hir lyf, that is to seyn,
 whyl that they liven bothe. / This, as
 seith the book, is a ful greet sacrament.
 God maketh it, as I have seyde, in paradys,
 and wolde him-self be born in mariage. /
 And for to halven mariage, he was at
 a weddinge, where-as he turned water
 in-to wyn; which was the firste miracle
 that he wroghte in erthe bifore hise disci-
 ples. / Trewe effect of mariage elenseth
 fornicacioun and replenisseth holy chirche
 of good linage; for that is the ende of
 mariage; and it chaungeth deedly sinne
 in-to venial sinne bitwixe hem that been
 y-wedded, and maketh the hertes al oon
 of hem that been y-wedded, as wel as the
 920 bodies. / This is verray mariage, that
 was established by god er that sinne bigan,
 whan naturel lawe was in his right point
 in paradys; and it was ordeyned that o
 man sholde have but o womman, and
 o womman but o man, as seith seint
 Augustin, by manye resouns. /

§ 78. First, for mariage is figured bi-
 twixe Crist and holy chirche. And that
 other is, for a man is heved of a womman;
 algate, by ordinaunce it sholde be so. /
 For if a womman had mo men than oon,
 thanne sholde she have mo hevedes than
 oon, and that were an horrible thing
 bifore god; and eek a womman ne mighte
 nat plesse to many folk at ones. And also
 ther ne sholde nevere be pees ne reste
 amonges hem; for eyerich wolde axen
 his owene thing. / And forther-over, no
 man ne sholde knowe his owene engen-
 dre, ne who sholde have his heritage;
 and the womman sholde been the lasse
 biloved, fro the time that she were con-

(850) *joynt to many men. /*

§ 79. Now comth, how that a man
 sholde bere him with his wyf; and
 namely, in two thinges, that is to seyn in
 suffraunce and reverence, as shewed Crist
 whan he made first womman. / For he
 ne made hir nat of the heved of Adam,
 for she sholde nat clayme to greet lech-
 shipe. / For ther-as the womman hath
 the maistrie, she maketh to muche
 desray; ther neden none ensamples of
 this. The experience of day by day oghte
 suffyse. / Also certes, god ne made nat
 womman of the foot of Adam, for she ne
 sholde nat been holden to lowe; for she
 can nat paciently suffre: but god made
 womman of the rib of Adam, for womman
 sholde be felawe un-to man. / Man sholde
 bere him to his wyf in feith, in trouthe,
 and in love, as seith seint Paul; that
 'a man sholde loven his wyf as Crist
 loved holy chirche, that loved it so wel
 that he deyde for it.' So sholde a man
 for his wyf, if it were nede. /

§ 80. Now how that a womman sholde
 be subget to hir housbonde, that telleth
 seint Peter. First, in obedience. / And
 eek, as seith the decree, a womman that
 is a wyf, as longe as she is a wyf, she hath
 noon auctoritee to swere ne bere witness
 with-oute leve of hir housbonde, that is
 hir lord; algate, he sholde be so by
 resoun. / She sholde eek serve him as
 alle honestee, and been attemptree of hir
 array. I wot wel that they sholde sette
 hir entente to plesen hir housbondes, but
 nat by hir queyntise of array. / Seint
 Jerome seith, that wyves that been ap-
 parailed in silk and in precious purpys
 ne mowe nat clothen hem in Jesu Crist.
 What seith seint John eek in this matere? /
 Seint Gregorie eek seith, that no wight
 seketh precious array but only for veyns
 glorie, to been honoured the more bifore
 the peple. / It is a greet folye, a womman
 to have a fair array outward and in hir-
 self be foul inward. / A wyf sholde eek
 be mesurable in lokinge and in beringe
 and in laughinge, and discret in alle hir
 wordes and hir dedes. / And aboven alle
 worldly thing she sholde loven hir hous-
 bonde with al hir herte, and to him be

trewes of hir body; / so sholde an housbonde eek be to his wyf. For sith that al the body is the housbondes, so sholde hir herte been, or elles ther is bitwixe hem two, as in that, no parfit mariage. / Thanne shal men understonde that for three thinges a man and his wyf fleshly mowen assembe. The firste is in entente of engendrure of children to the service of god, for certes that is the cause fynal of matrimoine. / Another cause is, to yelden everich of hem to other the dette of hir bodies, for neither of hem hath power over his owene body. The thridde is, for to eschewe lecherye and vileinye.

40 The ferthe is for sothe deedly sinne. / As to the firste, it is meritorie; the seconde also; for, as seith the decree, that she hath merite of chastitee that yeldeth to hir housbonde the dette of hir body, ye, though it be agayn hir lykinge and the lust of hir herte. / The thridde manere is venialsinne, and trewely scarsly may ther any of thise be with-oute venial sinne, for the corrupcion and for the delyt. / The fourthe manere is for to understonde, if they assembe only for amorous love and for noon of the forseyde causes, but for to accomplice thilke brenninge delyt, they rekke nevere how ofte, sothly it is deedly sinne; and yet, with sorwe, somme folk wol peynen hem more to doon than to hir appetyt suffyseth. /

§ 81. The seconde manere of chastitee is for to been a clene widewe, and eschue the embracings of man, and desyren the embracinge of Jesu Crist. / These been tho that han been wyves and han forgoon hir housbondes, and eek wommen that han doon lecherie and been releved by Penitence. / And certes, if that a wyf coude kepen hir al chaast by licence of hir housbonde, so that she yeve nevere noon occasion that he agite, it were to hire a greet merite. / These manere wommen that observen chastitee moste be clene in herte as well as in body and in thought, and mesurable in clothinge and in contenance; and been abstinent in etinge and drinkinge, in spekinge, and

in dede. They been the vessel or the boyste of the blissed Magdalene, that fulfilleth holy chirehe of good odour. / The thridde manere of chastitee is virginitee, and it bihoveth that she be holy in herte and clene of body; thanne is she sponse to Jesu Crist, and she is the lyf of anges. / She is the preisinge of this world, and she is as these martirs in egalitee; she hath in hir that tonge may nat telle ne herte thinke. Virginitee baaroure lord Jesu Crist, and virgine was him-selve. /

§ 82. Another remedie agayns Lecherie is, specially to withdrawn swiche thinges as yeve occasion to thilke vileinye; as ese, etinge and drinkinge; for certes, whan the pot boyleth strongly, the beste remedie is to withdrawe the fyr. / Sleepinge longe in greet quiete is eek a greet norice to Lecherie. /

§ 83. Another remedie agayns Lecherie is, that a man or a woman eschue the companie of hem by whiche he douteth to be tempted; for al-be-it so that the dede is withstonden, yet is ther greet temptacioun. / Soothly a whyt wal, although it ne brenne nocht fully by stikinge of a candele, yet is the wal blak of the leyt. / Ful ofte tyme I rede, that no man truste in his owene perfeccioun, but he be stronger than Sampson, and holier than † David, and wyser than Salomon. /

§ 84. Now after that I have declared yow, as I can, the sevene deedly sinnes, and somme of hir branches and hir remedies, soothly, if I coude, I wolde telle yow the ten comandements. / But so heigh a doctrine I lete to divines. Natheless, I hope to god they been touched in this tretice, everich of hem alle. /

De Confessione.

§ 85. Now for-as-mucho as the second partie of Penitence stant in Confessioun of mouth, as I bigan in the firste chapitre, I soye, seint Augustin seith; / sinne is every word and every dede, and al that men covelten agayn the lawe of Jhesu.

Crist; and this is for to sinne in herte, in mouth, and in dede, by thy fyve wittes, that been sighte, heringe, smellinge, tastinge or savouringe, and felinge. / Now is it good to understonde that that
 960 aggreggeth muchel every sinne. / Thou shalt considere what thou art that doost the sinne, whether thou be male or femele, yong or old, gentil or thral, free or servant, hool or syk, wedded or sengle, ordred or unordred, wys or fool, clerk or seculer; / if she be of thy kinrede, bodily or goostly, or noon; if any of thy kinrede have sinned with hir or noon, and manye mo thinges. /

§ 86. Another circumstaunce is this; whether it be doon in fornicacioun, or in avoutrie, or noon; incest, or noon; mayden, or noon; in manere of homicide, or noon; horrible grete sinnes, or smale; and how longe thou hast continued in sinne. / The thridde circumstaunce is the placether thou hast do sinne; whether in other mennes hous or in thyn owene; in feild or in chirche, or in chirche-hawe; (890) in chirche dedicat, or noon. / For if the chirche be halwed, and man or womman spille his kinde in-with that place by wey of sinne, or by wikked temptacion, the chirche is entredited til it be reconciled
 965 by the bishop; / and the preest that dide swich a vileinye, to terme of al his lyf, he sholde na-more singe masse; and if he dide, he sholde doon deedly sinne at every tyme that he so songe masse. / The fourthe circumstaunce is, by whiche mediatours or by whiche messagers, as for entycement, or for consentement to bere companye with felawshipe; for many a wrecche, for to bere companye, wil go to the devel of helle. / Wherfore they that eggen or consenten to the sinne been parteners of the sinne, and of the dampnacioun of the sinner. / The fifthe circumstaunce is, how manye tymes that he hath sinned, if it be in his minde, and how ofte that he hath falle. / For he that ofte falleth in sinne, he despiseth the mercy of god, and encreaseth his sinne, and is unkinde to Crist; and he wexeth the more feble to withstonde

sinne, and sinneth the more lightly. / and the latter aryseth, and is the more eschew for to shryven him, namely, to him that is his confessour. / For which that folk, when they falle agayn in hir olde folies, outhter they forleten hir olde confessours al outrelly, or elles they departen hir shrift in diverse places; but soothly, swich departed shrift deserved no mercy of god of hise sinnes. / The sixte circumstaunce is, why that a man sinneth, as by whiche temptacioun; and if him-self procure thilke temptacion, or by the exeytinge of other folk; or if he sinne with a womman by force, or by hir owene assent; / or if the womman, maugree hir heed, hath been afforced, or noon; this shal she telle; for covetise, or for poverte, and if it was hir procuringe, or noon; and swiche manere harneys. / The seventh circumstaunce is, in what manere he hath doon his sinne, or how that she hath suffred that folk han doon to hir. / And the same shal the man telle pleynly, with alle circumstaunces; and whether he hath sinned with comune bordel-wommen, or noon; / or doon his sinne in holy tymes, or noon; in fasting tymes, or noon; or biforn his shrifte, or after his latter shrifte; / and hath peraventure, broken therfore his penance enjoyed; by whos help and whos conseil: by sorcerie or craft; al moste be told. / Alle these thinges, after that they been grete or smale, engreggen the conscience of man. And eek the preest that is thy juge, may the bettre been avysed of his judgement in yevinge of thy penance, and that is after thy contricioun. / For understand wel, that after tyme that a man hath defouled his baptesme by sinne, if he wole come to salvacioun, ther is noon other way but by penitence and shrifte and satisfacioun; / and namely by the two, if ther be a confessour to which he may shryven him; and the thridde, if he have lyf to parfournen it. /

§ 87. Thanne shal man looke and considere, that if he wole maken a trewe and a profitable confessioun, ther moste be

foure condiciouns. / First, it moot been
 in sorweful bitternesse of herte, as seyde
 the king Ezekias to god: 'I wol remem-
 bre me alle the yeres of my lyf in bitter-
 nesse of myn herte.' / This condicioun
 of bitternesse hath fyve signes. The firste
 is, that confessioun moste be shamefast,
 nat for to covere ne hyden his sinne, for
 he hath agilt his god and defouled his
 soule. / And her-of seith seint Augustin:
 'the herte travaileth for shame of his
 sinne'; and for he hath greet shamefast-
 nesse, he is digne to have greet mercy of
 god. / Swich was the confession of the
 publican, that wolde nat heven up hise
 eyen to hevене, for he hadde offended god
 of hevене; for which shamefastnesse he
 hadde anon the mercy of god. / And
 ther-of seith seint Augustin, that swich
 shamefast folk been next foryevenesse and
 remissioun. / Another sigae is humilitee
 in confessioun; of which seith seint Peter,
 'Humbleth yow under the might of god.'
 The hond of god is mighty in confession,
 for ther-by god foryeveth thee thy sinnes;
 for he allone hath the power. / And this
 humilitee shal been in herte, and in signe
 outward; for right as he hath humilitee
 to god in his herte, right so sholde he
 humble his body outward to the preest
 that sit in goddes place. / For which in
 no manere, sith that Crist is sovereyn
 and the preest mene and mediatour
 bitwixe Crist and the sinnere, and the
 sinnere is the laste by wey of resoun, /
 thanne sholde nat the sinnere sitte as
 heighe as his confessour, but knele biforn
 him or at his feet, but-if maladie destourbe
 it. For he shal nat taken kepe who sit
 there, but in whos place that he sitteth. /
 A man that hath trespased to a lord, and
 comth for to axe mercy and maken his
 accord, and set him down anon by the
 lord, men wolde holden him outrageous,
 and nat worthy so sone for to have remis-
 sioun ne mercy. / The thridde signe is,
 how that thy shrift sholde be ful of teres,
 if man may; and if man may nat wepe
 with hise bodily eyen, lat him wepe in
 herte. / Swich was the confession of
 seint Peter; for after that he hadde

forsake Jesu Crist, he wente out and
 weep ful bitterly. / The fourthe signe is, (920
 that he ne lette nat for shame to shewen
 his confessioun. / Swich was the con- 995
 fessioun of the Magdelene, that ne spared,
 for no shame of hem that weren atte
 feste, for to go to oure lord Jesu Crist and
 biknowe to him hir sinnes. / The fifthe
 signe is, that a man or a womman be
 obeisant to receyven the penaunce that
 him is enjoyned for hise sinnes; for certes
 Jesu Crist, for the giltes of a man, was
 obedient to the deeth. /

§ 88. The seconde condicion of verray
 confession is, that it be hastily doon; for
 certes, if a man hadde a deedly wounde,
 evere the lenger that he taried to warishe
 him-self, the more wolde it corrupte and
 haste him to his deeth; and eek the
 wounde wolde be the wors for to hele. /
 And right so fareth sinne, that longe
 tyme is in a man unshewed. / Certes, a
 man oghte hastily shewen hise sinnes for
 manye causes; as for drede of deeth, that
 cometh ofte sodenly, and is in no certeyn
 what tyme it shal be, ne in what place;
 and eek the dreeching of o synne draweth
 in another; / and eek the lenger that he 1000
 tarieth, the ferther he is fro Crist. And
 if he abyde to his laste day, scarsly may
 he shryven him or remembre him of hise
 sinnes, or repenten him, for the grevous
 maladie of his deeth. / And for-as-muche
 as he ne hath nat in his lyf herkned Jesu
 Crist, whanne he hath spoken, he shal
 crye to Jesu Crist at his laste day, and
 scarsly wol he herkne him. / And under-
 stond that this condicioun moste han
 foure thinges. Thy shrift moste be pur-
 veyed bifore and avysed; for wikked
 haste doth no profit; and that a man
 conne shryve him of hise sinnes, be it of
 pryde, or of envye, and so forth of the
 speces and circumstances; / and that he
 have comprehended in his minde the
 nombre and the greetnesse of hise sinnes,
 and how longe that he hath leyn in
 sinne; / and eek that he be contrit of (93
 hise sinnes, and in stedfast purpos, by
 the grace of god, nevere eft to falle in
 sinne; and eek that he drede

Jesu Crist is entierly al good; in him nis
noon imperfeccioun; and therefore outh
he foryeveth al parfitly or never a deel. /
I seye nat that if thou be assigned to the
penitauncer for certein sinne, that thou
art bounde to shewen him al the reme-
naunt of thy sinnes, of whiche thou hast
be shriven to thy curat, but-if it lyke to
thee of thyn humilitee; this is no de-
partinge of shrifte. / Ne I seye nat,
ther-as I speke of divisioun of confessioun,
that if thou have lycence for to shryve
thee to a discreet and an honeste preest,
where thee lyketh, and by lycence of thy
curat, that thou ne mayst wel shryve
thee to him of alle thy sinnes. / But lat
no blotte be bihinde; lat no sinne been
untold, as fer as thou hast remem-
braunce. / And whan thou shalt be
shriven to thy curat, telle him eek alle
the sinnes that thou hast doon sin thou
were last y-shriven; this is no wikked
entente of divisioun of shrifte. /

§ 89. Also the verray shrifte axeth
certeine condiciouns. First, that thou
shryve thee by thy free wil, nocht con-
streyned, ne for shame of folk, ne for
maladie, ne swiche thinges; for it is
resoun that he that trespasseth by his
free wil, that by his free wil he confesse
his trespas; / and that noon other man
telle his sinne but he him selfe.

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Explicit secunda pars Penitencie; et sequitur tercia pars eiusdem, de Satisfaccione.

§ 91. Now have I told you of verray Confessioun, that is the seconde partie of Penitence. /

The thridde partie of Penitence is Satisfaccioun; and that stant most generally in almesse and in bodily peyne. / Now been ther three manere of almesses; contricion of herte, where a man offreth himself to god; another is, to han pitee of defaute of hise neighebores; and the thridde is, in yevinge of good conseil goostly and bodily, where men han nede, and namely in sustenaunce of mannes fode. / And tak keep, that a man hath need of these things generally; he hath need of fode, he hath nede of clothing, and herberwe, he hath nede of charitable conseil, and visitinge in prisone and in maladie, and sepulture of his dede body. / And if thou mayst nat visite the nedeful with thy persone, visite him by thy message and by thy yiftes. / These been generally almesses or werkes of charitee of hem that han temporel riches or discrecioun in consellinge. Of these werkes shaltow heren at the day of dome. /

§ 92. These almesses shaltow doon of thyne owene propre things, and hastily, and prively if thou mayst; / but natheless, if thou mayst nat doon it prively, thou shalt nat forbere to doon almesse though men seen it; so that it be nat doon for thank of the world, but only for thank of Jesu Crist. / For as witnesseth seint Mathew, *capitulo quinto*, 'A citee may nat been hid that is set on a montayne; ne men lighte nat a lanterne and put it under a busshel; but men sette it on a candle-stikke, to yeve light to the men in the hous. / Right so shal youre light lighten before men, that they may seen youre gode werkes, and glorifie youre fader that is in hevене.' /

§ 93. Now as to speken of bodily peyne, it stant in preyeres, in wakinges, in fastinges, in vertuouse techinges of orisouns. / And ye shul understonde, that orisouns or

preyeres is for to seyn a pitous wil of herte, that redresseth it in god and expresseth it by word outward, to remoeven harmes and to han thinges espirituell and durable, and somtyme temporel thinges; of whiche orisouns, certes, in the orisoun of the *Pater-noster*, hath Jesu Crist enclosed most thinges. / Certes, it is privileged of three thinges in his dignitee, for which it is more digne than any other preyer; for that Jesu Crist him-self maketh it; / and it is short, for it sholde be coud the more lightly, and for to withholden it the more esily in herte, and helpen him-self the ofter with the orisoun; / and for a man sholde be the lasse wery to seyn it, and for a man may nat excusen him to lerne it, it is so short and so esy; and for it comprehendeth in it-self alle gode preyeres. / The exposicioun of this holy preyer, that is so excellent and digne, I bitake to these maistres of theologie; save thus muchel wol I seyn: that, whan thou prayest that god sholde foryeve thee thy giltes as thou foryevest hem that agilten to thee, be ful wel war that thou be nat out of charitee. / This holy orisoun amenuseth eek venial sinne; and therfore it aperteneth specially to penitence. /

§ 94. This preyer moste be trewely seyde and in verray feith, and that men preye to god ordinatly and discreetly and devoutly; and alwey a man shal putten his wil to be subget to the wille of god. / This orisoun moste eek been seyde with greet humblesse and ful pure; honestly, and nat to the anoyauce of any man or womman. It moste eek been continued with the werkes of charitee. / It avayleth eek agayn the vyces of the soule; for, as seith seint Jerome, 'By fastinge been saved the vyces of the flesh, and by preyer the vyces of the soule.' /

§ 95. After this, thou shalt understonde, that bodily peyne stant in wakinge; for Jesu Crist seith, 'waketh, and preyeth that ye ne entre in wikked temptacioun.' / Ye shul understanden also, that fastinge stant in three thinges; in forberinge of bodily mete and drinke, and in forberinge

of worldly jolitee, and in forberinge of deedly sinne; this is to seyn, that a man shal kepen him fro deedly sinne with al his might. /

1050 § 96. And thou shalt understanden eek, that god ordeyned fastinge; and to fastinge appertenen foure thinges. / Largenesse to povre folk, gladnesse of herte espirituel, nat to been angry ne anoyed, ne grucche for he fasteth; and also resonable houre for to ete by mesure; that is for to seyn, a man shal nat ete in untyme, ne sitte the lenger at his table to ete for he fasteth. /

§ 97. Thanne shaltow understande, that bodily peyne stant in disciplyne or techinge, by word or by wrytinge, or in ensample. Also in weringe of heyres or of stamin, or of haubergeons on hir naked flesh, for Cristes sake, and swiche manere penances. / But war thes wel that swiche manere penances on thy flesh ne make nat thyn herte bitter or angry or anoyed of thy-self; for better is to caste away thyn heyre, than for to caste away the sikernesse of Jesu Crist. / And therefore seith saint Paul: 'Clothe yow, as they that been chosen of god, in herte of misericorde, debonairetee, suffraunce, and swich manere of clothinge'; of whiche Jesu Crist is more apayed than of heyres, (980) or haubergeons, or hauberkes. /

§ 98. Thanne is disciplyne eek in knockinge of thy brest, in scourginge with 1055 yerdes, in knelinges, in tribulacions; / in suffringe paciently wronges that been doon to thee, and eek in pacient suffraunce of maladies, or lesinge of worldly catel, or of wyf, or of child, or othere freendes. /

§ 99. Thanne shaltow understande, whiche thinges destourben penaunce; and this is in four maneres, that is, drede, shame, hope, and wanhope, that is, desperation. / And for to speke first of drede; for which he weneth that he may suffre no penaunce; / ther-agayns is remedie for to thinke, that bodily penaunce is but short and litel at regard of the peyne of helle, that is so cruel and so long, that it lasteth with-outen ende. /

§ 100. Now again the shame that a man hath to shryven him, and namely, this

ypocrites that wolden been holden as parfite that they han no nede to shryven hem; / agayns that shame, sholde a man thinke that, by wey of resoun, that he that hath nat been ashamed to doon foule thinges, certes him oghte nat been ashamed to do faire thinges, and that is confessiouns. / A man sholde eek thinke that god seeth and woot alle hise thoghtes and alle hise werkes; to him may no thing been hid ne covered. / Men sholde eek remembren hem of the shame that is to come at the day of dome, to hem that been nat penitent and shriven in this present lyf. / For alle the creatures in erthe and in helle shullen seen apertly that they hyden in this world. /

§ 101. Now for to speken of the hope of hem that been negligent and slowe to shryven hem, that stant in two maneres. That con is, that he hopeth for to live longe and for to purchacen muche riches for his delyt, and thanne he wol shryven him; and, as he seith, him semeth thanne tymely y-nough to come to shrifte. / Another is, surquidrie that he hath in Cristes mercy. / Agayns the firste yve he shal thinke, that oure lyf is in so sikernesse; and eek that alle the riches in this world ben in aventure, and passen as a shadwe on the wal. / And, as seith saint Gregorie, that it aperteneth to the grete rightwisesse of god, that never shal the peyne stinte of hem that never wolde withdrawen hem fro sinne, hir thanks, but ay continue in sinne; for thilke perpetual wil to do sinne shul they han perpetual peyne. /

§ 102. Wanhope is in two maneres: the firste wanhope is in the mercy of Crist; that other is that they thinke that they ne mighte nat longe persevere in goodnesse. / The firste wanhope cometh of that he demeth that he hath sinned so greetly and so ofte, and so longe leyn in sinne, that he shal nat be saved. / Certes, agayns that cursed wanhope sholde he thinke, that the passion of Jesu Crist is more strong for to unbinde than sinne is strong for to binde. / Agayns the seconde wanhope, he shal thinke, that as ofte as

he falleth he may aryse agayn by penitence. And though he never so longe have leyn in sinne, the mercy of Crist is alwey redy to receiven him to mercy. / Agayns the wanhope, that he demeth that he sholde nat longe persevere in goodnesse, he shal think, that the feblesse of the devel may no-thing doon) but-if men wol suffren him; / and eek he shal han strengthe of the help of god, and of al holy chirche, and of the proteccoun of sungels, if him list. /

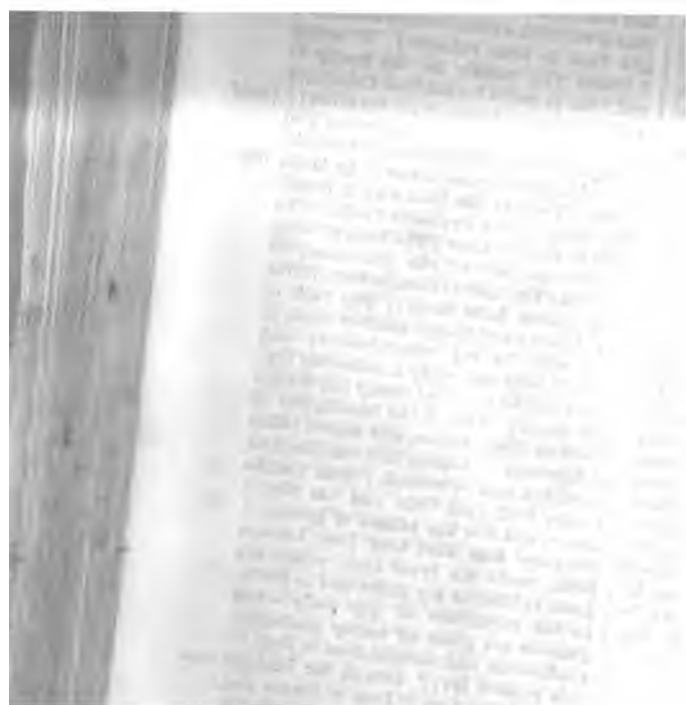
§ 103. Thanne shal men understonde what is the fruit of penaunce; and, after the word of Jesu Crist, it is the endlesse blisse of hevене, / ther joye hath no contrariouste of wo ne grevaunce, ther alle harmes been passed of this present lyf; ther-as is the sikernesse fro the peyne of helle; ther-as is the blisful companye that rejoyssen hem everemo, everich of others joye; / ther-as the body of man, that whylom was foul and derk, is more cleer than the sonne; ther-as the body, that whylom was syk, frele, and feble, and mortal, is inmortal, and so strong and so hool that ther may no-thing speyren it; / ther-as ne is neither hunger, thurst, ne cold, but every soule replenished with the sighte of the parfit knowinge of god. / This blisful regne may men purchase by poverte spiritual, and the glorie by lowenesse; the plentee of joye by hunger and thurst, and the reste by travaille; and the lyf by deeth and mortificacion of sinne. /

Here taketh the makere of this book
his leve.

§ 104. Now preye I to hem alle that herkne this litel tretis or rede, that if ther be any thing in it that lyketh hem, that ther-of they thanken oure lord Jesu

Crist, of whom procedeth al wit and al goodnesse. / And if ther be any thing that displese hem, I preye hem also that they arrette it to the defaute of myn unconninge, and nat to my wil, that wolde ful fayn have seyde better if I hadde had conninge. / For oure boke seith, 'al that is writen is writen for oure doctrine'; and that is myn entente. / Wherefore I biseke yow mekely for the mercy of god, that ye preye for me, that Crist have mercy on me and foryeve me my giltes: / (1010
—and namely, of my tranalacions and endytinges of worldly vanitees, the whiche I revoke in my retracciouns: / as is the 1015
book of Troilus; The book also of Fame; The book of the nyntene Ladies; The book of the Duchesse; The book of saint Valentynes day of the Parlement of Briddes; The tales of Caunterbury, thilke that sounen in-to sinne; / The book of the Leoun; and many another book, if they were in my remembrance; and many a song and many a lecherous lay; that Crist for his grete mercy foryeve me the sinne. / But of the translacion of Boece de Consolacione, and othere bokes of Legendes of seintes, and omelies, and moralitee, and devocoun, / that thanke I oure lord Jesu Crist and his blisful moder, and alle the seintes of hevене; / bisekinge hem that they from hennesforth, un-to my lyves ende, sende me grace to biwayle my giltes, and to studie to the salvacioun of my soule:—and graunte me grace of verray penitence, confessioun and satisfaccioun to doon in this present lyf; / thurgh the benigne 1020
grace of him that is king of kinges and preest over alle preestes, that boghte us with the precious blood of his herte; / so that I may been oon of hem at the day of dome that shulle be saved: *Qui cum patre, &c.* 1025

Here is ended the book of the Tales of Caunterbury, compiled by Geoffrey Chaucer, of whos soule Jesu Crist have mercy. Amen.



APPENDIX.

VARIATIONS AND EMENDATIONS.

THE text of Chaucer is, in some places, corrupt, and in others can be much improved by some emendation, usually of a slight character.

The text of the best authorities, as improved by collation with other good authorities, is here given. Variations from these are denoted by an obelus (†) in the text, which may be considered as marking a reading as to which there is some doubt. These are most numerous in the *Romaunt of the Rose*, the *Book of the Duchesse*, and the *House of Fame*. There are very few doubtful readings in the *Canterbury Tales*, for which there are better authorities than in other cases. In the following Appendix all the doubtful readings and editorial emendations are accounted for. I do not, however, notice words which are placed between square brackets, such as the word 'a' on p. 1, l. 12. It will be understood, once for all, that all such words are *supplied*, and are *missing* in the originals, though often necessary for the sense or the metre, or for both.

ROMAUNT OF THE ROSE.

The authorities are G. (the Glasgow MS.); and Th. (Thynne's edition of 1532). Also, from the nature of the case, F. (the original French text, here quoted from the edition by Méon, Paris, 1813). No other authorities exist. Many lines are wholly missing in G.; and when it is not cited, this must be understood. Thus, it has lost lines 1-44.

Page 1. 3. Th. *swenen*; but the plural is required. 4. Th. *that false ne bene*. 25. Th. *alepte*; (*sleep is more usual*). 38. Th. *hatte*; read *hote* (be called).

Page 2. 66. G. Th. *had*; read *hath*. 102. G. Th. *buskes* (not Chaucer's form). 110. G. Th. *gan I*. 138. G. Th. *Enclosed was*; see l. 1652; F. *Tunt clos*. 149. G. Th. *mynoresse* (!); F. *moverresse*.

Page 3. 196. G. Th. *mynconseiting* (!); F. *masconter*. 220. G. Th. *courtpy* (see *Canterbury Tales*, A 290). 248. *Both* *peynted*.

Page 4. 255. *Both* *Upon any worthy man falle*. 277. *Both* *and so breketh*. 324. *Both* *rent*.

Page 5. 382. *Both* *may neuer*. 442. *Both* *ay* (*giving no sense*); read *shal*. 444. *Both* *grace* (!), *for face*; F. *lor vis*.

Page 6. 485. G. *laddris*; Th. *ladders*; see l. 523. 492. G. *yeer*; Th. *yere*; read

yard; see l. 656. 501. *Both wolde (for nolde; by confusion).* 505. *Both god kepe h fro care, a fals rime; clearly substituted for god it kepe and were.* Were is the E. spelling of the verb in the French text, which has *que Diez garisse.* 520. *Both For; read Ful; (wo is here an adjective = sad).* 536. G. ony; Th. any; read a.

Page 7. 564. *Some lines lost here; 3 lines of F. left untranslated.* 586. *Both may; read mayden.* 602. *Both lande of Alexandryne; but Alexandryn is an adjective.* 603. G. hidre be; Th. hyther be.

Page 8. 660. *Both places.* 668. *Both That; read These.* 720. Th. reuelrys; G. reuerye; F. recerdie.

Page 9. 761. *Both made; read make.* 791. *Both bode (no sense); read Bede; Ye bede I = I would not offer.*

Page 10. 859. G. seya; Th. sey. 860. G. pleye (!); Th. pley (!). 865. *Both I wot not what of hir nose I shal descryve (eleven syllables).* 866. *Two lines lost here.* 879. *Both Love and as hym likith it be.* 923. *Both Turke bowes two ful wel deuynd had he (too long).*

Page 11. 959. *Both shoten; see l. 989.* 984. *Both on; read of.* 1007. *Both And an; read As was an; F. Ainsinc cum.* 1017. *Both wyntred; but see l. 1020.* 1026. *Both thought; read thinketh.* 1031. *Both Sore (!); F. Sade.* 1034. *Both And hight (!).*

Page 12. 1037. *Both in werk (!).* 1058. Th. prill; G. prile; (*error for prikke, written so as to look like prilke*). 1080. Th. amyled; G. enameled. 1089. *Both durst (!; error for thurfte, more commonly thurte.* 1117. *Both ragounces; F. jagoncea.*

Page 13. 1188. G. sarlynysch; Th. Sarlynysche; F. Sarrazinesche. 1201. *Both gousfanoun (!); F. gonfanon.* 1210. *Both He caste.* 1233. Th. hempe; G. hempen (= hempene). 1236. *Both a; read oo (one).*

Page 14. 1244. *Both Bitokeneth.* 1282. *Both And she (!); read Youthe; F. Jonesca; see l. 1302.* 1303. *Both that; read thus; see l. 1310.* 1313. G. loreyes (*error for loreres*); Th. Laureles. 1315. Th. ended; G. ended (= y-ended). 1324. *Both durst (as in l. 1089).* 1332. *Both she (for second he).* 1334. *Both hadde (for bad); and bent (for bende); both omit it.* 1335. *Both an (for on).*

Page 15. 1341. G. hadde me shette; Th. had me shete (*but shete is not a pp.*). 1343. *Both had me greued.* 1348. *Both hadde in all the gardyn be.* 1366. *Both gardin (for yerd).* 1369. *Both Parys (!); for paradys.* 1397-8. Th. knytte, sytte.

Page 16. 1440. Th. dilectable. 1447. Th. garden; read yerde in; cf. 1348, 1366. 1448. Th. efters (!); F. tout l'estre. 1453. Th. shoten; read shete. Th. goodness (*for good mes*); cf. 3462. 1498. G. velaynesly; Th. vilaynously. 1527. *Both musede so.*

Page 17. 1591. *Both entrees; F. Tout l'estre.* 1593. *Both ye (for he).* 1594. *Both Ye (for He).* 1608. *Both laughyng (!); read loving.*

Page 18. 1641. *Both sighed.* 1644. *Both strengthes.* 1648. G. bitrisshed; Th. bytreshed. 1663. *Both me; read be; F. fusse.* 1666. G. wole; Th. wol. 1674. Th. ware; G. waxe; both have Rone. 1698. *Both hath; omit wel?* 1700. *Both roost.* 1713. *Both For; read Ful.*

Page 19. 1721. G. bothum; Th. bothum. 1732. *Both Sithen.* 1758. *Both two (!).* 1766. *Both certis euenly; read certainly.* 1771. *Both his; read a.* 1814. *Both leftte (!; read felte.*

Page 20. 1848. *Both mighte it.* 1851. *Both sene I hadde.* 1853-4. *Both thore, more; see l. 1857.* 1860. G. Castith; Th. Casteth. 1913, 1914. *Transposed in G., Th.*

Page 21. 1924. *Both softyng; see 1925.* 1925. *Both prikkiith.* 1965. *Both loue; read louers.* 2002. *Both of; read to.*

- Page 22. 2038. *Both* queynt. 2044. *Both* taken; *read* tan; cf. 2068. 2046. *Both* disteyned; F. *Deceus*. 2067. *Both* susprised. 2068. *Both* taken; *read* tan; cf. 2044. 2076. G. disese; Th. desese; F. *dessaisir*. 2116. *Both* degree.
- Page 23. 2154. *Both* bigynneth to amende. 2176. G. say; Th. saye. 2185. *Both* vnto; *for* to. 2195. *Both* in; *read* a.
- Page 24. 2264. *Both* on; *read* upon. 2271. Th. aumere; G. awmere; *see* 2087. 2279. *Both* costneth; F. *couste*. 2285. *Both* Farce. 2294. G. Th. knowith (!); F. *rit*. 2302. *Both* pleyneith; *read* pleyeth. 2327. *Both* menen.
- Page 25. 2336. *Both* londes; *read* loues. 2341. *Both* this swifte; *read* swich yift; F. *si riche don*. 2365. *Both* and; *read* in. 2427. Th. sene; *read* sende; F. *envoier*. 2432. Th. gone and visyten.
- Page 26. 2466. *Better* omit of. 2473. *Both* Thought; *read* That swete? 2499. G. yitt; Th. yet; *read* yif.
- Page 27. 2564. Th. forwerede; G. forweriede; *see* 3251. 2569. *Both* se; *read* seme. 2617. *Both* I wote not; *read* I noot. 2619. *Both* better. 2621. *Both* on hir I caste. 2622. *Both* That. 2628. *Both* liggen; *read* ly.
- Page 28. 2650. *Both* whider (!). 2675. Th. whan; G. whanne; *read* wham *or* whom; F. *De qui tu ne puez avoir aise*. 2676. Corrupt. F. *Au departir la porte baise* (i.e. the lover is to kiss the door). 2709, 2710. *Both* more, fore. 2712. *Both* to gon; *omit* to.
- Page 29. 2774. *Both* aftirward. 2796. G. Thenkyng; Th. Thyngkyng; cf. 2804. 2824. *Both* not ben; F. *tu seroies*. 2833. *Both* me; *read* hem; cf. 2845.
- Page 30. 2917. *Both* thou (*for* they). 2935. *Both* declared thee.
- Page 31. 2992. *Both* warrans; F. *Ge vous i pitis bien garantir*.
- Page 32. 3052. *Both* Venns hath flemed. 3115. *Both* arise. 3125. *Both* And late (*or* lette) it growe (*too long*). 3136. Th. His eyes reed sparcl yng as the fyre-glowe (*too long*); sparcl yng *is a gloss on* reed.
- Page 33. 3150. G. it; Th. he; *read* I; F. *ge*. 3207. *Both* For Nature; *I omit* For. 3209. *Both* but if the.
- Page 34. 3264. *Both* seyne; *feyne seems better*. 3274. *Both* he be a; *I omit* a. 3301. *After* gete, Th. *inserts* tho, and G. theo. 3319. *Both* thought; *read* taughte. 3331. *Both* Who that; *I omit* that. 3337. *Both* cherisaunce; F. *chevisaunce*.
- Page 35. 3399. Th. forbode; G. forbede; *read* forbad. 3433. Th. suche; G. sichen; F. *puis qu'il me siet*.
- Page 36. 3447. *Both* where that the; *I omit* that. 3490. *Both* That he had. 3491. G. Thanne; Th. Than; *read* That; F. *Qu' Amora*. 3522. *Both* ye (*for* he); F. *Que il*. 3525. *Both* it is.
- Page 37. 3548. This (=This is); F. *C'est*. 3554. *Both* Vpon (*for* On). 3604. *Read* thar; Th. dare. 3626. Th. eftres. 3643. Th. the god of blesse; F. *Diez la benie*.
- Page 38. 3660. Th. That so; *omit* so. 3690. Th. grapes be ripe. 3694. *Both* Though. 3697. *Both* rennyng (!). 3698. *Both* come (*absurdly*); *see* l. 2700; *read* to me. 3710. G. herte is; Th. hert is; *read* hertis (=hertes). 3718. *Both* neithir (*for* nor). 3745. *Both* pleyne *or* playne. 3751. *Both* ye; *read* to.
- Page 39. 3755. Th. with his hete. 3756. *Both* insert me *after* bad. 3774. G. it wille; Th. at wyl. 3851. *Both* vergo; *see* 3234.
- Page 40. 3880. *Both* lye. 3895. *Both* trechours. 3902. *Both* herte I crye. 3907. *Both* lowe; *read* loude. 3928. *Both* must; *read* mot; *supply* take. 3942. *Both* Do; *read* To. 3943. *Both* Thanne (*or* Than) close; F. *Qui les roses clorra entor*.

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Page 41. 3994. Th. vilanously; G. vilaynealy. 4021. G. an high; Th. an hys
4026. *Both* To make.

Page 42. 4089. *Both* place it after I.

Page 43. 4181. *Both* of; read as. 4188. *Both* Roses; F. *rosiers*. 4194. *Both* who
(for whiche).

Page 44. 4272. *Both* walketh (!). 4285. *Both* Which (for Ther); giving no sense.
4291. *Both* except. 4322. *Both* wente aboute (!); read wende a bought (a = have;
F. *Ges cuidote avoir achetés* (I weened to have bought them). 4339. G. *tiliers*; Th.
tyllers. 4352. *Both* wente best abonen to haue.

Page 45. 4363. *Both* but; read al. *Both* lust. 4365. *Both* is; read am. 4366. *Both*
charge. 4372. G. *wolo*; Th. *wol*; read *wal*. 4425. *Both* good.

Page 46. 4467. *Both* her (for his). 4476. *Both* preise. 4550. *Both* Loue; read
lorde. 4556. Th. *moche* that it; G. *mych* that.

Page 47. 4561. *Both* yene good wille; F. *se Dix plaist*. 4587. *Both* ne failid;
I omit no. 4617. *Both* not; read *nist*; cf. 4626. 4657. *Both* I; read *han*.

Page 48. 4705. *Both* And through the; read A tronthe. 4721. Th. *lyke*; G. *like*;
read *siko*. 4722. G. *trust*; Th. *truste*; (thrust = thirst). *Both* and (for in.
4723. *Both* And. 4725. *Both* And. 4731. *Both* Sen.

Page 49. 4755. *Both* by (for be). 4764. *Both* That; read *But*. 4793. *Both* ener;
read or (i. e. before). 4796. *Both* al by partuera. 4799. *Both* greven. 4807. *Both*
diffyned here. 4811. G. *kned*; Th. *knedde*. 4812. *Both* With. 4823. *Both* engendrure;
see 6114. 4837. *Both* han her lust. 4846. *Both* what; for who.

Page 50. 4858. *Both* their. 4892. G. *perell*; Th. *parel*; but read *tyme* (see 4891).
4921. *Both* But that if. 4933. *Both* this. 4935. *Both* youthes chambre (or chamber);
F. *Jonece sa chambriere*. 4943. *Both* And mo of (!). 4945. *Both* remembreth
4948. *Both* him.

Page 51. 4955. *Both* gan. 4960. *Both* neither preise. 5004. Th. *stondeth*;
G. *stondith*. 5010. *Both* weped. 5021. *Both* he (for hir). 5028. *Both* list to lona.

Page 52. 5050. *Both* gonen. 5051. *Both* so; read *sho* (or she). 5059. *Both* loved
5068. *Both* That; read *But*; cf. 4764. 5085. *Both* to; read *they*. 5107. G. *herberust*
hem; Th. *herborest*. 5116. *Both* the; read *thy*; F. *ton*. 5117. *Both* by thought;
F. *la jonece*. 5144. G. *ay*; Th. *aye*; read *alway*.

Page 53. 5155. *Both* That; F. *Lora*. 5162. *Perhaps* say = *assay*. 5201 (*rubric*). *Both*
Aunsete; error for *Amistie*. 5229. *Both* oo state; read *oon* estate; see 5400.

Page 54. 5278. *Both* bothe the. 5283. *Both* this. 5285. *Both* vnyte (!). 5287. *Both*
And; read A man. 5292. Th. *causes*; G. *cause*; see 5301, 5523. 5335. *Both* he; cf.
5337, 5341. 5341. *Both* hir; read *the*. 5345. *Both* Thurgh the; I omit *the*.

Page 55. 5360. *Both* greueth so groueth. 5379. *Both* him silf (or selfe).
5389. *Both* kepen ay his; see 5367. 5393. I omit *alle* before his. 5401. *Both* ought to
be. 5404. *Both* hath. 5408. G. *it*; read *in*; Th. *omits*. 5419, 5420, 5425, 5427, 5428.
Both hym (!); F. *lea*. 5433. *Both* to (for so).

Page 56. 5452. Th. *chere* (for there); G. *cheer* (!). 5463. *Both* thus. 5478. *Both*
For to shewe; read *She* sheweth. 5486. *Both* affect. 5491. *Both* For al that yeueth
here out of drede. 5493. G. *late*; Th. *lette*. 5544. *Both* fablyng; F. *cheans* (i. e.
falling). 5546. *Both* caste.

Page 57. 5555. *Both* in (for is). 5556. *Both* depo (error for *dope* = *doth*). 5569. Th.
haue you to haue; G. *ha yow to ha*. 5577. *Both* perceyueth. 5590. G. *mavis*; Th.
manys; F. *muis* (bushels). 5598. *Both* that (for it). 5617. *Both* berna. 5641. *Both* take

Page 58. 5699. *Both* where; F. *guerre*. 5701. *Both* shal though he hath gotten (!). 5713. *Both* Thus is thurst. 5741. G. fy; Th. fye; read sy. (From *fy* to *sy* means from the first syllable of *fy-sy-cien* (physician) to the second.)

Page 59. 5755. *Both* shewing. 5761-2. *Supply* it in 5761; it occurs after *Himsilf* in 5762. 5781. *Both* The; F. *Trois*. 5788. *Both* vnto. 5821. *Both* nyl not.

Page 60. 5855. *Both* kepte; F. *qui mestrie*. 5860. *Both* that ilke. 5883. *Both* As my nede is. 5900. *Both* That such toures ben; *I omit* That and ben.

Page 61. 5942. *Both* folylly. 5959. *Both* beaute (!). 5960. *Both* That I; *I omit* That. 5976. *Both* ful dera. 6002. *Both* grede; error for guede. 6006. *Both* beaute (as in 5959). 6009. Th. wol; G. wole.

Page 62. 6064. *Both* hindreth.

Page 63. 6165. *Both* which; F. *tez* (such). 6169. *Both* lette. 6174. *Both* nede; F. *besoignes*. 6205. *I supply* this line; went his wyle = turns aside his craft. 6206. Th. begylen; G. bygylyng. 6237. Th. commen; G. comyn.

Page 64. 6243. *Both* ful many; *omit* ful. 6256. *Both* maketh the; *omit* the. 6292. *Both* planten most. 6296. *Both* feyne; F. *dire*. 6314. *Both* *inact* shal before never. 6317, 6318. Two half-lines lost; words supplied by Kalusa.

Page 65. 6341. *Both* and reyned (!); for streyned; see 7366. 6355. *Both* Ioly (!); read blynde. *I supply* ther. 6372. A line lost; supplied as in Morris's edition; F. *Si n'en sui mes si receus*. 6378. *Both* I (for me). 6407. *Both* not; read yit.

Page 66. 6460. *Both* it is; F. *Porquoi*. 6466. *Both* with (!). 6481. *Both* seruest; F. *semble*. 6491. *Both* bettir. 6493. *Both* of a pore. 6500. *Both* me a dyne. 6515. *Both* not. 6522. *Both* Hath a soule. 6532. G. thrittene; Th. thirtene (wrongly).

Page 67. 6539. G. beggith; Th. beggeth. 6542. G. goddis; Th. goddes. 6565. G. ther; Th. their. 6569. *Both* yaf. 6570. G. folkis; Th. folkes. 6572. *Both* they; read lye; F. *gisoient*. 6606. *Both* Ben somtyme in; see 6610.

Page 68. 6667. *Both* haue bidde; *I omit* haue. 6688. Th. hondis; G. omitt. 6700. *Both* Yit. 6707. *Both* mendiciens (-ence).

Page 69. 6819. *Both* wrine; *both* hem; *both* at. 6823, 6824. *Both* robberyng, gilyng.

Page 70. 6880. Th. Ne wol; G. Wol; read Nil. 6902, 6907. *Both* burdons. 6911. *Both* burdons; but borders are meant. 6925, 6926. *Both* him.

Page 71. 6974. *I omit* a after tymes. 7018. G. werrien; Th. werryen. 7029. *Both* these (for these), and that (for or); F. *lerres ou*. 7038. *Both* them.

Page 72. 7041. G. cheffis; Th. cheffes; F. *fromages*. 7092. Th. We had ben turmented al and some; (G. *different* line, in *late* hand); F. *Tout eust este tormente*. 7109. G. *has* here l. 7110, followed by a blank line; Th. *has* That they [read he] ne might the booke by, followed by a spurious line. 7110. Th. To the cople, if hem.

Page 73. 7145. *Both* no. 7153. *Both* vpon. 7173, 7174. *I supply* these lines by conjecture; F. *Par Pierre voil le Pape entendre*. 7180. *Both* That (read And); to (read that). 7221. *Both* worthy; see 7104. *Both* mynystres; read maistres.

Page 74. 7316. *Both* alayn; F. *escorchies*.

Page 75. 7368. G. gracche; Th. gratche. 7389. Th. deuysed. 7392. Th. salowe; read falowe. 7394. Th. to; read tho. 7409. Th. And. 7429. Th. humbly. 7432. Th. remened.

Page 76. 7473. Th. hath hadde the. 7488. Th. doughty (!); F. *poudrous*. 7533. Th. she nat herselfe (wrongly).

Page 78. 7653. G. wole; Th. wol. 7662. *Both* wot; F. *fail*. 7663. Th. we (for ye); G. omitt.

THE MINOR POEMS.

I. AN A.R.C.

The MSS. used to form this text are: C. = MS. Ff. 5. 30 in the Camb. Univ. Library; Jo. = MS. G. 21, in St. John's College, Cambridge; Gl. = Glasgow MS. Q. 2. 25; L. = MS. Laud 740, in the Bodleian Library; Gg. = MS. Gg. 4. 27, in the Camb. Univ. Library; F. = Fairfax 16, in the Bodleian; B. = Bodley 638; Sion = Sion Coll. MS. The text follows closely the first of these; but is corrected by collation with the others.

Page 81. 163. *All the MSS. insert suffred after eek; probably caught from the line above. Or perhaps his herte was caught from the line below; in which case, read And suffred eek, that Longius him pighte. And note, that pighte should surely be prighte, i. e. pricked, as in Cant. Tales, F 418. Pighte properly means pitched. Hence read: And suffred eek, that Longius him prighte.*

II. THE COMPLEYENTE UNTO PITE.

The MSS. are: Tn. (Tanner 346); F. (Fairfax 16); B. (Bodley 638); Sh. (Shirley's MS., Harl. 78); Ff. (Ff. 1. 6, in the Camb. Univ. Library); T., here put for Trin. (Trin. Coll. Camb. B. 3. 19); also Ha. (Harl. 7578). The text follows F. mainly.

Page 82. 21. *MSS. was (for nas), twice; wrongly. 77. MSS. is (for nis).*

III. THE BOOK OF THE DUCHESS.

The authorities are only Th. (Thynne's edition, 1532); and three MSS., viz. F. (Fairfax 16); Tn. (Tanner 346); B. (Bodley 638). I follow F. mainly. B. and F. are much alike.

Page 86. 6. *All take no kepe. 14. All sorwful (badly); read sorry. 23. All this*

Page 84. 76. *Not in Tn. B.; Th. F. of Aleyone his wyfe. 80. Not in Tn. B.; Th. F. began to yerne; read gan to erme. 82. Not in Tn. B.; Th. F. her thought so (copied from 81); read he dwelte so. 86. Not in Tn. B.; Th. F. That she had this; I omit she, and supply alas from 87, where it occurs after him, and makes the line too long. 101. All this lady; for she. 107. All wepte; read weep. 131. All right so (but right belongs to l. 132).*

Page 85. 149. *All speke right so (but right belongs to l. 150). 158, 159. All noight (for nothing). 175. Tn. slepte; F. slept; see 177. 185. All up and axed. 204. All am 206. I supply look. 207. All for suche; read at whiche. 212. All allas; read A.*

Page 86. 264. *All insert quene after goddesso. 294. All And; read I. 296. All insert my before slepe. 300. All ouer al; I omit ouer. 328. All and of king. 329. All repeat of king before Lamedon. 330. All insert And eke before of Medea. 331. All and of (for and). 332. (Marked by mistake; so in MSS.) 334. All And; read Of. 342. All insert to before cold.*

Page 87. 348. *All And I; omit And. 380. All and so at; omit so. 443. All insert right before wonder.*

Page 88. 454. *All but B. insert right before yong. 473. All insert ful before wel. 479. After this line, Th. inserts And thus in sorowe lefte me alone; it is spurious [Hence there is no line 480.] 498. All for ther no; and is (for was). 517. All had ygre; read grettis; see 503. 548. Insert good; cf. 714, 721.*

Page 89. 570. *All with his; omit his. 571. All may no; omit no. 583. All so ful;*

omit ful. 584. *All That; read Thogh.* 586. *For the former hit, all have him; see* 585. 589. F. B. Thesiphus; Tn. Tesiphus; Th. Tesyphus (*miswritten for Cesiphus = Sesiphus*). 599. F. Th. sorowe (!); Tn. sorov (!); *read song.* 630. Th. Tn. foures; F. B. flourys; *read flour is.*

Page 90. 660. *All in the; omit the.* 681. *All she my fers; read my fers she* (Koch). 693. *All For ther; omit For.* 721. *All yis parde; omit yis.* 728. *All also; read als.* 732. *All the quene; omit the.* 740. *All no man; read noon.* 745. F. Tn. Loo she that may be; Th. Howe that may be; *hers she is an error for sir; and how that may be for how may that be; the edition of 1550 has Howe may that be.*

Page 91. 751. *All insert shalt after thou; omit it* (Koch). 771. *All I prayde; omit I.* 779. *All moste able; omit moste.* 785. *All ryght so; omit ryght.* 802. *All That tyme and; omit That tyme.* 805. *All on a day.* 806. *All ther that I; omit that.* 823. *All Than any other planete in heven.* 828. *All and of; omit of.* 829. *All and so; omit and.* 840. *All counseyl (a gloss upon reed, the original word).* 844. *All better.*

Page 92. 895. *All But which; omit But.* 905. *Was white; omit white (reserved for l. 948).* 924. *All swere wel; omit wel.* 930. *All never yet; omit yet.* 942. *All and pure flat; omit pure.* 943. *All or; read and.*

Page 98. 959. *All nere pure; omit pure.* 971. *All swere wel; read sweren.* 994. *All And therto; omit And.* 997. *All What harme was; but harm is monosyllabic.* 1000. *wolde not; read nolda.* 1028. *All into; read to.* 1040. *All and my goddesse (!); read and my lisse (i.e. consolation).* 1051. *All loked her; omit her.*

Page 94. 1075. *All nay trewly I; omit trewly.* 1099. *All coude tho; read tho coude.* 1147. *All hit not never; omit not.*

Page 95. 1188. *All am; read nam.* 1189. *All sey right; omit right.* 1234. *All to false; omit to.* 1239. *All ryght as; omit ryght.*

Page 96. 1264. *All thynges; read thing.* 1322. *All ther was; omit ther.*

IV. THE COMPLEYNT OF MARS.

The authorities are: F. (Fairfax 16); Tn. (Tanner 346); Ju. (Julian Notary's edition); Harl. (Harl. 7333); T. (Trin. Coll. Camb. R. 3. 20); Ar. (Arch. Selden B. 24, in the Bodleian Library); Th. (Thynne's edition, 1532). I follow F. mainly.

Page 98. 89. *All nygh dreynt; omit nygh.* 125. *All transpose hir and don.*

Page 99. 141. *All god helpe; read helpe god; and accent sely and Venus on the latter syllable.*

Page 100. 274. *Most MSS. have to so; T. omits to.*

V. THE PARLEMENT OF FOULES.

The authorities are: F. (Fairfax 16); Gg. (Gg. 4. 27, Camb. Univ. Library); Trin. (Trin. Coll. Camb. R. 3. 19); Cx. (Carton's edition); Harl. (Harleian 7133); O. (H. John's Coll., Oxford); Ff. (Ff. 1. 6, Camb. Univ. Library). I have also consulted Tn. (Tanner 346); D. (Digby 181); and others. I follow F. mainly; chiefly corrected by Gg.

Page 101. 39. *All he; read hit; see 36, 43.*

Page 106. 396. *All have formed.*

Page 109. 613. *Gg. reufulles (!); Pepys, rowthfull; rest rewfal (!).*

VI. A COMPLAINT TO HIS LADY.

Only two MS. copies: Sh. (Shirley's MS., Harl. 78); Ph. (Phillipps 9053, now Add. 3456). Also Ed. (edition of 1561). I follow Sh. mainly; but correct many bad spellings; and supply many words, and even lines. Lines 124-133 are in Ph. only.

Page 111. 14. All now doth; I omit now. 15. This line is supplied, to rhyme with l. 17. 19. Sh. and yit my; I put fro for yit. 24. This line supplied; to rhyme with l. 22; cf. Compl. of Mars, 189. 25, 26. Supplied; cf. Compl. to Pite, 22, 17; Anelida, 307. 33. I omit she before sleeth. 56. A line lost; supplied from Anelida, 181.

Page 112. 59. Supplied from Anelida, 182. 68. Sh. euer do. 78. Sh. youre; read yet. 79. Sh. wist that were; I omit that. Sh. your hynesse (repeated from 76); read yet distresse. 82. (The dagger should precede is); Sh. thane is; omit thane. 102. Sh. best euer; read ever been. 103. Imperfect; I supply here. 104. Sh. But the; omit But. 114. Sh. nought; read nothing. 120. Sh. no trewer so verrayly; Ed. no trewer verely (*false rime*). 127. Ph. For wels; om. For. 129. Not in Sh.; Ph. That yet myght offenden. 132. Not in Sh.; Ph. no blisse; omit no. 133. Ph. dwelle withy-

VII. ANELIDA AND ARCITE.

Authorities: Harl. (Harl. 7333); F. (Fairfax 16); Tn. (Tanner 346); D. (Digby 282); Cz. (Caxton's edition); B. (Bodley 638); Lt. (Longleat MS.); Th. (Thynne's edition, 1532). I follow F. mainly.

Page 114. 91. Th. Tn. Harl. trusteth; rest trusted; read trust (=trusteth). 129. All langer she; omit she.

Page 115. 174. All speketh she. 191. All un-to; read to.

Page 116. 241. All be founde; but he was copied in from l. 240.

VIII. CHAUCERS WORDES UNTO ADAM.

From T. (Trin. Coll. Camb., R. 3. 20). Also in Ed. (edition of 1561).

Page 118. 3. T. thy long lokkes; omit long. 4. T. wryte more truwe; omit more.

IX. THE FORMER AGE.

Two copies: I. (li. 3. 21, Camb. Univ. Library); Hh. (Hh. 4. 12, in the same). Chiefly from I.

Page 118. 3. I. paied of the; omit the. 11. I. gnodded; Hh. knoddyd; correctly gnilden, *pl. pl. of gniden*.

Page 119. 23. Both No batalls trompes; omit batalls. 34. I. No places wildnesse; Hh. No place of wildnesse; omit places, place of. 56. A line lost; I supply it.

X. FORTUNE.

Authorities: I. (li. 3. 21, Camb. Univ. Library); A. (Ashmole 59); T. (Trin. Coll. Camb.); F. (Fairfax 16); B. (Bodley 638); H. (Harl. 2251).

XI. MERCILES BEAUTE.

One copy: P. (Pepys 2006). 36. P. this; read ther.

XII. TO ROSEMOUNDE.

One copy: MS. Rawl. Poet. 163; leaf 114.

Page 121. 11. *semy* (*sic*); read seemly. fynall (*for final, a misreading of small*).

XIII. TRUTH.

Authorities: At. (Addit. 10340); Gg. (Gg. 4. 27, Camb. Univ. Library); E. (Ellesmere MS.); Ct. (Cotton, Cleop. D. 7); T. (Trin. Coll. R. 3. 20); F. (Fairfax 16); and others. *Chiefly from E. The Envoy is in At. only.*

Page 122. 19. Know thy contree; Harl. F. T. Loke vp on his. 20. Hold the hys way; Harl. F. Weyve thy last.

XIV. GENTILESSE.

Authorities: A. (Ashmole 59); T. (Trin. Coll. R. 3. 20); Harl. (Harl. 7333); Ct. (Cotton, Cleop. D. 7); Ha. (Harl. 7578); Add. (Addit. 22139); Cx. (Caxton's edition). *I follow Cx. mainly.*

Page 128. 20. Cx. makes hem eyres, that can hem queme; A. mathe his heyre him that wol him queme; Ct. That maketh his heires hem, &c.

XV. LAK OF STEDFASTNESSE.

Authorities: Harl. (Harl. 7333); T. (Trin. Coll. R. 3. 20); Ct. (Cotton, Cleop. D. 7); F. (Fairfax 16); Add. (Addit. 22139); Bann. (Bannatyne); Th. (Thynne's edition, 1532); and others. *I follow Ct. mainly.*

XVI. LENVOY A SCOGAN.

Authorities: Gg. (Gg. 4. 27, Camb. Univ. Library); F. (Fairfax 16); P. (Pepys 2006); Th. (Thynne's edition, 1532). *I follow F. mainly.*

XVII. LENVOY A BUKTON.

Authorities: F. (Fairfax 16); Th. (Thynne's edition); Ju. (Julian Notary's edition). *I follow F. mainly.*

XVIII. THE COMPLEYNT OF VENUS.

Authorities: T. (Trin. Coll. R. 3. 20); A. (Ashmole 59); Tn. (Tanner 346); F. (Fairfax 16); Ff. (Ff. 1. 6, Camb. Univ. Library); Ar. (Arch. Selden, P. 24); P. (Pepys 2006); Th. (Thynne's edition, 1532). *I follow F. mainly.*

N.B. Another authority is the set of three original French Ballades by Otes de Graunson, which Chaucer here imitates.

Page 125. 31. *All Pley or Pleye; read Pleyne, translation of original French Plaindre.*

XIX. THE COMPLEINT TO HIS PURSE.

Authorities: F. (Fairfax 16); Harl. (Harl. 7333); Ff. (Ff. 1. 6, Camb. Univ. Library); P. (Pepys 2006); Add. (Addit. 22139); Cx. (Caxton's edition); Th. (Thynne's ed. 1532). *I follow F. mainly.*

XX. PROVERBS.

Authorities: F. (Fairfax 16); Ha. (Harl. 7578); Ad. (Addit. 16165). *I follow F. mainly.*

Page 126. 1. *All insert thus after these; I omit thus.*

XXI. AGAINST WOMEN UNCONSTANT.

Authorities: Ct. (Cotton, Cleop. D. 7); F. (Fairfax 16); Ha. (Harl. 3758); Ed. (Stowe's edition, 1561).

Page 127. 17. *All stondeth; read stant.*

XXII. COMPLEINT DAMOURS.

Authorities: Harl. (Harl. 7335); F. (Fairfax 16); B. (Bodley 638).
 Page 127. 4. *All* right thus; *omit* right. 9. *All* Ne; *read* For.
 Page 128. 86. *I supply* ther *from* Parl. Foules, 310.

XXIII. A BALADE OF COMPLEYNT.

Sole copy: MS. Addit. 16165, fol. 256, back.

XXIV. WOMANLY NOBLESSE.

Sole copy: MS. Addit. 34360, fol. 21, back.

Page 129. 13. *This line is supplied by conjecture.* 18. MS. for to; *I omit*
 25. And thynkith be raison (*too long*). 26. for til do the; *I omit* the, *and substitu*
for til.

TRANSLATION OF BOETHIUS.

Authorities: C. (Camb. Univ. Library, II. 3. 21); A. (Addit. 10340); Ed. (Thyn
 edition, 1532); Cx. (Caxton's edition); II. (II. 1. 38); &c. *I follow* C. *mainly*.

Page 131. PROSE I. 74. Cx. Th. from; MSS. *omit* from.

Page 133. Pte. III. 63. Cx. Th. Soranos (*as in* Latin text); C. A. Sorans. MET.
 12. Cx. Th. leyte; II. leit; C. A. light.

Page 134. Pte. IV. 97. *This Gloss is misplaced in the MSS.; it comes in before* Te:

THE HOUS OF FAME.

Authorities: F. (Fairfax 16); B. (Bodley 638); P. (Pepys 2006); Cx. (Caxton's edition) Th. (Thynne's edition, 1532). I follow F. mainly.

Page 826. 8. *All* why this; *omit* why. 11. why these; *omit* why. 20. *All* is more; *omit* is. 24. *All* needlessly insert the (or her) before brayn.

Page 827. 88. *All* pouarte; read povert; or *elide* the final e. 119. *All* slept, slepte; read sleep; see 438.

Page 829. 362. *All* But al; *omit* But.

Page 830. 366. *All* in-to; read in. 370. MSS. *Allas* (or *alas*!); read *Eneas*. (*However* Th. has him, *alas*.) 399. Cx. Th. *Oenone* (which read as four syllables, O-e-no-ne, as in Troil. i. 654).

Page 831. 513. *All* sely; read selly (i. e. strange).

Page 832. 557. Cx. Th. P. agast so; read so agast. 603. *All* do; read done (*gerund*). 613. *All* herke; read herkne; see 725. 618. *Deficient*; I supply *goddesse*. 621. *All* lytel (litell); read lyte.

Page 833. 727. Cx. Th. P. a worthy; F. B. worthe a; *omit* a.

Page 834. 764. *All* herke; see 725. 827. F. And that sum place stide; B. Th. And that som styde; (not in Cx. P.); read And that the mansioun; see 754, 831. 830. *All* That; read Than.

Page 835. 896. Cx. Th. gan to; rest to; read gan. 911. *All* token (!); read toun; see 890.

Page 836. 1007. F. Cx. Th. B. *Athalantes*; P. *athlauntres* (cf. *Atlante*, Ovid, *Fasti*, v. 83).

Page 837. 1114. F. citee; P. cite (= site); rest cyte.

Page 838. 1177. Supply craft from l. 1178, where it occurs, after cast, in Cx. Th. P. 1189. B. *Babewynnes*; P. *Babeweuries*; (all corrupt). 1210. F. *Saten*; B. *Sate*; Cx. Th. *Sat*; P. *Sett*; read *Seten*.

Page 839. 1259. Th. *pleyeng*; rest *play*. 1271. *All* the (put for thee). 1303. F. hat; B. hate; Cx. Th. *hackyng*; read *hatte*.

Page 840. 1361. F. B. *Sit*; Cx. P. *Sat*; read *Sitte*. 1373. *All* wonderly; see 1327. 1415. *All* And thus; *omit* And.

Page 841. 1494. F. high the (for highthe); Cx. Th. *heyght*; read *highte*; see 744. 1527. *All* into; read in.

Page 842. 1570. *All* Upon; read Up.

Page 843. 1666. *All* werkes; read *werk* (and so in 1701, 1720). 1686. *All* of bawme; *omit* of. 1725. F. B. Th. *Al* so; rest *And* so; read *So*.

Page 844. 1765. F. B. now let so; *omit* now. 1813. *All* grete, gret; read *gretest*.

Page 845. 1853. F. Th. be noght for; Cx. B. be for; read be but for. 1887. *All* thinge, thing; read *thinges*. 1897. *All* wote; read *wiste*; see 1901. 1902. *All* dwelled or dwellyth. 1907. B. *Whithen*; rest *Why* than; read *Whiche*. 1940. F. Cx. B. *hattes* (!); Th. *hutches*; read *hottes*.

Page 846. 1961, 1962. *All* werres, restes; read *werre*, *reste*. 1967. *All* and eek of; *omit* and eek (cf. 1968). 1975. *All* wrongly write *misgovernement* as one word. 2009. *All* these; read *swicha*. 2017. F. *frot* (for *fruit* = *fruit*); B. *foot*; Cx. Th. *swote*. 2021. *All* yaf in; *omit* in. 2026. F. B. here *anon* (*anon*); (Th. Th. here; read *anon* heer.

Page 347. 2049. *All* he (!); *read* the other. 2053. *All* And thus (*twice*); *omit* And (*twice*). 2061. F. B. forth ryght to; Cx. forth unto; Th. streyght to; *read* forth to. 2076. F. B. Went every mouthe (!); Th. Cx. Wente enery tydyng; *read* Wente every word. 2083. *All* and wente; *read* hit wente. 2101. B. haue that oon; F. han on; Th. haue one. *All* omit of.

Page 348. 2152. B. nose; F. Th. noyse (!). F. an highen (!); Th. on hyghen (!); B. and yen; *read* on hyghe (*or* on hye).

THE LEGEND OF GOOD WOMEN.

Authorities: for Text A (*earlier version*) of the Prologue: *sole copy* C. (Gg. 4. 27, in Camb. Univ. Library). *For* Text B (*later version*) of the same, and all the rest: F. (Fairfax 16); Tn. (Tanner 346); T. (Trin. Coll. Cam. R. 3. 19); A. (Arch. Selden. B. 24); B. (Bodley 638); P. (Pepys 2006); Th. (Thynne's edition, 1532); *also* C. (*as above*); Add. (Addit. 9832).

Page 353, col. 1. 135. C. *is here corrupt*; *it has*—The honour and the humble obeysaunce. *I suggest* They dide honour and humble obeysaunces; *or* *read* Yelding honour, &c. (*as in* col. 2). Col. 1; 137, 138; *imperfect*; *I fill up the gaps*.

Page 370. 842. *All* renten (rente), *wrongly*; *read* renden.

Page 374. 1126. *All* honourable; *read* noble; *see* 1143, 1210, 1222.

Page 375. 1217. C. bestys wilde; T. A. P. wild bestys; *rest* wilde hertes; *read* hertes wilde. 1238. *All* and becom (*against metre*); *read* to been.

Page 378. 1463. *All* yle of; *omit* of.

Page 383. 1879. *All* himself or himselfe; *read* himselve.

- Page 414. § 40. 8. Read for sothe; *miswritten* for sonne in A. B.; others vary.
 Page 415. § 40. 75. A. omits of and degrees; but retains 3. 93. P. supplies the last five words, which A. B. C. E. omit. § 42. 24, 25. For 2, M. has 6; for 3, M. has 4.
 Page 416. § 44. 20. N. wreten; read wryte. 36. L. N. O. passid; M. omits; read lasse.
 Page 417. § 45. 10. L. I wold wyttyn; N. Iwyton; O. wrytoun.

THE CANTERBURY TALES.

Authorities: E. (Ellesmere MS.); Hn. (Hengwrt MS.); Cm. (Gg. 4. 27, Camb. Univ. Library); Cp. (Corpus Chr. Coll. Oxford); Pt. (Petworth MS.); Ln. (Lansdowne 851); HL (Harl. 7334). Also, occasionally, Dd. (Dd. 4. 24, Camb. Univ. Library); Reg. (Reg. 17 D. XV.); Add. (Addit. 5140); Ll. (Lichfield MS.); SL (Sloane, 1685).

- Page 421. 179. HL. cloysterlees (see 180); Cm. rekales; rest reochalees, recheles.
 Page 422. 252 b, 252 c; from Hn.; rest omit.
 Page 435. 1290. All moste, muste, most; read mot.
 Page 443. 1979. HL. swymbul; rest rumbel.
 Page 449. 2420. All insert the (or thy) before victorie; it clogs the line.
 Page 458. 3155, 3156. From E. Cm. HL; rest omit.
 Page 462. 3451, 3457; astromye is intentional.
 Page 465. 3721, 3722. From E. (also in old editions); rest omit.
 Page 466. 3818. Nowellis is an intentional error; see 3834.
 Page 476. 47. Dd. But; rest That (wrongly).
 Page 484. 621. A short line; I insert ful.
 Page 486. 791. HL vn-to; Pt. to; rest til; read un-til.
 Page 492. 1163-1190. E. Hn. Cm. omit; mainly from Cp. 1189. Most MSS. phialyas; Sloane, phillyas; Ln. fialeas; read physices, i. e. physices liber.
 Page 508. 1995. Supplied from MS. Reg. 17 D. xv; most MSS. omit this line.
 Page 509. 2252, 2253. Not in the MSS., but necessary; supplied from 2274 and 2280, which see.
 Page 519. 2623, 2624. Not in the MSS.; supplied by translating the French text.
 Page 525. 2854. From namore to god is not in the MSS.; but is necessary.
 Page 536. 3564. After this line most MSS. insert the stories from Nkzo to Cmsus (ll. 3653-3956); incorrectly.
 Page 538. 3657. MSS. North; read South.
 Page 541. 3910. HL. Valirien; rest Valerius; ed. 1561, Valeris (rightly).
 Page 546. 4266. All MSS. insert herkneth or herken after But.
 Page 582. 1294. After this line most MSS. insert ll. 1307, 1308; which are out of place here. MS. HL is right. 1307, 1308. Nearly all MSS. omit these lines, having inserted them after l. 1294 above. MS. HL is right.
 Page 625. 2240. The MSS. omit the word stories, leaving sense and metre incomplete.
 Page 628. 20. Most MSS. have pitous, which will not scan; but Hn. has pitous, which also occurs in Troilus.
 Page 635. 620. I supply ne.
 Page 658. 277. For 'Valerians,' the MSS. absurdly have 'Cecilies'; but the Latin original has 'Valeriani.'

Page 707. 858. *Red bushes*; E. Sald. Ln.
beantes (!); Pt. bewtees (!).
Page 711. 955. E. Cm. Danyel; rest David, a

GLOSSARIAL INDEX.

THE references in this Index are given according to the following scheme.

Poems denoted by Arabic numerals are Minor Poems. Thus, under 'Abaved,' the reference '3. 614' means Minor Poem no. 3, line 614, or l. 614 of the Book of the Duchesse. The letter 'R.' refers to the Romaunt of the Rose, Fragment A, in pp. 1-18; the rest of the Poem, not being Chaucer's, is indexed separately. Thus 'R. 163' means l. 163 of the Romaunt.

The five books of Boethius are denoted by B 1, B 2, B 3, B 4, B 5, respectively; and the 'prose' and 'metrical' sections are denoted by 'p' and 'm.' Thus, under 'Abaisson,' the reference 'B 4. p 7. 81' means 'Boethius, bk. iv. prose 7, line 81.' The five books of Troilus are denoted by T. i., T. ii., T. iii., T. iv., and T. v. Thus 'T. iii. 1233' means 'Troilus, bk. iii., line 1233.'

The House of Fame and the Legend of Good Women are denoted by 'HF.' and 'L.' respectively. If, in the latter case, the italic letter 'a' follows the number of the line, the reference is to the earlier (or A-text) of the Prologue to the Legend. Thus 'HF. 865' means 'House of Fame, line 865.' Again, 'L. 2075' means 'Legend of Good Women, line 2075;' and 'L. 200 a' means 'Legend, &c., line 200 of the text in the left-hand column.'

The Prologue and the two books of the Treatise on the Astrolabe are denoted, respectively, by 'A. pr.', 'A. i.', and 'A. ii.' Thus the reference 'A. ii. 10. 8' means 'Astrolabe, bk. ii. § 10, line 8;' and 'A. pr. 10' means 'Astrolabe, prologue, line 10.'

References to the Canterbury Tales are known by the use of the letters A, B, C, D, E, F, G, H, and I, which are used to denote the various Groups into which the Tales are divided. In this case, 'A' is never followed by a full stop or by Roman numerals, as when the 'Astrolabe' is referred to; and such a reference as 'B 5,' meaning line 5 of Group B, is quite distinct from 'B 5. p 1. 1,' where 'B 5' means bk. v. of Boethius, and is invariably accompanied by the 'p' or 'm' denoting the 'prose' or 'metre.'

Summary of the Minor Poems. The Minor Poems are all numbered, viz. 1 (ABC.); 2 (Compleynte unto Pite); 3 (Book of the Duchesse); 4 (Mars); 5 (Parlement of Foules); 6 (Complaint to his Lady); 7 (Anelida); 8 (Wordes to Adam); 9 (Former Age); 10 (Fortune); 11 (Merciless Beauty); 12 (To Rosemounde); 13 (Truth); 14 (Gentil-casse); 15 (Lak of Stedfastnesse); 16 (Envoy to Scogan); 17 (Envoy to Bakton); 18 (Venus); 19 (To his Purse); 20 (Proverbs); 21 (Against Women Unconstant); 22 (Amorous Complaint); 23 (Balade of Compleynt); 24 (Womanly Noblesse).

Alphabetically, the references are to A (Group A of Cant. Tales); A. (Astrolabe); B (Group B of C. T.); B 1 . . . B 5 (Boethius, books 1 to 5); C, D, E, F, G, H, I (Groups C to I of C. T.); HF. (House of Fame); L. (Legend of Good Women); R. (Romaunt of the Rose); T. i. . . T. v (Troilus, books 1 to 5). The Minor Poems, numbered 1 to 24, are given above.

N.B. Words containing *ay, ey, oy, ac, ec, ow*, are sometimes entered as if spelt with *ai, ei, oi, au, eu, ou*, respectively.

Abbreviations. Besides *s.*, *adj.*, and *adv.*, for *substantive*, *adjective*, *adverb*, the following are used in a special sense:—*v.*, a verb in the infinitive mood; *ger.*, gerund; *pr. s.*, present tense, 3rd person singular; *pr. pl.*, present tense, 3rd person plural. Other persons are denoted by the figures 1 or 2.

Fragments B and C of the 'Romaunt' are glossed in a separate Index.

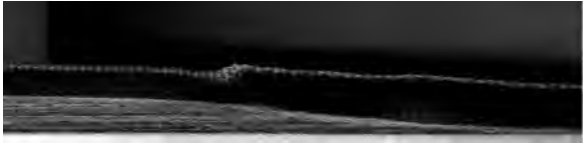
A.

- A**, the first letter of the alphabet, T. i. 171; the letter A, A 161.
- A**, *indef. art. a*, A 24, &c.; *al a*, the whole of a, E 1165; one, D 1306; one and the same, 21, 5; about, some, L 2075.
- A**, *pp.* on, on (the), in, for; A-nighte, by night, B 3758; A-dayes, a-days, E 1164; A-morwe, on the morrow, A 822; A three, in three, A 2934; A goddes half, 'on God's side,' in God's name, D 50; A goddes name, in God's name, A 854.
- A!** *int.* ah! 3, 213.
- A!** *ha!* *interj.* aha! T. i. 868.
- Abaiszen**, *ger.* to be dismayed, B 4, p 7, 81; *pp.* amazed, spell-bound, abashed, cast down, disconcerted, E 317, 1108.
- Abak**, *adv.* backwards, A 3736; aback, back, L 864.
- Abakward**, *adv.* backward, B 3, m 12, 66.
- Abandoune**, *v.* devote, I 713; *pr. s.* abandons, B 2767.
- Abasshen**, *v.* fear, be abashed, R 1552; *pp.* abashed, confused, confounded, disconcerted, 5, 447; R 805, &c.
- Abate**, *v.* lower, put down, B 3780; depreciate, R 286; 2 *pr. s. subj.* subtract, A. ii. 10, 8; *pp.* enshebled, B 3, p 5, 52; put down, I 191.
- Abaved**, *pp.* confounded, disconcerted, 3, 614.
- Abayst**; see **Abaiszen**.
- Abc**, alphabet, A. i. 11, 3.
- A-bedde**, in bed, T. i. 915.
- Abegge**, *v.* pay for it, A 3938. A Kentish form. See **Abeye**, **Abye**.
- A-begged**, a-begging, F 1580.
- Abet**, *s.* abetting, aid, T. ii. 357.
- Abeye**, *v.* pay for, C 100. See **Abye**.
- Abiden**, **Abit**; see **Abyde**.
- Abite**, *s.* habit, dress, L 136 a.
- A-blakeberied**; see **Blakeberied**.
- Able**, *adj.* capable, 3, 786; fit, suitable, adapted, A 167; fit, L 320; fit for, 3, 779; deemed deserving, 1, 184; fitting, R 986.
- Ablinge**, *pr. pt.* enabling, lifting, B 3, m 9, 37; fitting, B 1, m 6, 19.
- Abodes**, *pl. of* **Abood**, *s.*
- Aboghte**, **Aboght**; see **Abye**.
- Abood**, *s.* delay, A 965; tarrying, T. v. 1307; abiding, continuance, HF. 1061; *pl. delays*, T. iii. 854.
- Abood**, *pl. s. of* **Abyde**.
- Aboute**, *prep.* about, round, throughout, round about, near.
- Aboute**, *adv.* about, engaged in, T. v. 1645; in due order, in turn, A 890; around, here and there; *been a.*, go about, endeavour, A 1142.
- Aboven**, *prep.* above.
- Abregge**, *ger.* to abridge, shorten, T. iii. 262; A. with thy peynes, to shorten thy pains with, T. iv. 426.
- Abregginge**, *s.* abridging, B 5, p 1, 57; diminishing, I 568.
- A-breyde**, *v.* awake, T. iii. 1113; come to my senses, HF. 559; **Abrayd**, *pt. s.* (*strong form*), woke up, started up, 3, 102; **Abroyd**, 1 *pt. s.* started from sleep, HF. 110; **Abrayde**, *pt. s.* (*weak form*), started, B 4198; **Abreyde**, awoke, T. i. 724.
- Abroche**, *v.* broach, D 177.
- Absente**, 2 *pr. pl. subj.* absent yourself, 1, 43.
- Abusioun**, *s.* abuse, absurdity, T. iv. 600; deceit, B 214; a shameful thing, scandal, T. iv. 1060.
- Abyden**, *v.* abide, await, 1, 131; wait for, HF. 1086; be still, withdraw, F 102; *pr. s.* awaits, B 2175; dwells, T. ii. 65; **Abit**, *pr. s.* waits for, T. i. 1091; **abide**, *Ger.* 1175; *imp. s.* stay, wait, A 3129; *imp. pl.* B 1175; *pres. pt.* E 757; **Abod**, *pt. s.* awaited, T. iv. 156; stopped, HF. 1002; expected, 3, 247; **Abiden**, *pt. pl.* abode, L. i. 474; **Abiden**, *pp.* waited, B 3, p a, 102.
- Abydinge**, *s.* expectation, B 2, p 3, 66.
- Abye**, *v.* pay for, A 4393; *pr. pl.* undergo, B 4, p 4, 86; **Aboughts**, *pt. s.* paid for, T. v. 1750; suffered for, A 2303; **Aboght**, *pp.* paid for, L 2483; purchased, 18, 17; bought dearly, L 1387; atoned for, A 3100. See **Abegge**, **Abeye**.
- A-caterwawed**, a-caterwauling, D 354.
- Accesse**, *s.* feverish attack, T. ii. 1315.
- Accident**, *s.* that which is accidental, I. iv. 1305; incident, T. iii. 918; accidental occurrence, HF. 1976; unusual appearance, E 607; outward appearance (see note), C 539.
- Accidie**, *s.* sloth, I 388.
- Accioun**, *s.* action, i. e. accusation, t. 20

- Accomplice**, *v.* accomplish, A 2864.
Accord, *s.* agreement, B 2988; harmony, B 4069; peace, I 992. See **Acord**.
Accordance, *s.* concord, harmony, R. 496.
Accordaunt, *adj.* suitable, B 4026.
Accorde, *v.* agree; *pr. s.* beseeems, L. 2583. See **Acorde**.
Accuseth, *pr. s.* reveals, R. 1591.
Accusement, *s.* accusation (of her), T. iv. 556.
Accusour, *s.* revealer, T. iii. 1450.
Achát, *s.* buying, purchase, A 571.
Achátours, *pl.* buyers, caterers, A 568.
Ache, *s.* ache, T. iv. 728.
A-chekked, *pp.* checked, hindered, HF. 2093.
Acheve, *v.* achieve, L. 1614.
Achoken, *v.* choke, stifle; *pp.* L. 2008.
Acloyeth, *pr. s.* overburdens, s. 517.
A-compas, *adv.* in a circle, L. 304.
Acomplishe, *pr. s.* subj. fulfil, comprehend, B 3. p. 10. 179.
Acord, *s.* agreement, s. 371; concord, s. 381, 668; accord, s. 316; *in a.*, *in tune*, s. 197; *al of oon a.*, *in tune*, s. 305. See **Acord**.
Aordable, *adj.* harmonious, B 2. m 8. 23.
Aordance, *s.* concord, B 2. m 8. 14.
Aordaunt, *adj.* suitable, A 37, 3363; **A. to**, in harmony with, s. 203.
Aorde, *v.* accord, grant, allow, agree, concern; *pl. s.* suited, A 244; *pl. pl.* agreed, L. 168; *pres. part.* agreeing, B 1737; *pp.* agreed, A 818.
Acourse, *1 pr. s.* curse, T. iv. 839.
Accounte, *v.* consider, B 3501; *pl. s.* valued, cared, s. 1237; *2 pt. s.* didst reckon, B 2. p 5. 113.
Accountinge, *s.* reckoning, calculation.
Acooyede, *pl. s.* caressed, B 2. p 3. 73.
Aquitance, *s.* release, A 4411; deed of release, A 3327.
Aquyte, *v.* acquit, D 1599.
Acurse, *v.* curse, T. iii. 1072.
Acused, *pl. s.* blamed, T. ii. 1081.
Acustomaunce, *s.* system of habits, habitual method of life, HF. 28; *head of a.*, was accustomed, B 3701.
Adamant, *s.* adamant, A 1990; loadstone, magnet, R. 1182.
Adawe, *v.* awake, recover, T. iii. 1120.
A-day, in the day, T. ii. 60.
Adding, *s.* (the) addition, A. ii. 41. 16.
Adjeccioun, *s.* addition, B 5. p 6. 212.
A-down, *adv.* downwards, down, L. 178; down below, HF. 889; below, H 103; at the bottom, G 779.
Adrad, *pp.* afraid, A 605; Adred, s. 1190.
Adressinge, *s.* directing, B 4. p 5. 101.
Adversario, *adj.* hostile, I 697.
Advertence, *s.* attention, heed, T. iv. 698.
Advocacyes, *pl.* pleas, T. ii. 1460.
Advocats, *pl.* advocates (in which the *t* is mute), C 291.
Afer, *adv.* afar, HF. 1215.
A-fère, on fire, T. i. 229.
A-fered, *pp.* afraid, affrighted, T. i. 974; Aford, A 628.
Affectis, *pl.* desires, T. iii. 1391.
Affermed, *pp.* agreed upon, L. 790; established, A 2349.
Affiance, *s.* trust, B 1330.
Afforced, *pp.* forced, I 974.
Affray, *s.* fray, quarrel, D 2156; terror, B 1137; fright, 4. 214; dread, 7. 334.
Affrayeth, *pr. s.* arouses, excites, R. 91; *pp.* frightened, afraid, B 563; scared, B 4468; roused, s. 296.
Affyle, *v.* file, i. e. render smooth, A 712.
Afor-yeyn, *prep.* over against, T. ii. 1188.
Afounde, *v.* founder, perish, 12. 21.
Afrayed, *adj.* scared, distracted, R. 154.
Afright, *pp.* affrighted, B 4085.
After, *prep.* according to; in expectation of, for, B 467; to get, A 525; according as, L. 575; after, i. e. to fetch, L. 1130; towards, A 136; in accordance with, s. 4; by inheritance from, L. 1072; **A. as**, according as, s. 216; **A. oon**, alike, A. 1781; **A. me**, according to my command, E 327; **A. the yeer**, according to the season of the year, F 47; **A. that**, according as, T. ii. 1347.
A-fyre, on fire, D 726; i. 94; A-fère, T. i. 229.
Again, *prep.* when exposed to, L. 2426; **Agayn**, against, B 580; towards, A 2680; (so as) to meet, R. 785; opposite to, R. 1577; exposed to, H 110; contrary to, F 748; just before, B 4268; near, G 1279; to meet, B 391; in comparison with, L. 189; **Ageyn**, against, A 66; compared with, R. 1011; turned towards, L. 48.
Agains, *prep.* against, contrary to, in answer to, instead of, before, in presence of, to meet, near to; against, near; against, B 3754.
A-game, *adv.* in play, in jest, in mockery, in sport, 4. 277.
Agasto, *ger.* to terrify, T. ii. 901; *pr. s.* deters, frightens, B 4. p 6. 323; *pl. s.* frightened, L. 1221; *pl. s. refl.* was affrighted, A 2424; *pp.* scared, frightened, terrified, A 2931; against, B 4079; afraid, A 4267.

- Agayn-ward**, *adv.* backward, at the point of return, A. i. 17. 14; back again, B 441.
- Ages**, *pl.* times, periods, B 3177.
- Agilten**, *v.* do wrong, L. 436; *pt. s.* did offence, D 302; wrongly committed, L. 2385; *1 pl. s.* wronged, HF. 320; offended, T. iii. 840; *pr. s. subj.* (if he) offend, I 150; *pp.* offended, i. 122; sinned, T. v. 1684.
- Agon**, *v.* to go away; **Ago**, *pp.* gone away, T. v. 1054; gone, F 1204; passed away, A 2802; past, L. 1766; dead, L. 016; *to ben ago*, to be off, 5. 465; **Agon**, *pp.* departed, A 1276; gone away, C 810; past, C 246; *not longe a. is*, it is not long ago, D 9; passed away, A 1782; dead, E 631; ago, B 1841.
- Agreable**, *adj.* pleasing, HF. 1007; -es, *pl.* pleasant, B 3. m. 2. 31.
- Agreably**, *adv.* complacently, B 2. p. 4. 140.
- Agreabletee**, *s.* equability, B 2. p. 4. 127.
- A-greef**, in dudgeon, lit. 'in grief,' T. iii. 862; sadly, T. iv. 613; amiss, 5. 543; in dudgeon, B 4083.
- Agregge**, *v.* aggravate; *pr. s.* I 960; *pr. pl.* I 892; *pt. pl.* aggravated, B 2209.
- Agreved**, *pp.* angry, A 2057; vexed, L. 345; aggrieved, E 500.
- Agrief**; see **Agreef**.
- Agrisen**, **Agroos**; see **Agrysen**.
- Agroted**, *pp.* surfeited, cloyed, L. 2454.
- Agrysen**, *v.* shudder, tremble, feel terror, B 1. p. 3. 22; *v.* feel terror, H F. 210; 2 *pr. s.* dreadest, B 2. p. 1. 71; *pr. s.* trembles, shivers, B 1. m. 6. 11; **Agròos**, *pl. s.* shuddered, was terrified, became frightened, T. ii. 930; **A-grisen**, *pp.* filled with dread, B 3. p. 1. 18.
- Agu**, *s.* ague, B 4150.
- Aguiler**, *s.* needle-case, R. 98.
- A-heigh**, *adv.* aloft.
- Ajuded**, *pp.*; *a. biforn*, prejudged, B 1. p. 4. 100.
- Ake**, *v.* ache, T. ii. 549; *pr. pl.* B 2113.
- Aketoun**, *s.* a short sleeveless tunic, worn under the hauberk, B 2050.
- Akinge**, *s.* pain, T. i. 1088.
- Aknowe**, *pp.* conscious; *am aknoice*, I acknowledge, B 1. p. 4. 160.
- Akornes**, *s. pl.* fruits, B 4. m. 3. 28.
- Al**, *adj.* all, A 10; **Alle**, *pl.* all, A 26, 53; **Al**, every, R. 1586; *as s.* everything, T. iii. 1764; *al a*, the whole of a, A 854; *and al*, and all, 3. 116; *at al*, in every respect, wholly, C 633; *at all*, D 108; *al day*, all the day, 3. 1105;—**Al**, *adv.* quite, entirely, altogether, 5. 540; all over, R. 840; *al on nighte*, quite alone, A 1784; *al by oon assent*, quite with one accord, 5. 557;—**Al**, *conj.* although, HF. 1740; whether, G 839; *al be*, although, albeit, 4. 274; *al be that*, although, 5. 8;—**Al** and *som*, the whole matter (collectively and severally), D 91; **Al** and *somme*, each and all, all the whole, 7. 26; **Al** and *som*, 5. 690; **Alle** and *some*, one and all, A 3196; **Al** only, *adv.* merely, simply, 2. 62; **Al** 80, 80, E 1226; **Al** thing, everything, E 53; **Al** thus, exactly thus, 5. 30. See **Alle**.
- Al**, *s.* awl, 13. 11. See **Oules**.
- Alambyk** (**Alambiik**), *s.* alembic, T. iv. 520; *pl.* G 704.
- Alaunts**, *pl.* dogs of a huge size, A 214.
- Alayes**, *s. pl.* alloy, E 1167.
- Al-be-it**, although, L. 1363.
- Albifocoun**, *s.* albefaction, whitening, G 805.
- Alday**, **Al-day**, *adv.* continually, A 1168; always, L. 1250; everyday, at any time, 4. 237.
- Alder**, *gen. pl.* of all; *oure alder*, of us all, i. 84. See **Aller**.
- Alder-best**, *adv.* best of all, 3. 87. See **Aller**.
- Alderbeste**, *adj.* best of all, 3. 246.
- Alderfaireste**, *adj. fem. def.* fairest of all, 3. 1050.
- Alderfirst**, *adv.* first of all, B 2303; in the first place, R. 1000; for the first time, B 1. p. 3. 25.
- Alderfirste**, *adj.* first of all, T. iii. 07.
- Alderlast**, *adv.* lastly, R. 449.
- Alder-lest**, least of all, T. i. 604.
- Alderlovest**, dearest of all, T. iii. 230.
- Alderman**, *s.* the head of a guild, 1. 372.
- Aldermost**, *adv.* most of all, T. i. 152.
- Alder-next**, *adv.* nearest of all, next 5. 244.
- Alderwyssest**, *adj. pl.* the wisest of all, T. i. 247.
- Ale** and **breed**, drink and meat, B 266.
- Alemandres**, *pl.* almond-trees, E. 1261.
- Alembyses**, *pl.* alembics, G 794.
- Alestake**, *s.* ale-stake, i. e. a horizontal stake or short pole projecting from an ale-house to support a sign or bush, A 667.
- Aley**, *s.* an alley, B 1758; *pl.* walks, E 2324.

- pl. service-berries, berries of the tree, R. 1377.
adv. always, A 571; at any rate, nevertheless, L. 238; in any case, 54; all the same, D 588; at all, HF. 943.
adv. in every way, 22. 43; by all D 1514; at any rate, in any case, wholly, F 246; nevertheless, B l the same, B 520.
v. alienate, B i. p 6. 6a.
n if, T. iii. 398.
tre. s. alchemist, G 1204.
s. and *pl.* of Al; *at alle*, in aso, 4. 36; *in alle*, in any case, Alle, *pl.* all (of you), T. ii. 402.
 Aller.
ince. s. alleviation, 24. 22.
l. *pp.* allayed, B 4. p 4. 12.
all. *gen. pl.* of Al; *our aller*, of A 823; *hir aller*, of them all,
 e, s. kindred, i. 58; *esposual*,
adj. alone, 4. 141; *lat me a.*, let
 10, i. e. trust to me, T. iii. 413.
p. s. *pr.* (I) approve, (I) applaud,
 relative, B 3593.
ger. to ally myself, E 1414; *pp.*
 i. 65; provided with friendly aid,
 , s. alms, B 168; *pl.* almsdoings,
teras. s. *pl.* small circles of dem
 (in the celestial sphere), A. i.
s. the 'denticle' or tooth-like
 pointer situate on the Rete near
 ad' of Capricorn, A. i. 23. 1.
aloe, *in comp.* ligno-aloes, T. iv.
Aloes is a *pl.*, not a *gen. case*.
adv. on high, T. v. 259.
adr. on land, ashore, L. 2166;
e lever a-l., he would rather be on
 2413.
o, along of, owing to, T. iii. 783.
adv. solely, T. v. 1779.
dj. alone; *her aloon*, all by her
 2478.
commend, T. iv. 1473.
ly. *adv.* entirely, absolutely, 3.
 All-utterly, HF. 206.
l. bull-finches, R. 658.
so. *adv.* and *conj.* as, B. 212, 1122;
 A 3104; Alsua, also (Northern),
 ; A. many, as many, L. 528; A.
 as, as much as, D 2134; Als, also,
 besides, 3. 728; as, B 2850; *frequently*
used in expressing a wish, 4. 267.
 Altercacioun, s. altercation, dispute, B
 4427.
 Alther-fairest, *adj. superl.* fairest of all,
 R. 625.
 Alther-fastest, *adv. sup.* as fast as possible,
 HF. 2131.
 Altherfirst, *adv.* first of all, at first, HF.
 1368.
 Alther-firste, *adj.* first of all, 3. 1173.
 Altitude, s. the elevation of a celestial
 object above the horizon, measured
 along a vertical arc, A. pr. 60.
 Al-utterly; see Al-outerly.
 Alwey, *adv.* always, ceaselessly, all the
 while, A 185.
 Alyne, *adv.* in an exact line, A. ii. 38. 27.
 Am, am; *in phr.* it am I; it is I, B 1109.
 Amadrides, s. *pl.* hamadryads, A 2028.
 Amalgaming, s. the formation of an
 amalgam, G 771.
 A-mayed, *pp.* dismayed, T. i. 648.
 Ambages, *pl.* ambiguous words, T. v.
 897.
 Ambel, s. amble; *an a.*, in an amble, at
 an ambling pace, B 2075.
 Ambes as, double aces, B 124.
 Amblere, s. an ambling nag, A 469.
 Ameled, *pp.* enamelled, R. 1080.
 Amenden, v. make amends, A 3074; to
 surpass in demeanour, F 97; *pr. s. subj.*
 may (He)amend, D 1810; *pt. s.* improved,
 R. 1427; did good, 3. 1102; *pp.* improved,
 B 4048; remedied, D 1097; surpassed, B
 3444.
 Amendement, s. amends, A 4185.
 Amenuse, *ger.* to lessen, I 496; v. diminish,
 I 360; *pr. s.* diminishes, I 359; becomes
 less, A. i. 21. 76.
 Amerciments, s. *pl.* fines, exactions,
 I 752.
 Amesureth, *pr. s.* measures, B 2. p 1. 95.
 Amoved, *pt. s.* moved, changed; *nought*
 a., changed not, altered not, E 498;
 Amoved, *pp.* perturbed, I 670.
 Amiable, *adj.* kind, B 2168; courteous.
 I 629; kindly, R. 1226.
 A-midde, *adv.* in the midst, R. 147.
 Amidde, *prep.* amid, in the midst of, F
 409.
 Amiddes, *adv.* in the midst, 5. 277.
 A-middes, *prep.* in the midst of, A. i. 18.
 4; in the middle, A 2009.
 Amis, *adv.* amiss, 3. 1141; wrong, L. 1291;
 wrongly, B 3370; *seyde amis*, gave an
 unwelcome answer, 5. 446.
 Amoeve; see Amave.



- Amonesteth**, *pr. s.* admonishes, I 76; recommends, B 2484.
- Amonestinge**, *s.* admonition, I 518.
- Among**, *adv.* as well, T. iii. 1816; all the while, 3. 298.
- Amonges**, *adv.* sometimes, variously, B 2. p 1. 119.
- Amonges**, *prep.* amongst, A 759.
- Amonicioun**, *s.* pointing out, B 1. p 4. 10.
- Amorettes**, *pl.* love-knots, R. 892.
- Amor vincit omnia**, love conquers all, A 162.
- Amorwe**, A-morwe, on the morrow. A 822, 1621; in the morning, 3. 1103.
- Amounteth**, *pr. s.* means, A 2362; amounts to, F 108.
- Amphibologies**, *pl.* ambiguities, T. iv. 1406.
- Amy**, *s.* friend, C 318.
- An**, *a.* A 575; An eighte bushels, a quantity equal to eight bushels, C 771.
- An**, *prep.* on; An heigh, on high, E 2326.
- Ancille**, *s.* handmaiden, 1. 109.
- Ancre**, *s.* anchor, 10. 38; Anker, L. 2501.
- And**, *conj. if*, 6. 112; L. 217.
- Anes**, *adv.* once (Northern), A 4074.
- Angle**, *s.* angle (a technical term in astrology), B 304; angular distance from the meridian, A. ii. 4. 48.
- Angle-hook**, *s.* fish-hook, 4. 238.
- Angre**, *s.* anguish, R. 320.
- Anguissah**, *s.* anxiety, B 3. p 3. 55.
- Anguisseth**, *pr. s.* wounds, pains, B 3. m 7. 1.
- Anguissous**, *adj.* distressed, R. 520; sorry, I 304; distressful, T. iii. 816.
- Anhange**, *ger.* to hang, C 259; *pp.* B 3945.
- Anientissed**, *pp.* brought to naught, B 2438.
- A-night**, in the night, A 1042; at night, D 1827.
- A-nightes**, *adv.* by night, R. 18.
- Anlas**, *s.* a short, two-edged knife or dagger, broad at the hilt and tapering to the point, formerly worn at the girdle, A 357.
- Annexed**, *pp.* tied, 2. 72; attached, C 482.
- Anni collecti**, collected years, A. ii. 44. 27. When a table contains quantities denoting the change in a planet's place during round periods of years, such as 20, 40, or 60 years, such a change is entered under the heading *Anni Collecti*.
- Anni expansi**, expanse years, A. ii. 44. 26. When a table contains quantities denoting the change in a planet's place during only a few years, viz. from 1 to 19 years, such changes are entered separately under the headings 1, 2, 3, &c., years, which are designated the *expanse* (or separate) years.
- Anni collectis et expansis**, the collected years and expanse years, A. ii. 45. 14. See above.
- Annueleer**, *s.* a priest who received annual payments, a chaplain, G 102.
- Annunciast**, *pp.* pre-announced, i. e. when birth was foretold, B 3205.
- Anon**, *adv.* anon, immediately, at once A 32, 748.
- Anon-right**, *adv.* immediately, L. 115. 1503.
- Anon-rightes**, *adv.* immediately, A 348.
- Anoy**, *s.* vexation, T. iv. 845; trouble, B 1320; torture, B 3. m 12. 25; sadness, I 678, 680; *pl.* troubles, I 518.
- Anoye**, *v.* annoy, vex, T. iv. 1304; *pr. s.* annoys, vexes, B 2234; gives offence, 5. 518; does harm, F 875; *imper. s.* vexes, G 1036; *pr. pl.* harm, B 227; *imp. pl.* injure ye, B 494; *pp.* displeased, D 1818; wearied, I 726; peevish, I 102.
- Anoyful**, *adj.* annoying, tiresome, B 2222.
- Anoyous**, *adj.* annoying, tedious, B 243; disagreeable, B 2235.
- Answers**, *v.* answer, D 1077; *a. of*, answer for, be responsible for, L. 2212; *be* suitable for, B 4. p 3. 69.
- Answering**, *s.* answer, E 512.
- Antartik**, *adj.* southern, A. ii. 25. 11.
- Antem**, *s.* anthem, B 1892.
- Antiphoner**, *s.* anthem-book, B 1709.
- Antony**, *fyv* of saint, erysipelas, I 42.
- Anvelt**, *s.* anvil, 3. 1165.
- Any-thing**, at all, in any degree, T. i. 848.
- Aornement**, *s.* adornment, I 432.
- Apaire**; see *Apeiren*.
- Apalled**, *pp.* vapid, I 723; weakened, A 3053; pale, F 365; languid, B 1292.
- Aparayles**, *s. pl.* ornaments, B 2. p 4. 69. (*Lat. ornamenta.*)
- Aparalle**, *v.* apparel, D 343; prepare, L. 2473; Apparailen, *v.* prepare, B 239; *pr. s.* endues, I 462; *imp. s.* prepare, B 2534.
- Aparallements**, *s. pl.* ornaments, B 2. p. 5. 181.
- Aparceyve**; see *Aperceive*.
- Apassed**, *pp.* passed away, B 2. p 5. 35.
- Apaye**, *v.* to satisfy; *pp.* satisfied, T. v. 1249; pleased, T. iii. 421; *goal s.* ill pleased, L. 80; E 1032.

- Apayre**; see **Apeiren**.
Apayse; see **Apese**.
Ape, *s.* ape, HF. 1212; dupe, A 3389; *pl.* dupes, T. i. 913.
Apeiren, *ger.* to injure, impair, A 3147; *v.* I 1079; grow worse, HF. 756; *i pr.* *pl.* perish, T. ii. 320; *pp.* impaired, B 1. p 5. 67; injured, T. i. 38.
Aperceive, *v.* perceive, E 600; **Apárceyve**, T. iv. 656; *pr. s.* discerns, I 294.
Aperceyvinges, *pl.* perceptions, observations, F 286.
Apert, *adj.* manifest, I 649.
Apert, *adv.* openly, F 531.
Apertenant, *adj.* belonging to, such as belongs to, 2. 70; suitable, E 1010.
Aperteneth, *pr. s.* *impers.* appertains, B 2171; *pr. pl.* I 83; *pres. pt.* belonging, G 785.
Apertly, *adv.* openly; clearly, I 294.
Apese, **Apeise**, *v.* appease, pacify; E 433; *imp. pl.* mitigate, 4. 10; *pr. s. refl.* is pacified, B 3051; *2 pr. pl.* T. iii. 22; *pt. s.* B 2290; *pp.* appeased, T. i. 250.
Apeyre; see **Apeire**.
Apeyse; see **Apese**.
Apose; see **Appose**.
Apotecarie, *s.* apothecary, B 4138; *pl.* preparers of medicines, A 425.
Appalled; see **Apalle**.
Apparaunte, *adj. pl.* apparent, manifest, E. 5.
Apparence, *s.* appearance, F 218; seeming, HF. 265; apparition, F 1602; false show, F 1157; *pl.* apparitions, F 1140.
Appese; see **Apese**.
Appetyt, *s.* desire, A 1680.
Appetyteth, *pr. s.* seeks to have, desires, L. 1582.
Applyen, *v.* be attached to, B 5. p 4. 14.
Apposed, *pt. s.* questioned, G 363; *pp.* opposed, alleged, B 1. p 5. 54.
Apprentys, *adj. pl.* unskilled, as novices, R. 687.
Apprevd, *pp.* approved, E 1349.
Appropred, *pp.* appropriated, made the property of, 14. 18.
Approwours, *pl.* approvers, informers, D 1343.
Aprochen, *v.* approach, T. v. 1.
Apurtenance, *s.* appurtenance; *pl.* I 793.
Apyked, *pp.* trimmed, adorned, A 365.
Aqueynte me, make myself acquainted, 3. 532; *pt. pl.* became acquainted, IIF. 250; *pp.* acquainted, B 1219.
Aquyte, *imp. s.* requite, T. ii. 1333.
- Arace**, *v.* eradicate, uproot, T. v. 954; tear away, 6. 20; *pr. s. subj.* root out, eradicate, T. iii. 1015; *pp.* torn, borne along; torn away, B 3. p 11. 165.
Araise; see **Areise**.
Aray, *s.* array, dress, L. 1505; arrangement, T. iii. 536; state, dress, A 41, 73; attire, I 932; array of garments, L. 2607; order, E 262; ordinance, E 670; position, D 902; condition, A 934.
Arayed, *pp.* dressed, ready, T. iii. 423; clad, R. 472; adorned, T. ii. 1187; *vel a.*, well situated, T. ii. 680; equipped, A 2046; dressed, F 389; ordered, B 252; appointed, F 1187.
Arbitre, *s.* will, choice, B 5. p 3. 18.
Arches; see **Ark**.
Archaungel, *s.* titmouse, R. 915.
Archewyves, *s. pl.* archwives, ruling wives, E 1195.
Ardaunt, *adj.* ardent, B 3. m 12. 15; eager, B 4. p 3. 116.
Arede, *v.* explain, disclose, T. ii. 1505; counsel, T. iv. 1112; interpret, 3. 289; *ger.* to divine, T. ii. 132.
Areise, *v.* raise; **Areyson**, *ger.* to levy, I 567; *pp.* praised, L. 1525; raised, A. ii. 2. 7.
Arest, *s.* rest (for a spear), A 262.
Areste, *s.* arrest, B 4000; detention, A 1310; responsibility, E 1282; delay, L. 806; hesitation, L. 1929; deliberation, L. 397.
Areste, *v.* stop (a horse), A 827; Do a., cause to be stopped, B 4210.
Aretten, *v.* impute, B 2. p 4. 14; A. upon, *pr. s.* accuses, I 580; *pr. pl. subj.* ascribe, I 1082; *ye n'acette il nat*, ye impute it not, consider it not, A 720; *pp.* imputed, A 2729.
A-rewe, *adr.* successively, lit. in a row, D 1254.
Areyse; see **Areise**.
Argoile, *s.* crude tartar, G 813.
Arguinge, *s.* argument, L. 475.
Argumented, *pt. s.* argued, T. i. 377.
Aright, *adr.* rightly, well, A 267; aright, G 1418; properly, F 694; wholly, A 189; exactly, T. v. 364; certainly, B 3135.
Arison, **Arist**; see **Aryse**.
Ariste, *s.* arising, rising, A. ii. 12. 16.
Ark, *s.* arc, referring to the arc of the horizon extending from sunrise to sunset, B 2; daily course of the sun, E 1795; arc, the apparent angular distance passed over by the sun in a day and a night, A. ii. 7. 12; **Arches**, *pl.* arcs, A. ii. 7. 15.

- Armes**, *pl.* arms, weapons, 7. 1; coat-of-arms, A 1012.
- Arm-greet**, *adj.* thick as one's arm, A 2145.
- Arminge**, *s.* putting on of armour, B 2037.
- Arnipotente**, *adj.* powerful in arms, A 1982.
- Armoniak**, *adj.* ammoniac; applied to *bole*, G 722, and *sal*, G 798. It is a corruption of Lat. *armeniacum*, i. e. Armenian.
- Armony**, *s.* harmony, 3. 313.
- Armure**, *s.* defensive armour, 4. 130; B 2009.
- Armurers**, *pl.* armourers, A 2507.
- Arn**, *pr. pl.* are, HF. 1008.
- Aroos**; see **Aryse**.
- A-roume**, *adv.* at large, in an open space, HF. 540.
- A-rowe**, *adv.* in a row, HF. 1835.
- Arowe**, *s.*; see **Arwe**.
- Arrece**; see **Arace**.
- Array**, **Arayo**; see **Aray**, **Arayed**.
- Arreago**, *s.* arrears, A 602.
- Arrette**; see **Aretten**.
- Arrivage**, *s.* coming to shore, HF. 223.
- Arryve**, *v.* arrive, come to land, 10. 38; *pr. s.* (it) arrives, L. 2309; *pl. s.* drove ashore, B 4. m 3. 1; *yeel-a.*, ill-fated, R. 1068.
- Ars-metryko**, *s.* arithmetic, D 2222.
- Artellories**, *s. pl.* engines for shooting, B 2523.
- Arten**, *ger.* to constrain, urge, T. i. 388.
- Artificial**, *adj.* A. ii. 7. *rub.* The *day artificial* is the length of the day, from the moment of sunrise to that of sunset.
- Artik**, northern, A. i. 14. 10.
- Artow**, art thou, A 1141; thou art, L. 986.
- Arwe**, *s.* arrow, T. ii. 641; **Arowe**, 7. 185; *pl.* arrows, A 107.
- Aryse**, *v.* arise, be raised, T. iv. 1480; *pr. s.* rises, I 971; **Arist**, *pr. s.* (*contr.* from *ariseth*) arises, B 265; **Aröds**, *pl. s.* arose, 5. 575; stood up, L. 831; **Arisen**, *pl. pl.* arose, T. ii. 1568; **Aryse**, *pr. s.* *subj.* may arise; Fro the sonne aryse, from the point where the sun rises.
- Arysing**, *s.* rising, rise, A. ii. 12. 1.
- Aryve**, *s.* lit. arrival; landing, disembarkation of troops, A 60.
- Aryve**; see **Arryve**.
- As**, so (in asseverations), 3. 838, 1235; an expletive, expressing a wish, commonly used with an imperative, e. g. *as lat*, pray let, B 859; *as Iene*, pray lend, A 3777, &c.; **As**, like, B 1864; as that, F 1018; **As** after, according to, B 2377; **As ferforth as**, as far as, B 19; **As in**, i. e. for, B 3688; **As now**, at present at this time, A 2264; on the present occasion, G 944; for the present, G 1019; **As nouthe**, as at this time, as present, A 462; **As of**, with respect to, 5. 26; **As swythe**, as soon as possible at once, 7. 226; **As that**, as soon as F 015; as though, 3. 1200; **As ther**, there, 4. 117; **As to**, with reference to, F 107; **As to my wit**, as it seems to me, 5. 547.
- As**, *s.* an ace, B 3851; **Ambes as**, *pl.* double aces, B 124.
- Asay**; see **Assay**.
- Ascaunce**, as if, perhaps, G 838; in case that, L. 2203; **Ascaunces**, as if, D 1747; as if to say, T. i. 205, 292. Compounded of E. *as*, and O. F. *quanses*, as if.
- Ascencioun**, *s.* ascension, ascending degree, B 4045; rising up, G 778.
- Ascende**, *v.* ascend, rise (a term in astrology), I 11; *pres. part.* ascending in the ascendant, i. e. near the eastern horizon, F 264.
- Ascendent**, *s.* ascendant, A 417; *pl.* HF 1268. The 'ascendant' is that degree of the ecliptic which is rising above the horizon at a given moment.
- Assemble**; see **Assemble**.
- Asëurance**, *s.* assurance, T. v. 1259.
- Ash**; see **Asahe**.
- Ashamed**, *pp.* put to shame, A 2667; *for pure a.*, for very shame, T. ii. 656.
- Asketh**, *pr. s.* requires, T. i. 339.
- Asking**, *s.* question, L. 313.
- Aslake**, *v.* diminish, A 3553; *pp.* assuaged, A 1760.
- Asonder**, *adv.* asunder, apart, A 491.
- Asp**, *s.* aspen tree, A 2921; *collectively*, R. 1384. A. S. *aspa*.
- Aspect**, *s.* an (astrological) aspect, A 1027. An 'aspect' is the angular distance between two planets. The principal aspects are *five*, viz. conjunction, sextile, quartile, trine, and opposition, corresponding to the angular distances 0°, 60°, 90°, 120°, and 180°, respectively.
- Aspen-leef**, *s.* leaf of an aspen tree, D 1667.
- Aspre**, *adj.* sharp, bitter, T. iv. 87; vexatious, B 3. p 8. 19; cruel, B 2. F 8. 39; fierce, hardy, 7. 23.
- Aspreness**, *s.* asperity, B 4. p 4. 159.
- Aspye**, *s.* spy, C 755.

- Aspye**, *v.* spy, see, A 1420; **Aspyen**, *v.* behold, T. ii. 649.
- Assaut**, *s.* assault, A 989.
- Assay**, *s.* trial, D 290; *doon his a.*, make his attempt, L. 1594; **A-say**, test, L. 28 a.
- Assaye**, *v.* try, make trial of, B 3149; **try**, 3. 574; endeavour, F 1567; *ger.* to assail, T. i. 928; *pr. s.* experiences, B 3. m s. 13; *pr. pl.* try, L. 487; *imp. pl.* try, E 1740; *pp.* proved, tested, tried, experienced, T. iii. 1220, 1447; A 1811.
- Assaye**; see **Assaille**.
- Assage**, *s.* siege, T. i. 464, ii. 107.
- Assage**, *v.* besiege; *pt. pl.* T. i. 60; *pp.* A 881.
- Assamble**, *v.*; come together, I 909; *ger.* to amass, B 3. p 8. 8; *pp.* A 717; united, G 50.
- Assemblinge**, *s.* union, I 904, 917.
- Assendent**; see **Ascendent**.
- Assente**, *v.* agree to, A 374; **assent**, A 309; consent, B 3469; agree, E 11, 88, 129.
- Asshe** (1), *s.* ash-tree, 5. 176; *collectively*, ash-trees, R. 1384.
- Asshe** (2), *s.* ash (of something burnt); **Asshen**, *pl.* ashes, 7. 173; A 1302.
- Assollen**, *ger.* to discharge, pay, B 5. p. 1. 15; *v.* loosen; *pr. s.* absolve, pardon, C 913; *pp.* explained, B 5. p 6. 311.
- Assolling**, *s.* absolution, A 661.
- Assure**, *s.* assurance, protestation, 7. 331.
- Assure**, *v.* feel secure, trust, T. v. 870; **rely**, T. v. 1624; declare (to be) sure, 7. 90.
- Assyse**, *s.* assize, session, A 314; judgment, 1. 36; position, R. 900.
- Asterte**, *v.* escape, L. 1802; A 1595; escape from, L. 2338; D 968; get away, withdraw, 3. 1154; release, D 1314; *pt. s.* escaped, T. iii. 97; *pp.* escaped, B 437.
- Astonie**, *v.* astonish; *pr. s.* astonishes, HF. 1174; *pp.* astonished, T. i. 274, iii. 1089.
- Astonyinge**, *s.* astonishment, B 4. p 5. 33.
- Astore**, *v.* to store; *pp.* A 609.
- Astrolable**, *s.* astrolabe, A. pr. 4.
- Astrologien**, *s.* astrologer, astronomer, D 324.
- Astrologye**, *s.* astrology, A 3192, 3514.
- Astromye** (*for* Astronomye), *an ignorant form*, A 3451, 3457.
- Asure**, *s.* asure, R. 477.
- Aswowe**, *v.*; *pp.* dazed, put to sleep, HF. 549.
- A-swown**, *adv.* (*from pp.*) in a swoon, L. 2207; **Aswowe**, 7. 354; hence **Aswowne**, in a swoon, T. iii. 1092; A 3823.
- At**, *prep.* at, A 20, &c.; of, R. 378; as to, 6. 114; by, D 2095; in the presence of, T. ii. 984; with, beside, HF. 1593; to, HF. 1603; **At me**, with respect to me, B 1975; **At erste**, firste of all, HF. 512; **At his large**, free, free to speak or be silent, A 2288; **At on**, at one, agreed, A 4197; **At shorte wordes**, briefly, 5. 481; **At regard**, with regard, I 180; **At y8**, at (your) eye, with your own eyes, visibly, A 3016; **have at thes**, I attack thes, L. 1383.
- At-after**, *prep.* after, B 1445.
- Atake**, *v.* overtake, G 556, 585.
- Ataste**, 2 *pr. s.* subj. taste, B 2. p 1. 41.
- Ataynt**; see **Atteine**.
- Atazir**, *s.* evil influence, B 305.
- Atempraunce**, *s.* temperament, B 4. p 6. 214; adjustment, moderation, temperance, C 46.
- Atempre**, *adj.* temperate, mild, L. 128, 1483; moderate, T. i. 953; mild, 5. 204; R. 131; modest, I 932.
- Atempre**, *v.*; *pr. s.* attempers, B 1. m 2. 23; *refl.* controls himself, B 2704.
- Atemprely**, *adv.* temperately, I 861; moderately, B 2728.
- Atempringe**, *s.* controlling, B 5. p 4. 101.
- Ateyne**; see **Atteine**.
- Athamaunt**, *s.* adamant, A 1305.
- Athinken**, *v.* displease, T. v. 878; **Athinketh**, *pr. s.* *impers.* (it) repents, T. i. 1050.
- At-ones**, *adv.* at once, at one and the same time, B 670.
- Atoon**, *adv.* at one, E 437.
- At-rede**, *v.* surpass in counsel, T. iv. 1456; A 2449.
- At-renne**, *v.* surpass in running, T. iv. 1456; A 2449.
- Attamed**, *pp.* broached, B 4008.
- Attayne**; see **Atteine**.
- Atte**, *for* at the, D 404; **Atte beste**, in the best way, A 29, 749; **Atte fan**, at the fan, H 42; **Atte fulle**, at the full, completely, A 651; **Atte gate**, at the gate, B 1563; **Atte hasard**, at dice, C 608; **Atte laste**, at the last, B 506; **Atte leste**, at the least, at least, B 38; **Atte Bowe**, at Bow, A 125.
- Atteine**, *v.* attain, R. 1495; succeed in, 4. 161; *pp.* apprehended, B 3. p 3. 25.
- Attempre**; see **Atempre**.
- Attry**, *adj.* venomous, I 583.
- A-tweyn**, *adv.* in two, 3. 1193.
- A-twinne**, *adv.* apart, T. iii. 1666.
- Atwixe**, *prep.* betwixt, R. 854.

- A-twixen**, *prep.* between, T. v. 472.
A-two, in twain, 7. 94; L. 758.
A-tyr, *s.* attire, dress, T. i. 181.
Auctor; see **Auctour**.
Auctoritee, *s.* authority, B 2355; recognised text, A 3000; statements of good au'thors, D 1.
Auctour, *s.* author, HF. 314; originator, H 359; creator, T. iii. 1765.
Audience, *s.* hearing, 5. 308; audience, B 3091; open assembly, D 1032.
Augrim, *s.* algorism, i.e. numeration, A. i. 7. 6; Arabic numerals, A. i. 8. 6.
Augrim-stones, *pl.* counters for calculating, A 3210.
Auncessour, *s.* ancestor; *pl.* R. 391.
Auncestre, *s.* ancestor, 5. 41.
Auncetrye, *s.* ancestry, A 3982.
Aungol, *s.* angel, R. 916.
Aungellyk, *adj.* angelical, T. i. 102.
Aungellyke, *adv.* like an angel, L. 236.
Auntre it, *v.* risk it, A 4209; Auntred him, *pt.* *s.* adventured himself, A 4205.
Auntrous, *adj.* adventurous, B 2099.
Autentyke, *adj.* authentic, 3. 1086.
Auter, *s.* altar, 5. 249.
Avale, *v.* fall down, T. iii. 626; doff, take off, A 3122; Avalen, *pr.* *pl.* sink down.
Avantage, *s.* advantage, F 772; *to don his a.*, to suit his own interests, B 729; *as adj.* advantageous, B 146.
Avante; see **Avaute**.
Avauce, *v.* promote, L. 2022; *ger.* T. i. 518; be profitable, A 246; cause to prosper, HF. 640; help, 10. 31.
Avaut, *s.* vaunt, boast, A 227, F 1457.
Avaute (her), *v.* *refl.* boast (herself), 7. 296; *ger.* to extol, HF. 1788; *v.* *refl.* boast, vaunt himself, D 1014.
Avauting, *s.* boasting, A 3884.
Avautour, *s.* boaster, 5. 430.
Avenaunt, *adj.* graceful, comely, R. 1263.
Aventayle, *s.* ventail, E 1204.
Adventure, *s.* chance, 4. 21; peril, B 1151; misfortune, L. 657; fortune, 18. 22; luck, T. ii. 288, 291; circumstance, L. 1607; *of a.*, by chance, HF. 2090; *on a.*, in case of mishap, T. v. 298; *in a.*, in the hands of fortune, T. i. 784; *per a.*, perchance, A. ii. 12. 6; *in a. and grace*, on luck and favour, 4. 60; *good a.*, good fortune, 5. 131, 7. 324; *pl.* adventures, A 795; accidents, C 934.
Adventurous, *adj.* random, B 1. p 6. 98; adventitious (Lat. *fortuita*), B 2. p 4. 17.
Avisee, *adj.* deliberate, L. 1521.
Avisioun, *s.* vision, R. 9; HF. 7.
Avouterye, *s.* adultery, 5. 361.
Avoutier, *s.* adulterer; *pl.* I 841.
Avow, *s.* vow, A 2414, 2237.
Avowe, *v.* avow, own, proclaim, G 64; *pr.* *s.* vows, 7. 355.
Avoy, *interj.* fie! B 4098.
Avys, *s.* advice, consideration, opinion, A 786, B 2442.
Avyse, *v.* consider, T. i. 364; contemplate, T. v. 1814; *refl.* consider, B 664; *imp.* *s.* take heed, A 4188; *imp.* *pl.* consider, deliberate, A 3185; *pp.* clearly seen, R. 475; with mind made up, I. iii. 1186; advised, careful, A 3584; deliberate, I 448; wary, A 4333; forewarned, B 2538; *teell a.*, well advised, B 2514.
Avysely, *adv.* advisedly, B 2488; seriously, I 1024; carefully, A. ii. 29. 29.
Avyement, *s.* consideration, B 2941; counsel, T. ii. 343; deliberation, B 86; determination, L. 1417.
Await, *s.* watch, D 1657; surveillance, H 149; waiting, T. iii. 579; watchfulness, T. iii. 457; Have hir in awayt, watch her, B 3915; *pl.* plots, B 3. p 8. 11.
Awaito, *v.* await; *pr.* *s.* waits, L. 1111; watches, B 1776.
Awaiting, *s.* attendance, 7. 250.
Awaitour, *s.* liar in wait, B 4. p 3. 122.
Awake, *v.* wake, awake; **Awook**, *1 pt.* *s.* aroused, 3. 1324; *pt.* *s.* awoke, F 367; **Awaked**, *pt.* *s.* awoke, A 2523.
Award, *s.* decision, I 483.
Awen, own (Northern), A 4239.
A-wepe, a-weeping, in tears, T. ii. 408.
A-werke, *adv.* at work, D 215.
Aweye, *adv.* out of the way, done with T. ii. 123; gone, 7. 319; from home, B 593; astray, B 609.
Aweyward, *adv.* away, backwards, H 262.
Awhape, *v.* amaze; *pp.* scared, L. 131; stupefied, 7. 215; confounded, T. i. 316.
Awook; see **Awake**.
Awreke, *v.* avenge, 2. 11; *pr.* *s.* avenge, R. 278; *pp.* H 298; A 3752.
Awry, *adv.* on one side, R. 291.
Axen, *v.* ask, L. 835; **Axe at**, ask of, T. ii. 804; *pr.* *s.* requires, T. ii. 227.
Axing, *s.* question, L. 239 a; request, A 1826.
Ay, *adv.* aye, ever, A 63, 233; **Ay why!** that, all the while that, 4. 252.
Ay-dwellinge, *adj.* perpetual, ever abiding, B 5. p 6. 97.
Ayein, *prep.* opposite to, T. ii. 920; against, T. i. 902.
Ayein, *adv.* again, back, 5. 100.

- Ayein-ledinge**, *adj.* returning, reconducting, B 3. m 9. 42.
Ayeins, *prep.* against, A 1787; towards, at the approach of, 5. 342.
Ayeins, *adv.* against, to, A 3155.
Ayeinward, *adv.* again, on the other hand, B 2. p 4. 126; back again, T. iii. 750, iv. 1581.
Ayel, *s.* grandfather, A 2477.
Asimut, *s.* azimuth, A. ii. 31. 22.
- B.
- Ba**, *v.* kiss, D 433; *imp.* s. A 3709.
Babewinnes, *pl.* (lit. baboons), grotesque figures in architecture, HF. 1189.
Bachelere, *s.* young knight, R. 918, 1469; an aspirant to knighthood, A 80.
Bachelrye, *s.* bachelor-hood, H 125; company of young men, E 270.
Bad; see Bidde.
Badder, *adj. comp.* worse, F 224.
Bagge, *v.*; *pr.* s. looks askant, 3. 623.
Baggepype, *s.* bagpipe, A 565.
Baggingly, *adv.* squinting, R. 292.
Baite, *v.* bait; feed, B 466; *pp.* baited, tormented, R. 1612.
Bak, *s.* back, 3. 957; cloth for the back, coarse mantle, rough cloak, G 881.
Bakbyter, *s.* backbiter, I 495.
Bake metes, baked meats, meat pies, I 445.
Bakhalf, the back or flat side of the astrolabe, A. i. 4. 1.
Bak-side, *s.* the back of the astrolabe, A. i. 15. 3.
Balaunoe, *s.* a balance, G 611; *in balaunoe*, in jeopardy, G 611; in suspense, 3. 1021.
Bale, *s.* sorrow, 3. 535; *for bote ne bale*, for good nor for ill, 3. 227.
Balke, *s.* balk, beam, A 3920; *pl.* transverse beams beneath a roof, A 3626.
Balled, *adj.* bald, A 198, 2518.
Bane, *s.* death, L. 2159; destruction, HF. 408; cause of death, A 1097; slayer, T. iv. 333.
Banes, *pl.* bones (Northern), A 4073.
Bar, **Bare**; see Bere, *v.*
Barbe, *s.* barb (part of a woman's head-dress, still sometimes used by nuns, consisting of a piece of white plaited linen, passed over or under the chin, and reaching midway to the waist), T. ii. 110.
Barbre, *adj.* barbarian, B 281.
Baraine, *adj.* barren, B 68, D 372.
Barrel ale, barrel of ale, B 3083.
Bark, *s.* (of a tree), T. iii. 727.
Barm-cloth, *s.* apron, A 3236.
Barme, *s.* (dat.) bosom, lap, B 3256, 3630.
Baronage, *s.* assembly of barons, A 3096.
Barre, *s.* bar, A 1075; **Barres**, *pl.* stripes across a girdle, A 329.
Barred, *pp.* furnished with 'bars,' A 3225.
Barringe, *s.* adorning with (heraldic) bars, I 417.
Basilicok, *s.* basilisk, I 853.
Baste, *v.* baste; *pres. part.* basting, tacking on, R. 104.
Bataille, *s.* battle, fight, L. 1647; troop, B 5. m 1. 4.
Bataillen, *v.* fight, B 1. p 4. 251.
Batailled, *adj.* embattled, i. e. notched with indentations, B 4050.
Batore, *v.* batter; *pr.* s. strikes, I 556.
Bathe, both (Northern), A 4087.
Bathe, *ger.* to bathe, to bask, T. ii. 849; *refl.* to bask, B 4457.
Bauderye, *s.* bawdry, act of a pandar, T. iii. 397; mirth, A 1926.
Baudrik, *s.* baldric, belt worn transversely over one shoulder, A 116.
Baudy, *adj.* dirty, G 635.
Baume, *s.* balm, HF. 1686.
Baundon, *s.* power, disposal, R. 1163.
Bay, *adj.* bay-coloured, A 2157.
Bayard, a horse's name; a horse, A 4115.
Be-, *præfix*; see also Bi-.
Beau, *adj.* fair; *beau sir*, fair sir, HF. 643.
Be-bled, *pp.* bloodied, covered with blood, B 3. m 2. 14.
Beblotte, *imp.* s. blot, T. ii. 1027.
Bechen, *adj.* made of beech, G 1160.
Become, *v.* go to, L. 2214; *pp.* gone to, 7. 247.
Bed, *s.* L. 2211; station, B 3862; bed (of herbs), B 4411.
Beddinge, *s.* couch, A 1616.
Bede, *v.* offer, proffer, HF. 32; G 1065; 1 *pr.* s. proffer, 7. 304; **Bedeth**, *pr.* s. proffers, E 1784; **Bede**, 1 *pl. pl.* directed, told, I 65; **Boden**, *pp.* commanded, T. iii. 691; ordered, L. 266.
Bede, *pl. pl. and pp.* of Bidde.
Beden, *pl. pl.* of Bidde.
Bedes, *pl.* beads, A 129.
Bedote, *v.* befeol, L. 1547.
Bedrede, *adj.* bedridden, D 1769.
Beek, *s.* beak, F 418.
Beem, *s.* balk, B 4362; **Bemes**, *pl.* beams, R. 1574.
Been, *pl.* bees, F 204.
Beer, *bar*; *pl.* s. of Bere.
Beest, *s.* beast, F 460; **Beest roial** = royal beast, i. e. Leo. F 264; brute, G 288; beast, quarry, R. 1452.

- Beet**, *pt. s. and imp. s. of Bete.*
Beeth, *imp. pl. of Ben*, to be.
Beggere, *s. beggar*, properly a female beggar, A 242.
Behotte; see **Bihote**.
Bekke, *1 pr. s. (I) nod*, C 396; *pt. s. nodded to*, T. ii. 1260.
Bel amy, *i. e. good friend, fair friend*, C 318; **Bele**, *adj. fem. fair, beautiful*, HF. 1796; **Bele chere**, excellent fare, B 1599; **Bele chose**, beautiful part, D 447.
Belle, *s. bell*, T. ii. 1615; (of a clock), 3. 1322; (sign of an inn), A 719; *bere the b.*, be the first, T. iii. 198.
Belweth, *pr. s. roars*, HF. 1803.
Bely, *s. belly*, B 2167.
Bely, *s. a pair of bellows*, I 351.
Bely-naked, *adj. entirely naked*, E 1326.
Beme, *s. trumpet*, HF. 1240; *pl. B* 4588.
Bēn, Been, *v. be*, 1. 182; *1 pr. pl. are*, 3. 582; **Ben**, *2 pr. pl. B* 122; *consist*, I 82; **Beth**, *pr. pl. are*, F 648; **Be**, *pr. s. subj. exists*, it should be, 4. 49; **Be**, *1 pr. s. subj. be, am*, D 1245; **Beth**, *imp. pl. be*, C 683; **Been**, *pp. s. 3. 530*; A 199; **Be**, *pp. been*, R. 322; *I had be*, I should have been, 3. 222; **Be as be may**, be it as it may, however it be, L. 1852; **Be what she be, be sho who she may**, T. i. 679; **Lat be**, let alone, D 1289.
Bench, *s. bench*, T. ii. 91; *table*, B 1548; *bench (law court)*, 1. 159.
Bend, *s. band*, R. 1079.
Bende, *v. bend*, R. 1334; *turn*, T. ii. 1250; **Bento**, *pt. s. bent*, II 264; **Bent**, *pp. 1. 29*; *arched*, A 3246.
Bendinge, *s. adorning with (heraldic) bends*, I 417. **A band**, in heraldry, is a broad diagonal band upon a shield.
Bēne, *s. bean*, 11. 29.
Benedicite, *bless ye (the Lord)*, A 1785; (pronounced *ben'cite*), T. i. 780, &c.
Benisoun, *s. benison, blessing*, B 2288.
Bent, *s. grassy slope*; **Bente**, *dat.* A 1981.
Berafte; see **Bireve**.
Berd, *s. beard*, A 270, 2173; *in the berd*, face to face, T. iv. 41; *make a berd*, deceive, A 4096; *make his berd*, delude him, D 361.
Bēre, *s. bear*, L. 1214; *the constellations Ursa Major and Ursa Minor*, HF. 1004.
Bēre, *s. beer*, 2. 105; 19. 5.
Bere, *v. bear, carry*, B 3564; *transport*, F 119; *confer on*, L. 2135; **Bere yow**, *conduct yourself*, D 1108; **Beren on honde**, *accuse*, D 393; **Beren him on honde**, *assure him*, D 232 (cf. 226); **Bereth him**, *conducts himself, behaves*, A 796;
Bereth hir, *comports herself*, T. ii. 401; **Berth hir on honde**, *bears false witness against her*, B 620; **Bereth him on honde**, *accuses him*, I 505; **Sickly berth**, *take ill, dislike*, E 625; **Bere**, *pr. pl.* 3. 894.
Bere, *2 pt. s. barest*, T. iv. 763; **Bar**, *pt. s. bare, carried*, A 105; *possessed*, D 997; *pt. s. refl. conducted himself*, T. iii. 499; **Bar on honde**, *made him believe*, D 575; **Bar her on honde**, *brought against her a charge which he feigned to believe*, 158; **Baren us**, *1 pt. pl. conducted ourselves*, A 721; **Baren me on honde**, *bore false witness against me*, B. 1. p. 4. 150; *pr. s. subj. may pierce*, A 2256; **Bar imp. s. carry**, D 1139; **Bar ayein**, *take back*, T. ii. 1141; **Boren**, *pp. born*, D 1153; **Bore**, *pp. born*.
Bere, *s. head-sheet, pillow-case*, 3. 254.
Berie, *s. berry*, A 4368.
Berie, *v. bury*, C 884.
Beringe, *s. behaviour*, B 2022; *carriage*, E 1004.
Berke, *v. bark*; **Borke**, *pp. shrieked (lit. barked)*, B. 1. p. 5. 1.
Berm, *s. barm, i. e. yeast*, G 813.
Born, *s. barn*, B 3759.
Beryle, *s. beryl*, HF. 1184.
Besaunt-wight, *s. weight of a besant*, B. 1106. (*Besant*, a gold coin of Byzantium.)
Bespreynt; see **Bisprenge**.
Bestialtee, *s. animal condition*, T. 1. 735.
Bet, *adj. comp. better*, 10. 47; HF. 108.
Bet, *adv. better*, A 242; *go bet, go faster*, go as quickly as possible, 3. 135; *the bet the better*, HF. 559; *bet and bet, bette and better*, T. iii. 714.
Bēte, *v. remedy, heal*, T. i. 665; *amend, mend, assist*, I 421; *kindle*, A 2253.
Bēte, *ger. to beat, flap*, B 4512; *to hammer out*, C 17; **Beet**, *pt. s. adjoined (lit. beat)*, R. 129; **Beton**, *pp. beaten*, B 1732; *as adj. beaten, ornamented with the hammer*, R. 837.
Beth, *pr. pl. are*, B 2350; *imp. pl. be*, 1. 134.
Betraising, *s. betrayal*, L. 2460.
Bette, *adj. better*, A 256; *b. arm*, right arm, T. ii. 1650.
Bever, *adj. made of beaver*, A 272.
Beye, *ger. to buy*, T. v. 1843; *v. B* 1461. See **Bye**.
Bibbe, *v.*; *pp. imbibed*, A 4162.
Bible, *s. bible*, A 438; *book*, HF. 1334.
Bi-bledde, *pp. pl. covered with blood*, A 2002.

- Bioched bones**, *s. pl. dice*, C 656.
Bi-clappe, *ger. to catch (as in a trap)*, G 9.
Bicome, *ger. to become*, D 1644; **Bicomth**, *pr. s. goes*, T. ii. 795.
Bidaffed, *pp. befooled*, E 1191.
Bidde, *v. ask (confused with Bède, v. command, bid); ger. to request*, L. 838; *1 pr. s. pray*, T. i. 1027; **Bit**, *pr. s. bids*, A 187; **Bad**, *pt. s. prayed, begged*, T. iii. 1249; **besought**, T. i. 112; **requested**, E 373; *1 pt. s. bade*, F 1212; *pt. s. bade, commanded*, D 108; **Beden**, *pt. pl. bade*, B 2233; **Bidde**, *pp. commanded*, B 440 (where *han bidde* = have bidden); **Bede**, *pp. bidden (as if from Bede)*, 3. 104; *1 pt. s. subj. would seek*, R. 791; **Bid**, *imp. s. pray*, T. iii. 342; *bid*, 3. 144; **Bidde**, *imp. pl. pray*, T. i. 36.
Bidding, *s. request*, L. 837.
Bidelve, *v.*; **Bidolven**, *pp. buried*, B 5. p. 1. 51.
Biden, *pp. of Byde*.
Bifallinge, *s. coming to pass*, T. iv. 1018.
Biforen, *prep. before*, B 3553; *in front of*, G 680.
Biforen, *adv. in the front part (of his head)*, A 1376; *beforehand*, A 1148; *in front*, A 590; *in a good position*, A 572; *of old time*, F 551; *first*, E 446.
Biforn, *prep. before*.
Bigete, *v. beget*; **Begat**, *pt. s. L. 1562*; **Bigeten**, *pp. B 3138*.
Biginne, *v. begin*, A 42; **Bigonne**, *2 pt. s. G 442*; **Began**, *2 pt. s. (false form for Bigunne)*, L. 2230; **Bigan**, *pt. s. A 44*; **Bigonne**, *pt. pl. F 1015*; **Bigonne**, *pp. T. ii. 779*.
Bigoon, *pp. ornamented*, R. 943; *wel b., well contented, joyous, merry*, 5. 171; *fortunate*, T. ii. 294; *wel bigo*, *well content*, R. 693; *wel b., distressed*, L. 1487, 2497; *scorufully b., distressed*, T. i. 114; *wers b., more wretched*, T. v. 1328.
Bigyleres, *pl. beguilers*, I 299.
Biholve, *s. dat. behalf*, T. ii. 1458.
Bihate, *v. hate*; *pp. B 3. m 4. 6*.
Biheste, *s. promise*, B 37; *command*, T. ii. 359; *pt. promises, i. e. all that they profess to prove*, A. pr. 26.
Bihote, *1 pr. s. promise*, G 707; *2 pr. s. dost promise*, B 4. p 2. 1; *pr. s. promises*, I 379. See **Bihote**.
Bihetinge, *s. promising*, B 2. p 8. 16.
Bihewe, *v.*; **Behewe**, *pp. carved*, HF. 1306.
Bihighte, *pt. s. promised*, T. v. 1204;
Bihighte, *pt. pl. T. iii. 319*; **Bihight**, *pp. T. v. 354*. See **Bihote**.
Biholde, *v. behold*, A 2293; **Behelde**, *v. behold*, 7. 80; **Behelde**, *pt. s. subj. should see*, T. ii. 378; **Biholde**, *pp. beheld*, G 179.
Bihote, *1 pr. s. promise*, A 1854; **Behette**, *pt. s. 5. 436*.
Bihove, *s. dat. profit (lit. behoof)*, R. 1092.
Bihove, *v. suit*, 13. 5; *pr. s. (it) behoves*, T. iv. 1004; *pr. pl. are necessary*, I 83.
Bihovely, *adj. helpful*, T. ii. 261; *needful*, I 107.
Bi-jape, *v.*; *pp. jested at, tricked*, T. i. 531.
Biker, *s. quarrel*, L. 2661.
Biknowe, *v. acknowledge*, B 886; **Biknoweth**, *pr. s. I 481*; **Beknew**, *pt. s. confessed*, L. 1058; *I am bi-knownen* = *I acknowledge*, B 3. p 10. 88.
Bilde, *ger. to build*, HF. 1133; **Bilt**, *pr. s. HF. 1135*; **Bilt**, *pp. 1. 183*. See **Bulde**.
Bilder, *s. as adj. builder, used for building*, 5. 176.
Bileve, *s. faith*, L. 2109; *creed*, A 3456.
Bileve (1), *v. believe*; *imp. pl. G 1047*.
Bileve (2), *v. to remain, stay behind*, F 583.
Bilinne, *v. cease*, T. iii. 1365.
Bille, *s. bill, petition*, 1. 59, 110; *letter*, E 1937; *writ*, D 1586.
Binde, *v. bind, enthrall*, 4. 249; **Bynt** (*for Bint*), *pr. s. binds*, 4. 47, 48; **Boud**, *pt. s. bound, fastened*, R. 241; **Bounden**, *pp. bound*, B 270; *bound up*, D 681.
Binding, *s. constraint*, A 1304.
Binime, *v. take away*, B 4. p 3. 36; **Binemen**, *pr. pl. B 3. p 3. 65*; **Bi-nomen**, *pp. taken away*, B 3. p 3. 69.
Binne, *s. bin, chest*, A 593.
Biquethe, *v. bequeath*, D 1121.
Biraft, *-e*; see **Hireve**.
Bireine, *v.*; **Bireyned**, *pp. rained upon*, T. iv. 1172.
Bireve, *v. bereave*, B 3359; *restrain*, T. i. 685; *take away*, G 482; *me sco bereve*, *rob me of woe*, 6. 12; **Bireved**, *pt. s. bereft*, D 2071; **Biraft**, *pt. s. B 83*; **Biraft**, *pp. bereft*, T. iv. 225; A 1361.
Birthe, *s. birth*, B 192.
Biscorned, *pp. scorned*, I 278.
Bisegge, *v. besiege*; *pr. s. L. 1902*; **Bisegede**, *pt. pl. T. i. 149*.
Biseken, *v. beseech, pray*, B 2306, 2910; **By-séke**, *v. beseech*, T. iv. 131; **Bisakan**, *1 pr. pl. implore*, A 918; **Bisoughtest**, *2 pt. s. didst beseech*, T. v. 1734; **Bisoghte**, *pt. s. B 2164*.

- Bisemare**, *s.* contemptuous conduct, A 3965.
- Bisotte**, *r.*; *Besette*, *r.* employ, L. 1000; bestow, 3. 772; *Besette*, disposed of, L. 2558; used up, D 1952; bestowed, A 3715; established, A 3012; fixed, I 366; *Beset*, *pp.* bestowed, T. i. 521.
- Bisoye**, *pp.* beseen; *weel b.*, fair to see, good-looking, R. 821; well provided, 3. 829; *goodly b.*, fair to see, good in appearance, T. ii. 1262; *yeel b.*, ill-looking, E 965; *richely b.*, rich-looking, splendid, E 984.
- Bishende**, *r.*; *Beshende*, *r.* bring to ruin, L. 2606.
- Bishitte**, *r.*; *Bishet*, *pp.* shut up, T. iii. 602.
- Bishrewe**, 1 *pr. s.* beshrew, D 844.
- Bisie**, *r. refl.* take pains, B 3034; *Bisie me*, employ myself, G 758; *pt. pl.* occupied themselves, 5. 192.
- Bisily**, *adv.* diligently, A. ii. 38. 8; completely, T. iii. 1153; eagerly, F 1051; well, 2. 34.
- Bisinosse**, *s.* business, B 1415; busy endeavour, A 1007, G 24; diligence, 3. 1156; C 56; industry, G 5; labour, 5. 80; work, activity, T. i. 705; trouble, *ado*, 7. 90; careful attention, B 2979; attentiveness, 7. 250; care, A 520.
- Bi-smokede**, *adj. pl.* dirtied with smoke, B 1. p. 1. 31.
- Bismoterod**, *pp.* besmuttered, marked with spots of rust, &c., A 76.
- Bispet**, *pp.* spit upon, I 276.
- Bisprenge**, *r.*; *Bispreynt*, *pp.* sprinkled, bedewed, 2. 10.
- Bistad**, *pp.* bestead, in trouble, R. 1227; *hard b.*, greatly imperilled, B 649.
- Bistryden**, *r.*; *Bistroot*, *pt. s.* bestrode, B 2093.
- Bisy**, **Besy**, *adj.* busy, industrious, R. 1052; active, L. 103; useful, I 474; attentive, F 509; anxious, 2. 2.
- Bisyde**, *prep.* beside; *ther b.*, beside that place, 3. 1316; *of b.*, from the neighbourhood of, A 445; *b. his leve*, without his leave, HF. 2105.
- Bisydes**, *prep.*; *him b.*, near him, A 402.
- Bisydes**, **Besydes**, *adv.* on one side, G 1416.
- Bit**, *pr. s.* of *Bilde*.
- Bitake**, 1 *pr. s.* commend, I 1043; commit, E 161; resign, A 3750; 1 *pr. s.* deliver, entrust, L. 2297; *Bitook*, *pt. s.* entrusted, G 541; *Bitaken*, *pp.* B 3. m. 2. 47.
- Bitechoe**, 1 *pr. s.* commit (to), consign (to), B 2114.
- Bitinke**, *r.* imagine, think of, I. ii. 1694; *Bethinke*, *r.* 2. 107; *ger.* to reflect, HF. 1176; *Bithoughte*, 1 *pt. s. refl.* bethought myself, R. 521; I am bithought, I have thought (of), A 767; *Bithought*, *pp.* T. ii. 225.
- Bitid**, **Bitit**; see **Bityde**.
- Bitook**; see **Bitake**.
- Bitore**, *s.* bittern, D 972.
- Bitraise**, **Bitraishe**, *r.* betray; **Bitraseth**, *pr. s.* C 92; *pp.* betrayed, T. ii. 1648; I 269; **Bitraisshed**, R. 1648; **Bitrashed**, R. 1520.
- Bitrenden**, *r.*; **Bi-trent**, *pr. s.* encircle goes round, T. iv. 870; twines round, I. iii. 1231.
- Bitwixen**, *prep.* between, A 880; **Bitwixen**, 5. 148; **Bitwixe**, A 277; **Bitwix**, L. 729.
- Bityde**, **Bityden**, *v.* happen, T. ii. 60; arrive, B 3730; *pr. s. subj.* E 306; **Bityde** what b., happen what may, T. v. 730; **Bitit**, *pr. s.* betides, happens, T. ii. 48 v. 345; **Bitidde**, *pt. s.* befell, T. v. 164; **Bitid**, *pp.* T. iii. 288; **Betid**, HF. 384.
- Bitydinge**, *s.* an event, B 5. p. 1. 37.
- Bitymes**, *adv.* betimes, soon, G 1008.
- Biware**, *r.*; **Biwarded**, *pp.* spent, expended, laid out (as on waros), T. i. 636.
- Biwepe**, *ger.* to bemoan, T. i. 763; **Biwopen**, *pp.* bathed in tears, T. iv. 976.
- Biwreye**, *v.* make manifest, reveal, T. ii. 377; **Biwroyest**, 2 *pr. s.* revealest, B 77.
- Biwreyd**, *pp.* betrayed (viz. by having your words revealed), H 352.
- Biwreying**, *s.* betraying, B 2330.
- Bi-wryen**, *r.* disclose, reveal, T. ii. 55; **Bewrye**, betray, 5. 348. (Wrongly used for **Biwreye**.)
- Blak**, *adj.* black, A 294; **Blake**, *pl.* A 55; **Blakke**, *def.* HF. 1801.
- Blak**, *s.* black clothing, 3. 445.
- Blake**, *s.* black writing, ink, T. ii. 1320.
- Blakeberied**, *a.* a-blackberrying, i. e. a-wandering at will, astray, C 406.
- Blaked**, *pp.* blackened, rendered black, B 3321.
- Blandishe**, *pr. s. subj.* fawn, I 376.
- Blankmanger**, *s.* a compound of mixed capon, with cream, sugar, and flour, A 387. Named from its white colour.
- Blasen**, *ger.* to blow, HF. 1802.
- Blaspheme**, *s.* blaspheming, 16. 15.
- Blasphemour**, *s.* blasphemmer, C 808.
- Blast**, *s.* puff, T. ii. 1387.
- Blaste**, *ger.* to blow a trumpet, HF. 1800.
- Blaunche**, *adj. fem.* white (see **Fevere**), T. i. 916.
- Blaundisshinge**, *pret. pt. as adj.* be

- witching, B 3. m 12. 23; Blaundissinge, flattering, B 2. p 1. 31.
- Bleche, v.; pp. bleached, 9. 45.
- Blede, v. bleed, L. 2696; Bledde, *pt. s.* bled, T. ii. 950.
- Blemished, pp. injured, B 1. p 4. 312.
- Blende, v. blind, T. iv. 648; *ger.* to deceive, T. iii. 207; to blind (*or read to blende, v. blind utterly*), T. ii. 1496; Blent, *pr. s.* blinds, 5. 600; Blente, *pt. s.* blinded, T. v. 1194; Blent, pp. 15. 18; deceived, E 2113.
- Blere, v. blear, bedim; Blere hir yē, dim their eye, cajole them, A 4049; pp. deceived, G 730.
- Blering, s. dimming; *bl. of an yē*, cajoling, A 3865.
- Blesse, v. bless; Blesseth hir, *pr. s.* crosses herself, B 449.
- Bleve, v. remain, T. iv. 1484; remain (at home), T. iii. 623; *ger.* to dwell, T. iv. 1357.
- Blew, *pt. s.* of Blowe.
- Blew, *adj.* blue, A 564; 3. 340; *as s.* blue clothing, 21. 7.
- Bleyne, s. blain, blemish, R. 553.
- Bleynte, *pt. s.* blenched, started back, A 1078; turned aside, T. iii. 1346. *Pl. s.* of Blenche, v.
- Blinde, v.; Blynde with, *ger.* to blind (the priest) with, G 1151.
- Blinne, v. leave off, cease, G 1171.
- Bliaful, *adj.* happy, 9. 1; conferring bliss, 1. 24; blessed, 3. 854; merry, R. 80; sainted, A 17.
- Bliaful, *adv.* joyously, 5. 689.
- Bliafully, *adv.* happily, A 1236.
- Bliafulness, s. happiness, B 2. p 4. 75.
- Blisse, v. bless, E 553. Perhaps read *blesse, kesse*. See Blesse.
- Blissed, pp. happy, 9. 43.
- Blō, *adj.* blue, smoke-coloured, HF. 1647.
- Blody, *adj.* causing bloodshed, A 2512.
- Blondren; see Blundre.
- Blood, s. lineage, 7. 65; offspring, E 632; kinswoman, T. ii. 594.
- Blosme, s. blossom, A 3324.
- Blosme, v. blossom; *pr. s.* E 1462; pp. covered with blossoms, R. 108.
- Blosmy, *adj.* blossoming, T. ii. 821; full of buds, 5. 183.
- Blowe, v. blow, A 565; Blew, *pt. s.* 3. 182; (it) blew, T. iii. 678; Blown, pp. proclaimed by trumpets, A 2241.
- Blundre, v.; *pr. s.* ruins heedlessly, G 1414; 1 p. *pl. pr.* Blondren, we become mad, G 670.
- Blythly, *adv.* gladly, 3. 749, 755.
- Blyve, *adv.* quickly; soon, L. 60; *as bl.*, very soon, as soon as possible, T. i. 965; forthwith, R. 706, 992; *also bl.*, as soon as possible, T. iv. 174.
- Bobance, s. presumption, boast, D 569.
- Boce, s. protuberance (boss), I 423.
- Boch, s. botch, pustule, B 3. p 4. 14.
- Bocher, s. butcher, A 2025.
- Booler, s. buckler, A 3266.
- Bode (1), s. foreboding, omen, 5. 343.
- Bode (2), s. abiding, delay, 7. 119.
- Bode, v. proclaim; *pr. s.* heralds, B 4. m 6. 17.
- Boden, pp. of Bede.
- Body, s. person, F 1005; principal subject, E 42; corpse, 3. 142; B 1872; *my b.*, myself, B 1185; *pl.* metallic bodies (metals), answering to celestial bodies (planets), G 820, 825.
- Boef, s. beef, E 1420.
- Boēs, *pr. s.* (it) behoves, A 4026. (Northern.)
- Boght, Boghte; see Bye.
- Boist, s. box, C 307; *pl.* HF. 2129.
- Boistous, *adj.* rude, plain, H 211.
- Boistously, *adv.* loudly, E 791.
- Bokel, s. buckle, R. 1086.
- Bokeler, s. buckler, A 112. A small round shield usually carried by a handle at the back. See Booler.
- Bokelinge, *pres. pl.* buckling, A 2502.
- Bokes, *pl.* books, A 294.
- Boket, s. bucket, A 1533.
- Bolas, *pl.* bullace-plums, bullaces, R. 1377.
- Bolde, v. grow bold, 5. 144.
- Bôle, s. bull, T. iii. 723, iv. 239.
- Bôle armoniak, Armenian clay, G 791.
- Bolle, s. a bowl, G 1210.
- Bolt, s. crossbow-bolt, A 3264.
- Bolt-upright, on (her) back, A 4266, B 1506.
- Bomble, v.; *pr. s.* booms (as a bitter), D 972.
- Bon, *adj.* good, HF. 1022.
- Bond, s. bond, obligation, A 1604; band, fetter, T. iii. 1766; obligation (compelling the service of spirits), F 131.
- Bonde, s. bondman, D 1660, I 149.
- Bonde-folk, s. *pl.* bondmen, I 754.
- Bonde-men, s. *pl.* bondmen, I 752.
- Bône, s. petition, boon, prayer, request, 3. 129, 835.
- Bood, *pt. s.* of Byde.
- Bōōn, s. bone, R. 1059; ivory, T. ii. 926; Bones, *pl.* bones, A 546.
- Bōōr, s. boar, A 2070; Bores, *gen. sing.* boar's, B 2060; Bores, *pl.* A 1658.
- Bōōst, s. loud talk, A 3001; boast, L. 267; pride, B 3289; boasting, C 764; swelling, G 441.

- Bòòt**, *s.* boat, T. i. 416, ii. 3.
Bóòt, *s.* help, remedy, T. iii. 1208.
Boot, *pl.* *s.* of *Byte*.
Boras, *s.* borax, A 630, G 790.
Bord, *s.* table, A 52, B 430; plank, 3. 74;
 board, i. *e.* meals, G 1017; *to b.*, to
 board, A 3188, D 528; *into shippes bord*,
 on board the ship, A 3585; *over-bord*,
 overboard, B 922.
Bordels, *s.* *pl.* brothels, I 885.
Bordel-women, *pl.* women of the brothel,
 I 976.
Bordure, *s.* border, raised rim on the
 front of an astrolabe, A. i. 4. 4.
Bore, *s.* bore, hole, T. iii. 1453.
Bore, **Boren**, *pp.* of *Bere*.
Borel, *s.* coarse woollen clothes, D 356;
 Borel men, laymen, B 3145. See *Burel*.
Bores; see *Boor*.
Borken, *pp.* of *Berke*.
Borne, *v.*; **Borneth**, *pr.* *s.* burnishes,
 smoothes, T. i. 327.
Borwe, *s.* pledge, A 1622; *to b.*, in pledge,
 as a pledge, T. v. 1664; *leyd to b.*, laid
 in pledge, pawned, T. ii. 963; *to b.*, for
 surety, 4. 205; *Venus here to b.*, Venus
 being your pledge, T. ii. 1524.
Borwe, *v.* borrow, B 105.
Bos, *s.* boss, A 3266. See *Boce*.
Bost, *s.*; see *Boost*.
Bòste, *v.* boast; *pr.* *s.* D 1672.
Bòte, *s.* good, benefit, D 472; remedy,
 profit, 3. 38; advantage, T. i. 352; heal-
 ing, T. i. 763; help, T. ii. 345; healer,
 22. 45; relief, G 1481; salvation, B 1656;
doth b., gives the remedy for, 5. 276;
for b. ne bale, for good nor for ill, 3.
 227.
Botel, *s.* bottle (of hay), H 14.
Botelees, *adj.* without remedy, T. i. 782.
Boteler, *s.* butler, HF. 592.
Boterflye, *s.* butterfly, B 3980.
Botes, *pl.* boots, A 203, 273.
Bothe, both, A 540; *your bothes*, of both
 of you, i. 83; *your bother*, of you both,
 T. iv. 168.
Botmeless, *adj.* bottomless, unreal, T. v.
 1431.
Bough, *s.* bough, R. 1403; *Bowes*, *pl.* R.
 108.
Bought, **Boughte**; see *Bye*.
Bouk, *s.* trunk of the body, A 2746.
Boun, *adj.* prepared, F 1503.
Bounde, *s.* bound; *pl.* bounds, limits,
 L. 546, 1673.
Bountee, *s.* goodness, kindness, i. 0;
 good deed, I 393; delightfulness, R.
 1444.
Bountevous, *adj.* bountiful, bounteous,
 T. i. 883; C 110.
Bour, *s.* bed-chamber, HF. 1186; B 199;
 lady's chamber, R. 1014; inner room,
 B 4022.
Bourde, *s.* jest, H 81; *pl.* D 680.
Bourde, *i.* *pr.* *s.* jest, C 778; *pp.* 5. 589.
Box (1), *s.* box-tree, A 2922; boxwood, L.
 866; money-box, A 4390; box, C 869.
Box (2), *s.* blow, L. 1388.
Boydekin, *s.* dagger, A 3960.
Bracér, *s.* bracer, a guard for the arm
 in archery, A 111.
Bragot, *s.* a beverage made of honey and
 ale, A 3261.
Braid, *s.* quick movement; *at a b.*, in a
 moment, R. 1336; *Brayd*, a start, L.
 1166.
Brak, *pl.* *s.* of *Breke*.
Brasil, *s.* dye made from a certain dye-
 wood, B 4649.
Brast, **Braste**; see *Breste*.
Braun, *s.* muscle, A 546; brawn (of the
 boar), F 1254.
Branche, *s.* branch, T. v. 844.
Brayd, **Brayde**; see *Breyde*.
Brede (1), *s.* breadth, R. 825, 1124; *sp.* 200.
 T. i. 179; *on brede*, abroad, T. i.
 530.
Brede (2), *s.* roast meat, HF. 1222.
Brede, *ger.* to breed, T. iii. 1546; *grow*.
 T. v. 1027; *Breden*, *ger.* to breed, arise.
 L. 1156 (of Vergil, *Æn.* iv. 2); *Bred*, *pr.*
 bred up, F 499.
Breech, *s.* breeches, B 2049, C 948.
Breem, *s.* bream, a fish, A 350.
Breke, *v.* break, A 551, C 936; *br. his*
day, fail to pay on the day, G 1040;
ger. to interrupt, B 2233; *Brak*, *pl.* *s.*
 3. 71; *Breke*, *pr.* *s.* *subj.* 4. 242; *Breka*,
2 pr. pl. subj. break off, T. v. 1032; *Breka*,
pl. s. subj. would break, B 4578; *Broka*,
pp. broken, A 3571; *Broken*, *pp.* ship-
 wrecked, L. 1487.
Brekke, *s.* break, flaw, defect, 3. 940.
Bremble-flour, *s.* a flower of the bramble,
 B 1936.
Breme, *adj.* furious, T. iv. 184.
Breme, *adv.* furiously, A 1699.
Bren, *s.* bran, A 4053.
Brenne, *v.* burn, 17. 18; *to be burnt*
 T. i. 91; *Brinne*, *ger.* to burn, D 52;
Brendest, *2 pt. s.* didst burn, A 2384;
Brende, *pl. s.* i. 90; *was burnt*, HF.
 163; *was set on fire*, HF. 537; *Brenned*,
pl. s. was inflamed with anger, R. 297;
Brende, *pl. pl.* caught fire, HF. 954;
Brente, *pl. pl.* L. 731; *Brent*, *pp.* 7. 151;

- Brend**, *pp.* B 4555; *as adj.* bright, R. 1109.
Brenning, *a* burning, 4. 133; greed of gold, R. 188.
Brenningly, *adv.* ardently, T. i. 607; fervently, A 1564.
Brere, *a* briar, R. 858; **Breres**, *pl.* underwood, A 1532.
Brest, *a* breast, A 115, 131.
Brest-boon, *a* breast-bone, A 2710.
Breste, *v.* burst, T. v. 1008; afflict, T. iii. 1434; break, D 1103; **Brest**, *pr.* *a* bursts, A 2610; breaks, T. i. 258; **Brast**, *pt.* *a* burst out, T. v. 1078; burst, L. 1033; broke, 3. 1193; **Brast**, *pt.* *a* burst (*or read braste = would burst*), T. v. 180; **Braste**, *pt.* *pl.* burst, T. ii. 326; **Broste**, *pt.* *pl.* B 671, C 234; **Brosten**, *pt.* *pl.* 4. 96; **Braste**, *pt.* *a* *subj.* would burst, T. ii. 1108; **Brosten**, *pp.* burst, T. ii. 976; broken, L. 1300.
Breting, *a* bursting, F 973.
Bretful, *adj.* brimful, A 687, 2164.
Bretherhed, *a* brotherhood, religious order, A 511.
Brew, *pt.* *a* contrived, B 3575.
Breyde, *ger.* to start, T. iv. 230, 348; *v.* awake, F 477; **Breyde**, *i* *pr.* *a* start, T. v. 1262; **Breyde**, *i* *pt.* *a* awoke, D 799; **Breyde**, *pt.* *a* started, T. v. 1243; went (out of his wits), B 3728; **drew**, B 837; **Brayde**, *pt.* *a* took hastily, HF. 1678; **Brayd**, *pp.* started, gone suddenly, 7. 124.
Brid, *a* bird, HF. 1003; young of birds, 5. 192.
Brige, *a* contention, B 2873. F. *brigue*.
Brigge, *a* bridge, A 3922.
Bright, *adj.* fair, R. 1009.
Brighte, *adj.* *as a* brightness (after *for*), T. ii. 864.
Brike, *a* a trap, snare, 'fix' dilemma, B 3580.
Bringe, *v.* bring; **Bringes**, *z* *pr.* *a* bringest, HF. 1908 (a Northern form); **Broughten**, *pt.* *pl.* B 2590; *mads brought*, caused to be brought, HF. 155.
Brinne, *ger.* to burn, D 52. See **Brenne**.
Brocage, *a* mediation, A 3375.
Broche, *a* brooch, R. 1193; small ornament, bracelet, 4. 245.
Brode, *adv.* broadly, plainly, A 739; far and wide, HF. 1683; wide awake, G 1420.
Brodere, *adj.* larger, A. ii. 38. 1.
Brok, i. e. Badger, a horse's name, I) 1543.
Broken; see **Harm**. And see **Breke**.
Brokkinge, *pres.* *pt.* using a quavering voice, A 3377.
Bromes, *pl.* broom (bushes so called), HF. 1226.
Brond, *a* torch, L. 2252; firebrand, B 3224; **Bronde**, *dat.* piece of burning wood, B 2095.
Brood, *adj.* broad, A 155, 471; thick, large, F 82; **Brode**, *pt.* R. 939; expanded, R. 1681.
Broste, -en; see **Breste**.
Brotel, *adj.* brittle, frail, T. iii. 820; fickle, L. 1885; unsafe, insecure, E 1279; transitory, E 2061; **Brutel**, B 2. p. 5. 6.
Brotelnesse, *a* frailty, T. v. 1832; insecurity, E 1279; fickleness, 10. 63.
Brotherhede, *a* brotherhood, D 1399.
Brouded, *pp.* embroidered, A 3238, B 3659.
Brouke, *v.* enjoy, use, B 4490; keep, E 2308; *i* *pr.* *a* *subj.* (*optative*), may have the use of, HF. 273; **Brouken**, *pr.* *pl.* *subj.* (*opt.*), may (they) profit by, L. 194.
Browding, *a* embroidery, A 2498.
Broyded, *pp.* embroidered, A 1049.
Brutel; see **Brotel**.
Brybe, *v.* steal, filch, A 4417; rob, D 1378.
Bryberyes, *pl.* ways of robbing, D 1367.
Brydale, *a* wedding, A 4375.
Brydals, *a* bridle, 7. 184.
Brydeleth, *pr.* *a* controls, 4. 41.
Buffet, *a* blow; **Buffettes**, *pl.* I 258.
Bugle-horn, *a* drinking-horn made from the 'bugle' or ox, F 1253.
Buk, *a* buck, 5. 195; **Bukke**, B 1946; **Bukkes**, *gen.* buck's, A 3387.
Bulde, *v.* build; **Bulte**, *pt.* *a* built, A 1548.
Bulle, *a* papal bull, C 909.
Bulte, *pt.* *a* of **Bulde**.
Bulte, *v.* boult, sift, B 4430.
Burdoun, *a* burden of a song, bass-accompaniment, A 673.
Burel, *adj.* rough, unlettered, F 716; lay (people), D 1872, 1874. The idea is that of a man dressed in *burel*, or coarse woollen cloth. See **Borel**.
Buriels, *a* *pl.* burial-places, i. e. the catacombs, G 186.
Burne, *v.* burnish; *pp.* A 1983; polished, HF. 1387; lustrous, C 38. See **Borne**.
Burnet, *adj.* made of coarse brown cloth, R. 226.
Busk, *a* bush, R. 54; *pl.* A 1579.
But, *conj.* except, unless, 2. 82; 3. 117.
But, *as a* an exception, a 'but,' I 494.
But and, but if, L. 1739.

- But-if**, *conj.* unless, R. 250.
- Buxom**, *adj.* yielding, G. 125; obedient, B. 1287.
- Buxomly**, *adv.* obediently, E. 186.
- Buxumnesse**, *s.* submission, 13. 15.
- By**, *prep.* by, A. 25, &c.; as regards, with respect to, concerning, G. 126; with reference to, 5. 4; for, on account of, R. 844; *by proces*, in process, B. 2665; *by me*, beside me (*with accent on by*), T. ii. 991; *by the morwe*, in the morning, L. 49.
- By**, *adv.* beside; *faste by*, close at hand, R. 1274.
- By and by**, *adv.* one after another, in due order, in due place, L. 304, A. 1011.
- Byde**, *v.* wait, T. i. 1067; A. 1576; **Bood**, *pt. s.* waited, T. v. 29; **Biden**, *pp.* stayed, E. 1888.
- Bye**, *v.* buy, pay for (it), D. 167; *go by*, let us go to buy, G. 1294; **Bye**, *pr. pl. subj.* 18. 26; **Boghte**, *pl. s.* bought, A. 2088; redeemed, E. 1153; *b. agayn*, redeemed, C. 776.
- Byhight**, *pp.* promised, T. v. 1104.
- Bying**, *s.* buying, A. 569.
- By-japed**, *pp.* tricked, made a jest of, T. v. 1119.
- Bynt him**, binds himself, 4. 47; **Bynt her**, 4. 48.
- Calcinacioun**, *s.* calcination, G. 804.
- Calcule**, *v.* calculate; **Calculated**, *pt. s.* F. 1284.
- Caluler**, *s.* the calculator or pointer, A. i. 23. 2. See **Almury**.
- Calculinge**, *s.* calculation, T. i. 71.
- Calendes**, *pl.* kalends, introduction to a new time, T. ii. 7.
- Calle**, *s.* caul, a net used to confine women's hair, A. i. 19. 4; **headdress**, D. 1018; to 'make a hood above a caul' = to befool, T. iii. 775.
- Camaille**, *s.* a camel, E. 1196.
- Camuse**, *adj.* low and concave, A. 3924, 3974.
- Can**, 1 *pr. s.* know, L. 1987; know how, am able, E. 304, F. 4; can, B. 42; understand, F. 1266; am able to say, 5. 14; *pr. s.* knows, 3. 673; has, E. 2245; knows (of), A. 1780; has skill, T. ii. 1197; *can on*, has knowledge of, F. 786; *can hir good*, knows her own advantage, D. 231; *can thank*, owes (them) thanks, A. 1818; 2 *pr. pl.* know, B. 1169.
- Canel-boon**, *s.* collar-bone (lit. channel-bone, with reference to the depression in the neck behind the collar-bone), 3. 943.
- Canelle**, *s.* cinnamon, R. 1370.
- Cankedort**, *s.* state of suspense, critical

- to his feudal lord imposed by authority, I 752.
- Carl, *s.* man, A 3469; rustic, countryman, A 545.
- Carole, *s.* a dance accompanied with singing, R. 744, 781, 793.
- Carole, *v.* dance round singing, 3. 849; *pp.* danced, R. 810.
- Carpe, *v.* talk, discourse, A 474.
- Carrik, *s.* barge, D 1688.
- Cart, *s.* chariot, HF. 943.
- Cartere, *s.* charioteer, B 5. p 4. 100.
- Cart-hors, *pl.* chariot-horses, HF. 944.
- Cas, *s.* accident, chance, HF. 254, 1052; affair, L. 409; occasion, B 36; adventure, L. 1630; mischance, L. 1056; *in cas that*, in case, A. ii. 3. 2; *upon cas*, by chance, A 3661; *in cas if that*, in case that, T. ii. 758; *in no maner cas*, in no way, D 1831; *set a cas*, suppose that, T. ii. 729; *to deyen in the cas*, though death were the result, E 859.
- Cast, *s.* occasion, turn, B 3477; contrivance, plan, HF. 1178.
- Caste, *v.* cast (accounts), B 1406; Casten, *v.* throw, T. ii. 513; *c. with a spear*, throw with a spear, HF. 1048; fling, A 3330; contrive, HF. 1170; Caste. 1 *pr. s.* conjecture, A 2172; Casteth, *pr. s.* casts about, I 692; considers, G 1414; applies, B 2781; *refl.* devotes himself, G 738; Cast, *pr. s.* casts, R. 1574; Caste, 1 *pt. s.* threw, 5. 172; Casten, *pp.* thrown, B 1796; Cast, *pp.* overthrown, T. ii. 1389; contrived, B 3891; *c. diform*, premeditated, I 543.
- Castelled, *adj.* castellated, I 445.
- Castel-yate, castle-gate, HF. 1294.
- Catapuce, *s.* caper-spurge (*Euphorbia Lathyris*), B 4155.
- Catel, *s.* property, wealth, possessions, goods, A 373, 540.
- Cause, *s.* cause, 1. 26; A 419; reason, T. v. 527; plea, 2. 46; Cause causinge, first cause, T. iv. 829; *by the c. that*, because, A 2488; *by that c.*, because, T. iv. 99; Cause why, the reason why, T. iii. 795; the reason for it (was), A 4144.
- Causeles, *adv.* without cause, F 825.
- Cave, *s.* cave, HF. 70; used to translate the astrological term 'puteus,' 4. 119.
- Cavillacoun, *s.* cavilling, D 2136.
- Celebrable, *adj.* celebrated, B 4. m 7. 30.
- Celarer, *s.* keeper of a cellar, B 3126.
- Cella, *s.* cell, A 172, 1376.
- 1 centaur, *Centaurea nigra*,
- Centre, *s.* a point on a *rets* representing a star, A i. 21. 12.
- Ceptre, *s.* sceptre, B 3334, 3563.
- Cercle, *s.* HF. 791; sphere, 16. 9.
- Cerclen, *ger.* to encircle, T. iii. 1767; *pr. s.* R. 1619.
- Cered, *pp. as adj.* waxed, G 808.
- Cerial, *adj.* belonging to a species of oak, the *Quercus cerris*, A 2290.
- Seriously, *adv.* minutely, with full details, B 185. Ducange has '*Seriose*, fuse, minutatim, articulatim.' From Lat. *series*, order.
- Certein, *adj.* sure; Certain, *pl.* certain, B 5. p 5. 115; *c. gold*, a stated sum of money, B 242; *c. tresor*, a quantity of treasure, B 442; *c. yeris*, a certain number of years, B 3367; Certeyn, a certain sum, a fixed quantity, G. 776.
- Certein, *adv.* certainly, indeed, assuredly, A 375.
- Certes, *adv.* certainly, R. 374, 439.
- Ceruce, *s.* white lead, A 630.
- Cese, *v.* cause to cease, T. i. 445; put an end to, 4. 11. See Cease.
- Cesse, *v.* cease, B 1066; *c. cause*, when the cause ceases, T. ii. 483; *c. wted*, when the wind ceases, T. ii. 1388.
- Cetewale, *s.* setwall, i.e. zedoary, A 3207, B 1951. O. F. *citocal*. A medicinal substance obtained in the East Indies, having a fragrant smell, and a warm, bitter, aromatic taste, used in medicine as a stimulant. (The name *setwall* was also given to valerian.)
- Ceynt, *s.* cincture, girdle, A 3235.
- Chaffare, *s.* bargaining, I 851; traffic, G 1421; trade, A 4389; merchandise, ware, B 1475, D 521; matter, subject, E 2438.
- Chaffare, *ger.* to trade, barter, deal, traffic, B 139.
- Chaires, *s. pl.* thrones, B 4. m 2. 6.
- Chalange, *v.*; *pr. s.* 1 p. claim, F 1324; Chalanged, *pl. s.* arrogated, B 2. p 6. 36.
- Chalanging, *s.* false claim, accusation, C 264.
- Chalandre, *s.* a species of lark (*Alauda calandra*), R. 914; *pl. R.* 603.
- Chalice, *s.* cup, I 879.
- Chalk-stoon, *s.* a piece of chalk, G 1207.
- Chalons, *pl.* blankets or coverlets for a bed, A 4140. Cf. E. *shalloon*.
- Chamberere, *s.* maidservant, lady's maid, D 300.
- Chambre-roof, roof of my room, 3. 299.
- Champartye, *s.* equality, participation in power, A 1049. F. *champ partt*.

- Chanon**, *s.* canon, G 573.
Chapeloine, *s.* chaplain, A 164.
Chapelet, *s.* fillet, circlet for the head, chaplet, R. 563, 845, 908.
Chapitre, *s.* chapter, D 1945.
Chapman, *s.* trader, merchant, A 397; **Chapmen**, *pl.* B 135.
Chapmanhede, *s.* bargaining, B 1428; trade, B 143.
Char, *s.* chariot, 7. 24, 39, 40.
Charboole, *s.* carbuncle (a precious stone), B 2061.
Charge, *s.* load, burden, R. 1352; responsibility, 5. 507; consideration, A 1284; importance, 3. 894; care, A 733; particular note, D 321; a heavy thing, HF. 746; weight, L. 620; consequence, L. 2383; *of that no ch.*, for that no matter, it is of no importance, G 749.
Charge, *v.* load, L. 2151; command, L. 493; *pp.* burdened, I 92; bidden, L. 940.
Chargeant, *adj.* burdensome, B 2433.
Char-hors, *pl.* chariot-horses, T. v. 1018.
Charitable, *adj.* loving, L. 444; kind, A 143.
Charitee, *s.* charity, love, T. i. 49; for *seinte ch.*, i. e. *either* (1) for holy charity; or (2) for the sake of St. Charity, A 1721, B 4510, D 2110.
Charmeresses, *fem. pl.* workers with charms, HF. 1261.
Chaste, *v.* to chasten; *pp.* taught, F 491. O. F. *chastier*. See **Chastyse**.
Chastyn, *s.* chestnut, A 2922. See **Chesteynes**.
Chastisinge, *s.* chastening, 1. 129.
Chastyse, *v.* to rebuke, restrain, B 3695; chasten, 1. 39. See **Chaste**.
Chance, *s.* chance, A 1752; incident, 3. 1285; destiny, 3. 1113; luck, G 593; 'chance,' a technical term in the game of hazard, C 653.
Chaunging, *s.* change, 21. 17.
Chaunteth, *pr. s.* sings, A 3367, E 1850.
Chaunte-pleure, title of a song upon grief following joy, 7. 320.
Chaunterie, *s.* an endowment for the payment of a priest to sing mass, agreeably to the appointment of the founder, A 510.
Chayer, *s.* chair, B 3803; throne, B 1. m 5. 3.
Chief, *adj.* chief, 3. 910, 911.
Chief, *s.* chief, head, L. 2109.
Cheek, *s.* cheek, i. e. cheekbone, B 3228.
Cheep, *s.* market, price; to greet *cheep*, too cheap, D 523; *as good chep*, as cheaply, T. iii. 641; a time of cheapness, HF. 1974.
Chees; see **Cheese**.
Cheeste, *s.* wrangling, I 556. A. S. *cest*.
Chek, *s.* *as int.* check (at chess), 3. 659.
Chekkere, *s.* chess-board, 3. 660.
Chekmate, checkmate, T. ii. 754.
Chelaundre, R. 81; see **Chalaundre**.
Chep, -e; see **Cheep**.
Chepe, *ger.* to bargain (with her), D 268.
Chere, *s.* face, countenance, T. i. 14; look, mien, R. 1014; entertainment, A 747; favour, 7. 108; appearance, 19. 4; behaviour, A 139; look, glance, sign, T. i. 312; good cheer, mirth, A 4369; kindly greeting, 4. 146; show, B 237; kindly expression, E 1112; *doth his chere*, makes him good cheer, L. 249; *be of good ch.*, be of good cheer, T. i. 879; *sory ch.*, mournful look, D 588; **Cheres**, *pl.* faces, R. 813; looks, T. ii. 1507.
Cherl, *s.* churl, boor, fellow, 5. 596; L. 136; slave, I 463; man (in the moon), T. i. 1024; *pl.* violent men, fierce men, R. 880.
Chertee, *s.* affection, B 1526.
Cherubinne, *gen.* cherub's, A 624.
Cheryse, *pl.* cherries, R. 1376.
Ches, *s.* chess, 3. 619, 652, 664.
Chese, *v.* choose, 5. 390, 400; **Cheest**, *pr. s.* chooseth, 5. 623; **Chees**, *1 pl. s.* chose, 3. 791; **Chees**, *pl. s.* chose, B 3706; **Ches**, *imp. s.* choose, L. 1449; **Cheesth**, *imp. pl. D* 1232; **Chose**, *pp.* chosen, 3. 1004.
Chesinge, *s.* choosing, choice, B 1305, E 162.
Cheste, *s.* chest, casket, T. v. 1368; box, trunk, L. 510; coffin, D 502.
Chesteynes, *pl.* chestnuts, R. 1375.
Chevauchee; see **Chivachee**.
Cheve, *v.*; *in phr.* *yvel mote he cheve* = ill may he end, or ill may he thrive, G 1225.
Chevesaille, *s.* (ornamented) collar or neckband of a gown, R. 1082.
Chevisaunce, *s.* borrowing, L. 2424; agreement to borrow, B 1519; dealing for profit, A 282.
Chevisse, *v. refl.* accomplish (her) desire, 4. 289. O. F. *chevir*.
Chideresse, *s.* a scold, R. 150.
Chieftayn, *s.* captain, A 2555.
Chiertee, *s.* fondness, D 396; love, F 881.
Chike, *s.* chicken, R. 541.
Chiknes, *pl.* chickens, A 380.
Child, *s.* young man, A 3325; **Childes**

- play, child's play, E 1530; Childe, with, with child, L. 1323.
Childhede, *s.* childhood, R. 399.
Childly, *adj.* childlike, 3. 1095.
Chilindre, *s.* cylinder, portable sun-dial, B 1396.
Chimbe, *s.* rim of the barrel, A 3895.
Chimbe, *v.* chime (as a bell), A 3896.
Chimenee, *s.* fireplace, A 3776.
Chinche, *s.* niggard, miser, B 2793, 2809.
Chincherye, *s.* niggardliness, miserliness, B 2790.
Chirche, *s.* church, A 708, 2760.
Chirche-hawe, *s.* churchyard, I 964; *pl.* I 801.
Chirohe-reves, *pl.* church-officers, churchwardens, D 1306.
Chirketh, *pr. s.* chirps, D 1804; *pres. pt.* rustling, B 1. m 6. 10.
Chirking, *s.* creaking, grating noises, A 2004, I 605; *Chirkinges*, *pl.* shriekings, cries, HF. 1943.
Chisels, *s.* scissors, I 418.
Chit, chides; *pr. s.* of Chyde.
Chiteren, *v.* chatter, prattle, G 1397.
Chiteringe, *s.* chattering, chirping, T. ii. 68.
Chiváchee, *s.* feat of horsemanship, H 50; *Chevauchee*, swift course (lit. ride), 4. 144. O.F. *chevauches*, an expedition on horseback.
Chivaohye, *s.* a military expedition, A 85.
Chivalrye, *s.* knighthood, the accomplishments of a knight, A 45; knightly conduct, valour, R. 1207; L. 608; troops of horse, cavalry, company of knights, A 878.
Chogh, *s.* chough, 5. 345.
Choppen, *v.* strike downwards, knock, HF. 1824.
Chose, *pp.* of Chese.
Chuk, *s.* cluck, 'chucking' noise, B 4364.
Chukketh, *pr. s.* clucks, B 4372.
Chyde, *v.* chide, T. iii. 1433; complain, F 650; reproach, T. v. 1093; *Chit*, *pr. s.* chides, scolds, G 921; *Chidde*, *1 pt. s.* chid, D 223.
Chydester, *s.* (female) scold, E 1535.
Chydinges, *pl.* scoldings, HF. 1028.
Chyning, *adj.* gaping, yawning, B 1. p 6. 41. A. S. *cinan*, to gape open.
Cielstoun, *s.* a costly kind of thin cloth, B 1924.
Cinamome, *s.* cinnamon, as a term of endearment, sweet one, A 3699.
Cink, *num.* cinque, five, C 653.
Ciprea, *s.* cypress, 5. 179; (*collectively*), cypresses, R. 1381.
Circumscryve, *v.* enclose, comprehend, T. v. 1865.
Citole, *s.* kind of harp, a stringed instrument, A 1959.
Citrinaçoun, *s.* citronising, the turning to the colour of citron, a process in alchemy, G 816.
Citryn, *adj.* citron-coloured, A 2167.
Clamb, *pt. s.* of Climben.
Clamour, *s.* A 995; outcry, D 889.
Claperes, *pl.* burrows (for rabbits), R. 1405.
Clappe, *s.* thunderclap, HF. 1040.
Clappe, *v.* prating, foolish talk, A 3144.
Clappe, *v.* clap; hence, chatter, prattle, G 965; *pr. s.* knocks, D 1581, 1584; *pr. pl.* talk unceasingly, I 406; *Clappeth*, *imp. pt.* E 1200; *Clapte*, *pt. s.* shut quickly, A 3740.
Clapping, *s.* chatter, idle talk, E 999.
Clarioning, *s.* the music of the clarion, HF. 1242.
Clarioun, *s.* clarion, trumpet, HF. 1240, 1573, 1579.
Clarree, *s.* clarified wine, wine mixed with honey and spices, and afterwards strained till clear, A 1471, E 1807.
Clasped, *pp.* fastened, A 273.
Clatereth, *pr. s.* says noisily, B 2259; *pt. pl.* rattled, A 2423.
Clateringe, *s.* clanking, A 2492; clashing, D 1865.
Clause, *s.* sentence; also, agreement, stipulation, T. ii. 728; *in a clause*, in a short sentence, briefly, 22. 38.
Clawe, *v.* rub, D 940; *ger.* to scratch, T. iv. 728; *pt. s.* stroked, A 4326; *Clew*, *1 pt. s.* rubbed, HF. 1702.
Cleerly, *adv.* entirely, B 1566.
Cleernee, *s.* glory, G 403.
Clefte, *pt. s.* of Cleve (1).
Clène, *adj.* clean, A 504; unmixed, B 1183.
Clène, *adv.* clean, entirely, wholly, R. 1380.
Clennesse, *s.* purity, A 506.
Clense, *v.* cleanse, A 631.
Clepen, *v.* call, name, A 643, 2730; call out, A 3577; *pr. s.* D 102; F 382; *men cl.*, people call, E 115; *Clepe . . . ayain (or again)*, *v.* recall, T. ii. 521; *pt. s.* called, F 374; *Clepte*, *pt. s.* called, R. 1331; summoned, B 2432; *Clept*, *pp.* named, G 863.
Clere, *adj.* clear, R. 681; bright, 3. 340; well-sounding, 3. 347; noble, pure, HF. 1575.

- collars, A 212 (or read *colerd*, provided with collars).
- Colera** (Lat.), cholera, B 4118.
- Colere**, *s.* cholera, B 4136.
- Colerik**, *adj.* choleric, A 587, B 4145.
- Col-fox**, *s.* coal-fox, fox with black marks, B 4405.
- Collacioun**, *s.* conference, E 325.
- Collateral**, *adj.* adventitious, subordinate, T. i. 262.
- Collect**, *pp.* collected in groups, F 1275.
- Colour**, *s.* colour, 7. 173; complexion, hue, R. 213; outward appearance, 2. 66; pretence, 10. 21; excuse, D 399; *pl.* fine phrases, HF. 859; hues, pretences (a pun), F 511.
- Colpons**, *pl.* shreds, bundles, A 679; billets, A 2867.
- Coltiah**, *adj.* like a colt, E 1847.
- Columbyn**, *adj.* dove-like, E 2141.
- Colver**, *s.* dove, L. 2310. A. S. *culfre*.
- Combred**, *pp.* encumbered, B 3. m 10. 9.
- Combre-world**, *s.* one who encumbers the world, who lives too long, T. iv. 279.
- Combust**, *pp.* burnt, G 811; quenched (as being too near the sun), T. iii. 717.
- Come**, *v.* come; *come thereby*, come by it, acquire it, G 1395; *Come, ger.* to come, future, 3. 708; *Comestow*, comest thou, L. 1887; *Cometh, pr. s. as fut.* shall come, 4. 11; *Comth, pr. s.* comes, B 407; *Cam, pt. s.* came, F 81; *Cöm, pt. s.* 3. 134; *Cömen, pt. pl.* L. 1241; *Cömen, pp. come*, 4. 81; *ben comen*, are come, B 1130; *Com of*, i. e. seize the opportunity, be quick, T. ii. 1738; D 1602; *Cometh, imp. pl.* A 839.
- Cöme**, *s.* coming, G 343. A. S. *cyme*.
- Comédie**, *s.* comedy, pleasant tale, one that ends happily, T. v. 1788.
- Comeveden**, *s. pr. pl. as s. pr. s.*, didst instigate, T. iii. 17. See *Commeveth*.
- Comlily**, *adv.* in a comely way, 3. 848.
- Commeveth**, *pr. s.* moves, induces, T. v. 1783; *Commeve, pr. s. subj. move*, T. v. 1386. See *Commoeve*, *Comeveden*.
- Commoeve**, *ger.* to move, influence, B 4. p 4. 275.
- Commoevinge**, *s.* moving, disturbing, B 1. m 4. 6.
- Commune**, *adj.* general, common, B 155; *in c.*, commonly, A 1261.
- Commune**, *s.* the commons, E 70; *pl.* commoners, A 2509.
- Compaignable**, *adj.* companionable, B 1194.
- Companye**, *s.* company, A 24; *companionship*, 4. 219.
- Compared**, *pp.* compared, B 2. p 7. 118.
- Compas**, *s.* circuit, 4. 137; circlet, wreath, R. 900; circle, A 1889; a very large circle, HF. 798; circumference, 20. 5; enclosure, orb, world, as in *tryne compas*, the threefold world (earth, sea, and heaven), G 45; pair of compasses, A. ii. 40. 13; craft, contriving, HF. 463; *pl.* circles (or, perhaps, pairs of compasses), HF. 1302.
- Compassent**, *s.* plotting, contrivance, L. 1416.
- Compassse**, *v.* contrive, R. 194; planned, L. 1414; *Compassed, pp.* drawn with compasses, fashioned circularly, A. i. 18. 1; planned, L. 1543.
- Compassing**, *s.* dimension, R. 1350; contrivance, A 1996.
- Compeer**, *s.* gossip, close friend, A 670; comrade, A 4419.
- Compilatur**, *s.* compiler, A. pr. 70.
- Compleynt**, *s.* a 'complaint' or ballad, 2. 43; 3. 464.
- Complexioun**, *s.* complexion, A 333; temperament, I 585; the (four) temperaments, HF. 21.
- Compline**, *s.* evening service, A 4171.
- Complisshen**, *v.* accomplish, B 4. p 4. 24.
- Comporte**, *v.* bear, endure, T. v. 1397.
- Composicioun**, *s.* agreement, A 848, 2651.
- Compotent**, *adj.* all-powerful, B 5. p 6. 53.
- Compounded**, *pp.* composed, HF. 1009; tempered, L. 2585; mingled, HF. 2108; constructed, drawn, A. pr. 11.
- Comprende**, *v.* take (it) in. T. iv. 891; take in (in the mind), F 223; *pr. s.* comprises, I 1043.
- Comprende**, *v.* comprehend, contain, T. iii. 1687.
- Comunalitee**, *s.* empire, B 4. p 6. 402.
- Comune**, *adj.* general, common to all, T. iii. 1415; accustomed to, 3. 812; *Comun profit*, the good of the country, 5. 47, 75.
- Comune**, *s.* a common share in a thing, E 1313.
- Comyn**, *s.* cummin, B 2045. 'A dwarf umbelliferous plant, somewhat resembling fennel, cultivated for its seeds.'—Webster.
- Con**, *imp. s.* grant; *Con me thank*, grant me thanks, thank me, A. pr. 62.
- Conceite**, *s.* conception, thought, L. 1764; idea, G 1214; notion, T. i. 996.
- Conclude**, *v.* draw a conclusion, B 14; include, put together, G 429; *utakn* 20

pl. mathematical propositions, theorems, A 3193.
Condya, *pl.* conduits, R. 1414.
Confedred, *pp.* rendered confederates, conjoined, 2. 42, 52.
Conferme, *v.* confirm, T. ii. 1526.
Confirme, *gr. c.* B. 4. p. 7. 90; but an error for *conferme*; Lat. 'conformandae.'
Confiteor, 'I confess,' I 386.
Confiture, *s.* composition, C 862. Fr. *confiture*, a mixture, preserve.
Conforten, *v.* comfort, E 1918; *pr. s.* encourages, A 2716; *pr. pl.* strengthen, I 652.
Confounde, *v.* destroy, 1. 40; 12. 10; *pp.* put to confusion, 1. 5; overwhelmed, B 100; destroyed in soul, G 137.
Confus, *pp. as adj.* confused, T. iv. 356; (C) convicted of folly, G 463; confounded, (C) A 2230.
Congeyen, *v.* give us our congée, tell us to depart, T. v. 479. C
Conjectest, 2 *pr. s.* supposest, T. iv. 1026. C
Conjectinges, *pl.* conjectures, B 2508. C
Conjoininge, *s.* conjunction, G 95.
Conjuracioun, *s.* conjuring, I 60. C
Conne, *v.* be able, L. 2044; know, T. iii. 83; have experience, T. i. 647; know how, T. iii. 377; con, learn, B 1730; Conne, 1 *pr. s.* can, T. ii. 49; 2 *pr. s. subj.* canst, knowest how, T. ii. 1407; *pr. s. subj.* may, A 4366; 1 *pr. pl.* can, are able, B 483; know, HF. 315; Conne, 2 *pr. pl.* can, A 4123; can (do), T. i. 776; owe (me thanks), T. ii. 1466; Connen, *pr. pl.* know how to, E 2438; *al conne he*, C whether he may know, G 816. C
Connin

- Contrariouste**, *s.* contrary state, I 1077.
- Contree**, country, R 768; fatherland, home, B 2. p 4. 120.
- Contree-folk**, people of his country, L 2161.
- Contree-houses**, *pl.* houses of his country, homes, 7. 25. *Lat. domos patrias.*
- Contree-ward**, to his, towards his country, L 2176.
- Contubernial**, *adj.* familiar, at home with (*lit.* sharing the same tent with), I 760.
- Contumaz**, *adj.* contumacious, I 402.
- Convenient**, *adj.* fitting, suitable, I 421; *pl.* suitable, F 1278.
- Convers**; *in convers*, on the reverse side, T. v. 1810.
- Conversacioun**, *s.* conversation, i. e. manner of life, B 2501.
- Converte**, *v.* change, T. i. 308; swerve, C 212; *ger.* to change his ways, T. iv. 1412; to change her mind, T. ii. 903.
- Convertible**, *adj.* equivalent, A 4395.
- Conveyen**, *v.* introduces, E 55; *pr. s.* accompanies, L 2305; *pl.* conducted on their way, A 2737.
- Convict**, *pp.* overcome, 1. 86.
- Cony**, *s.* rabbit; *Conies*, *pl.* R. 1404; *Conyes*, *pl.* 5. 193.
- Cook**, *s.* cook, A 351; *Cokes*, *pl.* C 538.
- Coomen**, *pl.* *pl.* came, B 1805.
- Cop**, *s.* top, A 554; summit, B 2. m 4. 6; hill-top, HF. 1166.
- Cope**, *s.* cope, A 260; cape, R. 408; cloak, T. iii. 724; vault, L. 1527.
- Coper**, *s.* copper, HF. 1487.
- Copie**, *s.* copy, T. ii. 1697.
- Coppe**, *s.* cup, A 134, F 942.
- Corage**, *Corage*, *s.* heart, spirit, mind, disposition, mood, inclination, R. 257, 423, 849, 1302, 1614; A 22; courage, B 1970; will, desire, B 2713; impetuosity, I 655; attention, H 164; spite, R. 151; encouragement, R. 22; *of his c.*, in his disposition, F 22; *Corages*, *pl.* dispositions, natures, A 11.
- Corbets**, *pl.* corbels, HF. 1304.
- Cordeth**, *pr. s.* agrees, T. ii. 1043.
- Cordewane**, *s.* Cordovan leather, B 1922.
- Corfew-tyme**, *s.* curfew-time, about 8 p.m., A 3645.
- Corige**, *v.* correct; *pr. s.* B 4. p 7. 39.
- Cormeraunt**, *s.* cormorant, 5. 362.
- Cor meum eructavit**, D 1934. See Pa. xlv. 1.
- Corn**, *s.* grain, A 562; chief portion, B 3144; *Cornes*, *pl.* crops of corn, B 3225; grains of corn, HF. 698.
- Cornemuse**, *s.* bagpipe, HF. 1218. *Fr. cornemuse.*
- Corniculere**, *s.* registrar, secretary, G 369. *Lat. cornicularius*, a registrar, clerk to a magistrate.
- Corny**, *adj.* applied to ale, strong of the corn or malt, C 315, 456.
- Corone**, *s.* crown, garland, E381; *Coroune*, crown, garland, 2. 58; *Córoun*, crown, L 216; the constellation called 'the Northern Crown,' L 2224.
- Corosif**, *adj.* corrosive, G 853.
- Coroumpinge**, *s.* corruption, B 3. p 12. 82.
- Coróuned**, *pp.* crowned, B 3555.
- Corpus**, *s.* body, A 3743; *Corpus*, the body (e. g. of Christ), B 3096; *Corpus Domini*, false Latin for *corpus Domini*, the body of the Lord, B 1625; *Corpus Madrian*, the body of St. Mathurin, B 3082; *Corpus bones*, an intentionally nonsensical oath, composed of 'corpus domini,' the Lord's body, and 'bones,' C 314.
- Correocioun**, *s.* fine, D 1617.
- Corruppable**, *adj.* corruptible, A 3010.
- Corruppeth**, *pr. s.* becomes corrupt, L 2237; *pl. s.* corrupted, I 819.
- Corrupcioun**, *s.* destroyer, 5. 614.
- Cors**, *s.* body, L. 676, 876; corpse, T. v. 742.
- Corse**, *pr. s.* subj. curse, E 1308.
- Corsednesse**, *s.* abomination, T. iv. 994.
- Corseynt**, *s.* a saint (*lit.* holy body); esp. a shrine, HF. 117. O.F. *cors seint.*
- Corumpe**, *v.* become corrupt, B 3. p 11. 58. See *Corrumpe*.
- Corve**, -n; see *Kerve*.
- Cosin**, *s.* cousin, A 1131; *as adj.* akin, suitable to, A 742, H 210; *Cosins* *germayns*, cousins-german, first cousins, B 2558.
- Cosinage**, *s.* kinship, B 1226, 1329.
- Cost** (1), *s.* expense, A 192, 213.
- Cost** (2), *s.* choice, condition; *Nedes cost*, of necessity (*lit.* by condition of necessity), L. 2697. *Ioel kost*, choice, condition, state.
- Costage**, *s.* cost, expense, B 1235, 1562.
- Coate**, *s.* coat, B 1626; region, D 922;
- Costes**, *pl.* parts of the sky, A. i. 19. 10.
- Costeying**, *pres. part.* coasting, R. 134.
- Costlewe**, *adj.* costly, I 415. Cf. *Ioel kostligr.*
- Costrel**, *s.* flask, kind of bottle, L. 2666.
- Cote**, *s.* cot, E 398; dungeon, A 2457.
- Cote**, *s.* coat, jacket (for a man), A 103, 328; skirt, petticoat, or gown (see

- a woman), R. 226; *pl.* coats, surcoats, or coats-of-arms (see below), HF. 1332.
- Cote-armure**, coat-armour, coat shewing the arms, coat-of-arms, T. v. 1651.
- Couche**, *v.* lay down, place; cower, E 1206; *pt. s.* laid in order, placed, 5. 216; G 1157; *pp.* set, placed, laid, A 2933, 3211; beset, begemmed, A 2161.
- Couching**, *s.* laying down, letting the astrolabe lie flat on the ground, A. ii. 29. 29.
- Coude**, 1 *pt. s.* could, was able, L. 116; knew how, 3. 517; *pt. s.* knew, 3. 667, 1012; understood, R. 179; *as aux.* could, R. 175; Coude her good, knew what was for Dido's advantage, L. 1182; Coude no good, knew no good, was untrained, 3. 390; Coude, *pp.* known, 3. 787; learnt, I 1041. See **Can**, **Conne**.
- Counseil**, *s.* advice, A 784; secrets, A 665; Counseyl, secret, 5. 348.
- Counte**, 1 *pr. s.* account, 11. 29; *pt. s.* 3. 718.
- Countenance**, *s.* appearance, show, A 1926; looks, appearance, G 1264; shewing favour, 3. 1022; demeanour, R. 814; pre-text, A 4421; *pl.* looks, R. 1309.
- Counting-bord**, *s.* counting-house table, B 1273.
- Countour** (1) = arithmetician = 115;
- Couthe**, 1 *pt. s.* could, R. 513; knew, 3. 800; knew how, A 390; Couth, *pp.* known, T. iv. 61; Couthe, *pp. pl.* well-known, A 14.
- Couthe**, *adv.* in a known way, manifestly, HF. 757.
- Coveityse**, *s.* covetousness, A 3884, C 424; bodily craving, I 819; lust, I 336.
- Covenable**, *adj.* fit, proper, fitting, suitable, 18. 25; agreeable, B 4. p 6. 224; congruous, B 3. p 12. 179.
- Covenably**, *adv.* suitably, fitly, B 2423.
- Covent**, *s.* convent, conventual body, B 1827, D 1863.
- Coverchief**, *s.* kerchief worn on the head, D 590; *pl.* A 453.
- Covercle**, *s.* pot-lid, HF. 792.
- Covered**, *pp.* covered, A 354; recovered from, healed of, L. 762.
- Covertly**, *adv.* secretly, R. 19.
- Coverture**, *s.* disguise, R. 1588; Covertures, *pl.* coverings, I 198.
- Covetour**, *s.* one who covets, 4. 262.
- Covyne**, *s.* deceitfulness, A 604. 'Covine, a deceitful agreement between two or more to the prejudice of another;' Cowel, Law Dictionary.
- Cow**, *s.* chough, D 232. See **Chogh**.
- Coward**, *adj.* cowardly, 5. 349.
- Cowardye**, *s.* cowardice, A 222.

- Creast**, *pp.* created, 16. 2; B 2293.
Creauce, *s.* credence, belief, creed, B 915; object of faith, B 340.
Creauce, *v.* borrow on credit, B 1479; *pr. s.* borrows, B 1493; *pp.* B 1556.
Creep, *pt. s.* of Crepe.
Crekes, *pl.* crooked devices, wiles, A 4051. See *Creek*, *s.* (1), § 7, in the New E. Dict.
Crepe, *v.* creep, 3. 144; *Creep*, *pt. s.* crept, A 4226; *Crepten*, *pt. pl.* D 1698; *Cropen*, *pp.* crept, T. iii. 1011.
Crepul, *s.* cripple, T. iv. 1459.
Crepusculis, *s. pl.* twilights, durations of twilight, A. ii. 6. *rubric.*
Crevice, *s.* crevice, crack, HF. 2086.
Crinkled, *pp.* full of turns or cranks, L. 2012.
Crips, *adj.* crisp, curly, HF. 1386; *Crisp*, B. 824.
Cristen, *adj.* Christian, B 222, 1679.
Cristendom, *s.* the Christian religion, B 351; Christianity, G 447.
Cristenly, *adv.* in a Christian manner, B 1122.
Cristianitee, *s.* company of Christians, B 544.
Croce, *s.* staff, stick, D 484. See *Croce*, § 2, in the New E. Dict.
Crois, *s.* cross, 1. 60.
Croked, *adj.* crooked, R. 926; crooked (things), 13. 8; 'tortuous,' A. ii. 28. 32.
Crokes, *pl.* crooks, hooks, L. 640.
Crokke, *s.* earthenware pot, 13. 12.
Crommes, *s. pl.* crumbs, G 60.
Crons, *s.* crone, hag, B 432.
Cronique, *s.* chronicle, B 4398.
Croce-lyne, *s.* cross-line, the line from right to left through the centre, A. i. 12. 7.
Crop, *s.* top, sprout, new twig, T. ii. 348; *crop and rote*, top and root, everything, T. v. 1245; *Croppes*, *pl.* tree-tops, ends of branches, R. 1396; new shoots, A 7.
Cropen, *pp.* of Crepe.
Cruper, *s.* crupper, G 566.
Cros, *s.* cross, 1. 82; *Crois*, 1. 60.
Croslet, *s.* crucible, G 1147.
Crouche, 1 *pr. s.* mark with the cross (to defend from elves), A 3479; E 1707.
Croude, *v.* push, HF. 2095; *pr. s.* 2 *p.* dost press, dost push, B 296.
Crouke, *s.* pitcher, jug, A 4158.
Croun, *s.* crown (of the head), A 4041; (referring to the tonsure), B 1499.
Crouned, *pp.* crowned, R. 1266; supreme, F 526.
Croupe, *s.* crupper, D 1559.
Crouperes, *pl.* cruppers, I 433.
Crowding, *s.* pressure, motive power, B 299.
Croys, *s.* cross, A 699, 4286.
Crul, *adj.* curly, A 3314; *pl.* A 81. *Frisie kruk*, curly.
Crydestow, didst thou cry out, A 1083; *pp.* proclaimed, HF. 2107.
Crynges, *s.* outcry, A 906.
Cryke, *s.* creek, A 409.
Cucúrbitès, *s. pl.* cucurbites, G 794. 'Cucurbite, a chemical vessel, originally made in the shape of a gourd, but sometimes shallow, with a wide mouth, and used in distillation;' Webster.
Culpa, mea, i. e. I acknowledge my fault, T. ii. 525.
Culpe, *s.* guilt, blame, I 335.
Culter, *s.* coulter (of a plough), A 3763.
Cunning, *adj.* skilful, 2. 97.
Cunning, *s.* skill, 5. 167, 487.
Cuppe, *s.* a cup, F 616.
Curacioun, *s.* cure, healing, B 2463; mode of cure, T. i. 791.
Curat, *s.* parish-priest, vicar, A 219 (the words *vicar* and *curate* have now, practically, changed places).
Cure, *s.* cure, remedy, T. i. 469; charge, B 2. p. 3. 32; diligence, A 1007; attention, A 303; heed, care, 2. 82; endeavour, B 188; careful purpose, HF. 1298; supervision, D 1333; *I do no cure*, I care not, L. 152; *lyth in his cure*, depends on his care for me, L. 1176; *did his besy cure*, was busily employed, 5. 360; *his lyves cure*, the object of his thoughts always, 4. 131; *honest cure*, care for honourable things, C 557; *in cure*, in her power, B 230.
Curiositee, *s.* curious workmanship, HF. 1178; intricacy, 18. 81.
Curious, *adj.* careful, attentive, B 1433; eager, R. 1052; skilful, A 577; delicately made, A 196; magical, F 1120.
Currouers, *s. pl.* runners, couriers, HF. 2128.
Cursednesse, *s.* abominable sin, wickedness, C 276, 400; shrewishness, E 1239; malice, B 1821.
Curteis, *adj.* courteous, hence, compassionate, I 246; courteous, R. 538.
Curteisye, *s.* courtesy, A 46, 132.
Custom, *s.* custom, D 682; *pl.* payments, I 752; imports, I 567.
Cut, *s.* lot, A 835, 845, 854.
Cutte, *r. cut*, C 954; **Cutted**, *pp.* cut short, L. 973.

D.

- Daf**, *s.* foolish person, A 4208.
Dagged, *adj.* tagged, cut into hanging peaks at the lower edge, I 421.
Dagginge, *s.* a cutting into tags, I 418.
Dagon, *s.* small piece, D 1751.
Dalf, *pt. s.* of Delve.
Daliaunce, *s.* gossip, A 211; playful demeanour, favour, 12. 8; *pl.* dalliance, toying, C 66.
Damageous, *adj.* injurious, I 438.
Dame, *s.* mother, C 684; dam, A 3260; madam, A 3956; goodwife, D 1797.
Damiselle, *s.* damsel, R 1240; *pl.* R 1622.
Dampnacioun, *s.* condemnation, C 500; curse, D 1067.
Dampne, *ger.* to condemn, L 401; *pp.* A 1175, 1342; damned, I 191.
Dan, *s.* (*for* Dominus), lord, sir, a title of respect, HF. 161; B 3982; Daun, HF. 137.
Dappel-gray, *adj.* dapple-gray, B 2074.
Dar, 1 *pr. s.* dare, A 1151; Darst, 2 *pr. s.* darest, T. i. 768; B 860; Darstow, darest thou, L 1450; Dorste, 1 *pt. s.* durst, might venture (to), L 2054; *pt. s.* A 227; Dorstestow, wouldst thou dare, T. i. 767; 1 *pt. s. subi.* might dare, 2. 60 to please, R. 1482, 1492; reluctant, D 514; inhospitable, R. 490.
Daunten, *v.* tame, subdue, R. 880; *pr. s.* T. ii. 399, iv. 1589; *pp.* frightened, D 463.
Dawe, *v.* dawn, B 3872, E 1832.
Daweninge, *s.* dawn, A 4234, B 4072.
Dawes, *s. pl.* days, F 1180.
Dawing, *s.* the Dawn (Aurora), T. iii. 1466.
Dawning, *s.* dawn, 3. 292.
Day, *s.* day, A 19; time, B 3374; appointed time for repaying money, G 1040; *on a day*, one day, some day, R. 1493; *Dayes*, *pl.* appointed days for payment, F 1568, 1575; lifetime, B 1118; *now a dayes*, at this time, E 1164.
Dayerye, *s.* dairy, A 597; *pl.* D 871.
Dayesye, *s.* daisy, L. 182, 184, 218.
Debaat, *s.* strife, A 3230, B 2867; war, B 130; mental conflict, 3. 1192; quarrelling T. ii. 753.
Debate, *v.* fight, war, B 2058; quarrel, C 412.
Debonair, *adj.* calm, benign, gentle, I 658; Debonaire, *fem.* well-mannered, B 4061; gracious, courteous, R. 797; *as s.* kind person, 3. 624.
Debonairely, *adv.* meekly, I 660; graciously, 3. 851, 1284; with a good

- Dede**, *def.* L. 876; *d. slepe*, heavy sleep, 3. 127; **Dede**, *pl.* sluggish, 5. 187; *woundes dede*, deadly wounds, 3. 1211.
- Dèedly**, *adj.* mortal, I 99; dying, L. 885; deathlike, 3. 162.
- Dèedly**, *adv.* mortally, G 476.
- Dèef**, *adj.* deaf, T. i. 753; **Deve**, *pl.* G 286.
- Deel**, *s. part.* R. 1074; *never a deel*, not at all, I 1007; not a bit, HF. 331; *every deel*, every whit, wholly, T. ii. 590; **Deel**, *pl. times*, 6. 35; **Del**, *part.* R. 28; *share*, 3. 1001; *every d.*, every whit, A 1825; *echo a d.*, every whit, T. iii. 694; *a greet del*, to a large extent, A 415; very often, 3. 1159; *no del*, no whit, T. i. 1089; *never a d.*, not a whit, 3. 543.
- Deer**, *s. pl.* animals, B 1926.
- Dees**, *pl. dice*, T. ii. 1347, iv. 1098.
- Dees**, *s. da's*, HF. 1360, 1658.
- Deeth**, *s. death*, B 3567; pestilence, plague, T. i. 483; *the deeth*, the pestilence (with special references to the pestilences of 1349, 1361, and 1369), A 605.
- Defame**, *s. dishonour*, B 3788, C 612.
- Defaute**, *s. fault*, 22. 56; fault (as a hunting term), 3. 384 (*were on a defaute y-falle*, had a check); lack, defect, want, 3. 5, 25, 223; sin, B 3718, C 370.
- Defence**, *s. resistance*, L. 1931; hindrance, R. 1142; covering, 5. 273; prohibition, T. iii. 138; denial, D 467.
- Defendaunt**, *s.*; *in his d.*, in defending himself, in self-defence, I 572.
- Defende**, *ger.* to defend, B. 2631; to forbid, G 1470.
- Defet**, *pp.* exhausted, (lit. defeated), T. v. 618; cast down, T. v. 1219.
- Defendeth**, *pr. s.* forbids, I 651; *pp.* I 600.
- Defoulen**, *v.* trample down, hence, defile, F 1418; *pp.* trampled down, I 191; defiled, T. v. 1339; disgraced, B 4. m 7. 47 (*Lat. turpatus*).
- Defyne**, *i pr. s.* pronounce, declare, T. iv. 390.
- Degree**, *s. rank*, 5. 453; condition, position, A 1841; step, R. 485; footstep, B 4. m 1. 42; horizontal stripes, B 1. p 1. 38; of the zodiac, F 386; *at lous degree*, R. 883; *at alle degrees*, in every way, A 3724.
- Degysè**, *adj.* elaborate, I 417.
- Degysnesse**, *s.* elaborate style, I 414.
- Degysinge**, *s.* elaborate ornamentation, I 425.
- Dekne**, *s. deacon*, I 891.
- Del**; see **Deel**.
- Delen**, *ger.* to have dealing with, A 247;
- Dele**, *ger.* to have dealings, T. iii. 322; to deal, L. 1158; *v. argue*, T. ii. 1749; **Deled**, *pt. pl.* had intercourse, L. 1517; **Deled**, *pp.* apportioned, D 2249.
- Deliberen**, *v.* deliberate, consider, T. iv. 169; *pt. s.* deliberated, B 2916.
- Delicacye**, *s.* amusement, B 3669; wantonness, 9. 58.
- Delicat**, *adj.* delicious, E 1646; delicate, E 682; dainty, I 432.
- Delices**, *s. pl.* delights, B 2602; tender feelings, B 2. p 4. 78; sinful pleasures, B 3. p 7. 1.
- Delicious**, *adj.* giving delight, T. v. 443.
- Deliciously**, *adv.* luxuriously, E 2025.
- Delitable**, *adj.* delightful, R. 1440; delicious, R. 1371; *pl.* delightful, F 899.
- Delitably**, *adv.* pleasingly, B 4. p 1. 2.
- Delituous**, *adj.* delicious, R. 489.
- Deliver**, *adj.* quick, active, A 84.
- Delivere**, *v.* set free, 13. 7; do away with, T. iii. 1012; *ger.* to set free (after a legal decision), 5. 508.
- Deliverly**, *adv.* nimbly, B 4606; quickly, T. ii. 1088.
- Delivernesse**, *s.* activity, B 2355.
- Delphyn**, *s.* the constellation Dolphin, HF. 1006.
- Delte**, *pt. s. of Delen*.
- Delve**, *v.* dig, A 536; **Dalf**, *i pt. s.* dug, B 5. p 1. 99; **Dolve**, *pt. s. subj.* had digged, B 5. p 1. 87; **Dolven**, *pp.* buried, 3. 222. A. S. *delfun*.
- Delyces**, *s. pl.* delights, pleasures, C 547, G 3; favourites (*Lat. delicias*), B 2. p 3. 74.
- Delyè**, *adj.* delicate, fine, B 1. p 1. 23. O. F. *delid*.
- Delyt**, *s.* delight, joy, 3. 606; pleasing ornamentation, L. 1199.
- Delytable**, *adj.* delightful, L. 321.
- Delyte**, *v.* delight, please, 5. 27; *refl.* take pleasure, 5. 66; **Delyte me**, *i pr. s.* delight, L. 30.
- Delytous**, *adj.* delicious, R. 90.
- Demaunde**, *s.* question, T. iv. 1694, v. 859.
- Deme**, *v.* judge, 14. 6; decide, conclude, T. ii. 371; suppose, 4. 158; give a verdict, G 595; **Demon**, *v.* deem, judge, A 3161; decide, B 3045; *i pr. s.* condemn, D 2024; decree, C 199; suppose, E 753; **Demeth**, *imp. pl.* judge, decide, L. 453; suppose, A 3172.
- Demeine**, *v.* manage, HF. 959.
- Demeyne**, *s.* dominion, B 385.
- Demoniak**, *s.* madman, D 2240.
- Demonstracioun**, *s.* proof, HF. 727.

- Demonstratif**, *adj.* demonstrable, D 2272.
- Denticle**, *s.* pointer, A. i. 23. 1. See Al-mury.
- Denye**, *v.* refuse, T. ii. 1489; **Deneyed**, *pp.* denied, B 3. p. 10. 16.
- Depardieux**, *interj.* on the part of God, by God's help, T. ii. 1058, 1212.
- Departé**, *v.* separate, part, 7. 285; sever, T. ii. 531; divide, I 1006; *imp. s.* distinguish, T. iii. 404.
- Departinge**, *s.* dividing, I 425, 1008; departure, 5. 675; separation, 4. 25.
- Depe**, *adv.* deeply, 3. 165; 7. 8.
- Depeynted**, *pp.* depicted, L. 1025; painted, R. 478; stained, T. v. 1599.
- Depper**, *adv. comp.* deeper, T. ii. 485; B 630.
- Depraven**, *pr. pl.* calumniate, 4. 207.
- Depressioun**, *s.* the angular distance of the southern pole from the horizon, A. ii. 25. 10.
- Dere**, *adj.* dear, 1. 99; 4. 147.
- Dere**, *adv.* dearly, 1. 86; 18. 26.
- Dere**, *s. dat.* deer, R. 1453.
- Dère**, *v.* injure, harm, T. i. 651. A. S. *derian*.
- Dereling**, *s.* darling, A 3793.
- Derk**, *adj.* dark, R. 1009; inauspicious, Despaired, *pp.* in despair, 6. 7.
- Desespeir**, *s.* despair, T. i. 605, ii. 6.
- Desesperaunce**, *s.* hopelessness, T. ii. 530, 1307.
- Desherite**, *ger.* to disinherit, B 3025.
- Deshonestee**, *s.* unseemliness, I 833.
- Désiróus**, *adj.* ambitious, 9. 59; ardent, F 23.
- Deslavee**, *adj.* foul, I 629; inordinate, unrestrained, I 834. 'Deslavé, *pp.* non lavé, crasseux, sale; ' Godefroy.
- Desordeynee**, *adj.* unregulated, inordinate, I 818, 915.
- Descordinat**, *adj.* inordinate, I 415.
- Despeired**, *pp.* sunk in despair, 2. 91; T. v. 713.
- Despence**, *s.* expense, D 1874; expenditure, money for expenses, B 105.
- Despende**, *v.* spend, T. iv. 921; 2 *pr. s.* wastest, B 2121; *pp.* spent, A 3983.
- Despendours**, *pl.* spenders, B 2843.
- Despenses**, *pl.* expenditure, B 2842.
- Desperacioun**, *s.* despair, 1. 21.
- Déspitous**, *adj.* spiteful, R. 173; angry, jealous, D 761; merciless, A 516; scornful, A 1777, I 395.
- Despitously**, *adv.* scornfully, B 3785; angrily, A 4274; maliciously, B 605; cruelly, E 535.

- Determinat**, *adj.* determinate, exact, fixed, D 1459; properly placed (on the astrolabe), A. ii. 18 (rubric).
- Détermýne**, *v.* come to an end, T. iii. 379; Determined, *pp.* settled, B 5. p. 4. 9.
- Deute**, *s.* debt, L. 541; A 280.
- Deutelees**, *adj.* free from debt, A 582.
- Dettour**, *s.* debtor, B 1587, D 155.
- Deus hic**, God (be) here, D 1770.
- Deve**, *pl.* of Deef, deaf.
- Devil**, *s.* L. 2493; *what d.*, what the devil, L. 2694; *how d.*, how the devil, T. i. 623; *a d. meye*, in the way to the devil, in the devil's name, A 3134; *a twenty devil way*, in the way of twenty devils, i. e. to utter destruction, L. 2177; an exclamation of petulance, A 3713, 4257.
- Devoir**, *s.* duty, T. iii. 1045; A 2598.
- Devyn**, *s.* astrologer, T. i. 66.
- Devyne**, *v.* guess, T. v. 288; *ger.* T. iii. 765; to prophesy (by), 5. 182; Devyne, *pr. s.* suspect, T. ii. 1745; Devyne, *pr. s.* subj. let (him) guess, HF. 14.
- Devynresse**, *s.* female diviner, T. v. 1522.
- Devys**, *s.* contrivance, R. 1413; supposition, R. 651; direction, A 816; *at his d.*, according to his own wish, R. 1326; *at point d.*, with great exactness or exactitude, R. 830; Devyses, *pl.* heraldic devices, badges, L. 1272.
- Devyse**, *v.* to relate, tell, describe, T. iii. 41; A 34; recommend, T. ii. 388; devise, suggest, ordain, L. 437; plan, L. 1453; *ger.* to tell, describe, 5. 398; to relate, A 994; to frame, E 739; to tell of, T. i. 277; *pr. s.* narrates, describes, 5. 317; *pr. pl.* imagine, discourse, F 261; *pp.* described to, told, R. 476.
- Devysing**, *s.* arrangement, A 2496.
- Dewe**, *adj.* due, I 867.
- Dextrer**, *s.* a courser, war-horse, B 2103. *Fr. dextrier*, a war-horse, Low Lat. *dextrarius*. The squire rode his own horse, and led his master's horse beside him, on his right hand.
- Deye**, *s.* dairywoman, B 4036. Icel. *deigja*.
- Deye**, *v.* die, 5. 469, 651; Deyde, *pt. s.* A 2846; Deyed, *pp.* R. 456; Deyde, *pt. s.* subj. should die, A 3427.
- Deyen**, *ger.* to dye, to dip, B 4. m. 6. 14.
- Deyinge**, *s.* death, B 1850; *lay on deyng*, lay a-dying, B 3906.
- Deyne**, *v.* deign, 7. 231; Deyneth him, *pr. s.* he deigns, 7. 181; L. 395; *him deymed*, he deigned, B 3324, 4371; *hir deymed*, she deigned, 4. 39.
- Deynous**, *adj.* scornful, A 3941.
- Deyntee**, *s.* worth, value, D 208; *took lesse d. for*, set less value on, 7. 143; a peculiar pleasure, B 139; pleasure, F 681, 1003; Deyntees, *pl.* dainties, A 346.
- Deyntee**, *s.* as *adj.* dainty, pleasant, rare, T. v. 438; good, A 168.
- Deyntevous**, *adj.* dainty, E 265.
- Deys**, *s.* dais, platform, the high table in a dining-hall, A 370, 2200.
- Diademe**, *s.* diadem, crown of an emperor, 14. 7.
- Diápred**, *pp.* as *adj.* variegated, diversified with figures, A 2158.
- Dich**, *s.* ditch, A 3964.
- Dichen**, *v.* make a dyke round, L. 708; *pp.* provided with a moat, A 1888.
- Dide**, *Didest*; see Doon.
- Diete**, *s.* diet, daily food, A 435.
- Diffamacloun**, *s.* defamation, D 1304.
- Diffame**, *s.* ill report, E 540, 730.
- Diffame**, *ger.* to dishonour, HF. 1581; *v.* cry down, D 2212.
- Diffinicioun**, *s.* clear exposition, D 25.
- Diffinisshe**, *pr. s.* subj. define, B 5. p. 1. 36.
- Diffinitif**, *adj.* definite, final, C 172.
- Diffusioun**, *s.* prolixity, T. iii. 296.
- Diffye**, *1 pr. s.* defy, spurn, D 1928.
- Diffyne**, *ger.* define, state clearly, 5. 529; *2 pr. pl.* conclude, HF. 344.
- Digestible**, *adj.* easy to be digested, A 437.
- Dighte**, *v.* prepare, L. 1288; prepare (himself), L. 1000; Dighte me, prepare myself to go, B 3104; ordain, place, T. iv. 1188; lie with, D 767; *pl. s.* refl. hastened, betook himself, T. ii. 948; lay with, D 398; Dight, *pp.* arrayed, equipped, T. iii. 1773; served, H 312; prepared, R. 941; prepared him to go, B 3719; Dighte, *pp. pl.* prepared, L. 2611. A. S. *dihtan*; from Lat. *dictare*.
- Digne**, *adj.* worthy, T. i. 429; honourable, noble, B 1175, C 695; suitable, B 778; proud, disdainful, A 517; scornful, repellent, A 3964.
- Dignely**, *adv.* scornfully, T. ii. 1024.
- Dignitee**, *s.* worth, dignity, C 701, 782; rank, E 470. Dignity, in astrology, signifies the advantages which a planet has when in a particular position in the zodiac, or in a particular position with regard to other planets (Bailey).
- Dilatacioun**, *s.* diffuseness, B 232.
- Diluge**, *s.* deluge, I 839.
- Dint**, *s.* stroke, HF. 534.
- Direct**, *adj.* directed, addressed, 18. 75;

- in directe*, in a line with, A. ii. 44. 26.
A planet's motion is direct when it moves in the same direction as the sun in the zodiac.
- Directe**, *pr. s.* address, T. v. 1856.
- Disavaunce**, *v.* defeat, T. ii. 511.
- Disaventure**, *s.* misfortune, T. ii. 415.
- Disblameth**, *imp. pl.* free (me) from blame, T. ii. 17.
- Disceyving**, *s.* deception, R. 1590.
- Dischevle**, *adj.* with (his) hair hanging loosely down, A 683; with hair in disorder, L. 1315.
- Disciplyne**, *s.* bodily mortification, I 1052.
- Disclaundre**, *s.* reproach, T. iv. 564; slander, I 623.
- Disconfiture**, *s.* defeat, A 1008; grief, 7. 326.
- Discomfort**, *s.* discouragement, discomfort, A 2010; grief, woe, T. iv. 311.
- Disconforten**, *v.* discourage, A 2704.
- Discordable**, discordant, T. iii. 1753.
- Discordances**, *s. pl.* discords, I 275.
- Discorden**, *pr. pl.* disagree, B 4. p 6. 208.
- Discordinge**, *adj.* different, B 3. p 2. 140. (Lat. *dissidentis*.)
- Discovered**, *pp.* revealed, G 1468.
- Discover**, *pp.* uncovered; *at d.*, when unprotected, I 714.
- Discryve**, *v.* describe, T. v. 267; *Discreven*, *v.* T. iv. 802.
- Discure**, *v.* reveal, discover, 3. 549.
- Discussed**, *pp.* discussed, 5. 624; driven away, B 1. m 3. 1.
- Disdeyn**, *s.* disdain, R. 296.
- Disencreseth**, *pr. s.* decreases, B 5. p 6. 85.
- Disese**, *s.* discomfort, grief, misery, 4. 216, 277; T. ii. 987; sorrow, 7. 226; displeasure, T. ii. 147; disease, ill, HF. 80; inconvenience, I 609; distress, B 616; unrest, F 1314.
- Discesen**, *ger.* to trouble, T. iii. 1468; *v.* vex, T. iv. 1304; distress, T. i. 573.
- Disesperat**, *adj.* without hope, HF. 2015.
- Disfigurat**, *adj.* disguised, 5. 222.
- Disfigure**, *s.* disfigurement, D 960.
- Disfigure**, *v.* disguise, L. 2046; *pp.* changed, A 1403.
- Disgressioun**, digression, T. i. 143.
- Disgyse**, *ger.* to disguise, T. v. 1577.
- Disherited**, *pp.* disinherited, deprived, L. 1065.
- Dish-metes**, *pl.* spoon-meat, broth, I 455.
- Dishonest**, *adj.* unfaithful, H 214; *Dishoneste*, shameful, E 876.
- Disjoynt**, *s.* failure, A 2962; difficult position, B 1601; *dat.* peril, T. iii. 496, v. 1618.
- Dismal**, *s.* unlucky day, 3. 1206.
- Dismembred**, *pt. pl.* dismembered, I 591.
- Dismembringe**, *s.* dismembering, I 591.
- Disobeysaunt**, *adj.* disobedient, 5. 429.
- Disordenaunce**, *s.* violation of rules, HF. 27.
- Disparage**, *s.* disgrace, E 908.
- Disparage**, *v.* dishonour, A 4271; *pp.* misallied, D 1069.
- Dispeire yow**, *imp. pl.* despair, E 1669.
- Dispence**, *s.* expenditure, expense, A 441; what I spend, D 1432; cost, B 1195; lavish help, HF. 260; *Dispenses*, *pl.* expenses, R. 1144.
- Dispende**, *v.* spend, B 3500; *pp.* spent, shared, B 2560.
- Dispeyred**, *adj.* despairing, F 1084.
- Dispitous**, *adj.* spiteful, R. 156; T. iii. 1458; grievous, sad, T. v. 199; *Dispitousè*, *roc.* pitiless, T. ii. 435; *def. fem.* cruel, 3. 624.
- Dispitously**, *adv.* angrily, A 1124; spitefully, T. v. 1806; cruelly, HF. 161.
- Displeasant**, *adj.* displeasing, I 544. 697.
- Displeasaunce**, *s.* displeasure, T. iii. 480; offence, C 74; *Displeasaunces*, *pl.* annoyances, C 420.
- Dispone**, *imp. s.* dispose, T. v. 300; *pr. s.* disposes, orders, regulates, B 4. p 6. 60.
- Disport**, *s.* sport, pleasantry, A 157, 775; amusement, diversion, D 839; pleasure, B 143; sport, 4. 177.
- Disporte**, *ger.* to amuse, HF. 571; to exhilarate, T. ii. 1673; *v.* cheer, T. iii. 1133; *pr. pl.* sport, play, E 2040.
- Disposed**, *pt. s.* purposed, E 244; *pp.* disposed, T. ii. 682; ready, T. iv. 290; *vel d.*, in good health (the reverse of *indisposed*), H 33.
- Disposicioun**, *s.* disposal, T. ii. 526, *v.* position, A 1087; frame of mind, B 2326.
- Dispylinge**, *s.* spoil, B 4. m 7. 32.
- Dispreisen**, *ger.* to disparage, R. 1053; *v.* blame, B 2261; *pres. pt.* depreciating, B 2741.
- Dispreisinge**, *s.* blame, I 497; contempt, B 2876.
- Disputisoun**, *s.* argument, E 1474; dispute, B 4428, F 890.
- Dispyt**, *s.* despise, scorn, L. 1822; disdain, HF. 1716; vexation, R. 1487; *in d. of*, in spite of, HF. 1668.
- Disserveth**, *pr. s.* deserves, I 756.
- Dissever**, *v.* part, 2. 115; 17. 15; *ger.* to

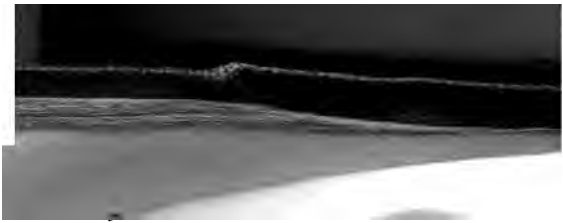
- 875; *pp.* separated, B 4. p 3.
- auce, *s.* severing, B 3. p 11. 64.
- le, *adj.* with hair flowing down, See Dischevele.
- len, *v.* dissimulate, T. i. 322, iii.
- linge, *s.* dissimulation, dis-
g, T. v. 1613, G 1073.
- lour, *s.* dissembler, B 4418.
- dred, *pp.* defamed, L. 1031.
- th, *pr. s.* puts an end to, B 2.
- , *adj. pl.* distant; *evens distante*,
tant, A. i. 17. 52.
- eraunce, *s.* inclemency, I 421.
- re, *adj.* distempered, furious, B
25.
- re, *v.* vex, B 2426; *imp. s.* be
emper, D 2195.
- , *v.* stain, bedim, dull, L. 255.
- red, *pp.* distinguished, B 2. p 5. 75.
- re, *v.* disturb, T. iv. 563; (to)
e with, T. iv. 934; prevent, T.
See Destourbe.
- re, *v.* constrain, A 1816; get
s grasp, clutch, 20. 8; *imp. s.*
in, T. v. 596; Distreyneth, *pr. s.*
, clutches, grasps, 5. 337; afflicts,
pp. misled, T. ii. 840; assessed,
1752.
- rd, *pp.* altered, T. ii. 622.
- , *v.* turn aside, T. iii. 718.
- ditty, song, B 3. p 1. 2; *pl.* HF.
e Dyte.
- adj.* diurnal, E 1795.
- adj.* diverse, various, 3. 653; *dat.*
it, 2. 17.
- y, *adv.* in different ways, R.
- se, *s.* variety, T. v. 1793.
- re, *s.* theologian, A 2811.
- n, *s.* distinction, A 1781; dif-
f, 10. 33; *of my d.*, under my
28. 4. 273.
- les, *pl.* divinations, I 605.
- , *v.* guess, T. iii. 458; 1 *pr. s.*
, 12. 19; *pres. pt.* guessing, A 2515.
- ge, *s.* opinion, A 2521.
- pl.* theologians, A 1323.
- r, *s.* seer, soothsayer, B 5. p
- Doon.
- s.* doctor, A 411; (i.e. St. An-
) C 117; theologian, I 85; *pl.*
s, D 1648.
- adj.* doggrol, B 2115.
- dog, D 1369, E 2014.
- Doghter, *s.* daughter, L. 114; B 151;
Doghtren, *pl.* L. 1963; Doughtren. *pl.*
T. iv. 22.
- Doinges, *pl.* deeds, L. 1681.
- Doke, *s.* duck, 5. 498, 589; A 3576.
- Dokke, *s.* dook (plant), T. iv. 461.
- Dokked, *pp.* cut short, A 590.
- Dolve, Dolven; see Delve.
- Domb, *adj.* dumb, HF. 656.
- Domesday, *s.* doom's day, HF. 1284.
- Domesman, *s.* judge, B 3680, I 594.
- Dominacioun, *s.* power, A 2758; do-
minion, C 560; chief influence, F 352;
supremacy, H 181.
- Dominus*; see *Corpus*.
- Domus Dedali*, the labyrinth of Daedalus,
HF. 1920.
- Don, *imp. s.* don, put on, T. ii. 954.
- Don, Done; see Doon.
- Dong-carte, *s.* dung-cart, B 4226.
- Dongoun, *s.* keep-tower, A 1057.
- Donne, *adj. pl.* dun, dusky, T. ii. 908;
dun-coloured, 5. 334.
- Doom, *s.* judgement, F 928; opinion, B
3127; sentence, decision: *hir d.*, the
decision passed on them, 5. 308; Dome,
dat. opinion, T. i. 100; judgement, HF.
1905; C 637; *to my d.*, in my opinion, R.
901; *stonde to the d.*, abide by the de-
cision, 5. 546; Domes, *pl.* judgements,
A 323.
- Doon, *v.* do, execute, A 960; do, 3. 194;
act, B 90; cause, B 3618; *doon us honge*,
cause us to be hung, C 790; *don her*
compagnye, accompany her, 4. 125; *leet*
don cryen, caused to be cried, F 46; Do,
v. cause, T. iv. 1683; use, B 2204; fulfil,
B 1653; make, 3. 145; *do werche*, cause
to be built, G 545; Done, *ger.* to do, T.
i. 1026; *what to done*, what is to be done,
3. 689; *for to done*, a fit thing to do, I 62;
to be done, L. 1597; Doon, *ger.* to do, A
78, 768; to commit, I 90; to cause, R.
1178; to force, 5. 221; *to don*, from doing,
B 4. p 6. 323; Do, *ger.* to make, 3. 1260;
to cause, T. ii. 1022; to commit, I 129;
Doost, 2 *pr. s.* makeest, C 312; Doostow,
doest thou, L. 315; Dooth, *pr. s.* causes,
A 2396; Doth, *pr. s.* makes, 2. 7; causes,
6. 21; Doth forth, continues, E 1015;
Doon, *pr. pl.* do, A 268; Do, *imp. s.* make,
H 12; bring (it) about, A 2405; cause, G
32; *do hange*, cause me to be hung, G 1029;
ilo fecche, cause to be fetched, B 662; *do*
wey, put away, lay aside, G 487; take
away, A 3287; *do stryken hir out*, cause
her to be struck out, D 1364; *do come*,
cause to come, B 2035; Dooth, *imp. pl.* do

- ye, C 745, I 105; *as dooth*, pray do, F 458; Didest, *s. pt. s.* didst, T. iii. 363; Dide, *pt. s.* did, 3. 373; caused, R. 607; put on, B 2047; *dide hem drawe*, caused to be drawn, B 1823; *dide don sleen*, caused to be slain, caused (men) to have them slain (*sleen*, like *don*, is in the infin. mood), D 2042; *dide of*, took off, 3. 516; Dide, *pt. s. subj.* should do, F 1404; Diden, *pt. pl. made*, 22. 28; *pt. pl. subj.* should do, L. 723; Doon, *pp.* done, 1. 54; past, ended, 3. 40; *doon to dethe*, done to death, L. 889; *doon make*, caused to be made, E 253; *hath doon yow kept*, has caused you to be preserved, E 1098; *doon ther write*, caused to be written (or described there), R. 413; *don to dye*, done to death, murdered, R. 1063; Do, *pp.* done, L. 957; ended, E 2440.
- Dore, *s.* door, R. 537, A 550; *out at d.*, out of doors, D 1757, H 306.
- Dormant; *table dormant*, a permanent side-table, A 353.
- Dorre, Dorryng; see Durre, Durring.
- Dorste; see Dar.
- Dortour, *s.* dormitory, D 1855.
- Doseyn, *s.* a dozen, A 578.
- Dossers, *pl.* baskets to carry on the back, HE 1090.
- T. ii. 366; *out of doute*, doubtless, A 487; *sans d.*, without doubt, D 1838; *with-outen d.*, certainly, L. 383.
- Doutelees, *adv.* without doubt, certainly, T. ii. 494; A 1831.
- Douten, *v.* fear, I 648; *pr. s.* fears, I 953; Doutheth, *imp. pl.* fear, T. i. 683.
- Doutous, *adj.* doubtful, T. iv. 992.
- D'outremere, *adj.* from beyond the seas, foreign, imported, 3. 253.
- Douve, *s.* dove, 5. 341; pigeon, C 397.
- Dowaire, *s.* dower, E 848.
- Dowe, 1 *pr. s.* grant, give, T. v. 230.
- Dowve; see Douve.
- Dradde; see Drede.
- Draf, *s.* draff, refuse (of corn), chaff, I 35; L. 312 a.
- Draf-sek, *s.* sack full of 'draff,' A 4206.
- Dragges, *pl.* digestive sweetmeats, A 426 (in MS. Harl. only; other MSS. have *drogges*).
- Dragoun, *s.* dragon, L. 1430, 1581; *tail of the dr.*, the Dragon's tail, A. ii. 4. 36; the point where a planet (esp. the moon) passed from the northern to the southern side of the ecliptic. (The opposite node was called the Dragon's Head.)
- Drasty, *adj.* filthy, worthless, B 2113, 2120. Cf. A. S. *dræstan*, *dræstan*, dregs.
- Draf. *pr. s.* of Drede.

- Drede**, *v.* dread, fear, 1. 76; *refl.* dread, A 660; *ger.* to be dreaded, to be feared, B 4253; **Drat**, *pr. s.* dreadeth, dreads, T. iii. 328; **Dredde**, 1. *pt. s.* was afraid, T. ii. 482; **Dradde**, *pt. s.* feared, B 3402; **Dradde him**, was afraid, B 3918; **Dradden**, *pt. pl.* G 15; **Drad**, *pp.* E 69.
- Dredeles**, *adj.* fearless, B 3. m 12. 11.
- Dredeles**, *adv.* without doubt, certainly, 3. 764.
- Dredful**, *adj.* terrible, B 3558; fearful, timid, L. 109; cautious, A 1479.
- Dredfully**, *adv.* timidly, T. ii. 1128.
- Dreint**, -e; see **Drenchen**.
- Dremed me**, *pt. s.* I dreamt, R. 51.
- Dremitges**, *pl.* dreams, B 4280.
- Drenchen**, (1) *ger.* to drown, A 3617; **Drenche**, *v.* drown, HF. 205; *do me drenche*, make (men) drown me, cause me to be drowned, E 2201; **Drenchen** (2) *v.* be drowned, A 3521; be overwhelmed, L. 2919; *pr. s.* swamps, I 363; **Dreinte**, *pt. s.* (1) drowned, 3. 72; **Dreynte**, *pt. s.* drowned, I 839; **Dreynte**, *pt. s.* (2) was drowned, B 923; **Dreynte**, 2. *pt. pl.* were drowned, T. iv. 930; *pt. pl.* drowned, F 1378; **Drenched**, *pp.* drowned, L. 2178; **Dreynt**, *pp.* 3. 148; **Dreynte**, *pp. as def. adj.* drowned, B 69; *pp. pl.* HF. 233.
- Drenobing**, *s.* drowning, A 2456, B 485.
- Dreynesse**, *s.* sadness, T. i. 701.
- Drery**, *adj.* sad, E 514; terrified, L. 810.
- Dresse**, *v.* direct, 14. 3; dispose, get ready, T. ii. 71; prepare, E 1049; set in order, A 106; *v. refl.* address oneself, E 1007; direct himself, go, A 3468; direct myself, R. 110; address himself, direct himself (*or perhaps*, mount), T. v. 37; **Dresse her**, settle herself, L. 804; **Dresse**, *ger.* to direct, B 2308; *ger. refl.* prepare himself, T. v. 279; prepare, 5. 88; *pt. s. refl.* raised himself, T. iii. 71; took up his station, A 3358; *pp.* arrayed, E 2361; prepared, 5. 665.
- Dreys**, *adj.* dry, A 3024; *as s.*, 5. 380.
- Dreyeth**, *pr. s.* dries up, drains, I 848.
- Dreynt**, -e; see **Drenche**.
- Drogges**, *pl.* drugs, A 426.
- Drogh**; see **Drawe**.
- Droughte**, *s.* drought, A 2, 595.
- Dronkelewe**, *adj.* addicted to drink, B 2383, C 495, D 2043.
- Drough**, *pt. s.* of **Drawe**.
- Droughte**, *s.* thirst (*sith*), B 2. p 7. 44.
- Drouped**, *pt. s.* were draggled, A 107.
- Drovy**, *adj.* dirty, muddy, I 816.
- Drow**, -e; see **Drawe**.
- Drusrye**, *s.* affection, B. 844.
- Drugge**, *ger.* to drudge, A 1416.
- Drunken**, *adj.* causing drunkenness, 5. 181.
- Drye**, *ger.* to endure, T. v. 42; *v.* suffer, endure, 5. 251.
- Dryve**, *v.* drive, F 183; hasten, D 1694; whirl round, 10. 46; pass away, T. v. 394; *dryes away*, pass away, C 628; **Dryveth forth**, *pr. s.* continues, goes on with, T. i. 1092; **Dryfth**, *pr. s.* impels, T. v. 1332; **Dryven** (the day), *pr. pl. pass* (the day), L. 2620; **Drödf**, *pt. s.* drove, brought, T. v. 475; incited, T. iii. 994; **Drive**, *pp.* driven, passed away, T. v. 389; completed, F 1230.
- Dreetee**, *s.* duty, A 3060; debt, D 1391; sum due, D 1352.
- Dulcarnon**, *s.* an inexplicable dilemma, one's wit's end, T. iii. 931.
- Dulle**, *ger.* to feel dull, T. ii. 1035; makes dull, stupefies, G 1073, 1172; **Dulled**, *pp.* made of none effect, I 233.
- Dun**, *adj.* swarthy, R. 1213; **Donne**, *pl.* dusky, T. ii. 908; dun-coloured, 5. 334.
- Dun**, *s.* the dun horse, H 5. 'Dun is in the mire' is the name of an old rustic game.
- Dungeoun**, *s.* keep-tower, chief castle, L. 937.
- Dure**, *v.* last, endure, A 2770; remain, A 1236; live, T. iv. 765; continue, F 836.
- Duresse**, *s.* hardship, T. v. 399.
- Durre**, *ger.* to dare (to do), T. v. 840. See **Durren** in **Stratmann**; and see **Dar**.
- Durring**, *s.* daring, bravery; *d. don*, daring to do, courage to execute, T. v. 837.
- Durste**; see **Dar**.
- Dusked**, *pt. pl.* grow dim, A 2806.
- Dwale**, *s.* soporific drink, A 4101.
- Dwelle**, *v.* remain, A 1661; tarry, stay, 3. 712; *ger.* to delay, HF. 252; **Dwalled**, *pp.* dwelt, A 1228; *imp. s.* remain, T. iv. 1449.
- Dwellinges**, *s. pl.* delays, B 1. m 1. 33 (Lat. *moras*).
- Dwyned**, *pp. as adj.* dwindled, R. 360.
- Dy**, say; *Je vous dy*, I tell you, D 1832, 1838.
- Dye**, *v.* die, 2. 7; *ger.* to die, B 114; **Dyde**, *pt. s.* died, HF. 106, 380; *pt. s. subj.* would die, D 965. See **Deye**.
- Dyen**, *ger.* to dye, B 4648.
- Dyere**, *s.* dyer, A 362.
- Dyings**, *s.* death, B 3073.
- Dyke**, *v.* to make dikes or ditches, A 536.
- Dys**, *pl.* dice, A 1238. See **Dees**.
- Dyte**, *s.* ditty, 23. 16. See **Ditsee**.
- Dyverecth**, *pr. s.* varies, T. iii. 1732.

ye, C 74;
 Dident.
 pt. a. d.
 B 204
 draw
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Electioun, *s.* choice, *c.* 400. 621: election (in astrology), B 312.
Elenge, *adj.* miserable, B 1412, D 1100.
Elevat, *pp.* elevated, A. ii. 23. 29.
Elf-queen, *s.* fairy-queen, B 1078, D 80.
Ellebor, *s.* hellebore, *Helleborus niger*, B 4154.
Elles, *adv.* else, otherwise, 3. 997; *dis god forbode*, God forbid it should be otherwise, G 1046.
Elongacioun, *s.* angular distance, A. E. 25. 66.
Elvish, *adj.* elvish, i. e. absent in demour, B 1893; foolish, G 751, 842.
Embassadrye, *s.* embassy, negotiation, B 233.
Embaume, *v.* embalm, L. 675; *ff.* covered with balm, R. 1663.
Embelif, *adj.* oblique, A. i. 20. 3; *ff.* applied to angles: acute, A. ii. 26. 3. See the New E. Dict.
Embelised, *pp.* beautified, B 2. p. 4. 75.
Emboosed, *pp.* plunged deeply into the thicket, quite hidden, 3. 353.
Embracinge, *s.* embrace, I 944.
Embrouded, *pp.* embroidered, adorned, A 89.
Embroudinge, *s.* embroidery, I 47.
Embusshements, *pl.* ambuscades, B 209.
Emeraude, *s.* emerald, B 1790.
Emes, *gen.* uncle's, T. ii. 466. See *Em*.
Emforth, *prep.* as far as extends to the extent of, A 2235. *Em-* is from *A. S. emn*, for *efen*, even.
Emisperies, *s.* *pl.* hemispheres, A. i. 24.
Empeireden, *pl.* *pl.* made worse, B 208.
Emplastre, *2 pr.* *pl.* plaster over, bedank, E 2207.
Empoisoned, *pp.* poisoned, B 2510, 359.
Empoisoning, *s.* poisoning, C 891.
Empoysoner, *s.* poisoner, C 894.
Emprenting, *s.* impression, F 834.
Emprinteth, *imp.* *pl.* impress, E 1195; *Emprented*, *pp.* imprinted, F 831; *take* an impression of, E 2117.
Empryse, *s.* enterprise, undertaking, L. 617, 1452.
Empte, *v.* empty, make empty, G 747; *pp.* *as adj.* exhausted, B 1. p. 1. 10; *worn* out, shrunken (Lat. *effeto*), B 1. m. 1. 20.
Embasshinge, *s.* bewilderment, amazement, B 4. p. 1. 43.
Embatailled, *adj.* embattled, R. 139.
Enbibing, *s.* absorption, G 814.
Enbrace, *v.* embrace, hold firmly, 21. 11.
Enbraced, *pp.* surrounded, T. v. 286.
Enbrouden, *v.* embroider, L. 2351; *ff.* L. 119, 227.



Electioun, *s.* choice, *c.* 400. 621: election (in astrology), B 312.



- incense, A 2429.
to offer incense, G 395, 413.
ira, *pl.* wizards, I 603.
1, *pr.* s. burns, B 5. m 3. 19.
n, v. enchant, T. iv. 1395.
1, s. occasion, reason, B 2783;
. 681.
enclosed, R. 138, 1652.
s. inclination, HF. 734.
ous, *adj.* cumbersome, oppres-
sive, 18. 42; HF. 862.
ince, s. encumbrance, E 1960.
v. cucumber, L. 2006; *pp.*
id, stuck fast, A 508; ham-
889; hindered, I 687; em-
weary, A 718.
ig, s. incorporation, G 815.
increase, A 2184.
increase, 2. 103; Encreased,
; enriched, B 1271.
n, v. harm, B 1. p 4. 91; *pp.*
sed, B 1. p 1. 73.
l, A 15; purpose, B 481; point,

finite, B 2. p 7. 113.
adj. infinite, H 322.
adv. all along, A 2678; length-
991.
pp. all along, F 992; along,
down along, F 416.
e, s. indentation, I 417. *En-*
Indented is an heraldic term,
; notched with regular and
entations.
cause of the end, A 2776; i. e.
end, C 218.
pp. indebted, G 734.
y, s. death-day, 18. 55.
1ts, s. *pl.* indictments, I 800.
adv. along, lengthways. See
g.
pp. feared (with *me*), R.

write, dictate, A 95, 325; en-
pose, write, L. 414, 2356; re-
bo; tall, L. 1678; indict, B
related, B 3170.
s. composing, 18. 77; *pl.* com-
I 1085.
d, *pp.* starved, L. 2429.
pr. s. infects, L. 2242.
ger. to enforce, B 2233;
n (your position), D 340; 1 *pr.*
ist, T. iv. 1016; Enforcen, *pr.*
strength, B 2355; *imp.* s. en-
B 2237.
pp. informed, E 738, F 335;
l, I 658.

Enfortuned, *pt.* s. endowed with powers,
4. 259.
Engendre, v. procreate, B 3148; pro-
duce, B 2582; v. beget, E 1272; *pr.* *pl.*
are produced, B 4113.
Engendringe, s. product, B 2580.
Engendrure, s. procreation, B 3137;
begetting, 5. 306; generation, D 128,
134; progeny, offspring, I 621; fra-
ternity, I 375.
English, s. power of expression in Eng-
lish, L. 66.
Engreggen, *pr.* *pl.* burden, I 979.
Engyn, s. contrivance, T. iii. 274; device,
R. 511; machine, F 184; skill, HF. 528.
Engyned, *pp.* tortured, racked, B 4250.
Enhabit, *pp.* devoted, T. iv. 443.
Enhauncen, v. raise, A 1434; *ger.* to
exalt, I 614; Enhaunceth, *pr.* s. elevates,
I 730; *pt.* s. raised, B 2291; *pp.* promoted,
L. 1411.
Enhaused, *pp.* elevated, lifted above
(the horizon), A. ii. 26. 37.
Enhausing, s. elevation, A. ii. 39. 26.
Enhorte, *ger.* to exhort, A 2851.
Enlaceth, *pr.* s. entangles, B 1. m 4.
23; *pp.* involved, made intricate, B 3. p
8. 6.
Enlumine, v. illumine, I 244; *pt.* s.
E 33.
Enluting, s. securing with 'lute,' daubing
with clay, &c., to exclude air, G 766.
Enoynt, *pp.* anointed, A 2961.
Enpeiren, v. injure, B 4. p 3. 56.
Enpoysninge, s. poisoning, B 1. p 3. 59.
Enprented, *pp.* imprinted, E 2178.
Enpresse, v. make an impression on,
21. 8.
Enquere. v. enquire, A 3166; search
into, B 629.
Enqueringe, s. inquiry, B 888.
Ensample, s. example, A 496, 505; pat-
tern, 3. 911; warning, R. 1539; instance,
R. 1584; *in s.*, to signify, A. i. 21. 41;
pl. examples, F 1419; cases, A 2842.
Ensaumpler, s. prototype, B 3. m 9. 17.
Enseigne, s. ensign, standard, R. 1200.
Enseled, *pp.* sealed up, T. v. 151; fully
granted, T. iv. 559.
Entaille, s. cutting, intaglio-work, R.
1081; Entayle, shape, description, R. 162.
Entaille, v. carve, R. 609; *pp.* R. 140.
Entalenten, *pr.* *pl.* stimulate, B 5. p 5. 6.
Entame, v. re-open (lit. cut into), 1. 79.
O.F. *entamer*.
Entecoheth, *pr.* s. infects, B 4. p 3. 83;
pp. endued with (good) qualities, T. v.
832. O.F. *entechier, entachier*.

Echone , each one, L. 290; A. 2655;	E
Echone , pl. (?), all, every one, C. 113.	
Edified , pp. built up, B. 4. p. 6. 284.	E
Eek , adv. also, eke, moreover, A. 5, 41.	
Eem , s. uncle, T. i. 1022. A. S. <i>eam</i> .	E
Eest , adv. eastward, 3. 88.	
Eet , -o; see Ete.	E
Effect , s. deed, reality, T. i. 748; result, HF. 5; Theffect (<i>for</i> the effect), the sequel, L. 622; <i>in effect</i> , in fact, in reality, in practice, A. 319.	E
Eft , adv. again, A. 1660; another time, 3. 41.	E
Eft-sonne , adv. soon after, G. 1288; immediately afterwards, I. 89; soon after this, H. 65; hereafter, G. 933; again, B. 909; Eftsonnes, adv. very soon, L. 2322.	E
Egal , adj. equal, T. iii. 137.	Er
Egal , adv. equally, T. iv. 660.	Er
Egalitee , s. equality, I. 940.	Er
Egaly , adv. equably, B. 2. p. 4. 141; impartially, B. 5. p. 3. 142.	Er
Egge , s. edge, sharp side, T. iv. 927; sword, 9. 19.	E
Eggeth , pr. s. incites, R. 182.	En
Eggement , s. instigation, incitement, B. 842.	En
Egging , s. instigation, E. 2135.	I
Egle , s. eagle, HF. 499.	En
Egre , adj. sharp, sour, R. 217; bitter, B. 2367; keen, I. 117.	En
Egreinoine , s. agrimony, G. 800.	En
Egren , v. incite (lit. make eager), B. 4. p. 6. 335.	En
Eighte , eighth, F. 1280.	F
Eightetene , eighteen, A. 3223.	a
Eightetoth , ord. adj. eighteenth R. 2.	En

- incense, A 2429.
 to offer incense, G 395, 413.
 ira, *pl.* wizards, I 603.
 h, *pr.* s. burns, B 5. m 3. 19.
 en, *v.* enchant, T. iv. 1395.
 a, *s.* occasion, reason, B 2783; i. 681.
 enclosed, R. 138, 1652.
 ; *s.* inclination, HF. 734.
 ous, *adj.* cumbersome, oppressive, 18. 42; HF. 862.
 unoe, *s.* encumbrance, E 1060.
 , *v.* encumber, L. 2006; *pp.* ed, stuck fast, A 508; ham- 889; hindered, I 687; em- weary, A 718.
 ng, *s.* incorporation, G 815.
 . increase, A 2184.
 . increase, 2. 103; Encressed, ; enriched, B 1271.
 n, *v.* harm, B 1. p 4. 91; *pp.* ised, B 1. p 1. 73.
 d, A 15; purpose, B 481; point, . finite, B 2. p 7. 113.
adj. infinite, H 322.
adv. all along, A 2678; length- 991.
 , *prep.* all along, F 992; along, down along, F 416.
 re, *s.* indentation, I 417. *En- Indented* is an heraldic term, g notched with regular and lentations.
 cause of the end, A 2776; i. e. end, C 218.
pp. indebted, G 734.
 ay, *s.* death-day, 18. 55.
 nts, *s. pl.* indictments, I 800.
adv. along, lengthways. See 1g.
 , *pp.* feared (with me), R. write, dictate, A 95, 325; en- pose, write, L. 414, 2356; re- 80; tell, L. 1678; indict, B related, B 3170.
 . *s.* composing, 18. 77; *pl.* com- I 1085.
 id, *pp.* starved, L. 2429.
 , *pr.* s. infects, L. 2242.
 ger. to enforce, B 2233;
 n (your position), D 340; i *pr.* iast, T. iv. 1016; Enforcen, *pr.* strength, B 2355; *imp.* s. en- B 2237.
 , *pp.* informed, E 738, F 335; d, I 658.
 Enfortuned, *pl.* s. endowed with powers, 4. 259.
 Engendre, *v.* procreate, B 3148; pro- duce, B 2582; *v.* beget, E 1272; *pr.* *pl.* are produced, B 4113.
 Engendringe, *s.* product, B 2580.
 Engendrure, *s.* procreation, B 3137; begetting, 5. 306; generation, D 128, 134; progeny, offspring, I 621; fra- ternity, I 375.
 English, *s.* power of expression in Eng- lish, L. 66.
 Engreggen, *pr.* *pl.* burden, I 979.
 Engyn, *s.* contrivance, T. iii. 274; device, R. 511; machine, F 184; skill, HF. 528.
 Engyned, *pp.* tortured, racked, B 4250.
 Enhabit, *pp.* devoted, T. iv. 443.
 Enhauncen, *v.* raise, A 1434; *ger.* to exalt, I 614; Enhaunceth, *pr.* s. elevates, I 730; *pl.* s. raised, B 2291; *pp.* promoted, L. 1411.
 Enhaused, *pp.* elevated, lifted above (the horizon), A. ii. 26, 37.
 Enhausing, *s.* elevation, A. ii. 39. 26.
 Enhorte, *ger.* to exhort, A 2851.
 Enlaceth, *pr.* s. entangles, B 1. m 4. 23; *pp.* involved, made intricate, B 3. p 8. 6.
 Enlumine, *v.* illumine, I 244; *pl.* s. E 33.
 Enluting, *s.* securing with 'lute,' daubing with clay, &c., to exclude air, G 766.
 Encoynt, *pp.* anointed, A 2961.
 Enpeiren, *v.* injure, B 4. p 3. 56.
 Enpoysoninge, *s.* poisoning, B 1. p 3. 59.
 Enprented, *pp.* imprinted, E 2178.
 Enpresse, *v.* make an impression on, 21. 8.
 Enquere. *v.* enquire, A 3166; search into, B 629.
 Enquerings, *s.* inquiry, B 888.
 Ensample, *s.* example, A 496, 505; pat- tern, 3. 911; warning, R. 1539; instance, R. 1584; *in s.*, to signify, A. i. 21. 41; *pl.* examples, F 1419; cases, A 2842.
 Ensaumpler, *s.* prototype, B 3. m 9. 17.
 Enseigne, *s.* ensign, standard, R. 1200.
 Enseled, *pp.* sealed up, T. v. 151; fully granted, T. iv. 559.
 Entalle, *s.* cutting, intaglio-work, R. 1081; Entayle, shape, description, R. 162.
 Entaille, *v.* carve, R. 609; *pp.* R. 140.
 Entalenten, *pr.* *pl.* stimulate, B 5. p 5. 6.
 Entame, *v.* re-open (lit. cut into), 1. 79. O.F. *entamer*.
 Entecotheth, *pr.* s. infects, B 4. p 3. 83; *pp.* endued with (good) qualities, T. v. 832. O.F. *entechier, entachier*.

- Entencioun**, *s.* intent, C 408; attention, T. i. 52; design, T. i. 211.
- Entende**, *v.* attend, T. iii. 414; give attention to, D 1478; dispose oneself, F 689; *ger.* to apply oneself, B 3498; to aim (after), incline (to), T. ii. 853; **Entende**, *1 pr.* *s.* perceive, T. iv. 1649; attend, R. 597; *pres. part.* looking intently, B 1. p. 2. 3.
- Entendement**, *s.* perception, HF. 983.
- Entente**, *s.* intention, intent, A 958, 1000; design, B 3835; wish, 18. 68; meaning, F 400, 959; attention, D 1374; endeavour, G 6; feeling, S. 532, 580; mind, B 1740; plan, B 147, 206; *do thyn e.*, give heed, 3. 752; *as to comen e.*, in plain language, F 107.
- Enteteden**, *pl. pl.* gave their attention, L. 1155.
- Ententif**, **Ententyf**, *adj.* attentive, HF. 1120; B 2205; eager, R. 685; diligent, R. 436; devoted, R. 339; careful, E 1288.
- Ententify**, *adv.* attentively, HF. 616.
- Entermedled**, *pp.* intermixed, R. 906.
- Entraille**, *s.* entrails, B 1763; inside, E 1188.
- Entre**, *ger.* to enter, S. 147, 153. In A. ii. 44. 4, *entere hit* - set down in writing.
- Entrechaungeden**, *pl. pl.* interchanged, exchanged, T. iii. 1369; *pp.* interchanged, T. iv. 1043.
- Entrechaunginges**, *s. pl.* mutations, B 1. m. 5. 38; vicissitudes (*Lat. uices*), B 2. m. 3. 20.
- Entrecomunen**, *v.* intercommunicate, T. iv. 1354.
- Entrecomuniuge**, *s.* interchange, B 2. p. 7. 63.
- Entredited**, *pp.* interdicted, I 965.
- Entree**, entry, entrance, R. 517, 530, 538; *pl.* entrances, HF. 1945.
- Entrelaced**, *pp.* intricate, B 3. p. 12. 166.
- Entremedled**, *pp.* intermingled, HF 2124.
- Entremes**, *s.* intervening course, S. 665. '*Entremets*, certaine choice dishes served in between the courses of a feast;' Cotgrave.
- Entremette**, *v. refl.* interfere, D 834; Entremeten (him), meddle with, S. 515; *imp. s.* take part (in), meddle (with), T. i. 1026.
- Entreparten**, *ger.* to share, T. i. 592.
- Entreteden**, *pl. pl.* treated of, discussed, B 2466.
- Entryketh**, *pr. s.* holds fast in its subtle grasp, ensnares, S. 403; Entryked, *pp.* entrapped, R. 1642; '*Intriquer*, to intricate, involve;' Cotgrave.
- Entune**, *v.* intone, tune, T. iv. 4.
- Entunes**, *s. pl.* tunes, 3. 309.
- Entysinge**, *s.* allurement, I 353.
- Enveniminge**, *s.* poisonous effect, E 2060; poison, I 854.
- Envenyme**, *v.* infect, D 474; *pp.* B 334.
- Environinge**, *s.* surface, B 5. m. 4. 17; circumference, B 4. p. 6. 85.
- Environun**, *adv.* roundabout, L. 300.
- Environne**, *v.* encompass, B 3. m. 9. 45; *pres. part.* skirting, going round, R. 568.
- Envóluped**, *pp.* enveloped, involved, C 942.
- Envýe**, *s.* envy, B 3584; longing, R. 1693; to e., in rivalry, 3. 173.
- Envye**, *v.* vie, strive, 3. 406; vie (with), HF. 1231.
- Envyned**, *pp.* stored with wine, A 342.
- Episcle**, *s.* epicycle, A. ii. 35. 29. A small circle, the centre of which moves along the circumference of a larger one.
- Equacion**, *s.* equal partition, A. ii. 3. 24; **Equacions**, *pl.* equations, F 1279; **Equaciouns**, A. ii. 36 (rubric); calculations, A. i. 23. 5. By 'equations of houses' is meant the division of the sphere into twelve equal portions (or 'houses'), for astrological purposes.
- Equales**, *adj. pl.* of equal length; *hours equales*, hours each containing sixty minutes, A. ii. 8. 3.
- Equinoxial**, *s.* equinoxial circle, B 404A.
- Er**, *adv.* before, formerly, A 3789.
- Er**, *conj.* before, A 1040, 1155; *er that*, before, A 36.
- Er**, *prep.* before, C 892; *er tho*, believe then, L. 1062; *er now*, ere now, F 460.
- Erbe**, *s.* herb, L. 109 a.
- Erbe yve**, *s.* herb ive, ground ivy, *Ajuga Chamaepitys*, B 4156.
- Erber**, *s.* arbour, L. 97 a. See *Herber*.
- Erchedeken**, *s.* archdeacon, D 1300.
- Ere** (*èere*), *s.* ear, D 636; *at ere*, in (her) ear, T. i. 106.
- Ere**, *s.* ear (of corn), L. 76.
- Ere** (*ère*), *ger.* to plough, A 886; *pp.* HF. 485. A. S. *erian*.
- Erl**, *s.* earl, B 3597, 3646.
- Erme**, *v.* feel sad, grieve, 3. 80; C 920. A. S. *earman*, *yrman*.
- Ernestful**, *adj.* serious, T. ii. 177; 1175.
- Erratik**, *adj.* wandering, T. v. 1812.
- Erraunt**, *adj.* arrant, H 224; *errant*, stray (because near the middle of the chess-board), 3. 661.

- Errest**, 2 *pr. s.* wanderest, T. iv. 302.
Ers, *s.* buttocks, A 3734. A. S. *ears*.
Ers, *adv.* first, at first, HF. 2075; A 776; before, 16. 21; aforetime, R. 692; *at e.*, first, for the first time, B 1884, G 151; at last, T. i. 842; *e. than*, before, A 1566; *long e. er*, long first before, C 662.
Erthes, *s. pl.* lands, countries, B 1. m 5-61.
Eschaufen, *ger.* to burn; *pr. s.* chafes, I 657; *pp.* heated, I 546.
Eschaufinge, *s.* heating, I 537; *pl.* enkindlings, I 916.
Eschaunge, *s.* exchange, A 278; *pl.* interchangings, HF. 697.
Eschew, *adj.* averse, I 971; *Eschu*, E 1812.
Eschewe, *v.* escape; *Eschue*, *v.* avoid, T. ii. 696; A 3043; shun, G 4; 2 *pr. pl.* eschew, avoid, T. i. 344; *Eschewed*, *pp.* B 4528; *imp. s.* T. ii. 1018.
Esee, *s. ease*, E 217, 434; amusement, delight, A 768, G 746; *do you e.*, give you pleasure, 6. 78; *wel at e.*, fully at ease, T. ii. 750.
Esee, *v. ease*, 3. 556; relieve, L. 1704; give ease (to), R. 316; *Esen*, *ger.* to entertain, A 2194; *pp.* entertained, A 29.
Esement, *s.* benefit, A 4179, 4186.
Espace, *s.* space of time, B 2219.
Especies, *s. pl.* kinds, varieties (of sin), I 448.
Espialle, *s.* sets of spies, B 2509, D 1323.
Espy, *s.* spy, T. ii. 1112.
Espy, *ger.* to observe, R. 795; *v.* perceive, HF. 706; enquire about, B 180; look about, L. 858.
Essoyne, *s.* excuse, I 164. Mod. E. *essoin*.
Est, *s. east*, B 297, 493, 3657.
Estableth, *pr. s.* settles, causes, B 4. p 4. 51.
Estat, *s.* state, condition, L. 125; rank, T. v. 1025; position, E 1969; *Estaat*, state, condition, rank, B 973, 3592, 3647; way, E 610; term of office, D 2018.
Estatlich, *adj.* stately, dignified, A 140; suitable to one's estate, B 3902.
Estatuta, *s.* ordinances, B 2. p 1. 48.
Estraunge, *adj.* strange, T. i. 1084.
Estrea, *pl.* inward parts, recesses (of a building), L. 1715; A 1971; recesses, R. 1448; interior, A 4295.
Eay, *adj.* easy, A 223; moderate, A 441; gentle, 5. 382.
Ete, *v. eat*, A 947; *Et*, *pr. s.* eats, L. 1389; *Est*, *pl. s.* ate, T. v. 1439; A 2048, 3421; *Ete*, *pl. pl.* ate, 9. 11; *Ete*, *pl. pl.* 3. 432; *Eten*, *pp.* eaten, A 4351.
Eterne, *adj.* eternal, A 1109, 1990; *s.* eternity, T. iv. 978.
Ethe, *adj.* easy, T. v. 850.
Etik, the Ethics of Aristotle, L. 166.
Evangyle, *s.* gospel, R. 445; *pl.* B 666.
Even, *adj.* even, equal, same, HF. 10; exact, R. 1350.
Even, *adv.* exactly, 3. 441; evenly, D 2249; regularly, R. 526; *Evene* joynant, closely adjoining, A 1060; *ful even*, actually, 3. 1329.
Evene-cristene, *s.* fellow-Christian, I 395, 805.
Even-lyk, *adj.* similar, B 5. p 2. 25.
Ever, *adv.* ever, always, A 50, &c.; *Ever* in oon, always alike, continually, T. v. 451; incessantly, A 1771.
Everich, each, A 1186; every, A 241; each one, A 371; every one, E 1017; *e. of hem*, either of the two, B 1004; *Everich* other, each other, 7. 53.
Everichoon, every one, A 31, 747; each one, L. 2567; *Everichone*, *pl.* each one (of us), HF. 337; each of them all, all of them, T. iii. 412.
Ever-mo, *adv.* for ever, always, continually, L. 1239, 2035, 2634.
Everydeel, *adv.* every whit, A 368, D 162; altogether, A 3303.
Evidently, *adv.* by observation, A. ii. 23. *rubric*.
Ew, *s.* yew-tree, A 2923; (*collectively*) yew-trees, R. 1385.
Exaltacioun, *s.* (astrological) exaltation, D 702, E 2224.
Exaltat, *as pp.* exalted, D 704.
Exametron, *s.* a hexameter, B 3169.
Excusacioun, *s.* false excuse, I 680; plea, I 164.
Excuse, *s.*; *for myn e.*, in my excuse, 7. 305.
Executeth, *pr. s.* performs, A 1664; *Execut*, *pp.* executed, T. iii. 622.
Execoutour, *s.* executant, D 2010.
Executrice, *s.* causer, T. iii. 617.
Exercitacioun, *s.* exercise, B 4. p 6. 298.
Existence, *s.* reality, HF. 266.
Exorsiaciouns, *pl.* exorcisms, spells to raise spirits, HF. 1263.
Expana, *adj.* (calculated) separately, F 1275. See *Annt expans*.
Expoun, *v.* explain, B 3308, G 86; *Expouned*, *pl. s.* B 3346, 3399.
Expres, *adj.* expressed, made clear, D 1169.
Expres, *adv.* expressly, C 182, D 719.
Expresse, *ger.* to declare, 17. 5; *v.* relate, C 105.

Expulsif, *adj.* expellent, A 2749.
Extenden, *pr. pl.* are extended, B 461.
Extree, *s.* axle-tree, A. i. 14. 2.
Ey, *s.* egg, B 4035, G 806.
Ey, *interj.* eh! T. ii. 128; alas! T. iv. 1087; what! C 782.
Eye, *s.* eye; *at eye*, evidently, L. 100; *Eyen*, *pl.* eyes, 1. 105; *Eyen sight*, eyesight, D 2060. See **Y6**.
Eyed, *adj.* endowed with eyes, T. iv. 1459.
Eyle, *v.* ail, A 3424.
Eyr, *s.* air, HF. 954; L. 1482; *Eir*, A 1246, 3473; *Eyre*, *dat.* air, gas, G 767.
Eyr, *s.* heir, L. 1598, 1819.
Eyrish, *adj.* of the air, aerial, HF. 932, 965.
Eyse, *s.* ease, D 2101. See **Ese**.

F.

Face, *s.* face, A 199, 458; a technical term in astrology, signifying the third part of a sign (of the zodiac), ten degrees in extent, F 50, 1288.
Facound, *adj.* eloquent, 5. 521.
Facounde, *s.* eloquence, fluency, 3. 926; C 50.
Facultee, *s.* capacity, authority, or disposition, A 244; branch of study, HF. 248.
Fade, *adj.* faded, B 211.
Fallen, *v.* happen, T. iv. 976; light, E 126; suit, E 259; prosper, L. 186; *pr. s.* *subj.* may befall, R. 798; *impers.* may it befall, L. 277; *pr. s.* comes as by accident, 6. 4; comes, 3. 706; suffers depression (an astrological term), D 702, 705; *Falles*, *pr. s.* (Northern form), falls, A 4042; belongs, 3. 257; *Fallen*, *pr. pl.* happen, come to pass, R. 20; *Fel*, *1 pt. s.* fell, 2. 15; *Fil*, *pt. s.* fell, A 845; happened, L. 589, 1162; was fitting, L. 2474; *fil on slepe*, fell asleep, HF. 114; *fil of his accord*, agreed with him, F 741; *as fer as reson fil*, as far as reason extended, F 570; *Fille*, *1 pt. pl.* fell, became, D 812; *Fillen*, *pt. pl.* fell, B 3183, 3620; *Fille*, *pt. pl.* HF. 1659; *fille in speche* = fell to talking, F 964; *Falle*, *pp.* fallen, L. 1726, 1826; happened, A 324; accidentally placed, F 684; *Falling*, *pres. pt.* falling, causing to fall, T. ii. 1382.
Fals, *adj.* false, 3. 618; *false get*, cheating contrivance, G 1277; *voc.* B 4416.
Falsen, *v.* falsify, A 3175; deceive, L. 1640; betray, T. v. 1845; *False*, *v.* be untrue to, 3. 1234; *pp.* falsified, broken (faith), F 627.
Falwe, *adj.* fallow, yellowish, HF. 1926; A 1364.
Falwes, *pl.* fallow-ground, D 656.

- ger.* to go, travel, T. v. 21, 279; to proceed, A 2435; Fare, 1 *pr.* s. go, G 733; it is with me (thus), 7. 320; am, B 1676; Fareast, 2 *pr.* s. actest, 5. 599; art, HF. 887; Fareth, *pr.* s. acts, D 1088; is, 3. 113; happens, HF. 271; 1 *pr.* pl. live, G 662; 2 *pr.* pl. behave, D 852; *pr.* pl. seem, I 414; Fare, *pr.* s. subj. may fare, F 1579; Ferde, 1 *pt.* s. fared, T. ii. 1006; felt, 3. 99, 785; was placed, 5. 152; *pt.* s. behaved, A 1372; happened, T. i. 225; was, R. 876; seemed, B. 249; went on, HF. 1522; Ferden, *pt.* pl. behaved, A 1647; Ferde, *pt.* s. subj. should fare, R. 271; Faren, *pp.* fared, T. v. 466; D 1773; gone, B 4069; Fare, *pp.* fared, D 1782; gone, A 2436; walked, L. 2209; Ferd, *pp.* fared, T. iv. 1094; Faringe, *pres.* *pt.* as *adj.*; best *pr.* s. best looking, fairest of behaviour, F 932; *f.* aright, prosper, T. i. 878; far wel, farewell, B 116; Fareth, *imp.* *pl.* fare, E 1688; *f.* wel, farewell, T. v. 1412.
- Fare-cart**, *s.* travelling cart, T. v. 1162.
- Fare-wel**, *interj.* it is all over! F 1204, G 907; *go farewel*, be lost sight of, A. ii. 23. 12.
- Farsed**, *pp.* stuffed, A 233.
- Fascun**, *s.* fashion, appearance, R. 708; shape, R. 551.
- Fast**, *s.* fasting, T. v. 370.
- Fast**, *adj.* firm, 7. 313.
- Faste**, *adv.* closely, R. 1340; close, near, A 1478; tight, R. 431; fast, quickly, T. i. 748; as *f.*, very quickly, G 1235; hard, soundly, 5. 94; intently, eagerly, R. 793; *faste by*, near to, A 1476; *faste by*, close at hand, 3. 369.
- Faster**, *adv.* closer, B 3722.
- Fatte**, *v.* fatten, D 1880.
- Faucon**, *s.* falcon, F 411, 424.
- Fauconers**, *s.* pl. falconers, F 1196.
- Fawned**, *pt.* s. fawned on, 3. 389.
- Faunes**, *pl.* Fauns, A 2928.
- Fawe**, *adj.* fain, glad, D 220.
- Fawe**, *adv.* fain, anxiously, T. iv. 887.
- Fay**, *s.*; see Fey.
- Fayerye**, *s.* troop of fairies, E 2039; troops of fairies, D 859; enchantment, E 1743; Fairye, fairy-land, F 96; enchantment, F 201; *pl.* fairies, D 872.
- Fayn**, *adj.* glad, L. 130, 1137; fond, R. 1376.
- Fayn**, *adv.* gladly, A 766; *colde f.*, would be glad to, E 696.
- Feblesse**, *s.* weakness, T. ii. 863; I 1074.
- Fecches**, *pl.* vetches, T. iii. 936.
- Fecchen**, *ger.* to fetch, T. v. 485; *ger.* to fetch, to be brought (i. e. absent), T. iii. 609; Fette, 2 *pt.* s. didst fetch, T. iii. 723; *pt.* s. fetched, L. 676; brought, T. v. 852; *pt.* pl. B 2041; Fet, *pp.* fetched, A 2527; brought, A 819; brought home, D 217.
- Fecching**, *s.* fetching, rape, T. v. 890.
- Fedde**, *pt.* s. fod, A 1466.
- Fee**, *s.* reward, pay, 7. 193; Fee simple, an absolute fee or fief, not clogged with conditions, A 319.
- Feeld**, *s.* field, A 886, 3032; (in an heraldic sense), B 3573.
- Feendly**, *adj.* fiendlike, devilish, B 751, 783.
- Feet**, *s.* performance, E 429. E. *feat*.
- Feffe**, *v.* enfeoff, endow, present, T. iii. 901; *ger.* to present, T. v. 1689; *pp.* enfeoffed, put in possession, endowed, E 1608.
- Fel**, *s.* skin, T. i. 91.
- Fel**, *adj.* dreadful, T. v. 50; cruel, A 2630; deadly, D 2002; terrible, B 2019; Felle, *voc.* cruel, A 1559; destructive, T. iv. 44.
- Felawe**, *s.* companion, comrade, A 395. 648.
- Felaweshipe**, *s.* partnership, A 1626; companionship, B 2749; company, A 26.
- Felawhipeth**, *pr.* s. accompanies, B 4. m. 1. 12.
- Feld**, *pp.* of Felle.
- Feldefare**, *s.* field-fare, 5. 304; T. iii. 861; *farewel f.*, i. e. farewell, and a good riddance; because fieldfars depart when the warm weather comes.
- Felden**, *pt.* pl. of Felle.
- Fele**, *adj.* many, R. 189; E 917.
- Fele-folde**, *adj.* manifold, B 2. p. 1. 10.
- Felen**, *v.* feel, experience, L. 602; Fele, understand by experiment, HF. 826; try to find out, T. ii. 387; Felte, 1 *pt.* s. 4. 217; Felede, *pt.* s. G 521; Feled, *pp.* perceived, T. iv. 984.
- Feling**, *s.* affection, 3. 1172.
- Felle**, *pl.* and *voc.* s. of Fel. *adj.*
- Felle**, *v.* fell, A 1702; Felden, *pt.* pl. caused to fall, R. 911; Feld, *pp.* cut down, A 2924.
- Fellen**, *pt.* pl. happened, T. i. 134. See Fallen.
- Felliche**, *adj.* bitingly, severely, B 2. m. 3. 13.
- Felnesse**, *s.* fierceness, B 1. m. 6. 11.
- Felon**, *adj.* angry, T. v. 109.
- Felonous**, *adj.* fierce, wicked, B 1. m. 4. 15; mischievous, I 438.
- Felonye**, *s.* injustice, B 4. p. 6. 278; crime. A 1096; treachery, R. 165, 978; *pl.* iniquities, I 281.

- Femele**, *adj.* female, D 122, I 961.
Femininitee, *a.* feminine form, B 360.
Fen, *s.* chapter or subdivision of Avicenna's book called the Canon, C 890.
Fenel, *s.* fennel, R. 731.
Fenix, *s.* phoenix, 3. 982.
Fer, *adj.* far, A 388, 491; **Ferre**, *def.* A 3393.
Fer, *adr.* far, B 1781; **Fer ne ner**, neither later nor sooner, A 1850; *how f. so*, however far, 5. 440.
Ferd, *s. dat.* fear, T. iv. 607. (Always in phr. *for ferd*, or *for ferde*.)
Ferd, *pp.* of **Fere**, v.
Ferd, -e; see **Faren**, v.
Fere, *s. dat.* fear, B 3369; panic, HF. 174.
Fere, *s.* companion, L. 969; mate, 5. 410, 416; wife, T. iv. 791; *pl.* companions, T. i. 224.
Fere, *s. dat.* fire, T. iii. 978.
Fere, v. frighten, T. iv. 1483; **Fered**, *pp.* afraid, G 924; **Ferd**, *pp.* afraid, T. ii. 124.
Ferforth, *adv.* far; *as f. as*, as far as, T. iv. 891; as long as, T. i. 121; *so f.*, to such a degree, 1. 170; *thus f.*, thus far, T. ii. 960.
Ferforthly, *adv.* thoroughly; *so f.*, to such an extent, A 960; so far, L. 682; *as f.*, as completely, D 1545.
Ferfulleste, most timid, T. ii. 450.
Ferly, *adj.* strange, A 4173.
Fermacies, *pl.* remedies, A 2713.
Ferme, *adj.* firm, E 663.
Ferme, *imp. s.* make firm, B 1. m 5. 61 (Lat. *firma*).
Ferme, *s.* rent, A 252 b.
Fermely, *adv.* firmly, T. iii. 1488.
Fermerere, *s.* friar in charge of an infirmary, D 1859.
Fermour, *s.* farmer of taxes, L. 378.
Fern, *adv.* long ago; *so fern* = so long ago, F 256.
Fern-assen, *s. pl.* ashes produced by burning ferns, F 254.
Ferne, *pl.* of **Ferren**, distant, remote, A 14.
Ferne; *f. yere*, last year, T. v. 1176.
Ferre, *adj. def.* distant, A 3393.
Ferre, *comp. adv.* farther, HF. 600; **Ferrer**, A 835.
Ferreste, *superl. pl.* farthest, A 494.
Fers, *s.* queen (at chess), 3. 654, 655;
Ferses, *pl.* the pieces at chess, 3. 723.
Fers, *adj.* fierce, T. i. 225; *voc.* 7. 1.
Fersly, *adv.* fiercely, T. iii. 1760.
Ferthe, fourth, T. iv. 26, v. 476.
Ferther, *adj.* farther, B 1686, E. 2226.
Ferther, *adv.* further, 1. 148, 3. 1254.
Further-over, *conj.* moreover, A. ii. 26. 13.
Ferthing, *s.* farthing, D 1967; a very small portion, A 134.
Fery, *adj.* fiery, T. iii. 1600.
Fest, *s. fist*, A 4275, C 802.
Feste, *s.* feast, festival, A 883, B 418; *s. f.*, to the feast, B 380; encouragement, T. ii. 361; merriment, T. ii. 421; **Maketh feste**, flatters, 3. 638; *pl.* tokens of pleasure, T. v. 1429.
Festoth, *pr. s.* feasts, A 2193.
Festeyinge, *pres. part.* feasting, entertaining, F 345.
Festeyinge, *s.* festivity, T. v. 455.
Festlich, *adj.* fond of feasts, F 261.
Festne, *per.* to fasten, A 195.
Fet; see **Fecchen**.
Fete, *dat. pl.* feet, 3. 199, 400, 502.
Fether, *s.* wing, A 2144.
Fetis, *adj.* neat, well-made, handsome A 157; R. 776; splendid, R. 1133; graceful, C 478.
Fetisly, *adv.* elegantly, A 124, 273; neatly, trimly, A 3205, 3319; exquisitely, R. 837.
Fette; see **Fecchen**.
Fetys, *adj.* well-made, R. 532; handsome, R. 821; splendid, R. 1133; graceful, C 478.
Fetysly, *adv.* exquisitely, neatly, R. 1235.
Fey, *s.* faith, A 1126, 3284; fidelity, L. 78.
Feyn, *adj.* glad, 7. 315.
Feyne, v. feign, pretend, A 736; *speak falsely*, 2. 4; *feyne us*, feign, pretend, B 351; **Feyne**, who-so f. may, let him who can, pretend, B 3. p 10. 93.
Feynest, *adv.* most gladly, 5. 420.
Feyning, *s.* pretending, cajolery, F 56; pretence, feigning, L. 1556.
Feynt, *adj.* feigned, R. 433.
Feyntest, 2 *pr. s.* enfeeblest, B 926.
Ficchen, *per.* to fix, B 5. m 4. 18.
Fiers, *adj.* fierce, A 1598; proud, R. 148.
Fifte, fifth, R. 962, 982; 16. 9.
Figes, *pl.* fig-trees, R. 1364.
Fighten, v. fight, L. 1996; **Fight**, *pr. s.* fights, 5. 103; **Faught**, *pt. s.* fought, A 399; **Foughten**, *pp.* A 62.
Figure, *s.* shape, 16. 27; form (as a man), B 3412; figure, 1. 94; figure (of speech), A 499; **Figure**, type, 1. 169; *pl.* figures (of speech), E 16; markings, A. pr. 75.
Figuringe, *s.* form, L. 298; figure, G 92.
Fill, *pt. s.* of **Fallen**.
Fild, *pp.* filled, 5. 610.
Finch, *s.* finch (bird), R. 915; *pullie a finch*, pluck a dupe, A 652.

- Finde**, *v.* find, 1. 72; A 648; invent, A 736; *ger.* to provide for, C 537; Fint, *pr. s.* finds, G 218; Fynt, *pr. s.* L. 1499; Fond, *pt. s.* discovered, A 2445; found out, T. i. 659; provided for, B 4019; Fonde, *pt. s. subj.* could find, 5. 374; *pp.* found, E 146; Founden, *pp.* found, B 612; provided, B 243.
- Finding**, *s.* provision, A 3220.
- Fint**, *pr. s.* finds, G 218.
- Firre**, *s.* fir-tree, A 2921.
- Firste**, *adj. def.* first, 3. 1166; *my strate*, my first narration, F 75; *with the firste*, very soon, T. iv. 63.
- Fish**, *s.* the sign Pisces, F 273.
- Fit**, *s.* a 'fyt' or 'passus,' a portion of a song, B 2078; bout, turn, A 4184.
- Fithelle**, *s.* fiddle, A 296.
- Fixe**, *pp. as adj.* fixed, T. i. 298; solidified, G 779.
- Flambe**, *s.* flame, I 353.
- Flatour**, *s.* flatterer, B 4515.
- Flaumbe**, *s.* flame, HF. 769.
- Flayn**, *pp.* flayed, I 425.
- Fledde**, *pt. s.* fled, avoided, B 3445, 3874; Fledde herself, took refuge, L. 1225.
- Flee** (1), *v.* fly, F 503; *leet flee*, let fly, A 3806; Fleigh, *pt. s.* flew, HF. 921, 2087; Flay, *pt. s.* B 4362; Flowen, *pt. pl.* flew, B 4581; *pp.* flown, HF. 905.
- Fleen** (2), *v.* escape, A 1170; flee, L. 1307, 200; Fleeth, *imp. pl.* 4. 6; Fleigh, *pt. s.* fled, B 3879.
- Fleen**, *s. pl.* fleas, H 17.
- Flees**, *s.* fleece, L. 1428, 1047.
- Fleet**, *pr. s.* floats, B 463.
- Flekked**, *pp.* spotted, E 1848, G 565.
- Flemen**, *ger.* to banish, T. ii. 852; *pr. s.* H 182; *pp.* banished, G 58.
- Flemer**, *s.* banisher, driver away, B 460.
- Fleminge**, *s.* banishment, flight, T. iii. 933.
- Flen**, *pr. pl.* fly, T. iv. 1356.
- Fleahly**, *adv.* carnally, B 1775.
- Flete**, *v.* float, bathe, T. iii. 1971; 1 *pr. s. subj.* may float, A 2397; Fleteth, *pr. s.* floats, B 901; flows, abounds (Lat. *infus*), B 1. m. 2. 28; Fleet, *pr. s.* floats, B 463; *pres. pt.* floating, A 1956; Fletinge, *pres. pt.* flowing, B 1. p. 3. 78 (Lat. *limphante*).
- Flex**, *s.* fax, A 676.
- Fley**, *pt. s.* flew, B 4362.
- Flikered**, *pt. s.* fluttered, T. iv. 1221; *pres. pt. pl.* fluttering, A 1962.
- Flitte**, *v.* pass away, I 368; *pp.* removed, T. v. 1544; *pres. pt.* unimportant, 3. 801.
- Flo**, *s.* arrow, H 264.
- Flokmele**, *adv.* in a flock, in a great number, E 86.
- Flood**, *s.* flood-tide, F 259; *on a fl.*, in a state of flood, T. iii. 640.
- Florissinges**, *pl.* florid ornaments, HF. 1301.
- Florouns**, *s. pl.* florets, L. 217, 220.
- Floteren**, *pr. pl.* fluctuate, waver, B 3. p. 11. 227.
- Flotery**, *adj.* fluttering, wavy, A 2883.
- Flough**, 2 *pt. s.* didst fly, B 4421.
- Flour**, *s.* (1) flower, L. 48; *of alle floures flour*, flower of all flowers, 1. 4; flower, i. e. choice, A 4174; choice part, A 982; time of flourishing, A 3048: (2) flour, R. 356.
- Flour-de-lys**, *s.* fleur-de-lis, lily, A 238.
- Flourereth**, *pr. s.* flourishes, T. iv. 1577; blooms, 7. 306.
- Flourettes**, *s. pl.* flowerets, buds, R. 891.
- Floury**, *adj.* flowery, 3. 398.
- Floute**, *s.* flute, HF. 1223.
- Floutours**, *pl.* flute-players, R. 703.
- Flowen**, *pt. pl. and pp. of Flee* (1).
- Floytinge**, *pres. pt.* playing on the flute, A 91.
- Fneseth**, *pr. s.* breathes heavily, puffs, snorts, H 62.
- Fo**, *s.* foe, enemy, B 1748; Foo, A 93; Foon, *pl.* B 3896; Foons, *pl.* B 2162.
- Fode**, *s.* food, D 1881, I 137.
- Foisoun**, *s.* plenty, abundance, R. 1359.
- Folde**, *s.* fold, sheepfold, A 512.
- Folden**, *pp.* folded, T. iv. 359, 1247.
- Foled**, *pp.* foaled, born, D 1545.
- Folily**, *adv.* foolishly, B 2639.
- Folk**, *s.* folk, people, A 12, 25; sort, company, 5. 524; *pl.* companies, 5. 278.
- Folowed wel**, followed as a matter of course, 3. 1012; Folweth, *imp. pl.* imitate, E 1189.
- Foly**, *adv.* foolishly, 3. 874.
- Folye**, *s.* folly, foolishness, A 3045.
- Folyen**, *pr. pl.* act foolishly, B 3. p. 2. 100.
- Fomen**, *pl.* foe-men, T. iv. 42.
- Fomy**, *adj.* foaming, covered with foam, A 2506.
- Fond**; *pt. s.* of Finde.
- Fonde**, *v.* endeavour, R. 1584; *v.* attempt, try, E 283; try to persuade, B 347.
- Fonde**, *pt. s. subj.* could find, 5. 374.
- Fonge**, *v.* receive, B 377.
- Fonne**, *s.* fool (Northern), A 4089.
- Font-ful water**, fontful of water, B 357.
- Fontstoon**, *s.* font, B 723.
- Foo**; see **Fo**.
- Foo**, *s.* 'foo', for foot, A 3781.

- Fool**, *adj.* foolish, silly, R. 1253.
Fool, *s.* fool, A 3005; jester, B 3271; *pl.* wicked persons, E 2278.
Fool-large, *adj.* foolishly liberal, B 2789, 2810.
Fool-largesse, *s.* foolish liberality, I 813.
Foam, *s.* foam, A 1659, G 564.
Foo-men, *s. pl.* foes, B 3255, 3507.
Foon, **Foos**; see **FO**.
Foot, *as pl.* feet, A 4124.
Foot-brede, *s.* foot-breadth, HF. 2042.
Foot-hot, *adv.* instantly, on the spot, B 438.
Foot-mantel, *s.* foot-cloth, 'safeguard' to cover the skirt, A 472.
For, *prep.* for, A 486, &c.; in respect of, 5. 336; by reason of, R. 1564; for the sake of, B 4. p 6. 190; *for me*, by my means, T. ii. 134; *for which*, wherefore, F 1525; against, to prevent, in order to avoid, L. 231; *for sayling*, to prevent failure, T. i. 928; in spite of, C 129; *for al*, notwithstanding, A 2020; *for my dethe*, were I to die for it, 4. 186; *to have for excused*, to excuse, A. pr. 31.
For, *conj.* for, A 126, &c.; because, 3. 735. 789; in order that, B 478, F 102.
For to, *with infn.* in order to, to, A 13, 78, &c.
Forage, *s.* provision of fodder, E 1422; food, B 1973; winter-food, as hay, &c., A 2868.
For-bede, *v.* forbid, T. iii. 467; **For-bedeleth**, *pr. s.* B 2774; **Forbet**, *for* **For-bedeleth**, *pr. s.* forbids, T. ii. 717; *in phr.* god f., or **Crist f.** = God forbid, Christ forbid, T. ii. 113, 716; **Forbad**, *pt. s.* E 570; **Forbode**, *pp.* forbidden, E 2206.
Forbere, *v.* forbear (to mention), A 885; leave (him) alone, D 665; spare, A 3168; little consider, T. ii. 1660; **Forbar**, *pt. s.* forbare, T. i. 437; *imp. pl.* forgive, L. 80.
For-blak, *adj.* extremely black, A 2144.
Forbode, *s.* prohibition; *goddes forbode*, it is God's prohibition (i. e. God forbid), L. 10 a.
Forbrak, *1 pt. s.* broke off, interrupted, B 4. p 1. 7.
For-brused, *pp.* badly bruised, B 3804.
Forby, *adv.* by, past, L. 2539.
Forbyse, *ger.* to instruct by examples, T. ii. 1390. (A false form; for *forbisme(n)*, the former *n* being dropped by confusion with that in the suffix.)
Force; see **FORS**.
Forraochen, *ger.* to scratch excessively, R. 323.
Forutteth, *pr. s.* cuts to pieces, H 390.
For-do, *v.* destroy, 'do for,' T. i. 25, iv. 1681; **For-dide**, *pt. s.* slew, L. 257; **For-doon**, *pp.* overcome, vanquished, T. i. 525; ruined, T. v. 1687; destroyed, H 290; slain, L. 929.
Fordriven, *pp.* driven about, B 1. p 3. 7.
For-dronken, *pp.* extremely drunk, A 3120, 4150.
Fordrye, *adj.* very dry, withered up, F 409.
Fordwyned, *adj.* shrunken, R. 366.
Fore, *s.* path, trace of steps, D 110; course, track, D 1935. A. S. *for*.
Foreyne, *adj.* extraneous, B 3. p 3. 73.
Foreyne, *s.* outer chamber (or courtyard?), L. 1962.
Forfered, *pp.* exceedingly afraid; *for-fered of* = very afraid for, F 527.
Forfeted, *pt. s.* did wrong, I 273.
Forgal, *pt. s.* of **Foryeve**.
Forgat, *pt. s.* of **Foryete**.
Forgift, *s.* forgiveness, L. 1853.
For-go, *pp.* overwalked, exhausted with walking, HF. 115.
Forgon, *ger.* to give up, forego, (*best* forgo), T. iv. 195; lose, R. 1473; **Forgon**, *pp.* lost, B 2183.
Forheed, *s.* forehead, R. 860; **Forheed**, B 1. p 4. 139.
For-hoor, *adj.* very hoary, R. 356.
Forkerveth, *pr. s.* hews in pieces, H 390.
Forlaft, *pp.* abandoned, C 83.
Forleseth, *pr. s.* loses, I 789. See **For-lorn**.
For-leten, *v.* abandon, give up, C 864; yield up, B 1848; **Forlete**, *pr. pl.* forsake, I 93; **Forleten**, *pp.* abandoned given up, HF. 694.
Forliven, *v.* degenerate, B 3. p 6. 50.
Forlived, *pp. as adj.* degenerate, ignoble, B 3. m 6. 13.
Forlorn, *pp.* utterly lost, L. 2665. See **Forlese**.
Forlost, *pp.* utterly lost, T. iii. 280.
Forloyn, *s.* note on a horn for recall; 386.
Forme, *s.* form, A 305; form, lair (of a hare), B 1294.
Forme-fader, *s.* fore-father, first father, B 2293.
Formel, *s.* companion (said of birds); 5. 371, 373.
Formely, *adv.* formally, T. iv. 497.
Former, *s.* Creator, C 19.
Former age, the Golden Age of old, 9. 2.
Formest, *adj. sup.* foremost, 3. 890.
Forn-cest, *pp.* premeditated, B 4407.

- Forneys**, *s.* furnace, A 202, 559.
For-old, *adj.* extremely old, A 2124.
Forpampred, *pp.* exceedingly pampered, spoilt by pampering, 9. 5.
For-pyned, *pp.* wasted away (by torment or *pine*), A 205.
Fors, *s.* force, A 2723; *no fors*, no matter, no consequence, A 2723, B 285; *no force*, no matter, 18. 53; *no fors is*, it is no matter, T. iv. 322; *no force of*, no matter for, 10. 13; *no fors of me*, no matter about me, 4. 197; *thereaf no fors*, never mind that, 3. 1170; *make no fors*, pay no heed, H 68; *I do no fors*, I care not, D 1254; *I do no fors thereaf*, it is nothing to me, 3. 542; *doth no fors*, takes no account, I 711; *what fors*, what matter, T. ii. 378.
Forsake, *v.* deny, B 1. p 4. 164; leave, B 3431; Forsook, *pt. s.* forsook, R. 1538; Forsaken, *pp.* R. 1498; *imp. pl.* give up, C 286.
Forsaid, *pp. as adj.* aforesaid, 5. 120.
Forsaing, *s.* prevision, T. iv. 989.
Forsapen, *pp.* metamorphosed, T. ii. 66.
For-shright, *pp.* exhausted with shrieking, T. iv. 1147.
For-sight, *s.* foresight, T. iv. 961.
For-sleuthen, *r.* waste in sloth, B 4286.
Forsleweth, *pr. s.* wastes idly, I 685.
Forsluggeth, *pr. s.* spoils, allows (goods) to spoil, I 685.
Forsongen, *pp.* tired out with singing, R. 664.
Forster, *s.* forester, A 117.
Forstraught, *pp.* distracted, B 1295.
Forswor him, *pt. s.* was forsworn, HF. 289; Forswore, *pp.* falsely sworn by, L. 252; Forsworn, forsworn, L. 927.
Forth, *adv.* forth, on, further, onward, 5. 27; D 1569, F 604, 605, 964; forward, HF. 2061; out, 5. 352; continually, F 1081; away, T. I. 118; still, 4. 148; *tho f.*, thenceforth, T. i. 1076; *forth to love*, i.e. they proceed to love, T. ii. 788.
Forther, *adv.* more forward, A 4222; **Further**, (go) further, A 4117.
Fortheren, *ger.* to further, T. v. 1707.
Forthering, *s.* furtherance, aid, L. 69 a.
Forther-moor, *adv.* further on, A 2069; **Forthermore**, moreover, C 357.
Forther-over, *adv.* moreover, C 648.
Forthest, *adj. and adv.* furthest, B 4. p 6. 136.
For-thinke, *v.* seem amiss, (or here) seem serious, T. ii. 1414; *pr. s. impers.* seems a pity (to me), E 1906; **Forthoughte**, *pt. s. subj.* should displease, R. 1671.
Forthren, *ger.* to further, help, assist, L. 71, 472, 1018; *ger.* to further, T. v. 1707.
Forth-right, *adv.* straightforwardly, straightforward, R. 295; F 1503.
Forthward, *adv.* forwards, B 263, F 1169.
For-ty, *adv.* therefore, on that account, A 1841, 4031.
Fortroden, *pp.* trodden under foot, I 190.
Fortuit, *adj.* fortuitous, B 5. p 1. 91.
Fortuna maior, a name for the auspicious planet Jupiter, T. iii. 1420. (Or else, a cluster of stars near the beginning of Pisces; cf. Dante, *Purg.* xix. 4).
Fortunel, *adj.* accidental, B 5. m 1. 16.
Fortunen, *v.* to give (good or bad) fortune to, A 417; **Fortunest**, 2 *pr. s.* renderest lucky or unlucky, A 2377; *pt. pl.* happened, chanced, 3. 288; *pp.* endowed by fortune, 4. 180.
Fortunous, *adj.* fortuitous, accidental, B 1. p 6. 9.
For-waked, *pp.* tired out with watching, 3. 126; B 596.
Forward, *adv.* foremost; *first and f.*, first of all, B 2431.
Forward, *s.* agreement, covenant, A 33, 829.
Forwelked, *adj.* withered, wrinkled, deeply lined, R. 361.
Forweped, *pp.* weary, exhausted through weeping, 3. 126.
Forwered, *pp.* worn out, R. 235.
For-wery, *adj.* very tired, 5. 93.
Forwes, *pl.* furrows, 9. 12.
For-why, *conj.* for what reason, T. iii. 1009; wherefore, why, HF. 20; because, 3. 461, 793.
For-witer, *s.* foreknower, B 5. p 6. 329.
Forwiting, *s.* foreknowledge, B 4433.
For-wot, *pr. s.* foreknows, foresees, HF. 45.
Forwrapped, *pp.* wrapped up, C 718; concealed, I 320.
For-yede, *pt. s.* gave up, T. ii. 1330.
Foryelde, *v.* yield in return, requite, E 831.
Foryetelnesse, *s.* forgetfulness, I 827.
Foryeten, *v.* forget, T. iii. 55; *pr. s.* forgets, T. ii. 375; **Forget**, *for* Forgeteth, *pr. s.* forgets, R. 61; **Forgat**, 1 *pt. s.* forgot, C 919; **For-yat**, *pt. s.* T. v. 1535; **For-yeten**, *pp.* forgotten, A 2021; **Forgeten**, *pp.* B 2602.
Foryetful, *adj.* forgetful, E 472.
Foryetinge, *s.* forgetfulness, B 2. p 7. 98.
Foryeve, *v.* forgive, B 994; **Foryaf**, *pt. s.*

— <i>to f.</i> ; <i>him to f.</i> , at his foot, L. 1314;	Fro
on <i>f.</i> , on foot, F 390.	H
Fother , <i>s.</i> load, properly a cart-load,	Fro
A 530; great quantity, A 1908.	Fro
Fot-hoot , <i>adv.</i> hastily, immediately, 3.	Fro
375.	Fro
Foudre , <i>s.</i> thunderbolt, HF. 535.	Fro
Foughten , <i>pp.</i> fought, A 62.	20
Foul , <i>s.</i> bird, F 149; <i>pl.</i> birds, L. 37. 130.	su
Foule , <i>adv.</i> vilely, D 1069; foully, 3. 623;	vo
5. 517; evilly, A 4220; shamefully, L.	Fro
1307; hideously, D 1082; meanly, R.	Fro
1061.	B.
Fouler , <i>adj. comp.</i> uglier, D 999.	Fro.
Fouler , <i>s.</i> fowler, L. 132.	an
Founde (1), <i>ger.</i> to found, T. i. 1065.	Frog
Founde (2), <i>v.</i> seek after, 7. 241; 1 <i>pr. s.</i>	Fro
try, endeavour, 7. 47.	iv.
Foundement , <i>s.</i> foundation, HF. 1132.	Fros
Foundred , <i>pt. s.</i> foundered, stumbled,	con
A 2687.	Frot
Founes , <i>s. pl.</i> fawns, 3. 429; Fownes	3747
(<i>metaphorically</i>), young desires, T. i. 465.	Frot
Fournays , <i>s.</i> furnace, B 3353.	foar
Fourtenight , fourteen nights, a fort-	Fro-t
night, T. iv. 1327.	Frou
Fowel , <i>s.</i> bird, A 190. 2437.	Frou
Foyne , <i>pr. s. imp.</i> let him thrust, A	Frou
2550; <i>pr. s.</i> A 2015; <i>pr. pl.</i> A 1054.	Fru
Foyson , <i>s.</i> abundance, plenty, A 3165.	Fruit
Fraknes , <i>pl.</i> freckles, A 2169.	Fruy
Frams , <i>ger.</i> to put together, build, T. iii.	478.
530.	Frye,
Franchyse , <i>s.</i> liberality, E 1987; noble-	Fugit
ness, F 1524; privilege, I 452.	HF.
Frankleyn , <i>s.</i> franklin, freeholder, A	Ful,
— 331.	

- mes arising from drunk-
F 358.
s. foundation, D 2103;
C 950.
v. 302; funereal, A 2864,
senting, furious, F 418.
ar, A 2684; rage, T. v.
clongs, A 4166; Furlong-
istance, B 557; Forlong-
me (lit. time of walking
minutes), T. iv. 1237.
228.
red, trimmed with fur,
trimming, I 418.
moreover, 2. 85.
help, HF. 2023; *pp.* ad-
capable of being fused,
an, A 75.
re, T. v. 748.
tooth by filing, 5. 212;
52.
1558; death, T. ii. 527;
884; aim, E 2106; object,
3; *for fym*, finally, T. iv.
strong, A 1472; *of fyme*
eed, T. v. 421.
T. iv. 26; cease, end, T. ii.
s, A 4071; Fint, G 218.
14; Fyr of Saint Antony,
7.
i. making of the fire, A
sician, B 1. p 3. 4.
G.
ast, prate, A 3510; 1 *pr.* s.
3. 1075; Gabbestow, liest
idle talker, I 89.
nd, A 3571.
vagabond, gad-about, R.
gathers, A 1053.
athering, B 2765.
oyous, merry, lively, A
kind of sauce, galantine,
Galaxy, Milky Way, 5.
Gale, *v.* sing, cry out, D 852; *pr.* s. *subj.*
exclaim, D 1336.
Galianes, *s.* pl. medicines, C 306. So
named after Galen.
Galingale, *s.* sweet cyperus, A 381. (A
spice was prepared from the root of the
plant.)
Galle, *s.* sore place, D 940.
Galles, *pl.* feelings of envy, 9. 47.
Galoche, *s.* a shoe, F 555.
Galoun, *s.* gallon, H 24.
Galping, *pres. pl.* gaping, F 350.
Galwes, *s.* pl. gallows, B 3924.
Gamed, *pt. s. impers.* it pleased, A 534.
Gamen, *s.* game, sport, T. ii. 38, iii. 290;
joke, jest, E 733; amusement, fun, merri-
ment, A 2286, 4354.
Gan, *pt. s. of* Ginna.
Ganeth, *pr. s.* yawning, H 35.
Gape, *v.* gape, gasp, B 3924; *Gapeth, pr.*
s. opens his mouth, L. 2004; *Gape (also*
Cape), pr. pl. gape, stare, A 3841.
Gapinges, *s.* pl. greedy wishes, B 2. m 2.
17 (Lat. *hiatus*).
Gappe, *s.* gap, A 1639, 1645.
Gardin-wal, *s.* garden-wall, A 1060.
Gardinward, *adv.* gardenward; *to the g.,*
towards the garden, F 1505.
Gargat, *s.* throat, B 4524.
Garleek, *s.* garlick, A 634.
Garnement, *s.* garment, R. 896.
Garnere, *s.* garner, granary, R 1148.
Garnisoun, *s.* garrison, B 2217.
Gas, *pr. s.* goes (Northern), A 4037.
Gastly, *adv.* terrible, A 1084.
Gastnesse, *s.* terror, B 3. p 5. 29.
Gat, *pt. s. of* Geten.
Gat-tothed, *adj.* having the teeth far
apart, A 468, D 603.
Gaude, *s.* gaud, toy, pretence, T. ii. 351;
trick, C 389; *pl.* pranks, I 651.
Gaudè, *adj.* dyed with weld, A 2079. Fr.
gauder, to dye with weld.
Gauded, *pp.* furnished with beads called
gaude, A 159. (The bead or *gaud* was
formerly called *gaudee*, from Lat. imp.
pl. gaudete.)
Gauze, *v.* stare, T. ii. 1157; *pr.* to stare,
gaze, A 3827.
Gay, *adj.* finely dressed, A 74, 111; joyous,
B. 435; wanton, A 3769.
Gaylard, *adj.* lively, A 3336.
Gayler, *s.* gaoler, A 1064.
Gayneth, *pr. s.* avails, A 1176; *pt. s.* pro-
fited, T. i. 352.
Gaytres beryies, berries of the gay-tree
or gait-tree (goat-tree), berries of the
Rhamnus catharticus, or buckthorn, B.

Genterye , <i>s.</i> nobility, magnanimity, L. 394; gentility, D 1146; gentle birth, I 452; rank, I 461; sign of good birth, I 601.	G G G
Gentil , <i>adj.</i> gentle, refined, A 72; gentle, worthy, B 1627; excellent, A 718; mild in manner, compassionate, A 647; well-bred, D 111; beautiful, R. 1081; charming, R. 1016.	Gi Gi : Gi Gi
Gentillesse , <i>s.</i> gentleness, noble kindness, courtesy, good breeding, L. 610, 1010, 1080; A 920; nobility, B 3854; gentility, D 1109; worth, E 96; kindness, G 1054; condescension, B 854; high birth, I 585; slenderness, symmetry, F 426; delicate nurture, E 593.	Gi: t Gi Gi Gi Gi
Gentilleste , <i>adj. sup.</i> noblest, E 72, 131.	r
Gentilly , <i>adv.</i> gently, honourably, A 3104; courteously, B 1093; frankly, F 674.	E G pt
Gentils , <i>s. pl.</i> gentlefolk, A 3113.	G
Geomancie , <i>s.</i> divination by figures made on the earth, I 605.	Gi:
Geometriens , <i>s. pl.</i> geometricians, B 3, p 10, 143.	Gi: A Gi:
Gere , <i>s.</i> gear, armour, A 2180; equipment, A 4016; property, B 800; utensils, A 352; apparel, A 365; <i>pl.</i> contrivances, F 1276.	Gi: or Gi: to
Gere , <i>s.</i> changeful manner, A 1372; <i>pl.</i> changeful ways, A 1531.	Gi: Gi: or
Gerful , <i>adj.</i> changeable, T. iv. 286; A 1538. Cf. Gery.	Gir or Gir Gir
Gerland , <i>s.</i> garland, R. 500.	Gise
Gerner , <i>s.</i> garner, A 593.	Gite
Gery , <i>adj.</i> changeable, A 1536.	Gite

- to glaze, furnish with glass, T.
To glaze one's hood = to provide
 a self-defence.
 glass-work, 3. 327.
 glowing coal, glowing coal or
 111; coloured as the glède, of
 red, gules, B 3574; *pl.* glowing
 235. See Gleed.
 glowing (as a coal), burning,
 sic, T. ii. 1036; entertainment,
pl. musical instruments, HF.
- glowing coal, L. 735.
pl. glanced, T. iv. 1223.
 masten, glue, HF. 1761.
 white (of an egg), G 806.
v. of Glyde.
s. imperfect sight, E 2383.
pr. pl. glitter, A 977.
s. of Glyde.
 glosing, comment, L. 328; F
 anation, D 1792; commentary,
 rgin, 3. 333.
to interpret, explain, T. iv.
 flatter, B 3330; speak with
 cution, E 2351; persuade cun-
 iv. 1471; cajole, D 509; com-
 B 1180.
s. explaining, D 1793.
 glide, A 1575; ascend, G 402;
 1215; *up gl.*, rise up gradually,
 Hood, *pl. s.* went quickly, B
 den, *pp.* glided, passed, E 1887.
pl. rubbed, 9. 11. From A.S.
- gurl (lit. thief), A 3188. Mod.E.
- s.* gnawed, B 3638.
 piece, morsel, fragment, A 696.
 59; God be with you, farewell,
 odde, God's, Christ's, B 1166;
 ced god's), D 1006; Goddess, *pl.*
 18 gods, 3. 1328.
s. divinity, A 2381.
), *s.* beauty, T. iii. 1730.
 sponsor, I 909.
 ade of gold, R. 1193.
 , adorned with beaten gold,
 . Cf. Y-bete.
 . marigolds, A 1929.
 9N, *pp.* hewn of gold, cut out
 le of gold, A 2500.
adj. moneyless, B 1480.
 irie, *s.* goldsmiths' work, A
- gabbe (lit. mouthful), 5. 566.
 2.
- Golet, *s.* throat, gullet, C 543.
 Goliardeys, *s.* buffoon, scurrilous talker,
 A 560.
 Gomme, *s.* gum, L. 121.
 Gon, *v.* go, proceed, F 200; walk, L. 1399;
 move, A 2510; *lets it goon*, let it go, G
 1475; to walk, I 105; move, F 921; roam,
 L. 2066; Goost, 2 *pr. s.* goest, G 56;
 Goth, *pr. s.* goes, 1. 68; Gooth about,
 seeks for, T. i. 1091; Gooth, goes, B 385;
 Geeth, L. 2145; Gas (Northern), A 4037;
 Goon, *pr. pl.* proceed, go along, E 898;
 Goon, *pp.* gone, L. 792; B 17; Go, *pp.*
 gone, G 907; Geen (Northern), A 4078;
 Go, *pr. s. subj.* may walk, L. 2069; Go
 we, let us go, T. ii. 615; Goth, *imp. pl.*
 go, B 3384.
 Gonfanoun, *s.* gonfanon, gonfalon, a
 sacred banner, R. 1201.
 Gonge, *s.* privy, I 885.
 Gonne, *s.* missile, L. 637; gun, cannon,
 HF. 1643.
 Gonne, -n; see Ginne, v.
 Good, *s.* property, goods, 5. 462; Gode,
dat. benefit, HF. 1, 58; property, wealth,
 L. 2638; Godes, *pl.* goods, B 2605.
 Goodlich, *adj.* kind, bountiful, G 1053.
 Goodliheed, *s.* seamliness, T. ii. 842;
 goodly seeming, HF. 330; a goodly out-
 side, HF. 274.
 Goodly, *adj.* kindly, B 2921; excellent,
 L. 77; pleasing, right, B 3969; portly,
 B 4010.
 Goodly, *adv.* patiently, T. iii. 1035; well,
 B 2420; kindly, HF. 565; reasonably, T.
 iii. 990; favourably, T. iii. 654; rightly,
 B 2860.
 Good-man, *s.* master of the house, C 561;
 householder, L. 1391.
 Goos, *s.* goose, 5. 358; Gees, *pl.* E 2275.
 Goosish, *adj.* goose-like, foolish, T. iii.
 584.
 Goost, 2 *pr. s.* goest, B 2501.
 Goot, *s.* goat, A 688, G 886.
 Gore, *s.* 'gore' or gusset of a garment, B
 1979; a triangular piece cut out, A 3237.
 Goshawk, *s.* goshawk, B 1928.
 Gossib, *s.* female companion, D 529; male
 (spiritual) relation, D 243; Godsib,
 sponsor, I 909.
 Gossomer, *s.* gossamer, F 259.
 Gōst, *s.* spirit, ghost, HF. 185; soul, 1. 56;
 mind, L. 103; ghost (ironically), H 55;
 the Holy Spirit, 1. 93; G 328; *yeldeth*
up the gost, gives up the ghost, L. 886.
 Gostly, Goostly, *adj.* spiritual, I 392.
 Gostly, *adv.* spiritually, mystically, G
 109; devoutly, truly, T. v. 1030.

....., s. nobility, magnanimity, L.	Gig
394; gentility, D 1146; gentle birth, I	Gig
452; rank, I 461; sign of good birth,	A
I 601.	a
Gentil, adj. gentle, refined, A 72; gentle,	Gil
worthy, B 1627; excellent, A 718; mild	Gil
in manner, compassionate, A 647; well-	B
bred, D 111; beautiful, R. 1081; charm-	Gilt
ing, R. 1016.	Gilt
Gentillesse, s. gentleness, noble kindness,	Gin
courtesy, good breeding, L. 610, 1010,	tr
1080; A 920; nobility, B 3854; gentility,	Gin
D 1109; worth, E 96; kindness, G 1054;	Gin
condescension, B 853; high birth, I 585;	Gin
slenderness, symmetry, F 426; delicate	Gin
nurture, E 593.	1 2
Gentilleste, adj. sup. noblest, E 72, 131.	rer
Gentilly, adv. gently, honourably, A	E
3104; courteously, B 1093; frankly, F	(G)
674.	pl.
Gentils, s. pl. gentlefolk, A 3113.	(G)
Geomancie, s. divination by figures made	Ginn
on the earth, I 605.	Gipo
Geometriens, s. pl. geometricians, B 3,	A 7
p 10, 143.	Gipse
Gere, s. gear, armour, A 2180; equip-	Girde
ment, A 4016; property, B 800; utensils,	or g
A 352; apparel, A 305; <i>pl.</i> contrivances,	Girde
F 1276.	to s
Gere, s. changeful manner, A 1372; <i>pl.</i>	Girdi
changeful ways, A 1531.	Girle
Gerful, adj. changeable, T. iv. 280; A	or f
1538. Cf. Gery.	Girt,
Gerland, s. garland, R. 506.	Giser
Gerner, s. garner, A 593.	Giter
Gery, adj. changeable, A 1536.	Giter
Gesse, v. suppose, imagine R.	

- plaze, furnish with glass, T.
laze one's hood = to provide
 its defence.
 ss-work, 3. 327.
 ing coal, glowing coal or
 ; coloured as the *glede*, of
 gules, B 3574; *pl.* glowing
 See *Gleed*.
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 Göst, s. spirit, ghost, HF. 185; soul, 1. 56;
 mind, L. 103; ghost (ironically), H 55;
 the Holy Spirit, 1. 93; G 328; *geldeth*
up the gost, gives up the ghost, L. 886.
 Gostly, Goostly, *adj.* spiritual, I 902.
 Gostly, *adv.* spiritually, mystically, G
 109; devoutly, truly, T. v. 1020.

- Goter**, *s.* gutter, channel for water, L. 2705.
Goune-clooth, *s.* cloth to make a gown, D 2247, 2252.
Gouvernaille, *s.* mastery, E 1192; *pl.* rules, B 1. p 6. 32.
Gouvernaunce, *s.* management, control, rule, HF. 945, 958; providence, T. ii. 467; dominion, B 3541; manner of action, F 311; self-control, T. ii. 1020; charge, care, C 73; demeanour, T. ii. 219.
Gouverne, *v.* control, T. iii. 475; *imp. pl.* arrange, regulate, B 1451, E 322.
Gouverneresse, *s. fem.* governor, ruler, mistress, 1. 141; 2. 80.
Gouverneur, *s.* ruler, umpire, A 813; leader, L. 1060.
Grace, *s.* favour, 1. 46; mercy, F 999; pardon, B 647; good opinion, R. 1169; virtue, R. 1099; *hir grace*, her favour (i. e. that of the Virgin), B 980; *of grace*, out of favour, in kindness, F 161; *sory grace*, an ill favour, HF. 1790; dis-favour, D 746; *harde grace*, displeasure, 5. 65; displeasure, disgust, D 2228; severity, HF. 1586; disfavour, misfortune, T. i. 713; ill luck (i. e. a curse upon him), G 665; Graces, *pl.* thanks, B 2994.
Graceless, *adj.* unfavoured by God, G
- Gree** (1), *s.* favour, good part, R. 42; good will, 18. 73; *in gree*, favourably, T. ii. 529.
Gree (2), *s.* degree, rank, L. 1313; superiority, A 2733.
Greef, *s.* grievance, D 2174.
Greet, *adj.* great, 3. 954; principal, B 1181; *roc.* B 1797; *pl.* L. 929; luxuriant, C 37; *a greet*, a great one, A 339; **Grete**, *def. adj.* as *s.*, the chief part, L. 574.
Grehoundes, *s. pl.* greyhounds, A 190.
Greithe, *v.* prepare, B 3784.
Gréne, *adj.* as *s.*, green colour, R. 573; A 103; green clothing (the colour of inconstancy), 21. 7; green place, green space, F 862.
Grenehede, *v.* greenness, wantonness, B 163.
Grenning, *pres. part.* grinning, R. 156.
Gres, *s.* grass, T. ii. 515; *pl.* grasses, HF. 1353.
Grette, *v.* greet; *imp. s.* L. 2299; **Grette**, 1 *pt. s.* L. 116.
Greter, *adj. comp.* greater, A 107.
Grevaunce, *s.* grievance, trouble, hardship, B 2676; complaint (against us), 1. 63; discomfort, 5. 205; affliction, 10. 47; *pl.* distresses, T. i. 647.
Greve, *s.* grove, T. v. 1144; *pl.* A 1495; boughs, sprays, L. 227.
Greve, *ger.* to harm, R. 1042; feel vexed,

- Gröt**, *s.* particle, atom, D 1292.
Grôte, *s.* groat, (Dutch) coin, C 945.
Grounded, *pp.* well instructed, A 414; founded, T. iv. 1672.
Groyn (1), *s.* (a swine's) snout, I 156.
Groyn (2), *s.* murmur, T. i. 349.
Groyning, *s.* murmuring, A 2460.
Grucche, *v.* murmur, T. iii. 643; *ger.* to grumble, D 443.
Grucching, *s.* grumbling, complaining, murmuring, D 406, I 499.
Gruf, *adv.* on their faces, grovellingly, in a grovelling posture, A 949, B 1865. Cf. Icel. *á grúfu*, face downwards.
Grypen, *ger.* to grasp, R. 204.
Grya, *adj.* gray, G 559; *pomely grya*, i.e. dapple-gray.
Grya, *s.* a gray fur, A 194. The fur of the gray squirrel.
Guerdon, *s.* recompense, meed, reward, R. 1526; *him to g.*, as a reward for him, L. 2052.
Guerdone, *v.* reward, I 283; *pp.* B 2462.
Guerdoning, *s.* reward, 5. 455.
Gyde, *s.* guide, A 804; ruler, G 45; guide, wielder, 5. 136.
Gyde, *ger.* to direct, lead, T. i. 183; to guide, T. iii. 1811; *pr. pl.* conduct, T. ii. 1104.
Gydeesse, *s.* conductress, B 4. p. 1. 9.
Gyding, *s.* guidance, T. v. 643.
Gye, *v.* guide, A 1950, E 1429; conduct (myself), L. 2045; govern, A 3046; rule, B 3587; instruct, control, B 1286; *ger.* to guide, T. v. 546; to regulate, I 13; *as wiste he gye*, so verily may he guide, 25. 8.
Gyle, *s.* deceit, A 2596; trick, T. iii. 777.
Gylour, *s.* beguiler, trickster, A 4321.
Gyse, *s.* guise, way, A 663; manner, R. 789, A 1208, 1789; custom, A 993; way, plan, T. iv. 1370.
Gyte, *s.* dress, perhaps skirt or mantle, A 3954; *pl.* D 559. Cf. *gyde* in Jamieson's Dict., where the sense is dress, skirt, or mantle. Gascoigne uses *gite* in the sense of dress in his Philomena, l. 117: 'A stately Nimph, a dame of heavenly kinde, Whose glittering gite so glistred in mine eyes.'
H.
Ha! ha! *interj.* B 4571.
Haberdauber, *s.* seller of hats, A 361.
Habergeon, *s.* a hauberk or coat of mail, A 25, 2119.
Habit *v.* habitable space, B 2. p. 7.
Habit *pl.* niches, HF. 1104.
Haboundsant, *pres. pt.* abounding, B 3. p. 2. 32.
Habounde, *v.* abound, B 3938, E 1286.
Habundant, *adj.* abundant, E 59.
Habundance, *s.* plenty, B 2322.
Habyten, *pr. pl.* inhabit, R. 660.
Hacches, *pl.* hatches, L. 648.
Hailes, *pl.* hail-storms, HF. 967.
Hainselins, *s. pl.* short jackets, I 422. O.F. *hainselin*, *hamcellin*, a sort of robe; cf. G. *Hemd*, shirt.
Haire, *s.* hair-shirt, R. 438.
Hakeney, *s.* old horse, R. 1137; G 559.
Halde, *pp.* held, esteemed (Northern), A 4208.
Hale, *v.* draw, attract, 5. 151; *pr. s.* draws back, 1. 68.
Half, *s.* side, HF. 1136; behalf, T. ii. 1734; *Halfe*, *dat.* 5. 125; *on my halfe*, from me, 3. 139; *a goddes halfe*, on God's side, in God's name, D 50; *Halve*, *dat.* side, part, T. iv. 945; *pl.* sides, A 3481.
Half-goddes, *pl.* demi-gods, L. 387.
Half-year age, of the age of half a year, A 3971.
Haliday, *s.* holiday, A 3309, 3340.
Halke, *s.* corner, R. 464; hiding-place, L. 1780; nook, F 1121; *pl.* G 311.
Halle, *s.* hall, A 353; dining-room, T. ii. 1170; parlour, B 4022.
Halp, *pl. s.* of *Helpe*.
Hals, *s.* neck, HF. 394; B 73; *cut the hals*, cut in the throat, L. 292 a.
Halse, *1 pr. s.* I conjure, B 1835. The proper meaning of A.S. *halsian* is to clasp round the neck (A.S. *heals*), and thence to beseech, supplicate.
Halt, *pr. s.* of *Holde and Halten*.
Halton, *ger.* to limp, T. iv. 1457; *Halt*, *pr. s.* goes lame, 3. 622.
Halve goddess, *pl.* demigods, T. iv. 1545.
Halvendel, *s.* the half part (of), T. v. 335.
Halwen, *ger.* to hallow, I 919.
Halwes, *pl.* saints, B 1060; apostles, 3. 831; shrines of saints, A 14.
Haly-dayes, *pl.* holy-days, festivals, A 3952, I 667.
Ham, *s.* home (Northern), A 4032.
Hameled, *pp.* cut off, T. ii. 964. (It refers to the mutilation of dogs that were found to be pursuing game secretly. They were mutilated by cutting off a foot.) A.S. *hamellian*, to mutilate.
Hamer, *s.* hammer, A 25. 8.

- Hampred**, *pp.* hampered, burdened, R. 1493.
- Hand**, *s.* hand, A 108; *in his hande*, leading by his hand, L. 213.
- Handbrede**, *s.* hand's breadth, A 3811.
- Handwerk**, *s.* creatures, things created, D 1562.
- Hangeth**, *pr. s. as fut.* will hang, R. 193; *Heeng*, *pt. s.* hung, A 3250; *Heng*, *pt. s.* hung, R. 224, 240; (which) hung, E 1883; hung down, T. ii. 689; *Hanged*, *pp.* hung round, A 2568; hung, T. ii. 353.
- Hap**, *s.* chance, E 2057; luck, success, B 3928, G 1209; good fortune, 3. 1039; *h. other grace*, a mere chance or a special favour, 3. 810; *pl.* occurrences, 3. 1279.
- Happe**, *v.* happen, befall, A 585; *h. how h. may*, happen what may, T. v. 796.
- Happen**, *pr. s. subj.* (it) may happen, L. 78.
- Happy**, *adj.* lucky, T. ii. 621.
- Hard**, *adj.* hard, A 229; *of hard*, with difficulty, T. ii. 1236; *def.* cruel, 6. 106; F 499; *with h. grace*, with displeasure, severity (see *Grace*).
- Harde**, *adv.* tightly, A 3279.
- Hardely**, *adv.* boldly, R. 270; unhesitatingly, 6. 118; scarcely, R. 4; certainly, HF. 359.
- Harping**, *s.* playing on the harp, A 266.
- Harpour**, *s.* harper, T. ii. 1030.
- Harre**, *s.* hinge, A 550. A. S. *heorra*.
- Harrow!** *interj.* help! A 3286. O. F. *harro*.
- Harwed**, *pt. s.* harried, despoiled, A 3512, D 2107. (Alluding to the harrying or harrowing of hell by Christ.) A. S. *hergian*.
- Hasard**, *s.* dice-play, C 465, 591.
- Hasardour**, *s.* gamester, C 596.
- Hasardrye**, *s.* gaming, playing at hazard, C 590.
- Hasel-wode**, *s.* hazel-wood, i. e. no news (see below), T. v. 505, 1174; *pl.* hazel-bushes, T. iii. 890. (Hazel-woods shake, i. e. that is no news, it is of no use to tell me that.)
- Haspe**, *s.* hasp, A 3470.
- Hast**, hast thou (so)? A 4268.
- Hast**, *s.* haste, T. iii. 1438.
- Hasteth**, *imp. pl.* make haste, I 72.
- Hastif**, *adj.* hasty, A 3545.
- Hastifnesse**, *s.* hastiness, B 2312.
- Hastow**, 2 *pr. s.* hast thou, A 3533.
- Hateful**, *adj.* hateful, D 366; odious (Lat. *odibile*), D 1195.
- Hateredes**, *s. pl.* hatreds, B 4. m 4. 2.
- Haubergeons**, *s. pl.* hauberks, I 1052, 1054.
- Hauberk**, *s.* coat of mail, A 2431, B 2053.

- Hawe**, (1), *s.* haw, yard, enclosure, C 855.
Hawe, (2), *s.* haw (fruit of dog-rose), D 659; *with hawe bake*, with baked haws, i.e. with coarse fare, B 95.
Hay, *s.* hedge, R. 54.
Hayl, *interj.* hail! A 3579.
Hayt, *interj.* come up! D 1543.
He, *pron.* he, A 44, &c.; *used for it*, G 867, 868; *that he*, that man, HF. 2069; He... he, this one... that one, 5. 166; He and he, one man and another, T. ii. 1748; **Him**, *dat. and acc.* himself, A 87; **Him** or here, him or her, HF. 1003; *him seemed*, it seemed to him, he appeared, B 3361; **Hem**, *pl. dat. and acc.* them, A 11; *hem seemed*, it seemed to them, they supposed, F 56.
Hed, *pp.* hidden, L. 208.
Hede, *s.* heed, A 303; *tak h.*, take care, 1. 47.
Hede, *v.* provide with a head, T. ii. 1042.
Hedd, *s.* head, A 198, 293, 455; source, 16. 43; beginning, F 1281; *on his h.*, at the risk of his head, A 1725; *malgre hir hede*, in spite of all they can do, 4. 20; *maugree hir heed*, in spite of all she could do, D 887; *maugre thyn heed*, in spite of all thou canst do, B 104; **Hedes**, *pl.* heads, or first points of signs, A. i. 17. 20; **Hevedes**, heads, B 2032.
Heef, *pt. s.* of Heve.
Heeld, *pt. s.* of Holde.
Heelp, *pt. s.* of Helpe.
Heeng, *pt. s.* of Hange.
Heep, *s.* heap, i.e. crowd, host, A 575; great number, crowd, T. iv. 1281.
Heer, *s.* hair, R. 549; **Hères**, *pl.* HF. 1390.
Heer, *adv.* here, B 1177; **Heer** and **ther**, never long in one place, G 1174; *her and ther*, hither and thither, B 5. p 5. 33.
Heer-agayns, *prep.* against this, I 668.
Heer-biforn, *adv.* here-before, before this, F 1535.
Heer-forth, *adv.* in this direction, D 1001.
Heer-mole, *s.* the thickness of a hair, a hair's breadth, A ii. 38. 17.
Heeste, *s.* commandment, I 845.
Heet, *pt. s.* of Hote.
Hegge, *s.* hedge, T. v. 1144; *pl.* B 4408.
Heigh, *adj.* high, A 316, 522; great, A 1798; lofty, B 3192; learned, E 18; severe, B 795; **Heighe**, *def.* C 633; *in h. and lowe*, in both high and low things, i.e. wholly, A 817, B 993.
Heighe, *adv.* high up, T. iv. 996; high, B 4607; *an heigh*, on high, F 849.
Heighly, *adv.* strongly, T. ii. 1733.
Helde, *v.* hold, retain, D 272. See **Holde** (the usual form).
Helde, *pt. pl.* poured out, HF. 1686 (Better than 'held.') See **Hielde**.
Hele, *s.* health, L. 1159; recovery, well-being, 1. 80; prosperity, L. 296. A. S. *hælu*.
Héle, *dat.* heel, T. iv. 728.
Hele, *v.* conceal, B 2279; *pp.* hidden, B 4245. A. S. *helan*.
Helelees, *adj.* out of health, T. v. 1593.
Helen, *v.* heal, 11. 4; *pp.* A 2706.
Helle, *s.* hell, 4. 120; L. 2, 6.
Helpe, *s.* helper, assistant, L. 1616.
Helpe, *v.* help, A 258; H. of, cure of, A 632; **Heelp**, 1 *pt. s.* helped, A 4246; **Heelp**, *pt. s.* B 920; **Halp**, *pt. s.* A 1651; **Helpeth**, *imp. pl.* L. 68; **Holpe**, *pt. s. subj.* helped, R. 1230; **Holpen**, *pp.* helped, aided, F 666; healed, A 18.
Helply, *adj.* helpful, T. v. 128.
Hem, them; see **He**.
Hemi-spere, hemisphere, T. iii. 1439.
Hem-self, *pron. pl.* themselves, B 145; **Hem-selven**, F 1420.
Hen, *s.* hen, A 177; (as a thing of small value), D 1112.
Hende, *adj.* courteous, polite, gentle, A 3199, 3272, 3462.
Henne, *adv.* hence, T. i. 572.
Hennes, *adv.* hence, T. v. 402; now, HF. 1284.
Hennes-forth, *adv.* henceforth, R. 701.
Hente, *v.* catch, I 355; seize, A 3347; acquire, get, A 299; circumvent, T. iv. 1371; *dide her for to hente*, caused her to be seized, L. 2715; **Hent**, *pr. s.* seizes, catches, T. iv. 5; **Hente**, *pr. s. subj.* may seize, G 7; **Hente**, *pt. s.* caught, took, A 957; caught away, B 1144; seized, caught hold of, T. ii. 924; grasped, C 255; took forcibly, E 534; took in hunting, B 3449; lifted, G 205; *pt. pl.* seized, A 904; caught, R. 773; *pp.* caught, A 1581.
Henteres, *s. pl.* filchers, B 1. p 3. 89.
Hépe, *s.* hip, the fruit of the dog-rose. B 1037.
Hepen, *pr. pl.* augment, B 5. p 2. 46; *pp.* accumulated, T. iv. 236.
Her, **Hir**, *pron. poss.* their, B 136. A. S. *heora, hira*, of them; gen. pl. of *hē*, he.
Heraud, *s.* herald, A 2533.
Heraude, *ger.* to proclaim as a herald does, HF. 1576.
Herber, *s.* garden, T. ii. 1705; arbour, L. 203.

- Herbergage, *s.* a lodging, abode, A 4329; B 4179.
- Herbergeours, *s. pl.* harbingers, providers of lodgings, B 997.
- Herberwe, or Herberw, *s.* harbour, A 403; inn, A 765; lodging, shelter, A 4119; dwelling, position, F 1035.
- Herberwe, *ger.* to shelter, R. 491; Herberweden, *pt. pl.* lodged, B 2. p. 6. 75.
- Herberwing, *s.* lodging, sheltering, A 4332.
- Her-biforn, *adj.* before this time, L. 73; a while ago, 3. 1136.
- Her-by, *adv.* with respect to this matter, D 2204; hence, HF. 263.
- Herde, *s.* shepherd, G 192; keeper of cattle, A 603.
- Herde-gromes, *pl.* herdsmen, HF. 1225.
- Herdes, *pl.* coarse flax, 'hards,' R. 1233.
- Herdesso, *s.* shepherdess, T. i. 653.
- Here, *pron.* her, R. 1260; &c.
- Here, *poss. pron.* her, T. i. 285; &c.
- Here, *adv.* here, in this place, on this spot, T. v. 478. (Dissyllabic.) See Heer.
- Here, *v.* hear, A 169; Heren, *v.* HF. 879; Herestow, 2 *pr. s.* hearest thou, A 3366; Herth, *pr. s.* hears, L. 327 a; Herde, *pt. s.* heard, A 221; Herdestow, hearest thou, A 4170; Herd, *pp.* heard, 3. 129.
- Here-agayns, against this, A 3039; Here-
- Hert, *s.* hart, 3. 351; 5. 195.
- Herte, *s.* heart, A 150, 229; dear one, T. ii. 1096; courage, 3. 1222; Hertes, *gen.* heart's, 1. 164; Herte, *gen.* T. ii. 46; Herte rote, root (bottom) of the heart, R. 1026; *myn hertes*, of my heart, 4. 57.
- Herte, *pt. s.* hurt, 3. 883.
- Herte-blood, heart's blood, A 2006, C 92.
- Hertelees, *adj.* heartless, without heart, T. v. 1594; deficient in courage, B 4098.
- Hertely, *adv.* heartily, A 762; thoroughly, L. 33; earnestly, 3. 1226; truly, 3. 85.
- Herte-rote, *s.* root of the heart, depth of the heart, L. 1993.
- Herte-spoon, *s.* 'the concave part of the breast, where the ribs unite to form the *cartilago ensiformis*' (Tyrwhitt) A 2606.
- Hert-hunting, *s.* hunting of the hart, 3. 1313.
- Herth, *pr. s.* heareth, L. 327 a.
- Hertly, *adj.* heartfelt, honest, L. 2124; hearty, E 176, 502, F 5.
- Heryinge, *s.* praising, I 682; praise, B 1649; glory, T. iii. 48.
- Heste, *s.* command, commandment, behest, B 382; promise, F 1064; Heeste, commandment, I 845.
- Hete, *s.* heat, R. 1508; passion, 4. 127; heat, *but put for surge*, B 1. m. 7. 4.

ousehold)-servant, domes-
A. S. *hūca*.
bloured, R. 213.
3262; grass, B 3407.
y! L. 1213.
high, A. i. 16. 11.
ight, A. ii. 22. 8.
ch, G 1319.
heinous, odious, T. ii. 1617.
ir, made of hair, C 736.
shirt, G 133.
ledge-sparrow, 5. 612.
me up, D 1561.
her, 4. 165.
hideous, A 3520; terrible,
eful, A 1978, B 4583; ugly,
terribly, A 1701.
subj. pour out, shed, B 2.
undat).
le guardian, protectress,
ee Herdesse.
; see *Hote*.
s. adorns, gladdens, B 1.
t, inclined, 3. 393.
3. 427.
der, R. 1039.
erl. hindmost, A 622.
A 472.
ron. dat. and acc., to her,
162, &c.
ron. her, A 120, B 164, &c.
d. of them; Hir aller, of
86; Hir bothe, of both of
ron. their, A 11, B 140, &c.;
&c.
with their good will, wil-
482, 588.
ia, I 423.
his, A 47, 50, &c.; *neut.*
iii. 1088, v. 1379; *in phr.*
f Mars, L. 2593.
with his good will, willingly,
historical, C 156.
117; Hit am I, it is I, 3. 186,
veren, they were, HF. 1323.
les, F 512. *Hit* is a con-
equivalent to *hideth*.
i! stop! B 3957.
tion commanding silence,
cessation, T. ii. 1083.
hotch-potch, mixture, B
Hook.

Hoker, *s.* scorn, frowardness, A 3965.
A. S. *hōcor*.
Hokerly, *adv.* scornfully, I 584.
Hold, *s.* possession, B 4004; grasp, F 167;
keeping, D 599; fort, castle, B 507.
Holde, *v.* keep, preserve, D 1144; hold,
keep, B 41; continue, go on with, T. ii.
965; restrain, 7. 309, 310; keep to (see
Proces), F 658; Holden, *v.* hold, keep,
F 763; keep, F 1163; think, consider,
L. 857; *do than holde herto*, keep to it
then, 3. 754; Holde up, hold up, 2. 24;
Holde his pees, hold his peace, B 4625;
Holde, *1 pr. s.* consider, deem, G 739;
Holdest, *2 pr. s.* accountant, L. 326;
Halt, *pr. s.* holds, 11. 16; T. v. 348;
keeps, T. ii. 37; holds fast, T. iii. 1636;
considers, G 921; esteems, D 1185; per-
forms, 3. 621; remains firm, 10. 38;
Holt, *pr. s.* holds, T. iii. 1374; Holden,
2 pr. pl. keep, L. 2500; Holde, *2 pr. pl.*
esteem, deem, T. v. 1339; Heeld, *1 pt. s.*
considered, E 818; Heeld, *pt. s.* held, A
175; took part, A 3847; esteemed, C 625;
ruled, B 3518; Holden, *pp.* esteemed,
held, A 141; considered, E 205; observed,
F 1587; esteemed, L. 1709; bound, T. ii.
241; made to be, C 958; Holde, *pp.*
esteemed, A 1307; *bet for thee have holde*,
better for thee to have held, 5. 572;
Hold up, *imp. pl.* hold up, A 783;
Holdeth, *imp. pl.* keep, B 37; consider,
A 1868.
Holdinge in hondes, cajolery, HF.
692.
Holly, *adv.* wholly, T. iii. 145.
Holm, *s.* evergreen oak, A 2921.
Holour, *s.* lecher, adulterer, D 254.
Holpe, -n; see *Helpe*.
Holsom, *adj.* wholesome, T. i. 947; heal-
ing, 5. 206.
Holt, *s.* plantation, A 6.
Holt, *pr. s.* holds, T. iii. 1374.
Holwe, *adj.* hollow, G 1265.
Holwe, *adv.* hollow, A 289.
Hom, *adv.* homewards, F 635.
Homicyde (1), *s.* man-slayer, E 1094.
Homicyde (2), manslaughter, murder,
C 644.
Hond, *s.* hand, A 193, 399; Beren him on
h., make him believe, T. iv. 1404; Bere
on h., accuse (of), D 226; Bar on h.,
made (them) believe, D 380; Bar him
on h., assured him, T. iii. 1154; Holden
in h., retain, cajole, T. ii. 477; Holde
in h., T. iii. 773; delude with false hopes,
3. 1019.
Honest, *adj.* creditable, A 246; honest-

- able, worthy, B 1751; seemly, decent, C 328; luxurious, E 2028.
- Honestee**, *s.* honour, L. 1673; goodness, B 3157; honourableness, 2. 40; womanly virtue, C 77.
- Honestetee**, *s.* honour, E 422; modesty, I 429; neatness, I 431.
- Honestly**, *adv.* honourably, B 1434; richly, E 2026.
- Honge**, *v.* hang, A 2410; be hung, C 790; *do me h.*, cause me to be hanged, T. i. 833; 2 *pr. pl. subj.* hesitate, T. ii. 1242.
- Hony**, *s.* honey, A 2908; beloved one, A 3617.
- Hony-comb**, a term of endearment, sweet one, A 3698.
- Hony-swete**, sweet as honey, E 1396.
- Hoodless**, *adj.* without a hood, 3. 1028.
- Hóok**, *s.* hook, T. v. 777; sickle, B 3. m. 1. 3; crosier, D 1317.
- Hóol**, *adj.* whole, T. i. 961; sound, D 1370; unwounded, F 1111; perfect, G 111, 117; restored to health, L. 2468; entire, 3. 554.
- Hóol**, *adj. as adv.* wholly, T. i. 1053; *al hool*, entirely, T. iii. 1013.
- Hoolly**, *adv.* wholly, R. 1163.
- Hoolnesse**, *s.* integrity, B 4. p. 6. 202.
- Hoolsome**, *adj.* wholesome, B 2285.
- Hoolsmnesse**, *s.* health, B 2303.
- drinking-horns, A 2279; horns (of the moon), T. v. 652.
- Horoscopo**; *in horoscopo*, within that part of the sky considered as the ascendant, A. ii. 4. 14.
- Horowe**, *adj. pl.* foul, scandalous, 4. 206. Cf. A. S. *horig*, filthy.
- Hors**, *s.* hors, A 168; the 'horse,' a name for the little wedge that passes through a hole in the end of the 'pyn,' A. i. 147 (Arabic *alpheraz*, the horse); Hors, *pl.* A 74, 598.
- Hors**, *adj.* hoarse, 3. 347; Hoors, T. iv. 1147. A. S. *hars*.
- Horsly**, *adj.* like all that a horse should be, F 194.
- Hose**, *s.* hose, covering for the feet and legs, A 3933, G 726; Hosen, *pl.* A 456; Hoses, *pl.* A 3319.
- Hospitaliers**, *s. pl.* knights hospitallers, I 891.
- Hoste**, *s.* host (of an inn), keeper of a lodging, A 747. Often spelt *osta*.
- Hostel**, *s.* hostelry, HF. 1022.
- Hostelrye**, *s.* hostel, inn, A 23.
- Hostiler**, *s.* innkeeper, A 241; *pl.* servants at an inn, I 440.
- Hote**, *adj.*; see **Hoot**.
- Hote**, *adv.* hotly, A 97, 1737.
- Hote**, *v.* command, promise; *also*, be

- hold, F 24; a 'mansion' of a planet (in astrology), F 672; a 'house' or portion of the sky (in astrology), B 304. The whole celestial sphere was divided into twelve equal portions, called *houses*, by six great circles passing through the north and south points of the horizon; two of these circles being the meridian and the horizon. A *house*, when used for a 'mansion,' is a sign of the zodiac; thus Aries was the mansion of Mars.
- Housbonde**, *s.* husband, B 2241.
- Housbondrye**, *s.* economy, A 4077; household goods, D 288.
- Housed**, *pp.* made a recipient of holy communion, I 1027.
- Hove**, *v.* hover, dwell, T. iii. 1427; *pr. pl.* wait in readiness, hover, L. 1196; *pt. s.* waited about, T. v. 33.
- How**, *interj.* ho! A 3437, 3577.
- Howne**, savage (?), T. iv. 210. See **Here**.
- Howve**, *s.* hood, T. iii. 775; Sette his howve, set (awry) his hood, make game of him, A 3911.
- Humanitee**, *s.* kindness, E 92.
- Humbely**, *adv.* humbly, T. v. 1354.
- Humblely**, *adv.* humbly, T. ii. 1719; L. 156.
- Humblese**, *s.* meekness, A 1781, B 165.
- Humbling**, *s.* low growl (lit. humming), HF. 1039.
- Humme**, *ger.* to hum, T. ii. 1199.
- Hunte**, *s.* huntsman, A 2018, 2628.
- Hunter**, *s.* huntsman, A 1638.
- Hunteresse**, *s. fem.* female hunter, A 2347.
- Hurlest**, *s. pr.* a dost hurl, dost whirl round, B 297.
- Hurt**, *pr. s.* hurteth, hurts, T. v. 350.
- Hurtleth**, *pr. s.* pushes, A 2616; *pr. pl.* dash together, L. 638.
- Husht**, *pp.* hushed, silent, L. 2682; **Hust**, *as imp. s.* be silent, A 3722.
- Hy**, *adj.* high, A 306; **Hye**, *dat.* HF. 1133; **great**, E 135; **Hye weye**, *dat.* (the) high way, main road, A 897.
- Hyde**, *v.* hide, A 1477, 1481; lie concealed, F 141; **Hydestow**, hidest thou, D 308; **Hid**, *pr. s.* hides, F 512; **Hide**, *1 pt. s.* hid, F 595; **Hed**, *pp.* hidden, L. 208; **Hid**, *pp.* hidden, R. 1598.
- Hye**, *adv.* high, aloft, HF. 905; L. 1200; loudly, 3. 305; proudly, T. ii. 401.
- Hye**, *v.* hasten, hie, A 2274, G 1151; *h. me*, make haste, G 1084; *ger.* to bring hastily, F 291; to hasten, HF. 1658; **Hy thee**, *imp. s. 2nd fl.* G 1295.
- Hye**, *s.* haste; only in *phr. in hys*, in haste, T. ii. 88, 1712.
- Hyene**, *s.* hyena, 10. 35.
- Hyer**, *adj.* higher, upper, HF. 1117.
- Hyne**, *s.* hind, servant, peasant, A 603, C 688. A. S. *hina*.
- Hyre**, *s.* hire, A 507; reward, 1. 103; payment, D 1008; ransom, T. iv. 506.

I.

I-, common prefix of past participles; see **Y-**.

Icohed, *pp.* itched, A 3682.

Ich, *pron.* I, T. i. 678, iii. 1818.

I-comen, *pp.* come, T. iii. 1668.

Idus, *s. pl.* ides, F 47.

Ignotum, *s.* an unknown thing, G 1457.

Lat. ignotum, an unknown thing; **comp. ignotius**, a less known thing.

I-granted, *pp.* granted, T. iv. 665.

I-halowed, *pp.* view-hallooed (of the hart), 3. 379.

Ik, I, A 3867, 3888.

Il, *adj.* evil, A 4174. (A Northern word.)

Il-hayl, bad luck (to you), A 4089. (A Northern form.)

Ilke, *adj.* same, very, A 64, 175; *that ilke*, that same, B 3663; *ilke same*, very same, L. 779.

Imaginatyf, *adj.*; No-thing list him to been imaginatyf = it did not at all please him to imagine, he did not care to think, F 1094.

Imagining, *s.* plotting, A 1995; fancy, 18. 36.

Imperie, *s.* government, rank, B 2. p 6. 13.

Impertinent, *adj.* irrelevant, E 54.

Impes, *pl.* grafts, scions, B 3146. A. S. *imp*.

Impetren, *pr. pl.* impetrate, ask for, B 5. p 3. 225.

Importable, *adj.* insufferable, B 3792, E 1144.

Impossible, *adj.* impossible, T. i. 783; *as s.*, thing impossible, D 688.

Impressen, *v.* imprint, T. iii. 1543; imprint (themselves), find an impression, E 1578; *pr. pl.* make an impression (upon), G 1071.

Impressioun, *s.* remembrance, F 371; *pl.* notions, HF. 39.

In, *s.* dwelling, house, A 3547, 3622; inn, B 4216; lodging, B 1007.

In, *prep.* in, A 3, &c.; into, B 110; = come within, 20. 6; on, I 105; against, I 695.

In manus tuas, into Thy hands (I commend my spirit), A 4287.

In principio, in the beginning, A 254, B 4253. Part of St. John. i. 1.

- Inde, *adj.* indigo, dark blue, R. 67.
 Indeterminat, *adj.* not marked upon the Astrolabe, A ii. 17. *rubric.*
 Indifferently, *adv.* impartially, B 5. p 3. 142.
 Induracioun, *s.* hardening, G 855.
 Inequal, *adj.* unequal, A 271; *Inequales*, *pl.* of varying length : *hours inuales*, hours formed by dividing the *duration of daylight* by twelve, A. ii. 8. 1.
 Infect, *adj.* of no effect. A 320; dimmed, B 4. m 5. 12.
 In-fere, *adv.* together. B 328. D 924. *Orig. in fere*, in company.
 Infortunat, *adj.* unfortunate, unlucky, inauspicious, B 302.
 Infortune, *s.* misfortune, ill fortune, T. iii. 1626, iv. 185.
 Infortunéd, *pp.* ill-starred, T. iv. 744.
 Infortuning, *s.* unlucky condition, A. ii. 4. 43.
 Ingot, *s.* a mould for pouring metal into, G 1206, 1209.
 Inhelde, *imp. s.* pour in, infuse, T. iii. 44.
 Injure, *s.* injury, T. iii. 1018.
 In-knette, *pt. s.* knit up, drew in, T. iii. 1088.
 Inly, *adv.* inwardly, intimately, extremely, greatly, T. i. 140; exquisitely, 3. 276.
 Ipocrite, *s.* hypocrite, R. 414.
 Ire, *s.* irritability, R. 314; quickness of temper, I 665; anger, A 1997.
 Irous, *adj.* angry, B 2315, D 2024.
 Irregular, *adj.* a sinner against his order, I 782.
 Is, 1 *pr. s.* am (Northern), A 4031, 4045, 4202; 2 *pr. s.* art (Northern), A 4089.
 Issest, 2 *pr. s.* issues, B 3. p 12. 168.
 Issue, *s.* outlet, vent, T. v. 203.
 It am I, it is I, A 1736.
 I-wis, *adv.* certainly, truly, verily, 6. 48.
- J.
- Jade, *s.* a jade, i. e. miserable hack, B 4002.
 Jagounes, *pl.* garnets (or rubies), R. 1117.
 Jalous, *adj.* jealous, A 1329.
 Jalousye, *s.* jealousy, A 3294.
 Jamboux, *s. pl.* leggings, leg-armor, B 2065. From *F. jambe*, the leg.
 Jane, *s.* a small coin of Genoa, B 1925, E 999.
 Jangle, *v.* chatter, prate, T. ii. 666.
 Jangler, *s.* story-teller, jester, babbler, A 560; talkative person, H 343.
 Jangleresse, *s.* (female) chatterbox, prattler, D 638.
 Janglerye, *s.* gossip, T. v. 755; talkative-

s. juggler, D 1467; *pl.* R. 764.
 s. jugglery, F 1265.
 joyful, merry, R. 109, A 3355;
 spirits, B 4264; jovial, R. 435;
 4154; pretty, R. 610.
 s. merrily, A 4370.
 sport, amusement, merriment,
 joviality, jollity, mirth, R. 616;
 at, F 344; comfort, A 680;
 e, H 197; happiness, HF. 682.
 full of merriment, D 456;
 ous, R. 620; delightful, L. 176;
 1185. See Jolif.
j. comp. handsomer, F 927.
 Jolif.
 s. festivity, F 289; amusement,
 see Jolitee.
np. s. jumble, T. ii. 1037.
pl. chamberpots, C 305.
vn here, A 4101. O.F. *jos*,
 2, here.
 s. slumber, T. v. 409. O.F.
nuquier, être en repos, jucher.
 s. day's work, R. 579; day's
 2738; journey, E 783.
pl. jaws, B 1. p. 4. 107 (where
 n text has *faucibus*); jaws,
 F. 1786 (riming with *cloues*,
 s. union, B 2. p. 5. 51.
 vessel for holding ale or wine,
 1260. (It held 4 gallons.)
adj. judicial, A. ii. 4. 59.
astrology pretended to forecast
 inies of men and nations;
strology foretold natural events,
 he weather and seasons.
 idge, A 814; umpire, A 1712,
 udge; but an error for *jug*,
 I 898. *Belial* is explained to
 osque *ingo*, in the Vulgate.
 s. judge, decide, 5. 629; *pp.*
 s. judgement, decision, A 778;
 B 1038; sentence, 5. 431.
 s. judge, T. ii. 21; deem, T.
imp. pl. judge ye, T. iii. 1312.
 s. *pr. pl.* jeopard, imperil, on-
 Γ. iv. 1566.
 s. jeopardy, peril, hasard, T. ii.
 O.F. *jeu parti* (Lat. *iocus*)
 a divided game.
 just, exact, correct, D 2090.
 just, tourney, tilt, A 96, 2604.
pl. as sing. a jousting-match,

Justing, s. jousting, L. 1115.
 Justyse, s. judge, B 665, C 289.
 Justyse, s. judgement, condemnation, 1.
 142; administration of justice, C 587.
 Juysse, s. justice, judgement, B 795; sen-
 tence, A 1739. O.F. *juise*.

K

Kalender, s. calendar, almanack, A. i.
 11. 1; hence, a complete record of
 examples, L. 542; *pl.* 1. 73.
 Kalendes, i.e. beginning, introduction,
 T. v. 1634. (Because the Kalends fall
 on the first of the month.)
 Karf, *pt. s.* of Kerve.
 Kaynard, s. dotard, D 235. O.F. *caignard*,
caignard, sluggard.
 Kecche, v. catch, clutch, T. iii. 1375.
 Kēschil, s. small cake, D 1747. O.E. *cocēil*,
 small cake.
 Keep, s. care, heed, notice (only in the
 phrase *take keep*); *take keep*, take notice,
 D 431.
 Keep, *imp. s.* take care! mind! A 4101.
 Kek! *interj.* (represents the cackle of
 a goose), 5. 499.
 Kembe, *ger.* to comb, R. 599; *pr. s.* E
 2011; Kembde, *pt. s.* F 560; Kempste,
pt. s. A 3374; Kembd, *pp.* combed,
 trimmed, A 2143.
 Kempe, *adj. pl.* shaggy, rough, A 2134.
 Cf. Icol. *kampr*, beard, moustaches,
 whiskers of a cat; and see Camp, s. (4)
 in the New E. Dict.
 Ken, s. kin, kindred, men, 3. 438. (A
 Kentish form.)
 Kene, *adj.* keen, eager, 21. 6; cruel, 10.
 27; bold, B 3439; sharp, A 2876.
 Kene, *adv.* keenly, 6. 63; 11. 3.
 Kenne, v. discern, HF. 498.
 Kepe, v. take care (of), A 130; keep,
 preserve, L. 384; s. *pr. s.* care, L. 1032;
 intend, T. i. 676; regard, reck, A 2238;
 I *kepe han*, I care to have, G 1368; *pr.*
 s. *subj.* may (He) keep, F 889; *pt. s.*
 E 223; retained, A 442; took care of,
 A 415, 512, B 260; *imp. s.* take care!
 A 4101; *imp. pl.* keep ye, B 764.
 Kepe, s. heed (only in the phrase *take*
kepe or *take keep*); I *take kepe*, 3. 6.
 Keper, s. keeper, i.e. prior, A 172.
 Kerchief, finely woven loose covering, 5.
 272; karchief, B 837.
 Kera, s. cross; thing of small value,
 A 3756.
 Kerve, v. carve, cut, T. ii. 325, F 158;
 Karf, *pt. s.* carved, A 100; cut, B 2647.

- 3791; Corven, *pp.* cut, A 2696; carved, HF. 1295; slashed, A 3318.
- Kerver**, *s.* carver, A 1899.
- Kerving**, *s.* carving, A 1925; cutting, crossing over, A 1. 19. 4.
- Kerving-toles**, *s.* *pl.* tools to cut with, T. i. 632.
- Kesse**, *v.* kiss, E 1057; **Keste**, *pt. s.* F 350. (A Kentish form.) See **Kissen**.
- Kevers**, *v.* to recover, T. i. 917; *pp.* covered, HF. 275, 352.
- Keye**, *s.* G 1219; **key** (*in place of rudder*), B 3. p 12. 80. Chaucer has translated *claw* (rudder), as if it were *claw* (key).
- Kitchens**, *pl.* kitchens, D 869.
- Kid**, **Kidde**; see **Kythen**.
- Kike**, *v.* kick, D 941.
- Kimelin**, *s.* a large shallow tub, A 3548, 3621.
- Kin**, *s.* kindred, R. 208; *som kin*, of some kind, B 1137; *alles kinnes*, of every kind, HF. 1530.
- Kinde**, *s.* nature, R. 412, 1699; race, lineage, stock, D 1101; seed, I 965; the natural world, HF. 584; natural bent, F 608, 619; natural disposition, HF. 43; natural ordinance, 3. 494; kind, species, 5. 174; *of k.*, by nature, naturally, F 768; *pl.* sorts, HF. 204.
- Kinde**, *adj.* kind, A 647; natural, HF. 3791.
- Knettinge**, *s.* chain, B 5. p 1. 59.
- Knightly**, *adv.* bravely, L. 2085.
- Knitte**, *ger* to knit, I 47; *s.* *pr.* *s.* *regl.* *joinest* (thysel), art in conjunction, B 307; **Knit**, *pp.* L. 89; conjoined, 5. 58; agreed, F 1230; wedded, F 986; *joined* in love, 4. 50; **Knet**, *pp.* R. 1597.
- Knittinges**, *pl.* connections, B 5. m 3. 12.
- Knobbes**, *pl.* large pimples, A 643.
- Knoppe**, *s.* bud, R. 1702.
- Knotte**, *s.* knot, gist of a tale, F 401, 407.
- Knotteloe**, *adj.* without a knot, T. v. 769.
- Knotty**, *adj.* covered with knots, A 1977.
- Knowe**, *dat.* knee, T. ii. 1202.
- Knowe**, *v.* know, A 382; **Knowestow**, thou knowest, A 3156; **Knewe**, *s.* *pt.* *s.* *knewest*, 10. 21; **Knew**, *pt. s.* A 240; **Knewe**, *1 pt. s. subj.* could know, F 466; **Knewe**, *pt. pl.* D 1341; **Knewe**, *pt. s. subj.* were to know, R. 282; **Knowen**, *pp.* known, L. 421; shown, B 2702; **Knowe**, *pp.* known, L. 1382.
- Knowing**, *s.* knowledge, R. 1699; consciousness, 6. 114.
- Knowinge**, *adj.* conscious, B 3. p 11. 168; **Knowinge with me**, i. e. my witnesses, B 1. p 4. 50.
- Knowlecheth**, *pr.* *s.* acknowledges, B 2964.
- Knowleching**, *s.* knowing, knowledge,

- the front of the astrolabe, A. 1.
- s.* *adj.* laborious, D 1428.
- s.* snare, springs, R. 1624.
- s.* *Las.*
- p.* laced up, A 3267.
- s.* a fleshy muscle, A 2753.
- adj.* lazy, dull, B 4. p 3. 132.
- s.* laziness, I 720.
- s.* lacing; with *layneres l.*, with ending up of straps, A 2504.
- ide*; see *Lede*.
- t.* to load, cover, T. ii. 1544.
- s.* lady's, A 88, 695.
- ite*; see *Leve*.
- ant.* defect, lack, 3. 958; blame, 10, L. 298 a; *Lakke, dat.* lack, . 87, 615; loss, F 430; *acc.* fault,
- 1 kind of fine white linen cloth. The word probably was im- from the Low Countries, as s a common Dutch word for a sheet.
- v.* find fault with, disparage, R. 284; *pr. s.* lacks, B 1437; *pr. s.* lacks; *me lakket*, I lack, 2. 105.
- s.* lack, stint, R. 1147.
- adj.* gentle as lambs, 9. 50.
- s.* lamina, thin plate, G 764.
- s.* a thin plate, Lat. *lamina*.
- adj.* long (Northern), A 4175.
- s.* weakness, 1. 7; slow starva- . 214; B 3597; languishing, R. :kness, F 1101.
- she, v.* fail, HF. 2018.
- re,* a treatise on precious stones, 2.
- s.* fold, lappet, or edge of a gar- F 441, G 12; lap, A 686; a r, E 585.
- pr. s.* enfolds, embraces, 4. 76.
- adj.* large, A 472, 753; great, I 705; road, R. 1351; liberal, bounteous, ; *at his l.*, free (to speak or to be A 2288; free to move, HF. 745; , free (to go anywhere), D 322.
- adv.* liberally, 1. 174.
- adv.* fully, A 1908; in a wide [804.
- sse, s.* liberality, I 1051.
- s.* a liberality, R. 1150; bounty, ; liberal bestower, 1. 13.
- ce,* snare, entanglement, L. 600; 389; *Laas,* lace, i. e. thick string, band, G 574; lace (i. e. laces), R. 100, snare, entanglement, 18. 50.
- adj. comp.* less, R. 118; lesser, A 1756; smaller, B 2262; less (time), A 3519; *lasses and more,* smaller and greater, i. e. all, E 67; *the lasse,* the lesser, R. 187.
- Lasse, adv.* less, 3. 927; *the las,* the less, 3. 675.
- Last, s. pl.* lasts, i. e. burdens, loads, B 1628. A. S. *last*, a burden, load, a ship's freight.
- Laste, adj.* last, 10. 71; *atte l.*, at last, 3. 364; lastly, A 707.
- Laste, v.* endure, 4. 226; *Last, pr. s.* lasts, E 266; *Laste, pt. s.* lasted, B 1826; delayed, L. 791.
- Late, adj.* late; *bet than never is late,* G 1410; *til now late,* till it was already late, 3. 45.
- Late, -n, let*; see *Lete*.
- Lathe, s.* barn (Northern), HF. 2140; A 4088. Icel. *hlaða*.
- Latia, s.* lattice, T. ii. 615.
- Latitude, s.* (1) breadth, A. i. 21. 43; (2) the breadth of a climate, or a line along which such breadth is measured, A. ii. 39. 42; (3) *astronomical,* the angular distance of any body from the ecliptic, measured along a great circle at right angles to the ecliptic, A. pr. 110; (4) *terrestrial,* the distance of a place N. or S. of the equator, E 1797.
- Latoun, s.* a latten, a compound metal, like pinchbeck, containing chiefly copper and zinc, A 699.
- Latrede, adj.* tardy, dawdling, I 718. A. S. *latræde*.
- Latter, adv.* more slowly, I 971.
- Laude, s.* praise, honour, HF. 1575; *pl.* lauds, a service held at 2 or 3 a. m., A 3655.
- Laughe, v.* laugh, A 474; *Laugheth of,* smiles on account of, A 1494; *Lough, strong pt. s.* laughed, R. 248; *Laughede, weak pt. pl. R.* 863.
- Launce, v.* rear, HF. 946.
- Launcegay, s.* a kind of lance, B 1942, 2011. Originally of Moorish origin.
- Launcheth, pr. s.* pushes, lets slide, D 2145.
- Launde, s.* a grassy clearing (called *dale* in 5. 327), 5. 302; glade, plain surrounded by trees, A 1691.
- Laure, s.* laurel-tree, HF. 1107.
- Laureat, adj.* crowned with laurel, B 386, E 31.
- Laurer, s.* laurel-tree, 5. 182.
- Laurer-crowned, laurel-crowned,* 7. 43.
- Lauriol, s.* spurge-laurel, *Daphne Lau- reola,* B 4153.

- Laus**, *adj.* loose, B 4. p 6. 147.
Laven, *ger.* to exhaust, B 4. p 6. 14;
Laved, *pp.* drawn up, B 3. m 12. 125.
A. S. laflan.
Lavender, *s.* laundress, L. 358.
Laverokkes, *pl.* sky-larks, R. 662.
Lavours, *pt.* basins, D 287.
Laxatif, *adj.* as *s.* looseness, A 2736; *s.*
laxative, B 4133.
Lay (1), *s.* song, lay, B 1959; *Layes*, *pl.*
songs, F 710, 712, 947.
Lay (2), *s.* law; hence belief, faith, T. i.
340; creed, L. 336.
Layneres, *pl.* straps, thongs, A 2504.
O.F. laniers; mod. E. *lanyard*.
Layser, *s.* leisure, T. ii. 227.
Lazar, *s.* leper, A 242.
Leche, *s.* physician, A 3904, C 916.
Lechecraft, *s.* art of medicine, T. iv. 436;
skill of a physician, A 2745.
Lecher, *s.* healer, B 4. p 6. 238.
Lechour, *s.* lecher, B 1935.
Lede, *v.* lead, T. i. 259; carry, T. iv. 1514;
lead, take, L. 2021; draw, R. 1608;
govern, B 434; lead (his life), R. 1321;
lead, R. 1129; *Lede*, *ger.* to lead, spend, F
744; to guide, R. 400; *Let*, *pr.* *s.* leads,
T. ii. 882; *Ladde*, *pt.* *s.* led, R. 581;
brought, 7. 39; carried, L. 114; con-
ducted, B 3747; continued, R. 216;
Leek, *s.* leek, R. 212; a thing of no value,
G 795.
Leen, *imp.* *s.* of *Lene*.
Leep (*léép*), *pt.* *s.* of *Lépe*.
Lees (*lèès*), *s.* leash, G 19; snare, 7. 233.
Lees, *adj.* untrue, R. 8.
Lees (*lèès*), *s.* deceit, fraud; a shrewd
lees, a wicked fraud, L. 1545; *withouten*
lees, without deceit, verily, HF. 1464.
Lees, *pt.* *s.* of *Lese*.
Leeste, *adj.* *sup.* least, B 2513; *atte l.*
weye, at the very least, A 1121.
Leet, *pt.* *s.* of *Lete*.
Lef, *imp.* *s.* of *Leve* (leave).
Lefe, *adj.* *fem.* voc. dear, HF. 1827.
Leful; see *Loveful*.
Legge, -n; see *Leye*, *v.*
Leide, 1 *pt.* *s.* of *Leye*.
Leigh, *pt.* *s.* of *Lye* (2).
Lekes, *pl.* leeks, A 634.
Lemes, *pl.* flames, B 4120. *A.S. lōma.*
Lemman, *s.* *masc.* (male) lover, sweet-
heart, A 4240, 4247; *fem.* (female) lover,
lady-love, A 3278, 3280; concubines, I 905.
Lendes, *pl.* loins, A 3237, 3304. *A.S. lē-*
den, *pl.* *lendenn*.
Lene, *adj.* lean, thin, R. 218, 444; weak,
T. ii. 132.
Lene, *ger.* to lend, give, A 611; *Lenn*,
imp. *s.* lend B 1276; *Leen*, *frap.* *s.* give

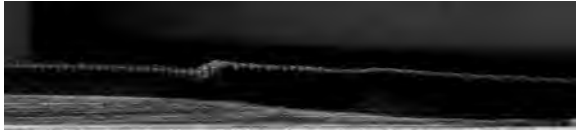
- 441; (2) to learn, T. v. 161; *Lere*, *ger.* to learn, find out, D 909; *Lere*, *pr. pl.* (1) teach, 5. 25; (2) learn, F 104; *Lered*, *pp.* (2) learnt, T. iii. 406.
- Lered**, *adj.* instructed, learned, C 283; A.S. *lǣrd*.
- Lerne**, *v.* learn, A 308, D 994; *Lerned* of, taught by, G 748. (Chaucer here uses the word wrongly, as in mod. provincial English.)
- Lese**, *s. dat.* pasture, T. ii. 752; HF. 1768. A.S. *lǣsa*.
- Lese**, *v.* lose, A 1215, 1290; *Lese* me, *v.* lose myself, be lost, 5. 147; *Lees*, *pt. s.* lost, L. 945; *Leseth*, *imp. pl.* B 19; *Loran*, *pp. lost*, L. 1048; *Lorn*, *pp. lost*, T. i. 373, iii. 1076, iv. 1613; *forlorn*, wasted, R. 366.
- Lesing**, *a.* falsehood, lie, HF. 2089; G 479; *Lesinges*, *pl.* lies, deceits, R. 2; lying reports, HF. 2123.
- Lesinge**, *s.* loss, I 1056; *Lesing*, A 1707; *for lesinge*, for fear of losing, B 3750.
- Lessoun**, *s.* lesson, lection, A 709.
- Lest**, *s.* pleasure, 3. 908; delight, A 132; desire, E 619; inclination, HF. 287; *Lestes*, *pl.* desires, HF. 1738. A Kentish form; for *lust*.
- Lest**, *pr. s. impera.* (it) pleases, L. 1703; (it) pleases (me), D 360; *Thee* lest, it pleases thee, 5. 114; *Lesteth*, (it) pleases, L. 480 a; *Leste*, *pt. s. impera.* (it) pleased, T. v. 517; *pers.* was pleased, T. iii. 452; *Leste*, *pr. s. subj.* (it) may please, L. 1338; *As yow leste*, as it may please you, L. 449; (it) would please, F 380; *Her leste*, it should please her, 5. 551. Kentish forms.
- Leste**, *adj. superl.* least, T. i. 281; *at the l.*, at least, 3. 973; *atte l.*, at least, B 38; *Leste*, *as s.*, the least one, 3. 283; *at the leste weye*, at any rate, E 966.
- Let**, *pr. s. of Lede*.
- Lete**, *v.* let, B 3524; *let*, leave, A 1335; give up, let go, T. v. 1688; forsake, T. iv. 1199; let alone, leave, D 1276; quit, 1. 72; give up, lose, G 406; omit, depart from, 5. 391; *Lete* of, *ger.* to leave off, 18. 52; *Leten*, *v.* let, L. 2107; give up, R. 1690; forsake, T. iv. 1556; *Leten*, *ger.* to let go, T. i. 262; *Lete*, *v.* let, T. iii. 693; *Laten*, *v.* let, A 3126; *Lete*, *1 pr. s.* leave, 7. 45; *Let*, *pr. s.* lets go, repels, 5. 151; *Let*, *pr. s.* lets, permits, T. iv. 200; *Lete*, *2 pr. pl.* abandon, B 2505; *Léét*, *pt. s.* let, A 128; let go, A 1206; allowed, HF. 243; left off, A 3311; left, A 508; caused, permitted, B 373; caused, B 2194; caused (to be), B 959; *leet . . . fecche*, commanded (men) to fetch, D 2064; *leet don cryen*, caused to be proclaimed, F 45; *leet make*, caused to be made, B 3349; *leet binde*, caused to be bound, B 1810; *Let*, *pt. s.* caused, L. 2624; *let calle*, caused to be called, L. 1684; let, 5. 279; *Lete*, *pt. pl.* let, B 3898; *Lete*, *pt. s. subj.* were to let, T. iii. 1762; *Leet*, *imp. s.* let, C 731; *Lat*, *imp. s.* let, 1. 79, 84; let alone, give up, T. ii. 1500; *Lat* be, let be, do away with, A 840; let me alone, A 3285; give up, HF. 992; *Lat* do, cause, C 173; *Lat* take, take, G 1254, H 175; *Lat* see, let us see, A 831; *Lat* goon, let slip (the dogs), L. 1213; *Laten* blood, *pp.* let blood, A 4346. A.S. *lǣtan*.
- Lette**, *s.* hindrance, T. i. 361; delay, T. iii. 235.
- Lette**, *v.* hinder, T. ii. 732; prevent, L. 732; oppose, stay, B 3306; cause delay, B 1117; wait, B 1440; tarry, B 4224; stop, desist, B 4279; cease, R. 279; *Letten*, *ger.* to put obstacles in the way (of), to decline (from), A 1317; *Let*, *pr. s.* prevents, B 3. p. 10. 162; *Lette*, *pr. s. subj.*; *lette him no man, god forbede*, God forbid that any should hinder him, T. iii. 545; *Letted*, *pt. s.* hindered, A 1891; was hindered, B 2591; *Letteth*, *imp. pl.* hesitate, T. ii. 1136.
- Lette-game**, *s.* 'lot-game,' one who hinders sport, T. iii. 527.
- Lettres**, *pl.* letters, (*also* *as sing.* a letter), B 736; 5. 19.
- Lettrure**, *s.* learning, B 3486; book-lore, B 3686.
- Letuarie**, *s.* electuary, remedy, C 307; *pl.* electuaries, A 426. Lat. *electuarium*.
- Leve**, *dear*; see *Leef*.
- Leve**, *s.* leave, B 1637, D 908; permission, L. 2281; *bisyde hir leve*, without her leave, T. iii. 622.
- Leve** (1), *v.* leave, E 250; let alone, G 714; let go, 3. 1111; go away, 5. 153; leave alone, T. i. 688; *ger.* to leave off, T. i. 686; to forsake, G 287; *Leve*, *1 pr. s.* leave, 2. 50; *Leveth*, *pr. s.* remains, 3. 701; *Lafte*, *1 pt. s.* left, C 762; *Lefte*, left off, F 670; *Laften*, *pt. pl.* L. 168; *Left*, *pp.* omitted, I 231; *Left*, *pp.* left, L. 1260; *eef*, *imp. s.* leave, T. iv. 852; leave (it) alone, T. v. 1518; *Lef*, *imp. s.* forego, D 2089; *Leve*, *imp. s.* leave, A 1614; *Leveth*, *imp. pl.* leave, C 659. A.S. *lǣfan*.
- Leve** (2), *v.* believe, 5. 496; L. 10; *ger.* to be believed, HF. 788; *Levestre*, be-

- lievest thou, G 212; Leveth, *imp. pl.* believe, G. 88. A.S. *lǣfan, lǣfan*.
Leve (3) *ger.* to allow, L. 2280; *god leve*, God grant, L. 2083, 2086. A.S. *lǣfan, lǣfan*.
Leveful, *adj.* allowable, A 3912; permissible, D 37; Leefful, allowable, I 41, 917; Leful, permissible, T. iii. 1020.
Levene, *s.* flash of lightning, D 276.
Lever, *adj. comp.* liefer, rather; *me were lever*, I had rather, T. i. 1034, iii. 574; *me nis lever*, L. 191; *thes were l.*, thou hadst rather, B 2339; *him was l.*, A 293; *him were l.*, L. 2413; *have I l.*, I would rather, T. ii. 471; F 1360; *hadde I l.*, D 168; *hath l.*, F 692; *hadde l.*, L. 1536; *had hir l.*, she would rather, E 444; *him had be l.*, he would rather, A 3541.
 Levesel; see Leefsel.
Levest, *sup.* dearest, most desirable, HF. 87.
Lewed, *adj.* ignorant, A 502, 574; unlearned, C 283; unskilled, rude, HF. 1096; wicked, foolish, F 1494; wanton, E 2129. A.S. *lāwed*.
Lewedly, *adv.* simply, HF. 866; ignorantly, B 47; ill, G 430.
Lewednesse, *s.* ignorance, ignorant behaviour, D 1928.
Ley, *lied*; *pt. s. of Lye*.
Licorycē, *s.* liquorice, R. 1368.
Licour, *s.* moisture, A 3; liquor, T. iv. 520; Licour, juice, C 452.
Lief, *adj.* dear, A 3501; Lief to, glad to, given to, A 3510; cherished, E 479; *goode leef my wyf*, my dear good wife, B 3084; *hadde as lief*, would as soon, D 1574; *as a dear one*, B 4069.
Lift, *adj.* left (said of the left hand or side); R. 163.
Lige, *adj.* liege, C 337; Lige man, vassal, L. 379; Liges, *s. pl.* vassals, L. 382; *pl.* subjects, B 240. F. *lige*, from O.H.G. *ledic* (G. *ledig*), free. A *liege* lord was a free lord; in course of time his subjects were called *lieges*, from confusion with Lat. *ligare*, to bind.
Ligeaunce, *s.* allegiance, B 895.
Liggen, *v.* lie, B 2101; Ligginge, *pres. pl.* lying, T. iv. 29; Liggung, A 1011.
Light, *adj.* lightsome, joyous, R. 77; 1175; active, nimble, R. 832; easy, 3526; wearing but few clothes (*also*, fickle), 21. 20; Lighte, *pl.* light (of weight), 5. 188; easy, A. pr. 36.
Lighte, *adv.* brilliantly, R. 1109.
Lighte, *ger.* (1) to make light, rejoice, T. v. 634; to render cheerful, T. i. 293; alleviate, T. iii. 1082; (2) *ger.* to feel light, to be glad, F 496, 914; Lighte

- one, a horn to be played for
1223.
see Lymaille.
b, 3. 499; Limes, *pl.* R. 830.
n, s. limit, D 877.
limitor, a friar licensed to
ms within a certain limit, A
- ineage, race, A 1110; family,
noble family, R. 258; high
1441; kinsfolk, B 2192; kin-
9; consanguinity, L. 2602.
e-tree, A 2922.
s. lisped, A 264.
mfort, T. v. 530; joy, T. iii.
ging, HF. 220; solace, 3. 1040;
1, F 1238. A.S. *liss*.
alleviate, T. i. 702; soothe, 6.
, pp. relieved, F 1170. A.S.
- pleasure, T. iii. 1303; will,
r, D 634. A.S. *llyst*.
mpers. it pleases (*usually with*
21, B 521; *me list right evel*, I
o mind to, 3. 239; *you list*,
1 you, 11. 77; *List*, *pr. s.*
eased, pleases, T. i. 518, 797;
3176; *Listeth*, *pr. s. impers.*
s, T. ii. 700; *pers. pleases*, is
[F. 511; *likes*, F 689; *Listen*,
e pleased, T. iii. 1810; *Listen*,
st, choose, B 2234; *Listen*
ose to write, L. 575; *Liste*,
rs. (it pleased), L. 332; *her*
eased her, she cared, 7. 190;
he wanted, 4. 92; *hem liste*,
l them, F 851. A.S. *lystan*.
in sing. sense, lists, a place
or tournaments, A 63.
files; *in his l.*, by means of
1. 85.
p. pl. listen ye, B 1902.
litharge, ointment prepared
oxide of lead, A 629; protoxide
775.
lethargy, B 1. p. 2. 22.
ttle, I 295; *as s.*, a little, T. i.
little, T. iv. 1330.
t. dyer, 9. 17. *Icel. lita*, to dye.
) (*vis. of herself*), B 4065. A.S.
- dv. ill, A 3299. A.S. *ljder*, evil.
s. liver, D 1839.
s. liver (one who lives), B 1024.
livery, A 361.
life-time, 7. 188; manner of
; state of life, G 322.
- Lixt, liest; see Lye (2).
Lode, s. load, A 2918.
Lodemenage, s. pilotage, A 403. *Lode-
manage* is the hire of a pilot, for con-
ducting a ship from one place to another.
Lodesmen, s. *pl.* pilots, L. 1488.
Lode-sterre, s. polar star, lodestar, A
2059.
Lofte, *dat.* upper room, L. 2709; *on lofte*,
in the air, HF. 1727; aloft, B 277.
Logge, s. resting-place, B 4043.
Logging, s. lodging, B 4185.
Loke, v. (*weak*) lock up, D 317.
Loken, *ger.* to look, A 1783; v. behold, R.
R. 812; Loked, *pt. s.* looked, A 289;
Lokeden, *pt. pl. L.* 1972; *imp. s. see*, HF.
893; take heed, D 1587; Loke he, let
him take heed, I 134; Loketh, *imp. pl.*
behold, G 1329; search ye, C 578.
Loken, *pp. of strong verb* (Louken), locked
up, B 4065.
Loking, s. look, gaze, 3. 870; counten-
ance, B 2332; glance, L. 240; glance (of
the eye), A 2171; aspect, 4. 51; examin-
ing, 5. 110; appearance, R. 290; looks,
F 285.
Lokkes, *pl.* locks of hair, A 81, 677.
Loller, s. a loller, a lollard, B 1173. *Loller*
(one who is sluggish) was confused with
the name Lollard.
Lomb, s. lamb, L. 1798.
Lond, s. land, A 194, 400, 579; country,
B 3548; upon lond, in the country, A
702.
Lone, s. *dat.* loan, B 1485; gift, grace, D
1861.
Long, *prep.*; the phrase *scher-on . . . long*
= long on *scher*, along of what, G 930;
Long on, along of, because of, G 922.
Long, *adj. (before a vowel)*, tall, R. 817;
pl. tall, high, R. 1384; long, A 93.
Longe, *adv.* long, A 286; for a long time,
L. 2261.
Longe (1), v. desire, long for, L. 2260;
yearn, T. ii. 546; Longen (2), v. belong,
A 2278; *pr. s.* belongs, R. 754; (it) con-
cerns, T. ii. 312; *pr. pl.* belong, F 1131;
pt. s. befitting, R. 1222; Longing for,
suitable for, F 39.
Longes, *pl.* lungs, A 2752.
Longitude, s. the distance between two
given meridians, A. ii. 39. 19; the length
or extent of a 'climate,' in a direction
parallel to the equator, or rather a line
along which to measure this length;
A. ii. 39. 28. The longitude of a star is
measured along the zodiac; that of a
town, from a fixed meridian.

Lordeth, *pr. s.*, rules over, 4. 166.
Lordings, *s. pl. sirs*, C 329, 573.
Lore, *s.* teaching, L. 2450; advice, T. i. 1090; lesson, T. i. 645, 754; instruction, B 342; learning, B 761; study, G 842; profit, 5. 15; doctrine, A 527. A.S. *lār*.
Lore, *pp. of Lese*.
Lorel, *s.* worthless man, abandoned wretch, D 273.
Loren, *pp. of Lese*.
Lorer, *s.* laurel, R. 1379.
Lorn, *pp. of Lese*.
Los (1), *s.* loss, A 2543; occasion of perdition, D 720.
Los (2), *s.* praise, renown, fame, L. 1514; report, L. 1424; *til her lowes*, in praise of them, HF. 1688. O.F. *los*.
Losengere, *s.* flatterer, R. 1050; *pl. R.* 1056. O.F. *losengeur*.
Losengerie, *s.* flattery, I 613.
Losenges, *pl.* lozenges, HF. 1317; small diamond-shaped shields, R. 893.
Lost, *s.* loss, B 2. p 4. 185.
Loth, *adj.* loath, 3. 8; displeasing, R. 233.
Lothar, *adj. comp.* more hateful, L. 191.
Lothest, *adj. superl.* most loath, F 1313.
Lotinge, *pres. part.* lurking, G 186. A.S. *lutian*, to lurk.
Loude, *adv.* loudly, A 171.
Lough, *pl. s. of Laughe*.
Louke, *s.* accomplice, A 4415.
Loured, *pp.* frowned, HF. 400.
Lous, *adj.* loose, free, HF. 1286.
Lousy, *adj.* full of lice, miserable, D 1467.
Loute, *v.* bow, do obeisance, T. iii. 683; *ger.* to bow down, B 3352; 1 *pl. s.* stooped
 head D

- v. blase, D 1142. A.S. *lyge*, s.
 liar, B 2256.
 pl. lees, dregs, HF. 2130.
 (1) lees; or (2) lies, D 302. Per-
 double meaning is intended.
 life, A 71, 2776; Lyves, *gen.* life's,
 of my life, 3. 920; Our present
 s lyves space, the space of our
 t life in the world, 5. 53; Lyves
 fetime, L. 1624; Lyve, *dat.* L. 59;
 ve, alive, L. 1792; in his time, D
 pon lyve, alive, T. ii. 1030; Of
 out of life, T. v. 1561; Bringes of
 ause to die, T. ii. 1608; My lyve,
 life, T. ii. 205; By thy lyf, during
 e, B 1621; Thy lyf, during thy
 e, 17. 19; His lyve, in his life, L.
 Hir lyve, in their life, D 392;
 pl. B 3284.
 , s. means of living, I 685. Mod. E.
adv.
adv. in a lifelike way, A 2087.
 , please, T. i. 431; *ger.* HF. 860;
 liked, R. 1357; Lyketh, *pr.* s.
 s, E 1031; *imperf.* (it) pleases, E
 5; *you l. you*, it pleases us with
 t to you, E 106; Lyko, *pr.* s. *subj.*
 lease, D 1278; *thee l. nat.* it may
 ease you, L. 490; Lyked, *pt.* s.
 : pleased, R. 1312.
 , s. pleasure, C 455; delight, B
 , *adj.* pleasing, R. 868; pleasant,
 5; thriving, R. 1564.
 id, s. *dat.* likelihood, E 448.
 esse, s. probability, 22. 15.
adj. likely, like, 16. 32.
 i *pr.* s. compare, 3. 636
 se, s. parable, A 2842.
 lime, F 1149; quicklime, L. 649.
 le, s. filings of any metal, G 1162;
 il, G 1164; Limaille, G 853.
 er. to cover with birdlime, T. i. 353.
), s. hound held in leash, 3. 365.
 l, s. lime-twigg, B 3574.
 : line, T. i. 1068; fishing-line, 4.
 ine of descent, D 1135; *as tyme*
 straight as a line, T. iii. 228.
 pp. lined, A 440.
 ight, *adj.* in an exact line, exactly
 ne with, A. i. 21. 31.
 s. lion, T. iii. 1780; v. 830;
 s, pl. R. 894. See Leoun.
pr. s. liest, reclined, T. ii. 991;
 w, liest thou, H 276.
 ye, s. lethargy, T. i. 730.
 dj. small, little, R. 532; slight,
 I 689; Lyte, s. a little, L. 29, 535; Lyte,
 pl. little, A 494.
 Lyte, *adv.* little, 3. 884; a little, E 935;
 in a small degree, G 632, 699; *l. and l.*,
 by little and little, D 2235.
 Lythe, *adj.* easy, soft, HF. 118.
 Lythe, *ger.* to alleviate, cheer, T. iv. 754.
 Lyve; see Lyf.
 Lyvely, *adv.* in a lively way, 3. 905.
 Lyves; see Lyf.
 Lyves, *adv.* in life; hence, *as adj.* living,
 alive, T. iv. 252; *no lyves creature*, no
 living creature, T. iii. 13.
- M.
- M', sometimes put for Me (before a vowel);
as in masterte for me asterte.
 Ma fey, my faith! T. iii. 52.
 Maad; *pp.* of Make.
 Maat, *adj.* dejected, B 2. p 4. 42.
 Mad, *pp.* made, L. 286. See Make.
 Madde, v. go mad, 4. 253; *ger.* to be
 furious, T. i. 479.
 Mader, s. madder, 9. 17.
 Magik, s. magic, A 416.
 Magistrat, s. magistracy, B 3. p 4. 26.
 Maheym, s. maiming, I 625. Mod. E.
maim.
 Maille, s. mail, ringed armour, E 1202.
 Maister, s. master, B 1627; doctor, D
 2184; doctor (of divinity), D 1638; (as a
 term of address), 17. 1; one in authority,
 A 261.
 Maisterful, *adj.* masterful, T. ii. 756.
 Maister-strete, s. main street, L. 1965.
 Maister-temple, s. chief temple, L. 1016.
 Maister-toun, s. chief town, L. 1591.
 Maister-tour, s. chief tower, F 226.
 Maistow, mayest thou, HF. 699.
 Maistresse, s. mistress, L. 88; governess,
 C 106.
 Maistrye, s. mastery, great skill, A 3383;
 mastery, F 747, 764; control, B 3689, C
 58; superiority; *for the maistrye*, as
 regards authority, A 165; victory, B
 3582; specimen of skill, HF. 1074; art,
 elegance, R. 842; a masterly operation
 (cf. F. *coup de maître*), G 1060.
 Majestee, s.; *his real majestes* = his royal
 majesty, i. e. high treason, B 1. p 4. 162.
 Make, s. mate, D 270, H 186; equal, match,
 A 2556; wedded companion, wife, B 700;
 bride, E 1882; husband, D 85.
 Make, v. make, A 184; compose, write,
 L. 69; *ger.* to compose, to write (about),
 R. 41; pretend to, counterfeit, T. ii.
 1522; cause (it), T. ii. 959; Makestow,



- 2 pr. s. B 371; **Maketh**, *pr. s.* causes, A 3015; **Maken**, *pr. pl.* make, utter, A 9; **Maked**, *pt. s.* made, A 526; **Makeden**, *pt. pl.* T. iv. 121; **Made**, *pt. s. subj.* may have made, 4. 227; **Made** . . . broght, caused to be brought, HF. 155; **Maked**, *pp. made*, A 1247; composed, 5. 677; **Maad**, *pp. made*, A 394; **Mad**, *pp.* 3. 415. **Makeless**, *adj.* peerless, T. i. 172. **Making**, *s.* poetry, composition, L. 74, 413, 483. **Malapert**, *adj.* forward, T. iii. 87. **Male** (1), *s.* bag, wallet, A 604, 3115. **Male** (2), *s.* male, D 122. **Malefice**, *s.* evil contrivance, I 341. **Malncolyk**, *adj.* melancholy, A 1375. **Malgre**, *prep.* in spite of, 4. 220. **Malison**, *s.* curse, I 443; cursing, I 619. **Malliable**, *adj.* malleable, such as can be worked by the hammer, G 1130. **Malt**, *pt. s.* melted, HF. 922. **Maltalent**, *s.* ill-will, ill-humour, resentment, R. 273, 330. **Man**, *s.* A 167, 209, 223; (used indefinitely) one, B 43, D 2002; hero, B 3331; servant, I 772; **Mannes**, *gen.* of mankind, T. ii. 417; **Men**, *pl.* men, people, 18. 26; A 178; *sing. (unemphatic form of man)*, one (*with sing. verb.*), A 149, 232, C 675, G 302. **Manace**, *ger.* to threaten, E 1752. **Manasinge**, *s.* threatening, A 2035. **Mandement**, *s.* summons, D 1346. **Maner**, *s.* manor, place to dwell in, 3. 1004. **Manere**, *s.* manner, A 858, D 1229; deportment, A 140; disposition, L. 251; manner, way, 3. 1130; ease of behaviour, 3. 1218; goodly courtesy of manner, 4. 294; *of manere*, in his behaviour, F 546; **Maner**, way, 3. 433; manner, kind, sort (*used without of following*), as *in maner doctrine*, B 1689; *pl. kinds*, R. 1406. **Manhede**, *s.* manliness, A 1285. **Mannish**, *adj.* manlike, T. i. 284; human, B 2454; unwomanly, B 782. **Mannish**, *adv.* like a man, boisterously, E 1536. **Mansioun**, *s.* dwelling, A 1974; (a term in astrology), F 50; mansion (of the moon), F 1285; *pl.* daily positions or 'stations' of the moon, F 1130. A mansion of a planet is the sign (or signs) of the zodiac in which the planet was thought to be peculiarly at home. A mansion of the moon refers to its position day by day in the sky. **Mansuete**, *adj.* courteous, T. v. 194. **Mansuetude**, *s.* meekness, I 654. **Mantelet**, *s.* short mantle, A 2161. **Manye**, *s.* mania, A 1374. **Mappemounde**, map of the world, 12. 1. **Mapul**, *s.* maple-tree, A 2923. **Marble-stoon**, *s.* piece of marble, R 1462. **Marchal**, *s.* marshal, E 1930. **Marchandyse**, *s.* barter, I 777. **Marchant**, *s.* merchant, A 270. **Marcial**, *adj.* warlike, T. iv. 1669. **Marcien**, *adj.* devoted to Mars, D 610. **Mareys**, *s.* marah, D 970; **Mareys**, *pl. marahas*, B 2. p. 7. 42. **Marie**, *interj.* marry, i. e. by St. Mary, G 1062. **Mark** (1), *s.* mark, fixed spot, L. 784; *see* race, D 696; sign, I 98. **Mark** (2), *s.* a piece of money, of the value of 13s. 4d. in England, G 1026; *pl.* Mark, C 390. **Market-beter**, *s.* swaggerer in a market, A 3036. **Markis**, *s.* a marquis, E 64; *gen. sing. marquis's*, E 994. **Markisesse**, *s.* a marchioness, E 283. **Martyre**, *s.* martyrdom, T. iv. 818. **Martyreth**, *pr. s.* torments, A 1862. **Mary**, *s.* marrow, pith, C 542. **Mary-bones**, *s. pl.* marrow-bones, A 380. **Mase**, *s.* maze, labyrinth, L. 2014; bewildering, T. v. 468; bewildering position, B 4283. **Mased**, *adj.* bewildered, B 526; stunned with grief, 7. 322. **Masednesse**, *s.* amaze, E 1061. **Maselyn**, *s.* a bowl made of maplewood, B 2042. **Massedeyes**, *pl.* massedays, B 4041. **Masse-peny**, *s.* penny for a mass, D 1749. **Mast**, *s.* mast, i. e. the fruit of forest-trees, acorns and beech-nuts, 9. 7. 57. **Masty**, *adj.* fattened, sluggish, HF. 1777. *Lit.* 'fattened on mast.' **Mat**, *adj.* dejected, A 955; exhausted, T. iv. 342; dead, L. 126; defeated utterly, B 935. **Mate**, *interj.* checkmate! 3. 660; *adj.* exhausted, 7. 176. **Materes**, *pl.* materials (of a solid character), G 779. **Matrimoine**, *s.* matrimony, A 3005, E 1573. **Maugre**, **Maugree**, in spite of; as in *maugre al thy night*, A 1607; *maugre hir eyen two*, A 1796; *maugre thyns geit*, D 315; *m. her*, L. 1772; *m. Philistins*, B 3238; *m. my heed*, in spite of all I can do, 3. 1201; *m. thyn heed*, B 104; *m. his heed*, A 1169; *m. her (htr) heed*, L. 2326.

r heed, in spite of all you
 I 860.
 Mahometanism, idolatry,
net is a corruption of
 unhammed; our ancestors
 the Mahometans to be
 manceiple, A 544. An
 archases victuals for an
 rush, R. 610.
 stomach, B 486.
 B 851.
 irl, B 1285.
 maidenhood, virginity,
 rmour, T. v. 1559.
 aintain, R. 1144; uphold,
 , s. chief huntsman, 3.
 masters, B 3. m 2. 12.
 sterly act; No maystrie.
 L. 400.
 re in a state of bewilder-
 ch; *for as mechel*, for as
 ad (drink), B 2042. See
 ul, meadow, A 89.
 mingles, L. 874.
 mixture, B 1. p 4. 279.
 drow, R. 128.
 ol. go-betweenes, I 967.
 3. HF. 2102; moddle, take
 ; dye (*miscere*), B 2. m 5.
 ningle, mix, B 2. m 5. 7;
 e, G 1424.
 a mixed colour, A 328.
 l, L. 1662; Médo, meed,
 ; *to medes*, for my meed,
 T. ii. 1201.
 al-time, T. ii. 1556.
 , A 3261, 3378; Meth, A
 1, R. 218, 311.
 synece.
 mble, B 2874.
 sly, 7. 267.
 (*accented mélancólious*),
 ly, HF. 30.
 melancholy, 3. 23.
 f flour, A. 3095.
 . 3923, 4242.
 T. iv. 367; Malt, *pl. s.*
 e, *pp.* HF. 1145, 1149.

Memorial, *adj.* which serves to record
 events, 7. 18.
Memórie, *s.* memory, G 339; remem-
 brance, A 3112, B 3164.
Men, *pl. of Man*; also a *weakened form of*
Man, in the sense of 'one,' or 'some
 one'; used with a singular verb. See
Man.
Mendinants, *pl.* mendicant friars, D
 1907, 1912.
Mene, *adj.* middle, B 3. m 9. 28; *men*
whyte, mean while, G 1262; of middle
 size, T. v. 806; **Mene**, *adj. pl.* inter-
 mediate, 7. 286.
Mene, *s.* means, way, 11. 36; middle
 course, T. i. 689; instrument, E 1671;
 mediator, 1. 125; go-between, T. iii. 254;
 intermediary, I 990; the mean, L. 165;
pl. means, instruments, D 1484.
Meneliche, *adj.* moderate, B 1. p 6. 111.
Menen, *ger.* to say, HF. 1104; to signify,
 B 3941; 1 *pr. s.* intend, A 793; Menestow,
 meanest thou, G 309; Monte, 1 *pl. s.*
 meant, intended, B 4614; purposed, 18.
 50; declared, 7. 160; Ment, *pp.* intended,
 5. 158.
Mene-whyte, mean time, D 1445.
Mening, *s.* intent, F 151.
Menivere, *s.* miniver, a fine fur, R. 227.
Menstralcies, *pl.* mintrelsies, HF. 1217.
Mente, *pt. t. of Menen*.
Mentes, *pl.* plants of mint, R. 731.
Mercenarie, *s.* hireling, A 514.
Merciabile, *adj.* merciful, B 1878, 3013.
Mercy, *s.* 1. 7; (have) mercy, 1. 36; *graunt*
mercy, much thanks, 10. 29.
Mere, *s.* mare, A 541; **Mare**, A 4055.
Meridian, *adj.* at the moment of south-
 ing, southern. A. pr. 93.
Meridie, *s.* midday, A. ii. 44. 48.
Meridional, *adj.* southern, F 263.
Merier, *adj.* pleasanter, sweeter, B 2024,
 4041.
Meritorie, *adj.* meritorious, I 831.
Merk, *s.* image, F 880.
Merken, *c.* brand, B 1. p 4. 139.
Merlion, *s.* merlin, small hawk, 5. 399.
Mermaydens, sirens, R. 680, 682.
Mershy, *adj.* marshy, D 1710.
Merveille, *s.* marvel, B 2736.
Merveillous, *adj.* marvellous, B 1643.
Mery, *adj.* merry, gay, R. 580; pleasant,
 A 235, 757; pleasant to hear, B 1186;
 Meriemen, followers, B 2029.
Mes; *at good mes*, at a favourable distance,
 so as to have a fair shot, R. 1453. O.F.
mes.
Meschaunce, *s.* misfortune, A 2009; *see*

- message**, *s.* (1) message, T. iii. 401; errand, B 1087; (2) messenger, B 1433.
- Messenger**, *s.* messenger, A 1401.
- Messagerye**, *s.* a sending of message (personified), 5. 228.
- Messenger**, *s.* messenger, HN. 1568.
- Measse**, *s.* mass, B 1413.
- Messuage**, *s.* dwelling-house, A 3970.
- Meste**, *pl.* most, i.e. highest in rank, greatest, E 131; *at the m.*, at most, T. v. 947.
- Mester**, *s.* service, office, occupation, A 1340. O.F. *mester*; Lat. *ministerium*.
- Mesurable**, *adj.* moderate, A 435; modest, I 016.
- Mesurably**, *adv.* moderately, B 2705.
- Measure**, *s.* moderation, 3. 881; measure, E 256; plan, 5. 305; *by m.*, not too much, 3. 872; moderately, R. 543; *over m.*, immeasurably, 5. 300; *out of m.*, immoderately, B 2607; *without m.*, beyond measure, 3. 632.
- Mesuring**, *s.* measure, R. 1340.
- Met**, *s.* measure of capacity, I 703.
- Metamorphoseos**, *gen. s.* (the book of Metamorphosis; it should be *pl. Metamorphoson*; B 03.
- Meete**, *adj.* meet, befitting, 3. 316; fit, L. 1043; *pl. meet*, A 2201.
- Mote**, *s.* equal, 3. 486.
- Meete**, *s.* meat, food, A 136, 1000; meat, L. 1108; repast, T. ii. 1462; eating, A 127.
- Mote**, *v.* meet, L. 148; find, 5. 698; to meet together, B 1873; *Meteth. pr. s.* meets (*men* being *meets*).

- Misadventure**, *s.* misadventure, mishap, B 616; mischief, R. 422.
- Misavvyse**, *pr. pl. refl.* act unadvisedly, D 230.
- Misbileve**, *s.* suspicion, G 1213.
- Misbileved**, infidels, I. 146.
- Misboden**, *pp.* offered (to do you) evil, insulted, A 909.
- Misborn**, *pp.* misbehaved, B 3067 (lit. 'borne amiss').
- Miscarie**, *v.* go amiss, A 513.
- Mischance**, *s.* ill luck, R. 1548; mischance, R. 251; misfortune, L. 1826; *to mischance*, i. e. to the devil, T. ii. 222, v. 359; *how m.*, how the mischief, T. iv. 1362.
- Mischeef**, *s.* misfortune, L. 1278; danger, 4. 58; harm, R. 253.
- Misconceyve**, *pr. s.* misunderstands, E 2410.
- Miscounting**, *s.* fraudulent reckoning, R. 106.
- Misdemeth**, *pr. s.* misjudges, E 2410.
- Misdeparteth**, *pr. s.* parts or divides amiss, B 107.
- Misdooth**, *pr. s.* ill-treats, B 3112.
- Misdrawinges**, *s. pl.* way of drawing aside, B 3. p. 12. 107.
- Misericorde**, *s.* (there is) mercy, pity, T. iii. 1177; pity, B 2608.
- Miserie**, *s.* misery, B 3167.
- Misese**, *s.* trouble, I 806; discomfort, I 177; *pl.* injuries, B 1. p. 4. 73.
- Misessed**, *pp.* vexed, I 806.
- Misfille**, *pl. s. subj.* it went amiss (with), A 2388.
- Misforyaf**, *pl. s.* misgave, T. iv. 1426.
- Misgoon**, *pp.* gone astray, I 80.
- Misgovernance**, *s.* misconduct, B 3202.
- Misgyed**, *pp.* misconducted, B 3723.
- Mishap**, *s.* ill luck, B 3435.
- Mishappe**, *v.* meet with misfortune, B 2886; *pr. s. subj.* (it) may happen ill for, A 1646.
- Mishappy**, *adj.* unhappy, B 2758.
- Misknowinge**, *s.* ignorance, B 3. m. 11. 27.
- Mislay**, *pl. s.* lay in an uncomfortable position, A 3647.
- Misledden**, *pl. pl.* misconducted, T. iv. 48.
- Misledinges**, *pl.* misguiding ways, B 3. p. 8. 2.
- Mislyketh**, *pr. s.* displeases, L. 1203.
- Mislyved**, *pp.* of ill life, treacherous, T. iv. 330.
- Mismetre**, *pr. s. subj.* scan amiss, T. v. 1796.
- Mis-sat**, *pl. s.* was not where it should be, 3. 941; misbecame, R. 1104.
- Misse**, *v.* fail, D 1416; draw to an end, 5. 40; *pl. s.* was wanting (to), T. iii. 445; *pp.* missing, T. iii. 537.
- Mis-set**, *pp.* misplaced, 3. 1210.
- Misseye**, 1 *pr. s.* speak amiss, 7. 317; *pr. s.* slanders, I 379; *missayd* or do, said or done wrong, 3. 528.
- Misspeke**, 1 *pr. s. subj.* speak wrongly, A 3139.
- Mistaketh**, 2 *pr. pl.* transgress, trespass, R. 1540.
- Mister**, *s.* trade, handicraft, occupation, A 613; need, R. 1426; **Mester**, occupation, A 1340; *what m. men*, men of what occupation, what sort of men, A 1710. See **Mester**.
- Mistrye**, *s.* ministry, profession, I 805. From Lat. *ministerium*.
- Mistihede**, *s.* mystery, 4. 224.
- Mis-torneth**, *pr. pl.* turn aside, B 3. p. 2. 9.
- Mistyde**, *v.* be unlucky, B 2886.
- Miswanderinge**, *adj.* straying (Lat. *devius*), B 3. p. 2. 27.
- Miswent**, *pp.* gone amiss, T. i. 631.
- Mis-weyes**, *s. pl.* by-paths, B 3. m. 11. 3.
- Miteyn**, *s.* mitten, glove, C 372.
- Mixen**, *s.* dunghill, I 911.
- Mo** (mōō), *adj.* more, A. *pr.* 27; more (in number), A 576, 840; besides, L. 917; others, E 2113; another, E 1030; (others) besides, E 2263; many others besides, D 603; *tymes mo*, at other times, E 440; *othere mo*, others besides, G 1001; *na mo*, no more, none else, B 605.
- Mo**, *adv.* more, any longer, D 864; *never the mo*, never no, never, D 601, 1092.
- Mochel**, *adj.* great, L. 1086; much, G 611.
- Mochel**, *adv.* much, B 3059.
- Mochel**, *s.* size, 3. 454, 801.
- Moder**, *s.* mother, B 276; the thickest plate forming the principal part of the astrolabe (Lat. *mater* or *rotula*), A. i. 3. 1; *Modres*, *gen.* B 1781; *Modres*, *pl.* C 93.
- Moebie**, *adj.* moveable, A. i. 21. 82.
- Moebie**, *s.* moveable goods, personal property, T. iv. 1380, 1460; *pl.* G 540.
- Moedes**, *s. pl.* moods, strains (of music), B 2. p. 1. 50.
- Moearable**, *adj.* fickle, B 4. m. 5. 32; *as s.* The firste m., the 'primum mobile,' A. i. 17. 50.
- Moearabletee**, *s.* mobility, B 4. p. 6. 126.
- Moervo**, *ger.* to stir up, B 2218; *v.* move, I 132.
- Moevere**, *s.* mover, A 2987.
- Moevinge**, *s.* moving, motion, A. *pr.* 99:

'quarter' of the moon, A 403; **Mone**,
gen. B 2070; **Mones**, *gen.* F 1154.
Mone, *s.* moan, complaint, A 1366, F 920.
Mone, *v. refl.* to lament, T. i. 68.
Monstre, *s.* prodigy, F 1314; *pl.* B 3302.
Montaigne, *s.* mountain, B 24.
Mood, *s.* anger, A 1790; thought, C 129.
Moon, *s.* moon, lamentation, complaint,
 L. 1190, 1793.
Moorne, *1 pt. s.* mourn, A 3704.
Mooringe, *s.* mourning, plaint, A 3706.
Moot, *s. pl.* notes on a horn, 3. 376.
Moot, *1 pt. s.* must, shall, B 1853; *pt. s.*
 must, ought to, A 232; is to go, B 264;
Mot, *1 pt. s.* may, 4. 267; must, have
 to, B 227; **Most**, *2 pt. s.* B 104; **Mot**,
pt. s. must, has to, L. 388, 1045; **Mote**,
2 pt. pl. may, T. ii. 402; **Moten**, must,
 L. 343; **Mote** (*or* **Moot**), *pt. s. subj.* may,
 HF. 102; L. 843; is sure to, L. 1632;
Moot (*or* **Mote**) I goon, may I still go,
 may I still retain the power to walk,
 F 777; So moot (*or* mote) I thee, as
 I may thrive, as I hope to thrive, C
 309; As ever mote I, A 832; Foule
 moot thee falle, ill may it betall thee,
 H 40; **Moot** (*or* **Mote**) thou, mayst thou,
 B 1626; **Moste**, *1 pt. s.* must (go), B 282;
Moste, *pt. s.* must, 4. 250; had to, B
 886; ought to (be), F 38; was made to,
 B 3700; **Mosten**, *pt. pl.* should, L. 69;
Moste, *pt. s. subj.* might, L. 1573; *us*
moste, we must resolve to, G 610.
Moral, *adj.* excellent in character, T. iv
 1072.
Moralitee, *s.* moral tale, L. 18.

- Mowe**, *s.* grimace, T. iv. 7; *pl.* HF. 1806.
Mowen, *v.* be able; *moicen shewen*, become evident, B 5. p 4. 163; *Mowen, ger.* to have power, T. ii. 1594; *May*, 1 *pr. s.* may, B 89; *can*, B 231; *Maystow*, mayest thou, A 1918; *Mowe*, 1 *pr. pl. can*, B 2939; *may*, HF. 1735; *Mowen*, 2 *pr. pl. can*, 19. 25; *Mowe*, 2 *pr. pl. may*, L. 92; *can*, 3. 552; *Mowen, pr. pl.* are able to, D 1722; *Mowe, pr. pl. may*, *can*, A 2999; *Mowe*, 2 *pr. s. subj. mayest*, G 460; *Mighte, pt. s. might*, A 169, &c.; 1 *pt. s. subj. could*, E 638.
Mowinge, *s.* ability, B 4. p 4. 32.
Mowled, *pp.* decayed, A 3870.
Moysoun, *s.* crop, growth, R. 1677. O.F. *moison*; Lat. acc. *mentionem*.
Moyste, *adj.* fresh, new, B 1954, C 315.
Moysty, *adj.* new (applied to ale), H 60.
Muable, *adj.* changeable, T. iii. 822.
Muchel, *adj.* much, great, A 2352; a great deal of, F 349; *in so m.*, *in so much*, B 2644; many, G 673.
Muchel, *adv.* greatly, A 258; much, F 1129.
Mulier est hominis confusio, woman is man's confusion, B 4354.
Mulloke, *s.* a heap of refuse, A 3873; confused heap of materials, G 938, 940.
Multiplicacioun, *s.* multiplying, i. e. the art of alchemy, G 849.
Multiplye, *v.* to make gold and silver by the arts of alchemy, G 669.
Murmuracion, *s.* murmuring, I 499.
Murmuringe, *s.* murmur, A 2432.
Murthe, *s.* mirth, joy, E 1123.
Murys, *adj.* merry, A 1386.
Musole, *s.* mussel, D 2100.
Muse, *s.* muse, poetic faculty, 10. 38.
Muse, ger. to consider, T. iii. 563; *pr. s. gazes into*, R. 1592; *pp. gazed*, R. 1045.
Musice, Music, B 2. p 1. 49.
Musyke, music, 5. 62; Musik, B 4483.
Muwe, *s.* mew, pen (for hawks), cage, T. i. 381; *in muce*, cooped up, T. iv. 496.
Muwe, *v.* change, T. ii. 1258.
Myle, *s.* mile, HF. 1038; *fyve m.*, five miles, G 555.
Mynde, *s. dat.* mind, recollection, 3. 15; *acc. reason*, 2. 34; 3. 511; *have mynde upon*, remember, 19. 26.
Myne, *v.* undermine, T. iii. 767.
Mynour, *s.* one who mines, A 2465.
Myrie, *adj.* merry, A 1499.
Myrie, *adv.* merrily, A 3575.
Myrier, *adv. comp.* merrier, R. 870.
Mys, *pl.* mice, B 2. p 6. 37.
Myte (1), *s.* mite, thing of no value, A 1558.
Myte (2), mite, insect; *pl.* D 560.

N.

N', *for* ne, not; as in *nacheveth* for *ne acheveth*, and the like.
Na, no (Northern). A 4175.
Na mo, i. e. no more, none else, B 695.
Nacheveth, *for* no acheveth, achieves not, T. v. 784.
Nadde, *pt. s.* (*for* ne hadde), had not, R. 457.
Naddre, *s.* alder, E 1786.
Nadir, *s.* the point of the ecliptic exactly opposite to that in which the sun is situate, A. ii. 6. 1; see L. 12.
Nadstow, 2 *pt. s.* haddest thou not, didst thou not, A 4088.
Naill, *imp. s. 3 p.* let it nail, let it fasten, E 1184.
Naiteth, *pr. s.* refuses, B 1. m 1. 25.
Nake, 2 *pr. pl.* make naked, B 4. m 7. 70; *Naked, pp. as adj.* naked, A 1056, I 105; bare, HF. 133; destitute, void, weak, G 486; simple, plain, A. pr. 30.
Nakers, *pl.* kettle-drums, A 2511. From the Arabic.
Nale; *alle male*, at the ale, at the ale-house, D 1349.
Nam, (*for* ne am), 1 *pr. s.* am not, A 1122, B 2710; *nam but deed*, am only a dead man, 3. 204.
Nam, *pl. s.* took, G 1297.
Namo, *s.* good name, reputation, L. 1812; title, B 3. p 6. 36.
Namely, *adv.* especially, A 1268, 2703.
Namo (*for* na mo), no more in number, A 101, 244; none other, no one else, D 957.
Namore, *adv.* no more, A 68.
Napoplexye, *for* Ne apoplexye, nor apoplexy, B 4011.
Nappeth, *pr. s.* naps, slumbers, nods, H 9.
Narette; see *Arette*.
Nart, (*for* ne art), art not, G 409.
Narwe, *adj.* small, B 4012; *pl.* A 625; close, closely drawn, D 1801.
Narwe, *adv.* narrowly, closely, A 3224; tightly, L. 600; carefully, E 1988.
Nas, (*for* ne was), was not, A 251, 288; *I nas but*, I was simply, 2. 21.
Nassayeth, *for* no assayeth, attempts not, T. v. 784.
Nat, *adv.* not, A 74; *Nat but*, only, merely, L. 1809; quite, L. 2091.
Nat, (*for* ne at), not at, B 293.

- Nat** *forthly*, *adv.* notwithstanding, B 2165.
Natal, *adj.* who presides over nativities, T. iii. 150.
Nath (*for ne hath*), *pr. s.* hath not, A 923.
Natheless, nevertheless, A 35.
Nature, *s.* nature, A 11; kind, race, 5. 015; seed, I 577.
Natural, *adj.* natural, A 416. A 'day natural' is a period of 24 hours.
Naught, *adv.* not, B 1701; not so, G 269.
Nave, *s.* nave (of a wheel), D 2266.
Naxe, (*for ne axe*), ask not, T. v. 594.
Nay, *adv.* nay, no, G 1339; (*opposed to yes*), E 355; (answers a direct question), B 740; surely not! 3. 1309; as *s.* nay, untruth, 3. 147; It is no nay, there is no denying it, B 1956.
Naye, *v.* withhold, deny, I 1013.
Ne, *adv. and conj.* not, A 70; nor, A 179, 526; *ne . . . ne*, neither . . . nor, A 603; (when used with a verb, a second negative is often added).
Nece, *s.* niece, B 1290.
Necesseden, *pt. pl.* compelled, B 3. m 9. 8.
Neddre, *s.* adder; *pl.* L. 699.
Nede, *s.* need, extremity, B 102, 658, 2360; extremity, difficult matter, B 2917; peril, B 3576; *at nede*, at need, 1. 112; *for nede*, if needful, R. 1123; *s. as adj.* needful, A 304; *pl.* matters of business, B 174, 1266; necessities, T. ii. 954; needs, G 178; *for nedes*, for very need, 3. 1201.
Nede, *adv.* necessarily, of necessity, R. 1441, 1473.
Nede, *v.* be necessary, B 871; Nedeth, *pr. s.* (it) is necessary, (it) needs, A 462; *what n.*, what is the need of, A 849; **Nededd**, *pt. s. impers.* (there) needed, A 4020, 4161; *us neded*, we should need, T. iv. 1344.
Nedely, *adv.* of necessity, necessarily, B 4435.
Nedes, *adv.* needs, necessarily, of necessity, L. 1298.
Nedes-coat, *adv.* of necessity, A 1477, L. 2697.
Needly, *adv.* necessarily, B 3. p 9. 87. See **Nedely**.
Neon, no (Northern), A 4185, 4187.
Neer, *adv. comp.* nearer, A 839, 968; *neer and neer*, A 4304; *as pos. adv.* near, A 1439; *fer or neer*, far or near, T. i. 451.
Neet, *pl.* neat, cattle, A 597.
Negardye, *s.* niggardliness, 10. 53.
Neghen, *v.* draw nigh, L. 318.
Neigh, *adj.* near, nigh, B 2558.
Neigh, *adv.* nearly, T. i. 60.
Neighebour, *s.* neighbour, A 535.
Neighen, *v.* draw near, T. ii. 1555.
Neither nother, (in) neither the one nor the other, B 5. m 3. 53.
Nekke-boon, *s.* neck-bone, B 1839; *neck*, D 906; *nape of the neck*, B 669.
Nel, *pr. s.* will not, T. ii. 726.
Nempnen, *v.* name, B 507.
Nenvye, *for ne envye*, *imp. s.* envy not, T. v. 1789.
Ner, *adv. comp.* nearer, 3. 888; T. i. 445; *Nere*, 3. 38; *ner and ner*, B 1710; *for the les*, nevertheless, 4. 130.
Nerootikes, *pl.* narcotics, A 1472.
Nere (*for ne were*), *2 pt. s.* wast not, 4. 112; *pt. pl.* were not, A 875, D 1944; *1 pt. s. subj.* should not (I) be, T. ii. 449; *Nere*, *pt. s. subj.* would not be, should not be, A 1129; were not, B 3984; were it not, B 132; were it not (*for*), 1. 24, 180.
Nere, *adv.* nearer, R. 1454.
Nerf, *s.* nerve, i. e. sinew, T. ii. 642.
Nescapest (*for Ne escapest*), *escaped* not, L. 2613.
Nest, *s.* D 1691; *wikked nest*, i. e. *mass* or *Mauny* (referring to Sir Oliver Mauny), B 3573; *pl.* HF. 1516.
Net-herdes, *gen.* neat-herd's, B 2746.
Nether, *adj.* lower, A 3852.
Netherest, *adj. superl.* lowest, i. e. outermost, A. i. 18. 7.
Nevene, *v.* name, G 821; *herd hir name n.*, heard (him) name her name, I. i. 876; *pr. pl. subj.* may mention, G 1473.
Never, *adv.* never, A 70; *n. disse* but never did aught that was not, 4. 297; *n. the neer*, none the nearer, G 721.
Neveradel, *adv.* not a bit, C 670.
Never-mo, *adv.* never oftener, *new* (with two exceptions), A. ii. 31. 5; *new*, 3. 1125.
Newew, *s.* nephew, L. 1442; *grandson*, L. 2659.
Newe, *adv.* newly, freshly, afresh, A 365, 428; *of newe*, new, fresh, T. ii. 20; *Newe and newe*, again and again, I. iii. 116; continually, C 929.
Newed, *pt. s.* had something fresh in it, 3. 906; *pp.* renewed, B 3036.
Newefangel, *adj.* fond of novelty, F 64, H 193.
New-fangelnesse, *s.* fondness for novelty, L. 154; F 610.
Newe-thought, *s.* Inconstancy, R. 92.

- Nexste**, *adj. sup.* nearest, A 1413; easiest, T. i. 697.
- Ney**, *adj.* nigh, A. ii. 3. 78.
- Nigard**, *adj.* niggardly, B. 1172.
- Nigard**, *s.* miser, niggard, B 4105.
- Nigardye**, *s.* miserliness, B 1362.
- Nighte**, *ger.* to grow dark, become night, T. v. 515.
- Night-tale**, *s.*; *by n.*, in the night-time, A 97. This expression seems to have resulted from a confusion of Icel. *d nattar-beli*, in the dead of night, with Icel. *nattar-tal*, a tale or number of nights.
- Night-spel**, *s.* night-spell, night-incantation, A 3480.
- Nigromanciens**, *s. pl.* necromancers, I 603.
- Nil**, 1 *pr. s.* will not, 3. 92, 1125; will (I) not, shall (I) not, T. v. 40, 43, 44; desire not, dislike, E 646; Nille, 1 *pr. s.* will not, G 1463; Nil, *pr. s.* will not, B 972; will not (have), 3. 586; will (she) not, 3. 1140; Nilt, 2 *pr. s.* wilt not, T. ii. 1024; Niltow, thou wilt not, T. i. 792.
- Nillinge**, *s.* refusing, B 5. p 2. 23.
- Nin**, *for Ne in*, nor in, E 1511, F 35.
- Nis**, *for ne is*, is not, 2. 77; Ther nis no more but, all that remains is that, L. 847.
- Niste**, 1 *pt. s.* knew not, F 502; *pt. s.* knew not, A 3414, 4225.
- Noble**, *s.* a gold coin, A 3256; *pl.* HF. 1315. (Worth 6s. 8d.)
- Nobledest**, *pt. s.* 2 *p.* ennobled, didst ennoble, G 40. A translation of Dante's *nobilitati*.
- Noblesse**, *s.* nobleness, B. 780; noble cheer, T. v. 439; nobility, D 1167; (title of respect), B 2956; magnificence, B 3438; high honour, B 3208; nobility, rank, R. 1034; worthy behaviour, B 185, 248.
- Nobley**, *s.* nobility, dignity, splendour, HF. 1416; noble rank, T. iv. 1670; assembly of nobles, G 449; state, F 77.
- Nof** (*for Ne of*), nor of, D 571, 660.
- Noght**, *adv.* not, A 107; by no means, in no respect, A 1226; Noght but for, only because, D 645.
- Noght**, *s.* nothing, C 542; N. worth, worth nothing, H 200.
- Noisen**, 2 *pr. pl.* cry aloud, B 3. m 6. 10.
- Nokked**, *pp.* notched, R. 942.
- Nolde**, 1 *pt. s.* would not, did not want, 5. 90; (I) should not desire, G 13. 4; Noldest, 2 *pt. s.* wouldst not, 3. 482; Noldestow, if thou wouldst not, T. iii. 1264; Nolde, *pt. s.* would not, 1. 31; would not (have), A 1024.
- Nombre**, *s.* number, A 716; amount, sum, A. ii. 24. 5.
- Nombred**, *pp.* counted in, T. iii. 1269.
- Nomen**, *pp.* taken, T. v. 514; put, R. 408; Nome, *pp.* L. 822, 1018, 1777. Pp. of *nimen*.
- Nones**, for the, for the nonce, for the occasion, for this occasion, A 379, 523, 545, 879; on the spur of the moment, T. i. 561; for the time, T. ii. 1381; With the nones, on the condition, HF. 2099, L. 1540. Originally for *then anes*, for the once; where *then* is the dat. of the def. article (A. S. *ðam*).
- Nonne**, *s.* nun, A 118; Nonnes Preest, Nun's Priest, B 4637.
- Nonnerye**, *s.* nunnery, A 3946.
- Noon**, none, no, A 318, 449; or noon, or not, or no, D 2069.
- Noot**, 1 *pr. s.* know not, L. 2660; Not, L. 193; Nost, knowest not, 3. 1137; Nostow, thou knowest not, HF. 1010; Noot, *pr. s.* knows not, C 284; Not, 4. 214. A. S. *nūt*.
- Norice**, *s.* nurse, B 4305.
- Norice**, *v.* nourish, foment, B 2204; *pp.* brought up, E 399.
- Norissing**, *s.* nutriment, A 437; growth, A 3017; Norishinge, bringing up, E 1040; *pl.* refections, B 4. p 6. 38; sustenance, B 1. p 6. 93 (Lat. *fomitem*).
- Noriture**, *s.* nourishment, T. iv. 768.
- Nortelre**, *s.* education, A 3967.
- Northren**, northern, A 1987.
- Norture**, *s.* instruction, good manners, R. 179.
- Nory**, *s.* pupil (lit. foster-child), B 3. p 11. 233; Norry, B 1. p 3. 14.
- Nose-thirles**, *pl.* nostrils, A 557, I 209.
- Noskinnes**, for Noneskinnes, of no kind, HF. 1794. From *nones*, gen. of *noon*, none; and *kinnes*, gen. of *kin*.
- Nost**, Nostow, Not; see Noot.
- Not** but, only, 4. 121; T. iii. 1636.
- Nota**, *i. s.* observe, A. ii. 26. 33.
- Notabilitee**, *s.* notable fact, B 4390.
- Notable**, *adj.* notorious, remarkable, B 1875.
- Notaries**, *s. pl.* scribes, I 797.
- Note**, *s.* (1) note (in music), A 235, B 1737; musical note, peal, HF. 1720; tune, 5. 677; *by n.*, according to musical notes, by note, R. 669; in concord, all at once, T. iv. 585.
- Note**, *s.* (2) employment, business task, job, A 4008. A. S. *notu*.

- Noteful**, *adj.* useful, A. pr. 120.
Notemuge, *s.* nutmeg, B 1953.
Notes, *s. pl.* nuts, R. 1360.
Not-head, *s.* crop-head, a head with hair cropped short, A 109.
Nother, neither, 7. 253; neither (of them), L. 192.
Nothing, *adv.* in no respect, in no degree, not at all, A 2505; *for n.*, by no means, D 1121.
Notificacions, *pl.* hints, B 5. m 3. 23.
Notife, *pr. pl.* indicate, I 430; *pp.* proclaimed, B 256.
Nouchis, *s. pl.* jewelled ornaments, jewels (properly, setting for jewels), clasps, HF, 1350; Nowches, E 382. E. *ouch*.
Nought, *adv.* not, T. ii. 575, 673; not at all, 3. 3; B 2262.
Noumbre, *s.* number, 3. 440.
Noumbre, *v.* number, 3. 439; *pp.* counted in, T. iii. 1269.
Noun-certeyn, *s.* uncertainty, 18. 46; T. i. 337.
Noun-power, *s.* impotence, B 3. p 5. 22.
Nouthe, now, T. i. 985; *as nouthe*, at present, A 462.
Novelrye, *s.* novelty, T. ii. 756.
Now, *adv.* now, A 715; *for nou*, for the present, 7. 243; *now and nou*, from time to time, occasionally, F. 430.
Nowches; see Nouchis.
obedient act, E 250; **obedient farewell**, L. 2479; *in your o.*, in obedience to you, 2. 84; *unto her o.*, in obedience to her, L. 587; **Obeisaunces**, *pl.* acts of dutiful attention, L. 149; **observances**, L. 151.
Obeising, *adj.* yielding, L. 1266.
Objecte, *adj.* presented, B 5. p 5. 5.
Obligacioun, *s.* bond, 15. 2; **Obligacioun**, *pl.* sureties, B 3018.
Oblige, *v.*; *o. to you*, lay an obligation on you (to make me), T. iv. 1414.
Obsèques, *pl.* funeral rites, A 993.
Observaunce, *a.* respect, A 1045; *homage*, 7. 218; *observance*, L. 1608; *ceremony*, T. ii. 112; *heed*, I 747; *pl.* customary attentions, F 956; *duties*, L. 150.
Observe, *v.* favour, B 1821; *pr. s.* takes heed, I 303.
Occasioun, *s.* cause, L. 994.
Occident, *s.* west, B 297.
Occidentale, *adj.* western, A. i. 5. 9.
Occupy, *v.* take up, F 64; *pr. s.* follows close upon, T. iv. 836; *dwells in*, B 424; *imp. s.* hold to, B 4. p 7. 103.
Octogamy, *s.* marrying eight times, D 33.
Of, *prep.* of, A 2, &c.; by, R. 1260; concerning, about, F 1179; during, B 50; for, 12. 10; off from, 2. 964; on account of, B 2208; as to, as regards, in respect of, F 425; as to, 3. 966; upon, 2. 555;

ed, *pp.* thawed away, HF. 1143.
 ought, anything, F 1469; any-
 thing of value, G 1333; *as adv.* ought,
 I 1792.
 oe Owen.
 os; see Ook.
 o, *s. pl.* elephants, B 3. p 8. 29.
 o, *s. pl.* olivo-trees, R. 1314; olive-
 trees, 3226.
 olive-tree, 5. 181.
 o, *s. pl.* homilies, I 1088.
 on, A 12; in, F 921; at, T. iii.
 T. iii. 18; as regards, E 1424;
 on, T. ii. 865; towards, 4. 298;
 on, 10. 43; *hir on*, upon her, 3.
 eve, in the evening, E 1214; *on*
 rest, F 379.
 see Oon.
 envy, R. 148. A.S. *anda*.
 o, *pl. pl.* united, I 193; *pp.* united,
 2, D 1968.
 o, once, B 588; united in design,
 at once, at once, A 765.
 o, *adv.* aloft, up in the air, in the
 103, 683; above ground, E 229.
adv. alive, F 932. Lit. 'in life.'
 see Oon.
 oak, A 1702; Oke, *dat.* 3. 447;
 rely, oaks, R. 1384.
 o, R. 624; always the same, the
 one and the same, B 2142; united,
 T. ii. 1740; alone, unwedded, D
 same, i.e. of small consequence,
 the same thing, alike, F 537;
 faireste, one of the fairest, E
 oon, in the same state, un-
 ably; ever in oon, ever alike,
 in the same manner, E 602;
 ally, D 209; oon and oon, one by
 679; after oon, equally good, A
 at oon, one thing, T. iv. 1453;
 o, C 606; many oon, many a one,
 E 775; felle at oon, came to one
 ent, T. iii. 565; many on, many
 D 680; everich on, every one, B
 o, one, G 207; a single, R. 1236;
 i the same, 3. 1293.
 o, *pp.* united, B 4. p 6. 81.
 o, *s.* fruit of the medlar, A 3871.
 o, *ad.* covered, with head uncovered, D
 opium, A 1472; Opies, *pl.* opiates,
 o, o.
 o, *pp.* opened, T. iii. 469.
 o, *v.* oppose; o. me, lay to my
 o, D 1597.
 o, *v.* suppress, 10. 60; violate, F
 er. to put down, G 4.

Oppressioun, *s.* oppression, wrong, L.
 2592; tyranny, 10. 19; violation, L.
 1868.
 Or, *conj.* ere, G 314.
 Or, *prep.* before, R. 864.
 Or, *conj.* or, A 91, &c.; Or . . . or, either
 . . . or, R. 261.
 Oratorie, *s.* closet for prayers, A 1905.
 Ordal, *s.* ordeal, T. iii. 1046.
 Orde, *dat.* point, L. 645. A.S. *ord.* And
 see Word.
 Ordenee, *adj.* well-ordered, B 4. p 1. 46.
 Ordenély, *adv.* conformably, in order,
 B 4. p 6. 313.
 Ordenour, *s.* ruler, B 3. p 12. 102.
 Ordeyned, *pp.* provided, A 2553; ap-
 pointed, F 177; prepared, G 1277;
 ordered, I 336; (= ordeyne), *pp.* regu-
 lated, T. i. 892.
 Ordinaat, *adj.* orderly, E 1284.
 Ordinatly, *adv.* methodically, I 1045.
 Ordinaunce, *s.* arrangement, A 3012;
 provision, B 250; orderly arrangement,
 A 2567; consideration, 18. 38; order, B
 2303; resolve, B 2258; command, 10.
 44.
 Ordred, *pp. as adj.* ordained, I 782.
 Ordure, *s.* filthiness, I 841; rubbish, T.
 v. 385.
 Ore, *s.* grace; *thyn o.*, (I pray for) thy
 grace, A 3726. A.S. *dr.*
 Ore, *s.* ore (of metal), D 1004. A.S. *dr.*
 Ores, *s. pl.* ears, L. 2308.
 Orfrays, *s.* gold embroidery, gold braid,
 fringe with golden threads, R. 462, 869,
 1076. A.F. *orfrais*, O.F. *orfrois*.
 Organs, *s. pl.* 'organs,' the old equivalent
 of organ, G 134.
 Orgon, *pl. as sing.* organ (Lat. *organa*), B
 4041.
 Orient, *s.* east, A 1494.
 Oriental, *adj.* eastern; (hence) of superior
 quality, L. 221.
 Orisonte, *s.* horizon, T. v. 276.
 Orisoun, *s.* prayer, A 2372.
 Orizon rectum, or right horizon, A. ii. 20.
 35. This means the horizon of any
 place situate on the equator, which
 could be represented by a straight line
 upon a disc of the astrolabe.
 Orloge, *s.* clock, 5. 350; B 4044.
 Orphelin, *adj.* orphaned, B 2. p 3. 33.
 Orpiment, *s.* orpiment, G 759, 774, 824.
 'Orpiment, trisulphide of arsenic';
 Webster.
 Oruscupum, i. e. horoscope, A. ii. 3. rubric.
 Osanne, i. e. Hosannah, B 642.
 Ost, *s.* host, army, L. 1506.

794; others, HF. 2151; *gen. pl.* others',
 HF. 2153; Others, *gen. sing.* each other's
 (dit. of the other), C 476.
Other, *conj.* or. 3. 810; Other . . . or, either
 . . . or, G 1140.
Other-whyle, *adv.* sometimes. B 2. p. 1.
 120.
Ouche, *s.* nouch, clasp, D 743. See Nou-
 chis.
Ought, *s.* anything. 3. 459; *as adv.* at all.
 T. ii. 268; *in ought that*, in as far as. T.
 iii. 1241.
Oughtestow, oughtest thou, L. 1057. C
Oule, *s.* owl, D 1081.
Oules, *pl.* awls; spiked irons for tor- C
 menting men, D 1730. A.S. *awel*. C
Ounces, *pl.* small portions, A 677; ounces,
 G 756. O
Ounded, *pp.* wavy, T. iv. 730. O
Oundinge, *s.* adornment with waved
 lines, I 417. O
Oundy, *adj.* wavy, HF. 1380. F. *ondé*. O
Out, *adv.* out, A 45. &c.; *used for come*
 out, HF. 2139; go out, T. iv. 210; fully,
 T. iii. 417; *mordre wil out*, murder will
 out, B 1706; Out and out, entirely, T. ii.
 730. O
Out, *interj.* alas! A 3825; Out! harrow!
 B 4570. O
Out of, *prep.* without, C 157; out of, A
 452. O
Out-breke, *v.* break out, break silence,
 2. 12. O
Out-breste, *v.* burst out, T. iv. 237. O
Out-bringe, *v.* utter, L. 1835. O
Outcast, *pp.* cast out, T. v. 615. O
Out-caughte . . .

- Over-raughte**, *pt. s.* reached over, hence, urged on, T. v. 1018.
- Over-shake**, *pp.* shaken off, 5. 681.
- Overshote**, *pp.*; *had overshote hem*, had over-run the scent, 3. 383.
- Over-skipte**, 1 *pt. s.* skipped over, omitted, 3. 1208.
- Over-sloppe**, *s.* upper-garment, G 634. Cf. Icel. *yfrsloppr*, an upper garment. See Sloppes.
- Over-sprede**, *v.* spread over, cover, E 1799; **Over-sprat**, *pr. s.* over-spreadeth, T. ii. 767; **Over-spradde**, *pt. s.* covered, A 2871.
- Over-springe**, *pr. s. subj.* overpass, F 1060.
- Overtake**, *v.* overtake, attain to, G 682;
- Overtook**, 1 *pt. s.* caught up, 3. 360.
- Overte**, *adj.* open, HF. 718.
- Overthrowe**, *v.* be overturned, be ruined, HF. 1640.
- Over-throwinge**, *adj.* overwhelming, B 1. m 2. 2; headlong (Lat. *præcipiti*), B 2. m 7. 1; headstrong (Lat. *præcipiti*), B 1. m 6. 25; revolving, B 3. m 12. 43.
- Overthrowinge**, *s.* falling down, B 2755;
- pl.* destruction (Lat. *ruinis*), B 2. m 4. 17.
- Overthwart**, *adv.* across, A 1991; opposite, T. iii. 685; askance, R. 292.
- Overtymeliche**, *adv.* untimely, B 1. m 1. 18.
- Over-whelveth**, *pr. s.* overturns, turns over, agitates, B 2. m 3. 17.
- Owen**, *v.* owe, own, possess; **Oweth**, *pr. s.* owns, possesses, C 361; **Oweth**, *pr. s. refl.* it is incumbent (on him), L. 360 a; **Oghte**, 1 *pt. s.* ought, 4. 216; **Oughtestow**, 2 *pt. s.* oughtest thou, T. v. 545; L. 1957; **Oghte**, *pt. s. impers.* it were necessary, B 2188; *him oghte*, he ought, L. 377; it became him, B 1097; *hir oghte*, became her, E 1120; *us oghte*, it behoved us, we ought, 1. 119; *hem oghte*, they ought, G 1340; *us oghte* (*subj.*), it should behove us, we ought, E 1150; **Oghte**, *pt. s.* owed, L. 589; ought, A 505; **Owed**, *pp.* due, B 4. p 5. 18.
- Owene**, *adj. def.* own, C 834; *myñ owene woman*, independent, T. ii. 750; *his owne hand*, with his own hand, A 3624.
- Owh**, *interj.* alas, B 1. p 6. 25.
- Owher**, *adv.* anywhere, A 053.
- Oxe**, *s.* ox, C 354; **Oxes**, *gen.* E 207; **Oxen**, *pl.* A 887.
- Oxe-stalle**, *s.* ox-stall, E 398.
- Oynement**, *s.* ointment, unguent, A 631.
- Oynons**, *pl.* onions, A 634.
- P.**
- Paas**, *s.* pace, step, L. 284; *goon a paas*, go at a footpace, C 866.
- Pace**, *v.* pass, go, A 1602; pass, T. i. 371; go away, 15. 9; pass away, A 175; sur-pass, go beyond, T. iii. 1272; walk, T. v. 1791; overstep, HF. 392; come, HF. 720; *p. of*, pass over, T. ii. 1268; *of this thing to p.*, to pass this over in review, HF. 239; *to pace of*, to pass from, B 205; 1 *pr. s.* pass over (it), go on, HF. 1355; proceed, go on, A 36; 1 *pr. s. subj.* depart, F 494; 2 *pr. s. subj.* go, D 911.
- Paillet**, *s.* pallet, T. iii. 229.
- Paire**, *s.* pair, A 473; set, A 159; *as pl.* pairs, 5. 238. (*Pair*, in the sense of 'set,' is applied to many things of the same kind and size.)
- Paisible**, *adj.* peaceable, 9. 1.
- Palasyo**, *s.* palsy, R. 1098.
- Pale**, *s.* perpendicular stripe, HF. 1840.
- Palestral**, *adj.* athletic, pertaining to wrestling, T. v. 304.
- Paleth**, *pr. s.* renders pale, B 2. m 3. 3.
- Paleys**, or **Paleis** - chaumbres, *pl.* palace-chambers, 9. 41.
- Paleys-gardyn**, palace-garden, T. ii. 588.
- Paleys-ward**, to, toward the palace, T. ii. 1252.
- Paleys-yates**, *pl.* gates of the palace, 4. 82.
- Palinge**, *s.* adorning with heraldic; pales, or upright stripes, I 417.
- Palis**, *s.* palisade, stockade, B 1. p 6. 41; *paling*, rampart, B 1. p 3. 86. O. F. *palle*, *paleis*.
- Palled**, *pp.* pale, languid, H 55.
- Pan**, *s.* brain-pan, skull, A 1165.
- Panade**, *s.* kind of knife, A 3939, 3960.
- Panier**, *s.* pannier, E 1568; *pl.* baskets for bread, HF. 1939.
- Panne**, *s.* pan, A 3944.
- Panter**, *s.* bag-net for birds, L. 131; *pl.* nets, R. 1621. O. F. *pantere*.
- Papejay**, *s.* popinjay, B 1550, 1057. E 2322; applied in England to the green wood-pecker (*Geococcyx villosus*).
- Paper**, *s.* account-book, A 4404.
- Paper-whyt**, *adj.* white as paper, L. 1108.
- Papingay**, *s.* popinjay, R. 81. See Papejay.
- Par amour*; see **Paramour**.
- Par cas*, by chance, C 885.
- Par companye*, for company. A 3839, 4167.
- Paradys**, *s.* paradise. R. 443.

- Paráge**, *a.* kindred, birth, D 250; rank, D 1120.
- Paraments**, *pl.* mantles, splendid clothing, A 2501. See **Paréments**.
- Paramour**, (for *par amour*), *adv.* for love, B 2033; longingly, B 1933; with devotion, A 1155; **Paramours**, passionately, T. v. 332; A 2112; with excessive devotion, L. 260 *a.*; by way of passionate love, T. v. 158; *for p.*, for the sake of passion, E 1450; *for paramours*, for love's sake, A 3354.
- Paramour**, *s.* (1) concubine, wench, D 454; *pl.* A 3756; lovers, paramours, T. ii. 236; **Paramour** (2), love-making, A 4372.
- Paraunter**, perhaps, L. 362.
- Paraventure**, peradventure, perhaps, F 955.
- Parcel**, *a.* part, F 852; small part, 2. 106.
- Parchemin**, *s.* parchment, B 5. m 4. 14.
- Pardee**, (F. *par Dieu*), a common oath, A 563, 3084; **Pardieux**, T. i. 197.
- Pardoner**, *s.* seller of indulgences, A 543, C 318.
- Parégal**, *adj.* fully equal, T. v. 840.
- Paréments**, *s.* *pl.* rich hangings or ornaments, (applied to a chamber), L. 1106; F 269. See **Paraments**.
- Parentele**, *s.* kinship, I 908.
- Parfey**, by my faith, in faith, HF. 938.
- Parfit**, *adj.* perfect, A 72, 422.
- Parfitly**, *adv.* perfectly, R. 771; wholly, B 2381.
- Parfourne**, *v.* perform, B 2402; **Parfourne**, *ger.* to fulfil, B 3137; *p.* *up*, complete, D 2261.
- Parfourninge**, *s.* performance, I 807.
- Parishens**, *pl.* parishioners, A 482.
- Paritorie**, *s.* pellitory, *Parietaria officinalis*, G 581.
- Parlement**, *s.* (1) deliberation, decision due to consultation, A 1306; (2) parliament, T. iv. 143; *p.* of *Briddes*, Parliament of Birds, I 1086.
- Parodie**, *s.* period, duration, T. v. 1548. (A curious confusion of *parodie* (so pronounced) with *period*.)
- Parsoneres**, *s.* *pl.* partners, partakers, B 5. p 5. 101.
- Parten**, *v.* share, T. i. 589; *ger.* To *p.* with, participate in, L. 465; *i.* *pr.* *s.* part, depart, T. i. 5; **Parteth**, *pr.* *s.* departs, L. 359; **Parted**, *pp.* dispersed, T. i. 960; gone away, taken away, L. 1110.
- Parteners**, *s.* *pl.* partners, partakers, I 968.
- Parting-felawes**, *s.* *pl.* fellow-partakers, I 637.
- Part-les**, *adj.* without his share, B 4. p 3. 44.
- Partrich**, *s.* partridge, A 349.
- Party**, *adv.* partly, A 1053.
- Partye**, *s.* portion, A 3008; partial umpire, taker of a side, A 2657; portion, T. ii. 394.
- Parvys**, *s.* church-porch, A 310.
- Pas**, *s.* pace, B 399; step, D 2162; distance, R. 525; foot-pace, A 825; grade, degree, 4. 134; grade, I 532; **passage**, B 2635; *a.* *pas*, at a footpace, T. ii. 67, v. 60; F 388; *pl.* paces, yards, A 1890; *thousand pas*, a mile, B 1. p 4. 270.
- Passage**, *s.* period, R. 406.
- Passant**, *pres. pt.* as *adj.* surpassing, A 2107.
- Passen**, *ger.* to surpass, exceed, conquer, A 3089; overcome, L. 162; *outdo*, G 857; *pr.* *s.* passes away, F 404; **Passa**, *pt.* *s.* passed, T. ii. 658; passed by, T. ii. 398; **Passing**, *pres. pt.* surpassing, A 2885; *pp.* past, spent, E 610; surpassed, 7. 82; passed by, 5. 81; overblown, gone off, R. 1682.
- Passing**, *adj.* excellent, F 929; extreme, E 1225.
- Passioun**, *s.* suffering, B 1175; *passion*, 1. 162; passive feeling, impression, B 5. m 4. 52.
- Pastee**, *s.* pasty, A 4346.
- Patrimoine**, *s.* patrimony, I 790.
- Patroun**, *s.* patron, 4. 275; protector, 4; pattern, 3. 910.
- Pawmes**, *pl.* palms (of the hand), T. iii. 1114.
- Pax**, *s.* the 'oculatorium,' or 'paxbrida' a disk of metal or other substance, used at Mass for the 'kiss of peace,' I 407.
- Pay**, *s.* pleasure, 5. 271; *more to pay*, as to give more satisfaction, 5. 474.
- Paye**, *v.* pay, A 806; *pt.* *s.* A 539; *pp.* satisfied, pleased, 9. 3; *holde her pay*, think herself satisfied, 3. 269.
- Payen**, *adj.* pagan, A 2370.
- Payens**, *s.* *pl.* pagans, L. 786.
- Payndemayn**, *s.* bread of a peculiar whiteness, B 1915. Lat. *panis Domini-cus*.
- Payne**, *s.* pain; *dide his payne*, took pains, F 730.
- Payre**, *s.* a pair, R. 1386; **Paire**, *pl.* pairs, R. 1698.
- Pece**, *s.* piece, 5. 149; *pl.* pieces, T. i. 89.
- Peches**, *pl.* peaches, R. 1374.
- Peock**, *s.* peacock, 5. 356.

- wes, *pl.* arrows with peacocks' , A 104.
adj. pecuniary, D 1314.
 peace, A 532, 1447; *in p.*, in B 228.
 se! hush! be still! B 836.
 peck (quarter of a bushel), A 3251.
sp. a peck, pick, B 4157.
 l, small castle, HF. 1310. O.F. m Lat. acc. *pálum*.
 pellet, stone cannon-ball, HF. 1393.
s. a penitent, one who does , B 3154.
 l, *s.* pencil, brush, A 2049.
 l, *s.* small banner, sleeve worn in, T. v. 1043. Short for *penoncel*.
adj. painstaking, B 3490; Peni-
 shful to please, E 714; Penýhle, D 1846.
 cer, *s.* confessor who assigns a , I 1008.
 e, *s.* penance, I 101, 126.
 pen, quill, L. 2357.
 pen-case, E 1879.
 pennon, ensign or small flag the end of a lance, A 978.
 Peny.
 penny, R. 451; money, A 4119;
pl. pence, R. 189; Penn, *pl.* 1376.
 chance, L. 1067.
 ens, consequently, D 2192.
 ure, *adv.* perhaps, HF. 304; C 2014; *pr.* a pierces gaze, 5. 331.
 perch (for birds to rest on), wooden bar, R. 225; a horizontal i. 23. 44. Lat. *pertica*.
s. for percinge = to prevent cing, B 2052.
 le, *adj.* everlasting, eternal, Perdurables, *adj. pl.* everlast-
 1.
 letée, *s.* immortality, B 2. p 7.
 er, equal, B 3244. F 678.
 , *adj.* peregrine, i.e. foreign,
 ste, *s.* a kind of early-ripe 3248.
 pears, R. 1375, E 2331.
 i. complete, A. i. 18. 4.
 du. perfectly, A. pr. 21.
 e, *ger.* to perform, B 2256; he
 nt to, A. ii. 10. 16.
 Peril, *s.* B 2672; *in p.*, in danger, 4. 108;
 upon my p., (I say it) at my peril, D
 561.
 Perisse, *v.* perish, I 254.
 Perle, *s.* pearl, L. 221.
 Perled, *pp.* fitted with pearl-like drops,
 A 3251.
 Perrée, *s.* jewellery, precious stones,
 gems, B 3495, 3550.
 Perrýe, *s.* jewellery, A 2936; Perrie, HF.
 1393.
 Pers, *adj.* of Persian dye, light-blue,
 R. 67.
 Pers, *s.* stuff of a sky-blue colour, A 439,
 617.
 Perséverance, *s.* endurance, T. i. 44;
 constancy, 3. 1007.
 Persévere, *v.* continue, D 148; *pr.* a
 lasta, C 497.
 Perséveringe, *s.* perseverance, G 117.
 Persly, *s.* parsley, A 4350.
 Persóne, *s.* person, figure, T. ii. 701;
 Pérsoun, parson, A 478.
 Pert, *adj.* forward, frisky, A 3950. Short
 for *apert*.
 Pertinacie, *s.* pertinaciousness, I 391.
 Pertinent, *adj.* fitting, B 2204.
 Pertourbe, *ger.* to perturb, T. iv. 561.
 Perturbacioun, *s.* trouble, B 1. p 1. 98.
 Perturbinge, *s.* perturbation, D 2254.
 Pervenke, *s.* periwinkle, R. 903; Pervinke,
 R. 1432.
 Pesen, *pl.* peas, L. 648.
 Pesible, *adj.* calm, B 1. p 5. 3.
 Pestilence, *s.* the (great) pestilence, A
 442, C 679; curse, B 4600, D 1264.
 Peter, *interj.* by St. Peter, B 1404, G 665.
 Payne, *s.* pain of torture, A 1133; T. i.
 674; *in the p.*, under torture, T. iii.
 1502; care, F 509; toil, G 1398; penalty,
 B 3041; endeavour, R. 765; penance,
 B 2939; *upon p.*, under a penalty, E 586.
 Payne, *v. refl.* take pains, endeavour,
 B 4495; put (myself) to trouble, HF.
 246; Payne, 1 *pr.* *s. refl.* take pains,
 C 330, 395; Peyned hir, *pl. s. refl.* took
 pains, A 139, E 976; Peyned hem, *pl.*
pl. refl. R. 107.
 Peynte, *v.* paint, C 12; colour highly,
 HF. 246; smear, L. 875; *do p.*, cause to
 be painted, 3. 259; *pl. s.* F 560; Peynted,
pp. painted, L. 1029; Peynt, *pp.* R. 248.
 Peyntour, *s.* painter, T. ii. 1041.
 Peynture, *s.* painting, C 33.
 Peyre, a pair, A 2121; a set (of similar
 things), D 1741.
 Peysible, *adj.* tranquil, B 3. m 9. 51.
 (L. *tranquilla*.)

- Peytre**, *s.* poitrel, breast-piece of a horse's harness; properly, the breast-plate of a horse in armour, G 564; *pl.* I 433. A. F. *peitrel*, Lat. *pectorale*.
- Phitonesses**, *pl.* pythonesses, witches, HF. 1261.
- [**Physices**, *gen.* of physics, or natural philosophy, B 1189. Lat. *physices*, *gen.* of *physicē*, natural philosophy. (I propose this reading.)]
- Pich**, *s.* pitch, A 3731, I 854.
- Piētee**, *s.* pity, T. iii. 1033, v. 1598.
- Piētous**, *adj.* piteous, sad, T. iii. 1444; sorrowful, T. v. 451; merciful, F 20.
- Pigges-nye** (lit. pig's eye), a dear little thing, A 3268.
- Pighte**, *pt. s. refl.* pitched, fell, A 2689; *pt. s. subj.* should pierce, should stab, i. 163 (but this is almost certainly an error for *prihte*, *pt. s. subj. of prikke*).
- Piked**, *pt. s. stole*, L. 2467.
- Pikerel**, *s.* a young pike (fish), E 1419.
- Pilche**, *s.* a warm furred outer garment, 20. 4.
- Pile**, *ger.* to pillage, plunder, I 769; *v.* rob, despoil, D 1362.
- Piled**, *pp.* deprived of hair, very thin, A 627; bare, bald (lit. peeled), A 3935.
- Pileer**, *s.* pillar, HF. 1421.
- Pilled**, *pp.* robbed, L. 1262.
- Pitously**, *adv.* piteously, B 1059; pitifully, B 3729; sadly, A 1117.
- Place**, *s.* place, A 623; manor-house (residence of a chief person in a small town or village), B 1910, D 1768.
- Placebo**, vespers of the dead, so called from the initial word of the antiphon to the first psalm of the office (see Ps. cxiv. 9 in the Vulgate version), I 607; a song of flattery, D 2075.
- Plages**, *s. pl.* regions, B 543; quarters of the compass, A. i. 5. 12.
- Plain**, *adj.*; see **Playn**.
- Plane**, *s.* plane-tree, A 2922.
- Planed**, *pt. s.* planed, made smooth, D 1758.
- Plante**, *s.* slip, cutting, D 763; piece of cut wood, R. 929.
- Plastres**, *s. pl.* plasters, F 636.
- Plat**, *adj.* flat, certain, A 1845; **Platis**, *dat.* flat (side of a sword), F 162, 164.
- Plat**, *adv.* flat, B 1865; plainly, B 886; fully, T. ii. 579.
- Plate**, *s.* plate-armour, 9. 49; stiff iron defence for a hauberk, B 2055; the 'sight' on the 'rewle,' A. i. 13. 2.
- Plated**, *pp.* covered with metal in plates, HF. 1345.
- Platly**, *adv.* flatly, plainly, T. iii. 786, 881.
- Plaunte**, *s.* plant, F 1032.

- Pleasant**, *adj.* pleasant, satisfactory, pleasing, A 138, 222.
- Pleasen**, *v.* please, A 610, F 707.
- Pleasings**, *adj. pl.* pleasing, B 711.
- Plesure**, *s.* pleasure, G 126.
- Plète**, *ger.* to plead, bring a law-suit, T. ii. 1468.
- Pletinges**, *pl.* law-suits, B 3. p 3. 67.
- Play**, *s.* play, sport, A 1125; dalliance, 4. 178; jesting, I 539; delusion, 3. 648; *pl.* games, T. v. 304; plays, D 558; funeral games, T. v. 1499.
- Pleye**, *v.* amuse oneself, B 3524, 3666; *ger.* to play, be playful, be amused, A 772; to amuse (myself), B 3996; to amuse (ourselves), L. 1495; play (on an instrument), A 236; 1 *pr. s.* jest, B 3153; 1 *pr. pl.* play, B 1423; *pr. pl.* F 900; *pl. s.* played, rejoiced, T. i. 1013; was in play, 3. 875; Playd, *pp.* 3. 618.
- Pleynges**, *s.* amusement, sport, A 1061.
- Pleynges**, *adj.* playful, B 3. m 2. 27.
- Pleyn** (1), *adj.* full, A 2461; complete, A 315, 337.
- Pleyn** (2), *adj.* plain, clear, L. 328; honest, 5. 528; plain, i. e. open, A 987; *as s.* plain (fact), A 1091; *pl.* smooth, 5. 180.
- Pleyn** (1), *adv.* full, T. v. 1818; entirely, A 327.
- Pleyn** (2), *adv.* plainly, A 790; openly, E 637.
- Pleyns**, *v.* complain, lament, B 1067; *refl.* 6. 50; *v.* to whinny (as a horse), 7. 157; *pl.* upon, cry out against, L. 2525; 1 *pr. s.* make complaint, L. 2512; *pp.* said by way of complaint, L. 326 a.
- Pleynng**, *s.* complaining, lamenting, 3. 599.
- Pleynly**, *adv.* plainly, openly, (*or*, fully), A 1733.
- Pleynte**, *s.* plaint, complaint, 2. 47; Pl. of Kynde, Complaint of Nature, 5. 316.
- Plighte** (1), *pl. s.* plucked, drow, T. ii. 1120; pulled, B 15; *pp.* plucked, torn, D 790. The infin. would be *pliechen*, variant of *plukken* or *plukken*.
- Plighte** (2), 1 *pr. s.* plight, pledge, F 1537; *pl. s.* L. 2466; *pp.* pledged, C 702.
- Plomet**, *s.* plummet, heavy weight, A. ii. 23. 42.
- Plom-rewls**, *s.* plummet-rule, A. ii. 38. 10.
- Plough-harneys**, *s.* harness for a plough, i. e. parts of a plough, as the share and coulter, A 3762.
- Ploumes**, *s. pl.* plums, R. 1375.
- Ploungen**, *ger.* to plunge, bathe, B 3. p 2. 48.
- Ploungy**, *adj.* stormy, rainy, B 1. m 3. 9.
- Plowman**, *s.* ploughman, E 799.
- Plukke**, *v.* pluck, pull, T. iv. 1403.
- Plye**, *v.* ply, mould, E 1430; bend, E 1169.
- Plyght**, *pp.* plighted, T. iii. 782.
- Plyt**, *s.* plight, T. ii. 712, 1731; condition, B 2338; position, T. ii. 74; Plyte, *dat.* mishap, wretched condition, 5. 294; plight, 23. 19; state, G 952.
- Plyte**, *ger.* to fold, T. ii. 1204; *pl. s.* turned backwards and forwards, T. ii. 697.
- Poeplish**, popular, T. iv. 1677.
- Poesye**, *s.* poetry, T. v. 1790.
- Poinant**, *adj.* poignant, I 130, 131.
- Point**, **Poynt**, *s.* point, A 114; position, I 921; *in point*, on the point of, about to, B 331, 910; *at point*, ready, T. iv. 1638; *in good p.*, in good case, A 200; *fro p. to p.*, from beginning to end, B 3652; *p. for p.*, in every detail, E 577.
- Point-devys**; *at p.*, with great neatness, exactly, carefully, HF. 917; A 3689, F 560.
- Pointel**, *s.* style. i. e. stylus, writing implement, B 1. p 1. 3.
- Poke**, *s.* bag, A 3780, 4278.
- Poked**, *pt. s.* incited, T. iii. 116; nudged, A 4160.
- Pokets**, *s. pl.* little bags, G 808.
- Pokkes**, *s. pl.* pocks, pustules, C 358.
- Pol** (1), *s.* pole, long stick; Pole, *dat. L.* 2202.
- Pol** (2), *s.* pole (of the heavens), A. i. 14. 9.
- Polax**, *s.* pole-axe, L. 642.
- Polcat**, *s.* polecat, C 855.
- Policye**, *s.* public business, C 600.
- Pollax**, *s.* pole-axe, A 2544.
- Polut**, *pp.* polluted, B 1. p 4. 281.
- Polýve**, *s.* pulley, F 184.
- Pomel**, *s.* round part, top, A 2689.
- Pomely**, *adj.* marked with round spots like an apple, dappled, A 616; Pomely-gris, dapple-gray, G 550.
- Pomgarnettes**, *s. pl.* pomegranates, R. 1356.
- Pompe**, *s.* pomp, A 525.
- Pool**, *s.* pole (of the heavens), A. i. 18. 21.
- Pope-Holy**, i. e. Hypericry, R. 415.
- Popelote**, *s.* poppet, darling, A 3254.
- Popet**, *s.* puppet, doll; spoken ironically, and really applied to a corpulent person, B 1891.
- Popinjay**, *s.* popinjay, R. 913.
- Popler**, *s.* poplar-tree, A 2921; (collectively) poplar-trees, R. 1385.
- Popped**, *pt. s. refl.* tricked herself out, R. 1014.
- Popper**, *s.* small dagger, A 3935.

- Poraille**, *s.* poor people, A 247.
Porche, *s.* Porch, B 5. m. 4. 1.
Pore, *adj.* poor, L. 388.
Porisme, *s.* corollary, B 3. p. 10. 166.
Porphurie, *s.* a slab of porphyry used as a mortar, G 775.
Port (1), *s.* port, carriage, behaviour, A 69; bearing, mien, L. 2453.
Port (2), *s.* haven, T. i. 526, 969.
Portatif, *adj.* portable, 3. 53.
Porthors, *s.* portesse, breviary, B 1321.
 From *porter*, to carry, *hors*, abroad.
Portours, *pl.* porters, T. v. 1139.
Portreiture, *s.* drawing, picture, R. 827; set of drawings, A 1968; picturing, HF. 131.
Portreye, *v.* pourtray, depict, 1. 81;
 Portrayed, *pp.* painted in fresco, R. 140; full of pictures, R. 1077.
Portreying, *s.* a picture, A 1938.
Pose, *s.* a cold in the head, A 4152, H 62. A.S. *ge-poss*.
Pose, 1 *pr.* *s.* put the case, (will) suppose, A 1162.
Positif, *adj.* positive, fixed, A 1167.
Positioun, *s.* supposition, hypothesis, B 5. p. 4. 48.
Possessioners, *s. pl.* men who are endowed, D 1722.
Possessioun, *s.* great possessions, wealth, F 686; endowments, D 1926.
Posseth, *pr.* *s.* pusheth, tosseth, L. 2420.
Post, *s.* support, A 214; pillar, A 800.
Postum, *s.* imposthume, abscess, B 3. p. 4. 14.
Potage, *s.* broth, B 3623, C 368.
Potente, *s.* crutch, R. 368; staff, D 1776.
Potestat, *s.* potentate, D 2017.
Pothecarie, *s.* apothecary, C 852.
Pouche, *s.* pocket, A 3931; *pl.* money-bags, A 368.
Poudre, *s.* dust, HF. 536; powder, G 760; gunpowder, HF. 1644.
Poudred, *pp.* besprinkled, R. 1436.
Poudre-marchant, *s.* the name of a kind of spice, A 381.
Pounage, *s.* pannage, swine's food, 9. 7.
Pound, *pl.* pounds, A 454.
Poune, *s.* pawn at chess, 3. 661.
Pounsoned, *pp. as adj.* stamped, pierced, I 421.
Pounsonings, *s.* punching of holes in garments, I 418.
Pouped, *pl. pl.* blew hard, puffed, B 4589; *pp.* blown, H 60.
Poure, *ger.* to pore, look closely, A 185; to pore over (it), R. 1640; 1 *pr. pl.* (we) pore, gaze steadily, G 670.
Poured, *pp.* poured, R. 1148.
Pouring, *s.* pouring (in), T. iii. 1460.
Pous, *s.* pulse, T. iii. 1114.
Pouste, *s.* power, B 4. p. 5. 13.
Povertee, *s.* poverty, 3. 410; **Povete**, *s.* poverty, T. iv. 1520; **Povert**, *poverty*, R. 450; **Povért**, C 441.
Povre, *adj.* poor, R. 466, A 225.
Povre, *adj. as s.* poor, *heacs* poverty, m. 1.
Povre, *adv.* poorly, E 1043.
Povrelliche, *adj.* poorly, in poverty, E 23. 1055.
Povrely, *adv.* in poor array, A 1412.
Povrest, *adj. superl.* poorest, C 449, E 25.
Poynaunt, *adj.* pungent, A 352, B 404.
Poynt, *s.* sharp point, 7. 211; very object aim, A 1501; point, bit (of it), part, R. 1236; a stop, G 1480; *wp p.*, on the point, T. iv. 1153; *in p.* *is*, is on the point, is ready, 1. 48; *fro p.* *to p.*, in every point, 5. 461; *to the p.*, to the point, 5. 372; *at p.* *deveys*, exact at all points, R. 830; to perfection, exquisitely, R. 1215; *pl.* tags, A 3322.
Poynte, *ger.* to describe, T. iii. 497; *pr. pl.* stab, R. 1058; *pp.* pointed, R. 944.
Poyntel, *s.* style for writing, D 1742.
Practisour, *s.* practitioner, A 422.
Praktike, *s.* practice, D 187.
Praye, *s.* prey, 1. 64.
Praye, *pr. pl.* petition, make suit, I 78.
Praying, *s.* request, prayer, R. 1484.
Preamble, *s.* D 831.
Preambulacioun, *s.* preambling, D 85.
Precedent, *adj.* preceding, A. ii. 32. 4.
Preche, *v.* preach, A 481, 712; **Prechestow**, thou prechest, D 366.
Prechour, *s.* preacher, D 165.
Preciousnesse, *s.* costliness, I 446.
Predestinee, *s.* predestination, T. iv. 966.
Predicacioun, *s.* preaching, sermon, B 1179.
Preef, *s.* proof, assertion, D 247; experience, L. 528 a; test, proof, G 668; the test, H 75.
Prees, *s.* press, crowd, B 393, 646; the throng of courtiers, 13. 4; press of battle, 9. 33; *in p.* in the crowd, 5. 605.
Preesseth, *pr. s.* thronga, A 2580.
Prefectes, *gen.* prefect's, G 369. Lit. 'an officer of the prefect's (officers).'
Preferre, *pr. s. subj.* precede, take precedence of, D 96.
Preignant, *pres. pt.* plain, convincing, T. iv. 1179.
Preisen, *ger.* to praise, (worthy) of being praised, R. 70; *v.* appraise, estimate, E 1115; prize, esteem, R. 1693.

- res, *s. pl.* praisers, B 2367.
 rge, *s.* honour, glory, I 949.
 . *s.* prelate, A 204.
 sees, *pl.* statements laid down,
) 10. 121.
 stik, *s.* prognostic, prognostication,
 , *s.* print, D 604.
 n, *ger.* to imprint, T. ii. 900.
 s, *s.* apprentice, A 4365.
 shood, *s.* apprenticeship, A 4400.
 ence, *s.* foreknowledge, A 1313.
ger. to press forward, T. i. 446;
 sten, 2. 19.
 ce, *s.* 1. 19; *in pr.*, in a large
 bly, E 1207.
 it, *adv.* immediately, 5. 424.
 tarie, *adj.* ever-present, B 5. p 6. 78.
 ted, *pp.* brought, L. 1297.
 iting, *s.* offering, L. 1135.
 itly, *adv.* at the present moment,
) 6. 123.
 ent, *s.* the one who presided in
 ament, T. iv. 213.
 n, *s.* prison, T. iii. 380.
s. throng, T. i. 173; *Presse*, *dat.*
 ament exercising pressure, A 81;
 d, A 263; *on presse*, under a press,
 suppressed state, down, T. i. 559;
 , a cupboard with shelves (for linen,
 A 3212.
s. priest, B 1166.
adj. ready, prepared, prompt, 5.
pl. prompt, T. iv. 661.
 ide, *v.* attempt to reach, seek
), T. iv. 922.
 it, *s.* past time, B 5. p 6. 48.
 ie, *s.* the Roman imperial body-
 i, the Pretorian cohort, B 1. p 4. 94.
s. proof, B 4173; experimental
 , A. ii. 23 *rubric*; *at p.*, (when it
 s) to the proof, T. iii. 1022; *at p.*,
 ie proof, T. iv. 1659; *armes prove*,
 of fighting power, T. i. 470.
v. prove, C 169; bide the test,
 5; succeed when tested, G 1212;
 ed, *pp.* proved to be so, T. i. 239;
 l, G 1336; approved, E 28; ex-
 ified, E 826; shewn, F 481.
 lee, *s.* secret place, recess, T. iv.

 y, *adj.* secret, B 4. p 3. 122.
 lence, *s.* seeing beforehand, B 5.
 131.
 , *adj.* privy, unobserved, 3. 382; not
 dential, HF. 285.
ger. to beseech, T. ii. 1369; to
 , 2. 20; Preyde, *pt. s.* B 301;
 Preyeden, *pt. pl.* D 895; Preyed, *pp.* E
 773.
 Preys, *s.* praise, B 3837.
 Pricasour, *s.* a hard rider, A 189.
 Prigte, *pt. s.* pricked, F 418 (*inferior*
MSS. have pighte). No doubt, the
 reading *pighte* in 1. 163 should also be
pighte. See Priken.
 Priken, *v.* incite, urge, T. iv. 633; Prik,
pr. s. spur, rouse, 5. 389; Priketh, *pr.*
s. excites, A 11, 1043; spurs, D 656;
 pricks, aches, D 1594; Prigte, *pt. s.*
 F 418 (see above); Priked, *pt. s.* spurred,
 B 1964.
 Priking, *s.* hard riding, A 191, A 2599.
 Prikke, *s.* point, HF. 907; sting, I 468;
 a small mark, a peg, A. ii. 42. 4; a dot,
 A. ii. 5. 20; piercing stroke, A 2606;
 point, critical condition, B 119.
 Principals, *adj. pl.* cardinal, A. ii. 31. 17.
 Principio, *in*, in the beginning (St. John,
 i. 1), A 254.
 Pris, *s.* prize, A 2241.
 Privee, *adj.* secret, A 2295; private,
 I 102; intimate, R. 600; closely atten-
 dant, E 192; *privee man*, private in-
 dividual, B 2. p 3. 77.
 Privee, *adv.* secretly, F 531; Privee and
 apert, secretly and openly, D 1114; *pr.*
neap. neither secretly nor openly, D 1136.
 Privee, *s.* privy, C 527, E 1954.
 Prively, *adv.* secretly, A 652; unper-
 ceived, R. 784.
 Privetee, *s.* privacy, R. 1294; secrecy,
 B 548; secrets, secret, D 531, 542, 1637;
 private affairs, A 1411; private apart-
 ment, A 4334; privy parts, B 3905.
 Privy, *adj.* secret, L. 1267, 1780.
 Proceas, *s.* process, B 2665; proceeding,
 F 1345; process of time, F 829; argu-
 ment, B 3. p 10. 62; matter, T. ii. 485;
 L. 1914; story, HF. 251; occurrence of
 events, B 3511; *dat.* course (of time), 3.
 1331.
 Procoutour, *used for* Procurator, proctor,
 D 1596.
 Proeve, *s.* proof, B 5. p 4. 83.
 Proeve, *i pr. s.* approve, B 5. p 3. 28;
pr. s. shews, B 2. m 1. 17.
 Professoun, *s.* profession of religion,
 D 1925; oath of profession (as a monk),
 B 1345.
 Proferestow, *doct thou offer*, T. iii. 1461.
 Profre, *s.* offer, L. 2079.
 Proheme, *s.* proem, prologue, E 43.
 Prolaciouns, *s. pl.* utterances, B 2. p 1. 50.
 Prolle, *s pr. pl.* prowl about, search
 widely, G 1412.

- Pronounced**, *pp.* announced, T. iv. 213.
Proporcionables, *adj. pl.* proportional, B 3. m 9. 20.
Proporcioned, *pp.* made in proportion, F 192.
Proporcionela, *s. pl.* proportional parts, F 1278.
Propre, *adj.* own, T. iv. 83; especial, B 2175; peculiar, D 103; well-grown, A 3972; well-made, A 3345; comely, A 4368; handsome, C 309; *Propres*, *pl.* own, B 1. m 6. 20; *of propre kinde*, by their own natural bent, F 610.
Proprely, *adv.* fitly, A 1549; literally, I 285; naturally, D 1191; appropriately, A 729.
Propretee, *s.* peculiarity, 10. 69; characteristic, B 2364; peculiar possession, T. iv. 392.
Prose, *v.* write in prose, 16. 41.
Prospectyves, *s. pl.* perspective-glasses, lenses, F 234. Chaucer here makes the usual distinction between reflecting mirrors and refracting lenses.
Prospre, *adj.* prosperous; *prospre fortunes*, well-being, B 1. p 4. 62.
Protestacioun, *s.* protest, A 3137.
Prove, *v.* test, A. ii. 23, *rubric*; *Proveth*, *pr. a.* proves, F 455.
Proverbed, *pp.* said in proverbs, T. iii. 293.
Provost, *s.* prefect, B 1. p 4. 64; chief magistrate, B 1806.
Provostrie, *s.* praetorship, B 3. p 4. 90.
Frow, *s.* profit, advantage, B 1598, 4140, C 300, G 609.
Prowesse, *s.* prowess, T. i. 438; excellence, D 1129; profit, B 4. p 3. 71.
Proyneth, *pr. a.* prunes, i.e. trims, makes (himself) neat, E 2011. O.F. *proigner*.
Prydeless, *adj.* without pride, 6. 29.
Frye, *ger.* to pry, peer, T. ii. 404; to gaze, A 3458; *v.* spy, T. ii. 1710.
Fryme, *s.* prime (of day), usually 9 a.m., A 2189, 2576, 3554; *fully pr.*, the end of the first period of the day (from 6 a.m. to 9 a.m.), B 2015; *pr. large*, past 9 o'clock, F 360; *passed pr.*, past 9 o'clock, D 1476; *half way pryme*, half way between 6 and 9 a.m., half-past seven, A 3906.
Fryme face, *s.* the first glance, T. iii. 919.
Frymerole, *s.* primrose, A 3268.
Frys, *s.* price, value, R. 1134; worth, excellence, F 911; praise, E 1026; esteem, F 934; glory, L. 2534; reputation, D 1152; renown, A 67, 237; prize, I 355.
Fryse, *ger.* to esteem, to be esteemed, R. 887.
Fryved, *pp.* deprived, exiled, 1. 146.
Fryvee, *adj.* secret, A 2460.
Puffen, *ger.* to blow hard, HF. 1866.
Pulle, *s.* a bout at wrestling, a throw, 5. 164.
Pulle, *v.* pluck, T. i. 210; to draw, T. i. 657; *pulle a finche*, pluck a finch, *chast* a novice, A 652; *a pulled hen*, a plucked hen, A 177.
Pultrye, *s.* poultry, A 598.
Puplissahen, *pr. pl. refl.* are propagated, B 3. p 11. 135.
Purchaen, *ger.* to procure, acquire, I 742, 1066; gain, I 1080; win, 21. 19; buy, A 608; *pr. pl.* promote, B 273; *imp. a.* 3 p. may (He) provide, B 273; *Purchase*, *imp. pl.* provide (for yourself), T. ii. 1125.
Purchas, *s.* proceeds, gifts acquired, A 256; gain, D 1451, 1530.
Purchasing, *s.* conveyancing, A 320; acquisition of property, D 1449.
Purchasour, *s.* conveyancer, A 318.
Pure, *adj.* very (lit. pure), A 1279; *whit*, 3. 1209; *the p. deth*, death itself, 3. 24.
Pure, *adv.* purely, 3. 1010.
Pured, *pp. as adj.* pure, F 1560; very fine, D 143.
Purified, *pp.* ornamented at the edge, trimmed, A 193.
Purgacioun, *s.* discharge, D 120.
Purgen, *ger.* to purge, B 4143; *pl. a.* expiated, B 4. m 7. 4 (Lat. *placuit*); *pp.* cleansed (by baptism), G 181.
Purpos, *s.* purpose, R. 1140; *design*, A 1684; *to purpos*, to the subject, 5. 26; *he cam him to p.*, he purposed, F 606.
Purposen, *v.* purpose, I 87; *pr. pl.* propose, T. iv. 1350.
Purple, *adj.* purple, T. iv. 869.
Purple, *s.* purple, R. 1071; purple raiment, I 933.
Purs, *s.* purse, A 656.
Pursevautes, *s. pl.* pursuivants, HF. 1321.
Pursuit, *s.* continuance, perseverance, T. ii. 959; continuance in pursuit, T. i. 1744; appeal to prosecute, D 890.
Purtreye, *v.* draw, A 96; *pl. a.* E 1600.
Purtreyour, *s.* draughtsman, A 1899.
Purveyable, *adj.* with provident care, B 3. m 2. 5.
Purveyaunce, *s.* providence, A 1152, 1666; foresight, D 566, 570; equipment, B 247; provision, A 3566, F 904; pre-arrangement, T. iii. 533; *unto his p.*, to provide himself with necessaries, L. 1561.
Purveyen, *v.* provide, B 2532; *pr. a.* fore-

- sees, T. iv. 1066; *p. of*, provided with, D 591.
Purveyinge, *s.* providence, T. iv. 986.
Put, *s.* pit, T. iv. 1540.
Puterie, *s.* prostitution, I 886.
Putours, *s. pl.* pimps, procurers, I 886.
Putten, *v.* put, lay, R. 344; *v.* suppose, B 267; *Put*, *pr. s.* puts, I 142; *Put* him, puts himself, L. 652; *Putte*, *pt. s.* B 1630; *set*, L. 675; *p. vp.* put away, 2. 54.
Pye, *s.* magpie, A 3950, B 1399.
Pye, *s.* pie, pasty, A 384.
Pyk, *s.* piko (fish), 12. 17.
Pyke, *v.* (1) peep, T. iii. 60; *ger. (2)* to pick at, T. ii. 1274; *pr. s. (3)* makes (himself) tidy or smooth, E 2011.
Pykepurs, *s.* pick-purse, A 1098.
Pyled, *pp.* peeled, bare, bald, A 4306.
Pyn, the pin which passes through the central hole in the Astrolabe and its plates, A. i. 14. 1.
Pyn, *s.* pine-tree, R. 1379.
Pyne, *s.* pain, torment, T. v. 6; hurt, 5. 335; toil, HF. 147; place of torment, HF. 1512; suffering, A 1324, 2382; woe, torment, B 3420; the passion, B 2126. A. S. *pin*.
Pyne, *ger.* to torture, A 1746; *pr. s.* pines away, 7. 205; grieves, bemoans, I 85; *pp.* examined by torture, B 4249.
Pype, *s.* pipe, musical instrument, B 2005; *pl.* pipes, tubes, A 2752.
Pypen, *v.* pipe, whistle, A 1838; play on the bag-pipe, A 3927; Pype, make a piping noise, T. v. 1433; play upon a pipe, A 3876; *pp.* faintly uttered, HF. 785; *pres. pt.* piping (hot), hissing, A 3379.
Pyrie, *s.* pear-tree, E 2217, 2325. A. S. *pyrige*.
- Q
- Quaad**, *adj.* evil (Flemish), A 4357; *Quad*, bad, B 1628. Du. *kwaad*.
Quaille, *s.* quail, E 1206.
Quake, *v.* tremble, shiver, R. 462; quake, A 3614; shake, T. iii. 512; *Quook*, *pt. s.* quaked, A 1576, 1762; *Quaked*, *pp.* B 3831; *Quakoth*, *imp. pl.* quake, fear, T. ii. 302.
Quaking, *s.* fear, 7. 214.
Quakke, *s.* a state of hoarseness, A 4152.
Qualm, *s.* pestilence, A 2014; evil, plague, R. 357; foreboding of death, T. v. 382.
Quappe, *v.* heave, toss (lit. shake, palpitate), L. 1767; beat repeatedly, L. 865; palpitate, T. iii. 57.
Quarter-night, the time when a fourth part of the night is gone, 9 P. M.. A 3516.
Quayles, *gen. pl.* quails, 5. 330.
Queinte, *adj.* curious, B 1426.
Quek! *int.* quack! 5. 499, 594.
Quelle, *v.* kill, C 854; *pr. pl.* strike, T. iv. 46.
Queme, *v.* please, T. 695; *pr. pl.* subserve, T. ii. 803.
Quenche, *v.* put a stop to, T. iii. 846; be quenched, I 341; *Queynte*, *pt. s.* was quenched, A 2334, 2337; *Queynt*, *pp.* extinguished, A 2321, 2316.
Quene, *s.* queen, R. 1266.
Querele, *s.* quarrel, I 618; *pl.* complaints, B 3. p 3. 67.
Quern, *s.* hand-mill, 9. 6; *dat.* B 3264.
Questemongeres, *s. pl.* questmen, jury-men, I 797.
Questio, *quid iuris*, the question is, how stands the law, A 647.
Questioun, *s.* dispute, A 2514; problem, D 2223.
Queynt, *adj.* strange, 3. 1330; curious, dainty, R. 65; adorned, R. 1435; well-devised, HF. 228; neat, R. 98; sly, A 3275; curiously contrived, HF. 126; F 234; hard to understand, 3. 531; graceful, R. 610.
Queynte, *adv.* artfully, HF. 245.
Queynte, *s.* pudendum, A 3276, D 332, 444.
Queynteliche, *adv.* curiously, cunningly, HF. 1923; daintily, R. 569; strangely, R. 783.
Queyntise, *s.* finery, I 932; art, I 733; ornament, R. 840.
Qui cum patre, D 1734, I 1092. The formula used at the end of a sermon.
Qui lu, who's alive? B 1104.
Quik, *adj.* alive, F 1336; lively, A 306; ready, I 658.
Quiken, *v.* quicken, revive, T. i. 443; *ger.* to grow, T. i. 295; to make alive, quicken, G 481; *ger.* to take life, burst forth, HF. 2078; *pt. s.* burst into flame, A 2315; *pp.* endowed with life, F 1052.
Quikkest, *adj. superl.* liveliest, busiest, F 1502.
Quiknesse, *s.* life, 2. 26.
Quinible, *s.* shrill treble, A 3112.
Quirboilly, *s.* boiled leather, B 2065.
Quisshin, *s.* cushion, T. ii. 1229.
Quistroun, *s.* scullion, kitchen-drudge, R. 886. O. F. *coistron*.
Quit, *te*; see *Qyte*.
Quitly, *adv.* freely, wholly, A 1792.
Quod, *pt. s.* said, A 1234.
Quoniam, pudendum, D 608.
Quook, *pt. s.* of *Quake*.

Quyte, *v.* requite, reward, repay, recompense, give in return, R. 1542; 5. 112; 10. 75; HF. 670; free, ransom, A 1012; *ger.* to remove, free, 7. 263; *quyte with*, to requyte with, A 3119; *hir cost for to quyte*, to pay for her expenses, B 3564; *quyte hir whyle*, repay her time, i. e. her trouble, B 584; *pt. s.* repaid, R. 1526; *pt. pl.* released, T. iv. 205; Quit, *pp.* rewarded, requited, HF. 1614; set free, G 66; discharged, quit, F 1758; *as adj.* free, F 1534.

R.

- Raa**, *s.* roe (Northern), A 4086.
Raby, Rabbi, D 2187.
Rad, -de; see Bede.
Radevore, *s.* piece of tapestry, L. 2352. From F. *ras de Vore*, serge from La Vaur.
Raffles, *s. pl.* raffles, I 793.
Raft, -e; see Reve.
Rage, *s.* passion, R. 1613; craving, R. 1657; madness, 3. 731; L. 509; violent grief, F 836; violent rush, fierce blast, A 1085.
Rage, *v.* romp, toy wantonly, A 257, 3273, 3958.
Ragerye, *s.* wantonness, E 1847; passion, D 455.
Raked, *pp.* raked, B 3321. Literally, the sentence is—'Amongst hot coals he hath raked himself'; the sense is, of course, 'he hath raked hot coals around himself.'
Rakel, *adj.* rash, T. i. 1067; hasty, T. iii. 1437.
Rakelnesse, *s.* rashness, H 283.
Rake-stele, *s.* handle of a rake, D 949. See Stele.
Raket, *s.* the game of rackets, T. iv. 460.
Rakle, *v.* behave rashly, T. iii. 1642.
Ram, *s.* ram, L. 1427; (as prize at a wrestling-match), A 548; Aries, the first sign in the zodiac, A 8.
Rammish, *adj.* ramlike, strong-scented, G 887.
Rampeth, *pr. s.* (lit. ramps, romps, rears, but here) rages, acts with violence, B 3094. We should now say—'She flies in my face.'
Rancour, *s.* ill-feeling, ill-will, malice, R. 1261.
Ransaked, *pt. s.* ransacked, came searching out, 4. 28.
Rape, *s.* haste, 8. 7. Icol. *hrap*.
Rape, *v.*; in phrase *rape and renne*, corrupted from an older phrase *repen* and *renne*, A. S. *hrepian* and *hriman*, i. e. handle and touch, clutch and seize, G 1422.
Rascaille, *s.* mob, T. v. 1853.
Rated, *pp.* reproved, scolded, A 346. Short for *arated*, variant of *arated*; see Arette.
Rathe, *adv.* soon, HF. 2139; early, A 358.
Rather, *adj. comp.* former, T. iii. 115.
Rather, *adv.* sooner, 3. 562; more willingly, A 487; *the r.*, the sooner, 2. 8.
Raughte; see Reche.
Raunson, *s.* ransom, A 1024.
Rave, 2 *pr. pl.* are mad, T. ii. 116.
Raven, *s.* the constellation Corvus, H. 1004.
Ravines, *s. pl.* rapines, thefts, I 793.
Ravinour, *s.* plunderer, B 4. p. 3. 117.
Ravishe, *v.* snatch away, B 2. m. 7. 27; go r., go and ravish, T. iv. 530; *pp. rap*, E 1750; overjoyed, F 547; *part. pra.* snatching away, B 4. m. 6. 29.
Ravishing, *adj.* swift, violent, B 1. m. 5. 4; enchanting, 5. 198; destroying, B 1. m. 5. 60 (Lat. *rapidos*).
Ravyne, *s.* ravening, greediness, 5. 36; ravin, prey, 5. 323; Ravines, thefts, I 793. O.F. *ravine*, L. *rapina*.
Ravysedest, 2 *p. s. pt.* didst draw (down) B 1609.
Rayed, *pp.* striped, 3. 252.
Réal, *adj.* royal, regal, T. iii. 1534; L. 214, 284, 1605.
Réaltee, *s.* royalty, sovereign power, H. 60.
Réaume, *s.* realm, kingdom, L. 2091.
Rebekke, *s.* old woman, dama, D 1573.
Rebel, *adj.* rebellious, A 833, 3046.
Rebelling, *s.* rebellion, A 2450.
Rebounde, *v.* return, T. iv. 1666.
Rebuked, *pp.* snubbed, I 444.
Recche (1), *v.* reckon, care, heed, 5. 593; *no nought to r.*, no matter for, T. ii. 434; *pr. s.* recks, cares, A 2397; Recche of it care for it, *pr. pl.* F 71; *it recche*, *pr. s. subj.* may care for it, T. iv. 630; *Bogha pt. s.* recked, cared, regarded, 3. 28; *impers.* he cared, L. 605; *Roughte*, *pt. s.* recked, cared, T. i. 496.
Recche (2), *pr. s. subj.* interpret, exposed, B 4086.
Recchelees, *adj.* careless, reckless, 1. 340; regardless, HF. 668.
Recchelesnesse, *s.* recklessness, I 111, 611.
Receit, *s.* receipt, i. e. recipe for making a mixture, G 1353.
Rechased, *pp.* headed back, 3. 370.
Reche, *v.* roach, give, hand over, 3. 21;

- Reughte**, *pt. s.* reached, A 3696; reached up to, A 2915; reached (out, or forward), A 136; proceeded, T. ii. 446; **Reughte**, *pt. s.* reached, touched, HF. 1374.
- Reclaiming**, *s.* enticement, L. 1371.
- Reclayme**, *v.* reclaim (as a hawk by a lure), i. e. check, H 72.
- Recomaunde**, *v.* recommend, T. ii. 1070.
- Recomende**, *ger.* to commit, G 544.
- Recomforte**, *ger.* to comfort again, T. ii. 1672.
- Recompencioun**, *s.* recompense, HF. 665.
- Reconciled**, *pp.* re-consecrated, I 965.
- Recomforte**, *v.* comfort again, A 2852, B 2168.
- Record**, *s.* report, D 2049; testimony, 3-934.
- Records**, *v.* witness, bear in mind, A 1745; remember, T. v. 445; (to) record, recording, 5. 609; Records, *1 pr. s.* bring (it) to your remembrance, A 829.
- Recours**, *s.* recourse, B 2632; resort, T. ii. 1352; *wol have my r.*, will return, F 75; *pt.* orbits, B 1. m. 2. 14.
- Recovere**, *v.* regain, T. iv. 406.
- Recoverer**, *s.* recovery, 22. 3. O. F. *recouirer*, *recoverer*.
- Reddour**, *s.* violence, vehemence, 10. 13.
- Rede**, *v.* read, A 709; advise, counsel, L. 2217; interpret, 3. 279; **Ret**, *pr. s.* advises, T. ii. 413; **Redoth**, *pr. s.* advises, T. iv. 573; **Redde**, *pt. s.* read, D 714, 721; interpreted, 3. 281; **Radle**, *pt. s.* read, T. ii. 1085; D 701; advised, 5. 570; **Red**, *pp.* read, 3. 224; **Rad**, *pp.* read, B 4311.
- Rede**, *dat.* counsel, T. iv. 679; see **Reed**.
- Rede**, *adj.* red; see **Roed**.
- Rede**, *adj.* made of reed; referring to a musical instrument in which the sound was produced by the vibration of a reed, HF. 1221.
- Rede**, *s.* red (i. e. gold), T. iii. 1384; the blood, B 356; red wine, C 520, 562.
- Redeless**, *adj.* without counsel; not knowing which way to turn, 2. 27.
- Redely**, *adv.* soon, HF. 1392; readily, truly, HF. 1127.
- Redoute**, *v.* fear, B 1. p. 3. 21.
- Redoutinge**, *s.* reverence, A 2030.
- Redresseth**, *pr. s.* amends, I 1039; *pr. pl. refl.* erect (themselves) again, rise again, T. ii. 969; **Redressed**, *pt. s.* reasserted, vindicated, F. 1436; **Redresse**, *imp. s.* reform, 1. 129; **Redressed**, *pp.* roused, B 4. p. 2. 139.
- Reducen**, *v.* sum up, B 3. p. 8. 61.
- Bedy**, *adj.* ready, A 21, 352; dressed, F 387; at hand, 2. 104.
- Reed**, *s.* counsel, advice, plan, A 1216, 3527; profit, help, remedy, 3. 203; counsel, adviser, A 665; *I can no r.*, I know not what to do, 3. 1187; *without reed*, helpless, 3. 587; *to rede*, for a counsel; *best to rede*, best for a counsel, best to do, T. iv. 679 (not a verb).
- Reed**, *adj.* red, A 153; (of the complexion), 3. 470; **Rede**, *adj. def.* red, A 957; *indef.* (rare), L. 2589; **Rede**, *pl.* 1. 89.
- Reed**, *s.* redness, L. 533.
- Reed**, *imp. s.* read, H 344.
- Reednesse**, *s.* redness, G 1097.
- Rees**, *s.* great haste, T. iv. 350.
- Refect**, *pp.* restored, B 4. p. 6. 414.
- Refere**, *v.* return, T. i. 266; **Referred**, *pp.* brought back, B 3. p. 10. 180.
- Refigurings**, *pres. pl.* reproducing, T. v. 473.
- Refreininge**, *s.* refrain, burden, R. 749.
- Refreyden**, *v.* grow cold, T. v. 507; **Refreyd**, cooled down, 12. 21.
- Refreyn**, *s.* refrain, T. ii. 1571.
- Refreyne**, *v.* bridle, curb, I 385.
- Refrashinge**, *s.* renewing, I 78.
- Rest**, -e; see **Reve**.
- Rofus**, *pp. as adj.* refused, rejected, T. i. 570.
- Refut**, *s.* place of refuge, refuge, 1. 14; safety, 1. 33.
- Regals**, *pl.* royal attributes, L. 2128.
- Regalye**, *s.* rule, authority, 2. 65.
- Regard**; *to the v. of*, in comparison with, B 2. p. 7. 126; *at v. of*, 5. 58.
- Registre**, *s.* narrative, A 2812.
- Regne**, *s.* kingdom, dominion, realm, A 866; dominion, rule, A 1624.
- Regnen**, *pr. pl.* reign, 4. 50.
- Reherce**, *v.* rehearse, repeat with exactitude, A 712; *ger.* to enumerate, I 249; recount, B 89.
- Behersaille**, *s.* enumeration, G 852.
- Rehersing**, *s.* rehearsal, A 1650; recital, L. 1185.
- Reughte**, *pt. s.* reached, touched, HF. 1374. *Pt. t. of reche*.
- Reines**, *s. pl.* rain-storms, HF. 907.
- Rejoye**, *v.* rejoice, T. v. 305.
- Rejoyse**, *ger.* to make rejoice, 1. 101; feel glad, T. v. 1165.
- Rekene**, *ger.* to reckon, A 401.
- Rekening**, *s.* reckoning, account, 3. 699; A 600.
- Reketh**, *pr. s.* rooks, smoked, L. 2012.
- Recover**, *1 pr. s.* (for future), (I) shall retrieve, do away, HF. 354.

- Bekke**, 1 *pr.* a care, C 405, E 1090; *pr.* a *impers.* (it) recks (him), he cares, L. 365; *you r.*, you reck, 7. 303; *what r. me*, what do I care, D 53.
- Bekne**, *v.* reckon (also 1 *pr.* a.), A 1933.
- Relayes**, *s. pl.* fresh sets of hounds, reserve packs, 3. 362.
- Relees**, *s.* release, 1. 3; ceasing; *out of relees*, without ceasing, G 46.
- Relente**, *v.* melt, G 1278.
- Relesedest**, 2 *pt.* a. forgavest, I 309; **Relesed**, *pt.* a. forgave, B 3367.
- Relesing**, *s.* remission, I 1026.
- Releve**, *ger.* to raise up, relieve, T. v. 1042; *pp.* restored, I 945; **Releved**, *pp.* revived, L. 128; recompensed, A 4182; made rich again, G 872.
- Relevinge**, *s.* remedy, I 804.
- Religioun**, *s.* religion, A 477; state of religion, life of a nun, R. 429; a religious order, B 3134; the religious orders, B 3144.
- Religious**, *adj.* belonging to a religious order, B 3150; devoted to a religious order, T. ii. 759; *as s.*, a monk or nun, I 801.
- Relik**, *s.* relic, L. 321.
- Reime**, *s.* realm, B 1306.
- Remede**, *s.* remedy, T. i. 661.
- Remedies**, *pl.* (Ovid's) *Remedia Amoris*, 3. 568.
- Remembre**, *v.* remember, I 135; *pr.* *pl.* remind, F 1243; *pr.* *s.* recurs to the mind, 4. 150; **Remembringe** him, calling to remembrance, T. ii. 72.
- Remenant**, *s.* remainder, rest, A 888.
- Remove**, *v.* remove, T. i. 691.
- Remorde**, *pr.* *s.* *subj.* cause (you) remorse, T. iv. 1491; *pr.* *s.* vexes, plagues, troubles, B 4. p 6. 293.
- Remors**, *s.* remorse, T. i. 554.
- Remounted**, *pp.* comforted, B 3. p 1. 9.
- Remuable** (1), *adj.* changeable, variable, T. iv. 1682.
- Remuable** (2), *adj.* capable of motion (*Lat. mobilibus*), B 5. p 5. 37.
- Remuen**, *v.* remove, B 2. p 6. 55. (*Lat. amovebis.*)
- Ren**, *s.* run, A 4079.
- Renably**, *adv.* reasonably, D 1509.
- Rende**, *v.* rend, T. iv. 1493; **Rent**, *pr.* *s.* rends, tears, L. 646 a; **Rente**, *pt.* *s.* tore, A 990.
- Rending**, *s.* tearing, A 2834.
- Renegat**, *s.* renegade, apostate, B 932.
- Reneye**, *v.* deny, renounce, abjure, B 376, 3751.
- Reneyinge**, *s.* denying, I 793.
- Renged**, *pp.* ranged, placed in rows, R. 1380.
- Renges**, *pl.* ranks, A 2594.
- Renne** (1), *v.* run, I 721; *ger.* A 360; *pr.* *s.* runs, D 76; *is* current, E 1986; approaches quickly, T. ii. 1754; *goes* easily, A. i. 2. 1; *arises*, L. 503; *springs*, L. 1423; *remeth for*, runs in favour of, B 125; **Ronnen**, *pt.* *pl.* ran, A 295 3827; **Ronnen**, *pp.* advanced, lit. run, R. 320; *is r.*, has run, has found its way (into), HF. 1644.
- Renne** (2), *v.*; *only in the phrase*, *mp.* and *renne*, G 1422. See **Rape**.
- Renomed**, *pp.* renowned, B 3. p 2. 124.
- Renomee**, *s.* renown, L. 1513.
- Renoun**, *s.* renown, fame, 2. 88.
- Renovelances**, *s. pl.* renewals, HF. 63.
- Renovelle**, *v.* renew, B 3035; *are* renewed, I 1027.
- Rente**, *s.* revenue, income, A 256; *pp.* ment, tribute, 3. 765; *to r.*, as a tribute, T. ii. 830.
- Repair**, *s.* resort, repairing, B 1211, D 1224.
- Repaire**, *ger.* to go home, B 1366; *to* repair, find a home, T. iii. 5; *to go* back (to), HF. 755; *v.* return, F 59.
- Reparaciouns**, *pl.* reparations, making up, HF. 688.
- Repentaunce**, *s.* penitence, A 1776.
- Repentaunt**, *adj.* penitent, A 228.
- Répenting**, *s.* repentance, L. 147.
- Repeyre**, *v.* repair, return, T. v. 1571.
- Repleccioun**, *s.* repletion, B 4027.
- Repleet**, *adj.* replete, full, B 4147.
- Replenisshed**, *pp.* filled, I 1079.
- Replicacioun**, *s.* reply, A 1846; *inve-*tion, B 3. p 12. 170.
- Replye**, *v.* object, E 1609.
- Reporte**, *v.* relate, tell, C 438.
- Reportour**, *s.* reporter, A 814. (The last is so called because he receives and remembers the tales; they were all addressed to him in particular. This 'reporter' has here almost the sense of 'umpire'.)
- Reprehencioun**, *s.* reproof, T. i. 684.
- Reprehende**, *v.* reproach, T. i. 510; *pr.* *pl.* blame, criticize, B 3. p 12. 134.
- Repressed**, *pp.* kept under, L. 2591.
- Réprevable**, *adj.* reprehensible, C 63; *r. fo.*, likely to cast a slur on, 15. 24.
- Repreve**, *s.* reproof, B 2413; shame, C 595; reproach, E 2306.
- Repreve**, *v.* reproach, F 1537; *repreve*, B 70.
- Reproved**, *pp.* *as adj.* blamed, accused,

- R. 1135; Reproved, *pp.* stultified, B 2. p 6. 127.
- Repugnent, *ger.* to be repugnant (to), B 5. p 3. 6.
- Requerable, *adj.* desirable, B 2. p 6. 32.
- Requeren, *v.* entreat, seek, B 2027; ask, D 1052; *pp.* necessitated, T. iii. 405.
- Resalgar, *s.* realgar, G 814. 'Realgar, a combination of sulphur and arsenic, of a brilliant red colour as existing in nature; red orpiment'; Webster.
- Reseived, *pp.* received; wel reseived, favourably situated with respect to other planets, &c.; A. ii. 4. 51.
- Rescouis, *s.* a rescue, help, T. iii. 1242; A 2643.
- Rescouwe, *v.* (to) rescue, save, T. iii. 857; rescue, T. v. 231.
- Rescowinge, *s.* rescuing, I 805.
- Rese, *ger.* to shake, A 1086.
- Réseemblable, *adj.* alike, R. 985.
- Resolven, *pr. pl.* flow out, B 5. m 1. 1; Resolved, *pp.* dissolved, melted, B 2. p 7. 164.
- Reasonable, *adj.* talkative, 3. 534.
- Resort, *s.* resource, T. iii. 134.
- Resoun, *s.* reason, right, A 37. 847; argument, speech, sentence, T. i. 796.
- Resouneth, *pr. s.* reasons, A 1278.
- Resport, *s.* regard, T. iv. 86, 850.
- Respyt, *s.* delay, B 948; respite, delay, reprieve, G 543; *withoute more respyt*, without delay, forthwith, R. 1488; *out of more respyt*, without any delay, without any hesitation, T. v. 137.
- Respyte, *ger.* to hesitate, 7. 259.
- Reste, *s.* rest, repose, F 355; *at reste*, at rest, fixed, T. ii. 760; *at his reste*, as in its home, 5. 376; *to reste*, (gone) to rest, A 30; Restes, *pl.* times of repose, T. ii. 1722.
- Reste, *v.* remain (with), T. iii. 1435; rest, repose, T. ii. 1326.
- Restelees, *adv.* restlessly, R. 370.
- Resurreccioun, *s.* resurrection, i.e. re-opening (of the daisy), L. 110.
- Ret, *for* Redeth, *pr. s.* advises, T. ii. 413.
- Retenne, *s.* retinue, troop of retainers, suite, A 2502; E 270; *at his r.*, among those retained by him, D 1355.
- Rethor, *s.* orator, B 4397, F 38.
- Rethorien, *adj.* rhetorical, B 2. p 1. 46.
- Rethorien (*written* Retorien), *s.* orator, B 2. p 3. 61.
- Retorneth, *pr. s.* brings back, B 5. p 6. 301; *pres. pl.* revolving, T. v. 1023.
- Retourninge, *s.* return, A 2095.
- Retracciouns, *s. pl.* retractions, things which I withdraw, I 1085.
- Retretheth, *pr. s.* reconsiders, B 5. m 3. 57.
- Retrograd, *adj.* moving in a direction contrary to that of the sun's motion in the ecliptic, A. ii. 4. 53.
- Reule, *s.* rule, A 173.
- Beulen, *v.* rule, B 4234; Reule hir, guide her conduct, E 327.
- Reuthe, *s.* ruth, 1. 127.
- Reve, *s.* reeve, steward, bailiff, A 542, 386x.
- Reve, *ger.* to rob (from), T. iv. 285; to take away, G 376; *to r. no man fro his lyf*, to take away no man's life, L. 2693; Reven, *ger.* to reave, plunder, I 758; to bereave, T. i. 188; Reveth, *pr. s.* forces away, 5. 86; Raft, *pt. s.* bereft, D 888; reft, B 3288; Refte, *pt. s.* bereft, HF. 457; Raft, *pp.* torn, reft, T. v. 1258; taken from, L. 2590; bereaved, F 1017.
- Revel, *s.* revelry, sport, A 2717; minstrelsy, A 4402.
- Revelour, *s.* (the) Reveller, A 4371; a reveller, A 4391.
- Revelous, *adj.* fond of revelry, B 1194.
- Reverberacioun, *s.* vibration, D 2214.
- Beverdye, *s.* rejoicing, R. 720. O.F. *reverdie*, 'feuillée, verdure; joie, allégresse'; Godefroy.
- Reverence, *s.* respect, A 141; respectful manner, A 305; fear, I 294; *thy r.*, the respect shewn to thee, B 116.
- Revers, *s.* reverse, contrary, 18. 32.
- Revesten, *pr. pl.* clothe again, T. iii. 353.
- Revoken, *ger.* to recall, T. iii. 1118.
- Revolucioun, *s.* revolving course (orbit), 4. 30.
- Reward, *s.* regard, attention, T. ii. 1133, v. 1736; *having r. to*, considering, 5. 426; *take r. of*, have regard, I 151.
- Rewde, *adj.* plain, unadorned, A. pr. 49.
- Rewe, *s.* row, line, A 2866; *by rewe*, in order, D 506.
- Rewe, *ger.* to have pity, A 2382; be sorry, T. ii. 455; do penance for, G 447; *pr. s. impers.* makes (me) sorry, I am sorry, A 3462, B 4287.
- Rewel-boon, *s.* (probably) ivory made from the teeth of whales, B 2068.
- Rewful, *adj.* lamentable, sad, L. 1838; sad (one), B 854.
- Rewfulleste, *adj. sup.* most sorrowful, A 2886.
- Rewfully, *adv.* sadly, T. iii. 65.
- Rewle, *s.* the revolving long and narrow

- plate or rod used for measuring and taking altitudes, A. i. 1. 6; it revolves at the back of the Astrolabe; *pl.* rules, A. pr. 44.
- Rewledest, *2 pr.* & *didst* control, B 1. p 4. 238.
- Rewliche, *adj.* pitiable, B 2. p 2. 67.
- Rewme, *s.* realm, B. 495.
- Rewthe, *s.* ruth, pity, E 579; a pitiful sight, E 562.
- Rewthelees, *adj.* ruthless, unpitying, 5. 613; 6. 31.
- Reye, *s.* rye, D 1746.
- Reyes, *pl.* round dances, HF. 1236. Mid. Du. *reys*, 'a round danunce'; Hexham.
- Reyn, *s.* rain, A 492; storm of rain, A 3517.
- Reyne, *s.* rein, A 4083.
- Reyne, *v.* rain down, T. v. 1336; rain, 4. 287. See *Ron*.
- Reynes, *s.* *pl.* loins, I 863.
- Reyse, *ger.* to build up, D 2102; *v. up*, to exact, 'realise,' D 1390.
- Reysed, *pp.* gone on a military expedition, A 54. O.F. *reise*, 'expédition militaire, incursion sur une terre ennemie'; Godefroy.
- Rhetorice, Rhetoric, B 2. p 1. 48.
- Riban, *s.* *as pl.* ribbons, HF. 1318.
- Ribaninges, *pl.* silk trimmings, borders, B. 1077.
- her prime, R. 405; just, 1. 31; righteous, 5. 55; lawful, I 744.
- Rightwis, *adj.* righteous, just, L. 905.
- Rightwisnesse, *s.* righteousness, C 657, D 1909; justice, 14. 8.
- Rikne, *imp.* *s.* reckon, compute, A. ii. 27. 10. See *Bekene*.
- Rinde, *s.* rind, bark, T. iv. 1139; hard skin, T. ii. 642.
- Ring, *s.* ring, F 83; concourse, L. 1827; *lyk r.*, i.e. in ringlets, A 2165.
- Ringe, *v.* make to resound, A 2431; ring, resound, T. ii. 233; *Rong*, *pl.* & *rang*, 5. 492; *Ronge*, *pp.* T. ii. 805.
- Riot, *s.* riotous conduct, gaming, A 4395. 4392.
- Riote, *v.* riot, gamble, A 4414.
- Risen, *pp.* of *Ryse*.
- Risshe, *s.* rush, T. iii. 1161.
- Rist, *pr.* *s.* of *Ryse*.
- Rit, *pr.* *s.* of *Ryde*.
- Riveer, *s.* river, B 1927.
- Robbour, *s.* robber, B 3818.
- Roche, *s.* rock, F 500; *pl.* HF. 1035.
- Rode, *s.* complexion, A 3317, B 1917.
- Rode, *s.* *nom.* rood, cross, HF. 57.
- Rode-beem, *s.* rood-beam, D 496. (A beam across the entrance to the choir of a church, supporting a rood or cross.)
- Body, *adj.* ruddy, F 385, 394.
- Boes, *pl.* of *Boo*.

- Roof**, *pt. s. of Ryve*.
- Roos**, *s. rose-bush*, R. 1674. Halliwell gives *roas*, a clump of whins, as a Northumberland word; and we find the spelling *raves* in the allit. *Morte Arthure*, 923.
- Roos**, *pt. s. of Ryse*.
- Roost**, *s. roast meat*, A 206.
- Ropen**, *pp. reaped*, L. 74.
- Rore**, *s. uproar*, T. v. 45.
- Rore**, *ger. to roar*, T. iv. 373; *pr. s. resounds*, A 2881.
- Roring**, *s. loud lament*, E 2364.
- Rose**, *s. rose*, R. 1700; *ger. of the rose*, A 1038.
- Rose-leef**, *s. rose-leaf*, R. 905.
- Rose-garland**, *s. garland of roses*, HF. 135.
- Rosen**, *adj. made of roses*, R. 845; *Rosena*, *adj. def. rosy*, B 2. m 8. 6.
- Roser**, *s. rose-bush*, R. 1651, 1659; I 858.
- Rosé-reed**, *adj. red as a rose*, G 254.
- Roste**, *v. roast*, A 383; *pp.* A 147.
- Rosy hewed**, *of rosy hue*, T. ii. 1198.
- Rote**, *s. (1) root*, A 2. 423; the *radix*, fundamental principle, G 1461; source, B 358; i.e. foot, E 58; *on rote*, firmly rooted, T. ii. 1378; *herte rote*, bottom of the heart, D 471; (2) root, the tabulated number written opposite a given fixed date, A. ii. 44. 2; the 'epoch' of a nativity, B 314.
- Rote**, *s. rote*; *by rote*, by rote, by heart, A 327, B 1712.
- Rote**, *s. a musical stringed instrument, a kind of fiddle, of Celtic origin; said to be a fiddle with three strings*, A 236. O. F. *rote*, from O. H. G. *hrotta*, *rotta*, Low Lat. *chrotta*; of Celtic origin, from O. Irish *croit* (Gael. *cruit*, W. *crwth*); whence also E. *crowd*.
- Roteless**, *adj. rootless*, T. iv. 772.
- Roten**, *adj. rotten*, A 3873; corrupt, filthy, I 139.
- Roten-hersted**, *adj. rotten-hearted*, I 689.
- Rotie**, *pr. s. subj. render rotten*, A 4407.
- Roughte**; see *Recche*.
- Rouketh**, *pr. s. covers, crouches, is huddled up*, A 1308.
- Boule**, *v. gad* (lit. roll), D 651.
- Roum**, *adj. roomy, spacious*, A 4126.
- Roum**, *s. room, spare*, L. 1099.
- Boumer**, *adj. larger*, A 4145.
- Bouncy**, *s. a hackney, nag*, A 390.
- Rounde**, *adv. roundly, i.e. easily, with an easy (not jerky) motion*, B 2076; melodiously, C 331.
- Rounded**, *pt. s. stood out in a rounded form*, A 263.
- Roundel**, *s. roundel, roundelay, a kind of poem*, A 1529; a small circle, HF. 791, 798.
- Roundnesses**, *pl. orbs, orbits*, B 4. m 6. 52.
- Roune**, *v. whisper*, B 2025; *ger.* D 1572; *pt. s.* HF. 2044. A. S. *rūnian*.
- Route**, *s. company, rout, troop, band, train*, A 622, 889, 2153; number, R. 1667; flock, R. 909; *pl. T. ii.* 620.
- Route** (1), *v. roar*, T. iii. 743; murmur, HF. 1038; *ger. to snore*, 3. 172; *pr. s. snores*, A 3647. A. S. *hrūtan*.
- Route** (2), *v. assemble in a company*, B 540.
- Routhie**, *s. pity, ruth, compassion, mercy*, F 1261, 1349; lamentation, L. 669; a pity, a sad thing, A 914.
- Routhelless**, *adj. ruthless, pitiless*, B 861.
- Routing**, *s. snoring*, A 4166, 4214; whizzing noise, HF. 1931.
- Rowe**, *s. row*, 3. 975; line, HF. 448; *by r.*, in a row, T. ii. 970; *Rowes*, *pl. rays, beams* (of light), 4. 2.
- Rowe**, *adv. roughly, angrily*, G 861.
- Rowed**, *pp. rowed*, T. i. 949.
- Rowm**, *adj. roomy, large, wide*, A. i. 2. 3.
- Rowne**, *ger. to whisper*, T. iii. 508.
- Rowthe**, *s. ruth, pity, 3. 405; sorrow*, 3. 97.
- Royaltee**, *s. royalty*, E 928.
- Royleth**, *pr. s. meanders, wanders*, B 1 m 7. 10.
- Royné**, *s. roughness*, R. 551.
- Roynous**, *adj. rough*, R. 928.
- Rubbe**, *v. rub out*, 8. 6.
- Rubee**, *s. ruby*, HF. 1362.
- Rubible**, *s. ribibe, rubick*, A 3331.
- Rubifying**, *s. rubefaction, reddening*, G 797.
- Rubriche**, *s. rubric*, D 346.
- Ruby**, *s. ruby*, 12. 4. *Rubies*, *pl.* 4. 246.
- Ruddok**, *s. redbreast, robin*, 5. 349.
- Rude**, *adj. harsh*, R. 752; poor, E 916; inhospitable, H 170; of humble birth, D 1172.
- Rudeliche**, *adv. rudely*, A 734.
- Rudenesse**, *s. boorishness*, T. iv. 1677; rusticity, E 397.
- Ruggy**, *adj. rough*, A 2883.
- Rule**, *imp. pl. regulate, order*, I 592; *pp. as adj. well-mannered*, L. 163.
- Rum, ram, ruf**; nonsense words, to imitate alliteration, I 43.

-ing, *pres. pl.* rushing, A 1641.
Ruste, *ger.* to rust, A 502; *pr. s. subj.* rust, A 500.
Rusty, *adj.* rusty, A 618; beamrched as with rust, R. 159.
Ryal, *adj.* royal, i. 144; Rial, z. 50.
Ryde, *v.* ride, A 27, 94, 102; ride at anchor, L. 668; Ryden, *ger.* with out, to go on expeditions, A 45; Ryde, *ger.* (with out), to ride abroad to inspect, B 1255; (see) Outrydere; Rydestow, richest thou, D 1380; Rit, *pr. s.* rides, A 974; Rödd, *pt. s.* rode, A 100; Riden, 1 *pl. pl.* (we rode, A 825; *pt. pl.* C 968; Riden, *pp.* ridden, B 1000.
Ryding, *s.* jousting, or riding in procession, A 4377.
Rym, *s.* rime (usually misspelt rhyme), B 2115, 2118; Ryme, *dat.* HF. 623; a tale in verse, B 1809; verse, D 1127; *pl.* B 90. A. S. *rim*.
Ryme, *v.* describe in verse, put into rime (or rhyme), A 1450, B 2122.
Rymoyed, *pp.* rimed, or rhymed, F 711; see above.
Ryming, *s.* rining, or rhyming, verse-making, B 2120; the art of rining, B 48.
Ryot, *s.* riotous living, C 495.
Ryotour, *s.* roysterer, C 602.
Rys, *s.* spray, branch, twig, R. 1015; A 3324. A. S. *hris*.
Ryse, *ger.* to rise, A 33; to get up, F 475; Rist, *pr. s.* rises, A 3688, 4103; arises, T. i. 944; Röss, 1 *pl. s.* rose, z. 17; *pt. s.* A 823; Risen, *pp.* A 1005; Riseth, *imp. pl.* I 161.
Ry

- dj.* very ruddy, A 2168; blood-
without, B 501.
pl. sapphires, B 3658.
wisdom, B 2184; *pl.* kinds of
o, G 338.
gc. A 2568.
s. pl. sacks made of coarse
1. p 3. 82. Cf. F. *serpillière*.
3, *adj.* Saraccenic, R. 1188.
she can be taken as a sb., it
to *sarsnet*.
f Sitte.
in, 3. 253.
un, *s.* penance, I 87; resti-
o8.
afe, safely kept, G 950; in
97.
save, except, A 2180.
. safely, with safety, B 2373,
of See.
il (Northern), A 4187.
' without; *siuns faille*, with-
ertainly, HF. 188, 429. See
salter, R. 331.
il (psaltery, a kind of harp, A
1305, H 268.
, *s.* salvation, T. ii. 381, 563;
ny savacioun, without saving
208.
e (the plant), A 2713.
and conj. save, except, A 683;
grace, by your leave, B 2260.
to save, keep, 1. 117; *pr. s.*
(He) save, A 3108; *pp.* kept
F 531.
3, *s.* safe-conduct, T. iv. 139.
saviour, 10. 16.
r. pl. mind, care for, I 820.
rep. except, A 2838.
, *s.* taste, I 207.
adj. pleasant, R. 84.
j. pleasant, T. i. 405.
savour, D 2196; pleasantness,
ensure, 10. 20; smell, G 887;
925; interest, T. ii. 269; *pl.*
274.
, taste, D 171; *pr. pl.* mind,
I 820; *imp. s.* have relish for,
adj. perfumed, R. 547.
e, *s.* tasting, I 959.
adj. enjoyably, A 3735.
m, *adj.* covered with pimples
an excess of humour called
gma), A 625.
Sawe, *s.* saying, speech, A 1163; word,
B 2925; discourse, G 691.
Sawe, *Say*; see *See*.
Sayde, said; see *Seye*.
Saylours, *pl.* dancers (who leap in danc-
ing), R. 770. 'Sailleur, Sailleure, sauteur,
danseur'; Godefroy.
Scabbe, *s.* scab, R. 553; a disease of
sheep, C 358.
Scalded, *pp.* burnt, A 3853.
Scale, *s.* scale, or rather, double scale,
for measuring both by *umbra recta* and
umbra versa, A. i. 12. 3.
Scalle, *s.* scab, 8. 3.
Scalled, *pp.* having the scall, scabby,
scurfy, A 627.
Scantitee, *s.* scantiness, I 431.
Scantnesse, *s.* scarcity, I 420.
Scapen, *v.* escape, T. v. 908.
Scarlet-reed, *adj.* scarlet-red, B 4351.
Scarmishing, *s.* skirmish, L. 1910.
Scarmyche, *s.* skirmish, T. v. 1508.
Scars, *adj.* parsimonious, B 2789.
Scarsetee, *s.* scarcity, B 2790.
Scarsly, *adv.* parsimoniously, A 583.
Scatered, *pp.* scattered, G 914.
Scathe, *s.* scathe, harm, misfortune, 'a
pity,' A 446; *Polymite* to *sc.*, to the
harm of P., T. v. 938.
Scatheles, *adv.* harmlessly, R. 1550.
Science, *s.* science, knowledge, 5. 25;
learned writing, B 1666; wisdom, I 220.
Selat, *s.* slate, 11. 34.
Sclaundre, *s.* slander, HF. 1580; ill-fame,
disgrace, E 722; scandal, I 137.
Sclave, *s.* slave, T. iii. 391.
Sclendre, *adj.* slender, slight in make,
A 587; thin, B 3147; poor, B 4023.
Scotchouns, *pl.* escutcheons, painted
shields, R. 893.
Scoole, *s.* school, B 1685, 1694; manner,
fashion, A 125, 329; discipline, T. i.
634; 'the schools,' D 2186.
Scole-matere, *s.* subject for disputation
in the schools, D 1272.
Scoler, *s.* scholar, A 260.
Scolering, *s.* young scholar, note to D
44; line 6.
Scole-termes, *pl.* school-terms, E 1509.
Scoleward; to *scoleward* = toward
school, B 1739.
Scoleye, *ger.* to study, A 302.
Scomes, *s. pl.* foam, lather, B 4. m 7. 61.
Lit. 'scums.'
Score, *imp. s.* notch, cut, mark, B 1006.
Scorkleth, *pr. s.* scorches, shrivels, B 2.
m 6. 28.
Scorned, *pt. s.* 3. 927; *jested et.*, B 477.

- appear, seem, F 102; *ger.* to
) , T. i. 747; *pr. pl.* F 869; *pt. s.*
seemed, A 2970; *impers.* (it)
A 39, E 296; *him semed*, it
to them, they supposed, F 56;
te semed = it seemed to the
the people supposed, F 201.
de, *s.* seemliness, comeliness,
; gracefulness, R. 777.
adj. seemly, comely, A 751.
adv. becomingly, A 123.
pl. seams, I 622.
e, *s.* half-cope, short cope, A 262.
s. appearance, 3. 944; *to my s.*,
pears to me, B 1838.
n, *s.* half-sound, i. e. suppressed
A 3697.
e, *s.* senatorial rank, B 3. p. 4. 93.
; *s.* senator, L. 584.
; censor, A 3340.
; *pres. pt.* censng, perfuming
cense, A 3341.
t. a thin silk, A 440.
send, B 144; *Sent, pr. s.* E 1151;
pt. s. sent, A 4136; *Sente, pt. s.*
Sendeth, *imp. pl.* send ye, C 614;
it. s. subj. would send, B 1091.
i. visible, manifest, apparent, A
F 645. A.S. *gesene, gesyme*, *adj.*
visible.
t. to behold, to see, L. 1034; to
L. 2649; to look on, D 1245; to
2. 224; *on to sene*, to look on,
singe, D 349; Seynd, *pp.* broiled,
adj. single, unmarried, E 1667.
t. (1) the zenith, A. i. 18. 4, 22. 6;
point where a given azimuth-
needs the horizon, A. i. 19. 12;
at of sunrise, A. ii. 31. 13.
itees, *s. pl.* perceptions, B 5.
adj. perceptible by the senses,
. 212.
see *Sende*.
nt, *s.* feeling, fancy, T. ii. 13;
ibility, T. iii. 43; passion, L. 69.
; *s.* meaning, drift, E 2288; con-
; 190; subject, B 1753; opinion,
; 992; decision, 5. 530; meaning,
nt, instruction, A 306, 798;
eme, H.F. 1100; decision, speech,
judgement, order, I 17; verdict,
general meaning, I 58.
rioun, *s.* north, B 3657.
ional, *adj.* northern, A. ii. 40.
tentrionalis, *pt.* A. ii. 40. 36.
Sepulchre, *s.* tomb, D 498.
Sepulture, *s.* mode of burial, T. v. 299;
burial, L. 2553; tomb, A 2854.
Serchen, *v.* search, B 2597; *pr. pl.* go
about, haunt, D 867.
Sereyns, *s. pl.* sirens, R. 684.
Sergeaunt of the Lawe, sergeant-at-
law, A 309.
Serie, *s.* process, argument, A 3067.
Sermons, *ger.* to preach, speak, C 879.
Sermoning, *s.* argument, A 3091; talk,
A 3597.
Sermoun, *s.* discourse, L. 2025; T. ii. 965;
tale, T. ii. 1115; *pl.* writings, B 87.
Servage, *s.* servitude, thralldom, A 1946,
B 368.
Servant, *s.* lover, A 1814; servant, D 1501.
Servisable, *adj.* willing to serve, A 99;
serviceable, E 1911; useful, E 979.
Servitour, *s.* servant, D 2185.
Servitute, *s.* servitude, E 798.
Servyse, *s.* service, serving, A 250; reli-
gious service, T. i. 315; musical per-
formance, 3. 302.
Sese, *pr. s. subj.* seize, 5. 481; *pp.* caught,
4. 240; seised, possessed, T. iii. 445.
Sesoun, *s.* season, F 1034; prime, R. 1678.
Sestow, *seest* thou, T. iii. 46.
Sete, *s.* seat, throne, B 3715, I 162.
Sete, -n; see *Sitte*.
Setewale, *s.* zedoary, setwall. R. 1370.
See *Cetewale*.
Sethe, *v.* seethe, boil, A 383.
Sette, *ger.* to set, place, L. 540; *setten*
a myte, care a mite, T. iii. 900; *Sette*,
1 *pr. s.* suppose, T. ii. 367; B 2681; *Sette*
cas, imagine the case, B 3041; 2 *pr. pl.*
esteem, T. ii. 432; *Sette*, 1 *pr. s. subj. set*,
A 3911; *Set*, *pr. s. setteth*, sets, 2. 101;
D 1982; cares, T. iii. 832; puts, 3. 615;
Sette, 1 *pt. s.* counted, regarded, D 659;
Sette me, placed myself, L. 115; *sette*
nat a kers, accounted not worth a cress,
A 3756; *Sette* at nought, counted as
nothing, F 821; *Sette* him, sat down,
C 207; *Sette* hir, sat, B 329; *Sette* her
on knees, knelt down, B 638; *Sette* hem,
seated themselves, L. 301; C 775; *Setten*
hem adoun, set themselves, G 396; *Set*,
pp. placed, A 132, 2528; *pnt.* B 440; *set*,
R. 846; appointed, 4. 52; E 774; wholly
devoted, 6. 100; *wel set*, seemly, 3. 828;
set the wrightes cappe = made a fool of
him, A 3143; *Set*, *imp. s.* stake (as at
dice), T. iv. 622.
Seur, *adj.* sure, B 2642, 2953.
Seur, *adv.* surely, T. iii. 1633.
Seurly, *adv.* surely, B 2913.

- Sourtee**, *s.* surety, A 1604, B 243.
Sewe, *v.* follow, 25. 12; ensue, B 2619, 2692; *pt. s.* pursued, B 4527.
Sewes, *s.* *pl.* lit. juices, gravies; used here for seasoned dishes, delicacies, F 67.
Sewing, *adj.* conformable, in proportion, similar, 3. 959. Lit. 'following.'
Sexte, sixth, HF. 1727.
Sexteyn, *s.* sacristan, B 3216.
Sey, 1 *pt. s.* saw, 3. 1089; Seyn, *pp.* seen, B 172, 624. See See.
Seye, *v.* say, A 738; to be told, B 706; to *seyn*, A 284; *for* to *seye*, to say, A 468; *this is to seyn*, A 181; *that is to seyn*, A 797; *Seistow*, sayest thou, B 110; *as who seyth*, like one who says, i. e. so to speak, T. v. 883; *Seggen*, 1 *pr. pl.* say, T. iv. 104; *Seydestow*, saidest thou, G 334; *Seyd*, *pp.* B 49; *Seyeth*, *imp. pl.* say ye, A 1868.
Seyl, *s.* sail, A 606, 3532.
Seyn, *pp.* seen, B 1863, 4471.
Seynd, *pp.* singed, i. e. broiled, B 4035.
Seynt, *s.* saint, 3. 1319; *Seynt* (*disyllabic*), A 120, 509, 687, D 1564; *Seynte*, saint (*or* holy), A 1721.
Seyst, 2 *pr. s.* sayest, B 109; *Seystow*, 2 *pr. s.* sayest thou, A 3490.
Shaar, *s.* a plough-share, A 3763.
Shad, -de; see **Shede**.
Shadwe, *s.* shadow, B 7, 10; shade, 3. 426; scene, B 2. p. 3. 89; *Shadowe*, reflection, R. 1529.
Shadwed, *pp.* shadowed, shaded, A 607.
Shaft, *s.* wooden part of an arrow, A 1362; *pl.* shafts of spears, A 2605.
Shal, 1 *pr. s.* owe, T. iii. 1649; owe (to), T. iii. 791; shall (do so), F 688; must, A 853; am to be, 2. 53; am to (go), G 303; *Shalt*, 2 *pr. s.* must go, D 1636; *Shaltow*, 2 *pr. s.* shalt thou, A 3575; *Shal*, *pr. s.* shall be, T. v. 833; is to be, HF. 82; must, is to, A 187; must (come), T. iv. 1106; will, L. 1276; must (do so), R. 387; owes, F 750; *Sholde*, 1 *pt. s.* should, B 56; ought (to have done so), 3. 1200; *Sholdestow*, shouldst thou, 10. 60; wouldst thou, D 1944; *Sholde*, *pt. s.* should, A 184; ought to, B 44; had to, E 515; was to, B 3891; would, B 3627; *Shul*, 1 *pr. pl.* must, have to, B 351; must, B 1900; *Shullen*, 2 *pr. pl.* shall, B 4652; *Shullen*, *pr. pl.* must, A 3014.
Shale, *s.* shell, HF. 1281.
Shalmyes, *pl.* shawms, HF. 1218.
Shame, *s.* A 503; Shame of his degree, i. e. lest it should shame his condition (as husband), F 752; *Shames* shameful death, B 819, E 2377.
Shamen, *v.* put to shame, F 156
shameth, it shames thee, the ashamed, B 101.
Shamfast, *adj.* modest, shy, A 205
shame-faced, ashamed, R. 467.
Shamfastnesse, *s.* modesty, A 840
of shame, I 985.
Shap, *s.* A 1889; *privy* member, I
Shapen, *v.* plan, devise, A 340;
means (to do), A 809; *pr. s.* inte
1289; *Shape*, *pr. pl.* dispose, I
Shapen hem, intend, F 214; *Sh*
s. befel, T. ii. 61; *devised*, *plann*
207; *made*, *gave*, L. 2569; *prepa*
E 198; *plotted*, B 2543; *created*,
contrived, E 946; *Shoop* me, 1 *p*
addressed myself, 2. 20; *prepar*
self, L. 180; *Shoop* him, *pt. s.*
ready, L. 625; *determined*.
Shopen, *pt. pl.* made ready, I
Shapen, *pp.* determined, A 11
stined, A 1392; *shaped*, L. 2014; *p*
B 951; *prepared*, B 249; *appoi*
253; *disposed* (themselves), B 14
7. 357; *cut* out, T. iii. 734; *Shu*
destind, ordained, A 1225; *allo*
ii. 282; *created*, B 3099; *imp.*
dispose yourself, B 2307.
Shaply, *adj.* fit, A 372; likely, T.
Sharpe, *adv.* sharply, B 2073.
Shave, *v.* shave, A 3326; *Shaven*,
smooth, R. 941; *Shave*, *pp.* shave
Shaving, *s.* a thin slice, G 1239.
Shawe, *s.* wood, A 4367, D 1386.
She, she, A 446; *She* . . . she, one
and another, T. ii. 1747.
She-ape, *s.* female ape, I 424.
Shedeth, *pr. s.* sheds, I 577; *Shed*
shed, B 3447; *Shadde*, *pt. s.* *pp*
3921; *Shad*, *pp.* distributed, B 1.
Sheef, *s.* sheaf, A 104; *Sheves*,
2140.
Sheep, *s.* a sheep, A 506; a meek
D 432.
Shield, *s.* shield, A 2122; *pl.*
crowns (coins worth 3s. 4d.),
Sheeld, *pl.* B 1521.
Shelde, *pr. s.* *subj.* may he shield,
Shende, *v.* disgrace, T. iv. 1577;
927; *render* contemptible, T.
reproach, T. v. 1060; *destroy*, H
Shent, *pr. s.* ruins, I 848; *defile*
Shente, *pt. s.* harmed, injured,
Shente, *pt. s.* *subj.* should destr
357; *Shent*, *pp.* spoilt, T. ii. 37; *d*
L. 652; *scolded*, B 1731.

. shame, I 273.
 ght, A 115; glistening, R. 2528; beautiful, B 692, F 692, *scjme*.
 ghtly, 4. 87.
 I 568. See *Shipe*.
 ible, shed, A 2000. A. S. *Shipnes*.
 f shears, A 2417.
 hear, cut, B 3257.
 s, *pl.* shearing-hooks, con-
 severing ropes in a sea-
 t, A 1566; chemise, T. iv.
 ette.
 G 879; *pl.* A 4140.
 ot, I 714; *Sheteth*, *pr.* s.
adj. fit for shooting, (lit.
 o.
 th, R 2066.
 it, enclose, T. iii. 1549;
 1141; *Shette*, *pt.* s. shut,
 i, fastened up, T. ii. 1090;
 l. shut up, enclosed, T. i.
 . shut, R. 529.
 aves, HF. 2140.
 pretends, appears, B 2386;
 shewn, A. i. 7. 9.
 de, distribute, ordain, D
 † 278.
subj. shield, T. ii. 1019;
 8; forbid, A 3427.
 glimmer, A 4297.
 A 386.
 hone, L. 2194.
 shipe, *dat.* (into the) ship,
 . A 3540.
 ay, reward, 7. 193; *Shepe*,
 L. S. *scipe*, stipendium.
 ilor, skipper, A 388.
 ables, sheds, D 871. See
 eriff, A 359. Lit. 'shire-
 iled, dirty, A 504.
 itting, R. 1598.
 1 slice, D 1840.
 l. break, A 2605.
 3.
 ided with shoes, HF. 98.
 ig of the hair, A 3316; the
 head, A 2007.
 bed, T. iii. 487.
 shook, R. 363.
 s. shoulder-blade-bone, C

Shondo, s. disgrace, HF. 88; B 2098.
Shoo, s. shoe, D 492; *Shoos*, *pl.* A 457;
Shoon, *pl.* B 1922.
Shoof, *pt.* s. 1 p. shoved, pushed, R. 534;
pt. s. drove, L. 2412.
Shoon (*shóón*), *pl.* of *Shoo*.
Shoon (*shóón*), *pt.* s. of *Shyne*.
Shorn, *pp.* shaven, B 3142.
Shorte, v. shorten, D 1261; *to shorte with*
your weye, to shorten your way with, A
 791.
Shortly, *adv.* briefly, A 30.
Short-shouldred, *adj.* short in the upper
 arm, A 549.
Shot, s. a missile, B 4539; arrow, A 2544.
Shot-windows, s. a window containing
 a square division which opens on a
 hinge, A 3358, 3695.
Shour, s. shower, T. iv. 751; onset, con-
 flict, T. iv. 47; *pl.* assaults, T. i. 470.
 Cf. E. 'a shower of darts.'
Showving, s. showing, pushing, H 53.
Shredde, *pt.* s. shred, cut, E 217.
Shrewe, s. scoundrel, accursed wretch,
 D 284; shrew, peevish woman, E 1222,
 2428; planet having an evil influence,
 A. ii. 4. 54; evil one, G 917.
Shrewe, *adj.* evil, wicked, G 995.
Shrewe, 1 *pr.* s. beahrew, curse, B 4616.
Shrewed, *adj.* evil, wicked, bad, L. 1545;
 accursed, D 54.
Shrewedly, *adv.* cursedly, D 2238.
Shrewednesse, s. wickedness, evil, B
 2721; cursedness, D 734; *pl.* evil deeds,
 I 442.
Shrifte-fadres, *pl.* father-confessors, D
 1442.
Shrighte, *pt.* s. shrieked, A 2817; *pp.* T.
 v. 320.
Shrimpes, *pl.* small creatures, dwarfs,
 B 3145.
Shroud, s. robe, R. 64.
Shrouded, *pp.* clad, R. 55.
Shryked, *pt.* *pl.* shrieked, B 4590.
Shryking, s. shrieking, T. v. 382.
Shryned, *pp.* enshrined, C 955; canonised
 (ironically), 21. 15.
Shryve, *ger.* to confess, I 129.
Shulder-boon, s. blade-bone, I 603.
Shuldres, *pl.* shoulders, R. 328.
Shull, *Shullen*, *Shulde*; see *Shal*.
Shyne, *ger.* to shine, 10. 62; *Shóón*, *strong*
pt. s. shone, A 198; *Shynede*, *weak pt.*
 s. shone, L. 1119; *Shined*, L. 2194.
Sib, *adj.* related, akin, B 2565.
Sicamour, s. sycamore, HF. 1278.
Sicer, s. strong drink, B 3245.
Sigh, 1 *pt.* s. saw, R. 818.

Sey, 1 *pl. s.* saw, 3. 1089; Soyn, *pp.* see B 172, 624. See **See**.
Seye, *v.* say, A 738; to be told, B 706; 1 *syn.*, A 284; *for to seye*, to say, A 468 *this is to seyn*, A 181; *that is to seyn*, 2 707; Seistow, sayest thou, B 110; *a who seyth*, like one who says, i. e. so to speak, T. v. 883; Seggen, 1 *pr. pl.* say, T. iv. 104; Seydestow, saidest thou, G 334; Seyd, *pp.* B 40; Seyeth, *imp. pl.* say ye, A 18-8.
Seyl, *s.* sail, A 696, 3532.
Seyn, *pp.* seen, B 1863, 4471.
Seynd, *pp.* singed, i. e. broiled, B 4035.
Seynt, *s.* saint, 3. 1319; Seynt *disyllabic*, A 120, 503, 687; D 1564; Seynte, saint (or holy), A 1721.
Seyst, 2 *pr. s.* sayest, B 100; Seystow, 2 *pr. s.* sayest thou, A 3403.
Shaar, *s.* a plough-share, A 3703.
Shad, -**de**: see **Shedo**.
Shadwe, *s.* shadow, B 7. 10; shado, 3. 426; scene, B 2. p. 3. 89; Shadowe, *re-* flection, R. 1529.
Shadwed, *pp.* shadowed, shaded, A 607. £
Shaft, *s.* wooden part of an arrow, A 1302; *pl.* shafts of spears, A 2005. S
Shal, 1 *pr. s.* owe, T. iii. 1640; owe to, T. iii. 791; shall (do so), F 688; must, A 853; am to be, 2. 53; am to go, G 301; S
Shalt, 2 *pr. s.* must go, D 1636; Shaltow, 2 *pr. s.* shalt thou, A 3575; Shal, *pr. s.* shall be, T. v. 833; is to be, HF. 82; Sh
must, is to, A 187; must (come), T. iv. 1106; will, L. 1276; must (do so), R. 387; S
owes, F 750; Shalde

- 3, *s.* shame, I 273.
 bright, A 115; glistening, R. E 2528; beautiful, B 692, F . *scène, scjnye.*
 brightly, 4. 87.
 re, I 568. See *Shipe*.
 stable, shed, A 2000. A.S. ee *Shipnes*.
 ir of shears, A 2417.
 o shear, cut, B 3257.
 kes, *pl.* shearing-hooks, con- for severing ropes in a sea- 41.
 hirt, A 1566; chemise, T. iv.
- Shette.*
 et, G 879; *pl.* A 4140.
 shoot, I 714; *Sheteth*, *pr. s.* 960.
 is *adj.* fit for shooting, (lit. . 180.
 heath, R 2066.
 shut, enclose. T. iii. 1549; , D 1141; *Shette*, *pt. s.* shut, osed, fastened up, T. ii. 1090; *t. pl.* shut up, enclosed, T. i. 777. *shut*, R. 529.
 sheaves, HF. 2140.
s. s. pretends, appears, B 2386; , is shewn, A. i. 7. 9.
 rovide, distribute, ordain, D n, G 278.
s. subj. shield, T. ii. 1019; 2098; forbid, A 3427.
s. glimmer, A 4207.
 in, A 386.
s. shone, L. 2194.
 5; *Shipe*, *dat.* (into the) ship, ark, A 3540.
 re, pay, reward, 7. 193; *Shepe*. . A.S. *scipe*, stipendium.
 . sailor, skipper, A 388.
 l. stables, sheds, D 871. See
- : sheriff, A 350. Lit. 'shire-
 defiled, dirty, A 504.
 shutting, R. 1598.
 thin slice, D 1840.
pr. pl. break, A 2605.
 1 253.
 rovided with shoes, HF. 98.
 rting of the hair, A 3316; the the head, A 2007.
 pushed, T. iii. 487.
pl. shook, R. 363.
 ne, *s.* shoulder-blade-bone, C
- Shondo*, *s.* disgrace, HF. 88; B 2098.
Shoo, *s.* shoe, D 492; *Shoom*, *pl.* A 457; *Shoon*, *pl.* B 1922.
Shoof, *pt. s.* 1 *p.* shoved, pushed, R. 534; *pt. s.* drove, L. 2412.
Shoon (shóón), *pl. of* *Shoo*.
Shoon (shòón), *pt. s. of* *Shyna*.
Shorn, *pp.* shaven, B 3142.
Shorte, *v.* shorten, D 1261; *to shorte with your weye*, to shorten your way with, A 791.
Shortly, *adv.* briefly, A 30.
Short-sholdred, *adj.* short in the upper arm, A 549.
Shot, *s.* a missile, B 4539; arrow, A 2544.
Shot-windowe, *s.* a window containing a square division which opens on a hinge, A 3358, 3695.
Shour, *s.* shower, T. iv. 751; onset, conflict, T. iv. 47; *pl.* assaults, T. i. 470. Cf. E. 'a shower of darts.'
Showving, *s.* shoving, pushing, H 53.
Shredde, *pt. s.* shred, cut, E 227.
Shrowe, *s.* scoundrel, accursed wretch, D 284; shrew, peevish woman, E 1222, 2428; planet having an evil influence, A. ii. 4. 54; evil one, G 917.
Shrewe, *adj.* evil, wicked, G 905.
Shrewe, 1 *pr. s.* beshrew, curse, B 4616.
Shrewed, *adj.* evil, wicked, bad, L. 1545; accursed, D 54.
Shrewedly, *adv.* cursedly, D 2238.
Shrewednesse, *s.* wickedness, evil, B 2721; cursedness, D 734; *pl.* evil deeds, I 442.
Shrifte-fadres, *pl.* father-confessors, D 1442.
Shrighte, *pt. s.* shrieked, A 2817; *pp.* T. v. 320.
Shrimpes, *pl.* small creatures, dwarfs, B 3145.
Shroud, *s.* robe, R. 64.
Shrouded, *pp.* clad, R. 55.
Shryked, *pt. pl.* shrieked, B 4590.
Shryking, *s.* shrieking, T. v. 382.
Shryned, *pp.* enshrined, C 955; canonised (ironically), 21. 15.
Shryve, *ger.* to confess, I 129.
Shulder-boon, *s.* blade-bone, I 603.
Shuldres, *pl.* shoulders, R. 328.
Shull, *Shullen*, *Shulde*; see *Shal*.
Shyne, *ger.* to shine, 10. 62; *Shòón*, *strong* *pt. s.* shone, A 198; *Shynede*, *weak* *pt. s.* shone, L. 1119; *Shined*, L. 2194.
Sib, *adj.* related, akin, B 2505.
Sicamour, *s.* sycamore, HF. 1278.
Sicer, *s.* strong drink, B 3245.
Sigh, 1 *pt. s.* saw, R. 818.

- Sight**, *pt. s. of Syke*.
- Signet**, *a. signet-ring*, T. ii. 1087.
- Significance**, *a. signification*, R. 995; *significance*, HF. 17; *prediction*, R. 16.
- Significavit**, *a writ of excommunication*, A. 662.
- Sik**, *adj. sick, ill*, A. 1600.
- Siker**, *adj. sure*, A. 3049, B. 4353; *safe*, G. 864; *certain*, G. 1047; *sure, steady*, D. 2069; *in security*, 17. 28.
- Siker**, *adv. uninterruptedly*, T. iii. 1237; *surely*, T. ii. 991.
- Sikered**, *pp. assured*, L. 2128.
- Sikerer**, *adj. surer, more to be trusted*, B. 4043.
- Sikerly**, *adv. certainly, surely, truly*, A. 137.
- Sikernes**, *a. security, safety, confidence*, B. 425; *state of security*, T. ii. 773.
- Sikly**, *adv. ill, with ill will*, E. 625.
- Silver**, *a. money*, A. 232, 713.
- Silver**, *adj. silvery*, A. 1496.
- Similitude**, *a. comparison; hence, proposition, statement*, G. 431; *sympathy, likeness*, F. 480; *one like himself*, A. 3228.
- Simphonie**, *a. a kind of tabor*, B. 2005.
- Simple**, *adj. modest*, R. 1014; *innocent*, 3. 861.
- Simplese**, *a. Simplicity (personified)*, R. 954.
- Sin**, *conj. and adv. since*, 4. 273.
- Singe**, *v. sing*, A. 236; *Singestow, singest thou*, H. 244; *Song*, 1 *pt. s. sang*, 3. 1158; *Songe*, 2 *pt. s. didst sing*, H. 294; *Song*, *pt. s. A* 1055; *Songen*, *pt. pl. sang*, F. 55; *Songe*, *pt. s. subj. were to sing*, 3. 929; *Songen*, *pp. sung*, T. v. 645; *Songe*, *pp. A* 266; *recited*, T. v. 1797.
- Singularitees**, *s. pl. separate parts, particulars*, B. 5. m. 3. 45.
- Singuler**, *adj. particular*, B. 2. p. 7. 64; *single*, I. 300; *a single*, G. 997; *private*, B. 2625; *singular profyte*, *special advantage*, HF. 310.
- Singularly**, *adv. singly*, B. 4. p. 6. 77.
- Sinne**, *a. sin*, A. 561.
- Sinwes**, *a. pl. sinews*, I. 690.
- Sippe**, *v. sip, taste*, D. 176.
- Sire**, *sr, my master*, A. 355; *Sires*, *gen. sire's, father's*, i. e. Saturn's, E. 2265.
- Sis** *oink*, i. e. six-five, *a throw with two dice*, B. 125.
- Sisoures**, *pl. scissors*, HF. 690.
- Sit**, *pr. s. sits*; see *Sitte*.
- Site**, *a. situation*, HF. 1114; E. 199.
- Sith**, *conj. since*, A. 930; *Sith that, since*, F. 930, H. 120.
- Sith**, *adv. afterwards*, C. 869; 302.
- Sithen**, *conj. since*, B. 2947; *Sith since*, A. 2102.
- Sithen**, *adv. since, ago*, A. 152; *then*, R. 1641; *since*, T. iii. 24; *wards*, A. 2617; *then, next*, L. 1; *a. a greet whyl, a great while* 427; *gon a longe whyle, long* a. 718.
- Sithes**, *pl. times*, A. ii. 42. 9.
- Sitte**, *v. sit*, A. 94; *Sit*, *pr. s. sits* A. 1599, 3641; *befits, suits*, B. fitting, T. i. 246; *yet it sit, i. becoming*, E. 460; *Sat*, *pt. s. sat* affected, T. iv. 231; *suit*, became, R. 750; *sat on knees*, I. 106; *hit sat me sore*, *it was very for me*, 3. 1220; T. iii. 240; *See sat* (*false form, due to pl. seten*); *Seten*, *pt. pl. sat*, A. 2893; *Seti subj. would befit*, T. i. 985, ii. 11; *to sit*, 3. 436; *was sitting*, 3. 501; *pp. sat*, D. 420; *dwelt*, A. 1452; *well suited*, R. 986.
- Sittingest**, *sup. adj. most fitting*.
- Sive**, *a. sieve*, G. 940.
- Sixte**, *sixth*, D. 45, F. 906.
- Skant**, *adj. scanty, sparing, niggardly*, 175.
- Skarmish**, *a. skirmish*, T. ii. 611.
- Skars**, *adj. scarce*, 9. 36.
- Skathe**, *a. harm*, T. iv. 207.
- Skile**, *a. reason, cause*, HF. 726; *a good reason*, E. 1152; *reasonable* L. 1392; *pl. reasons, arguments* 867.
- Skilful**, *adj. reasonable*, L. 385; *ing*, B. 1038.
- Skilfully**, *adv. reasonably, with G* 320; *particularly*, 4. 155.
- Skilinge**, *a. reason*, B. 4. p. 6. 155.
- Skinketh**, *pt. s. pours out*, E. 172.
- Skippe**, *ger. to skip, jump*, T. v. dance, A. 3259; *leap*, E. 16; *over*, L. 622; *Skipte*, *pt. s. leapt*.
- Skulle**, *a. skull*, A. 3935, 4306.
- Skye**, *a. cloud*, HF. 1600.
- Slake**, *v. assuage*, R. 317; *slacks* F. 841; *desist (from)*, E. 705; E. 137; *end*, E. 802; *Slake of*, 619; *Slake, pr. s. subj. grows lac* T. ii. 291; *Slakede*, *pt. s. subj. relax*, B. 2. m. 8. 18.
- Slakke**, *adj. slow*, A. 2901; *de* E. 1849.
- Slakker**, *adj. pl. slacker*, moi B. 1603.

lodges, vehicles, B 4. p 1. d.

Sleen, *ger.* to slay, A 1222; *as fut.* shall slay, B 2002; slays, A 1118; Slowe, 2 *pt.*, T. iv. 506; Slow, *pt. s.*, extinguished, B 3922; 7. 56; Slawe, *pp.* slain, en, *pp.* E 544; Slayn, *pp.*

Slepe.

or, A 2005.

L. 1220; F 1250.

7, artful, A 3201.

cunningly, T. v. 83.

ickery, T. iv. 1459; trick,

ht, T. ii. 1512; contrivance,

E 2131; dexterity, A 1948;

382; skill, G 867; *pl.* plans,

evices, tricks, E 2421.

7, i. e. skillful, A. ii. 29. 20.

F 347; *on slepe*, asleep, L.

1, 3. 3; Slepestow, sleepest

; Sleep, 1 *pt. s.* slept, HF.

t. s. A 98; Slepte, *weak pt.*

pe, pl. pl. 3. 166, 177.

pp. B 4202.

, s. time to sleep, 6. 54.

pp. bestowing, A 1387.

th, I 388.

subtle, T. iv. 972.

lily, T. ii. 1185; subtly, T.

ppery, A 1264.

ght, cunning, C 131.

ok, R. 542.

, *pl.* stones from a sling,

alink, T. iii. 1535.

L. 623.

lyde.

nce, F 1260.

ice, portion, T. iii. 1013.

928; Sloo, A 3246.

luggishness, sloth, laziness,

, slumberest thou, T. i. 730.

sleepy, I 724.

t. slumber, T. ii. 67.

rew, flung, H 306. *Pt. t.*

. 3246; Slo, R. 928.

loose garments, I 422.

igh, mire, H 64.

slow, A 980; see Slee.

th, T. ii. 959.

1, D 1565; Slough, H 64.

Slow, *pt. s.* of Slee.

Slowh, *pt. s.* slew, B 4. m 7. 43.

Sluggy, *adj.* sluggish, I 706.

Sluttish, *adj.* slovenly, G 636.

Sly, *adj.* L. 1369; sly (one), A 3940; Slye,

def. cunning, crafty, 7. 48; skilful,

F 672; *pl.* artfully contrived, F 230.

Slyde, *v.* slide, T. v. 351; pass, go away,

E 82, F 924; Slit, *pr. s.* passes away, 5.

3; G 682; Slydings, *pres. pt. as adj.*

moving, i. e. unstable, T. v. 825.

Slyk (for Slyke?), *adj.* sleek, D 351.

Slyk, *adj.* such (Northern), A 4130, 4170.

Slyly, *adv.* sagaciously, A 1444.

Smal, *adj.* small, A 153; a *smal*, a little,

6. 113.

Smal, *adv.* little, D 592; but *smal*, but

little, F 71; high (of musical notes), 12.

11.

Smalish, *adj.* smallish, R. 826.

Smart, *adj.* brisk (said of a fire), G 768.

Smatre, *pr. pl. refl.* taste slightly, I 857.

Smert, *adj.* smart, quick, R. 831; brisk,

G 768; *pl.* painful, 3. 507.

Smerte, s. pain, smart, F 480, 856, 974;

anguish, A 3813.

Smerte, *adv.* smartly, sharply, A 149;

sorely, E 629.

Smerte, *ger.* to smart, L. 502; Smert, *pr.*

s. pains (me), 1. 152; Smerte, *pr. s. subj.*

(it) may pain, A 1394; Smerte, *pt. s.*

felt pain, T. ii. 930; Smerte, *pt. s. subj.*

impers. (it) might give pain to, A 230.

Smit, -en; see Smyte.

Smithed, *pt. s.* forged, A 3762.

Smitted, *pp.* smutted, i. e. besmirched,

sullied with dishonour, T. v. 1545.

Smoking, *pres. pt.* reeking with incense

or perfume, A 2281.

Smokless, *adj.* without a smock, E 875.

Smoky, *adj.* smoke-like, T. iii. 628.

Smoot, *pt. s.* of Smyte.

Smoterliche, *adj.* smirched in reputa-

tion, A 3963.

Smothe, *adj.* smooth, A 690.

Smothe, *adv.* smoothly, A 676.

Smyler, s. smiler, flatterer, A 1999.

Smyte, v. strike, A 1220; Smyten of,

smite off, L. 1817; Smyteth, *pr. s.*

knocks, L. 393; Smit, *pr. s.* smites,

E 122; Smoot, *pt. s.* smote, struck, A

149; Smiten, *pp.* struck, T. ii. 1145.

Snewed, *pt. s.* abounded, A 345.

Snibben, v. reprove, chide, lit. 'snub.'

A 523; *pp.* reprimanded, A 4401.

Snorteth, *pr. s.* snorts, A 4163; *pt. s.* was

drawn together (as in sniffing), R. 157.

Snow, s. R. 558; argent (in heraldry).

- white, B 3573; *pl.* snow-storms, HF. 967.
- Snowish**, *adj.* snowy, white, T. iii. 1290.
- So**, *adv.* so, A 102; such, B 2205; in such a way, such, T. iii. 1579; so, i. e. pray (with verb in subj. mood), T. iii. 1470; So as, as well as, as far as, 4. 161; so *Acce I Joye*, as I hope to have bliss, 3. 1065.
- So**, *conj.* provided that, L. 1319; So as, whereas, B 4. p 3. 40; So that, provided that, C 186.
- Sobrelly**, *adv.* gravely, F 1585; Soberly, sadly, with a melancholy look, A 289.
- Sobre nesse**, *s.* sobriety, I 834.
- Socour**, succour, help, A 918, F 1357; *do you a.*, help you, 4. 292.
- Socouren**, *v.* aid, T. iii. 1264.
- Socours**, *s.* help, L. 1341.
- Soden**, *pp.* sodden, boiled, I 900.
- Sodein**, *adj.* prompt, forward, T. v. 1024.
- Sodeinly**, *adv.* suddenly, F 1015.
- Softe**, *adj.* soft, A 153; gentle, slow, B 399; mild, D 1412.
- Softe**, *adv.* softly, A 2781; gently, C 252; tenderly, B 275; timidly, 3. 1212.
- Softly**, *adv.* softly, F 636; quietly, G 408; in a low tone, L. 2126.
- Softmeth**, *pr. s.* assuages, L. 50.
- Sojourne**, *v.* dwell, T. v. 1350; tarry, R. 381; remain, D 987.
- Soken**, *s.* toll, A 3987. A. S. *sōcn*.
- Sokingly**, *adv.* gradually, B 2766. 'Sokingly, *idem quod esyly*'; Prompt. Parv.
- Sol**, Sol (the sun), G 826.
- Solas**, *s.* amusement, A 798; solace, I 206; comfort, F 802; consolation, T. ii. 460; relief, B 1972; diversion, B 1904; pleasure, B 3964; playfulness, R. 844; joy, T. i. 31; ease, L. 1966.
- Solde**, *pt. s.* of Selle.
- Solempne**, *adj.* festive, grand, E 1125; cheerful, A 209; important, A 364; illustrious, B 387; superb, F 61; public, I 102.
- Solempnely**, *adv.* pompously, with pomp, A 274.
- Solempnitee**, *s.* pomp, A 870; outward show, C 244; due ceremony, E 1709.
- Soleyn**, *adj.* sole, solitary, 3. 982; unmated, 5. 607, 614.
- Solsticioun**, *s.* the solstice, or point of the ecliptic most remote from the equator, A. l. 17. 9.
- Som** (sum), *indef. pron.* some, A 640, B 1182; one, a certain man, G 922; one, 3. 395; another, 5. 476; *som ahtwee is*, some one (at least) is wicl
Som . . . som, one . . . anoth
Somme, *pl.* some, B 2139
them), L. 1050.
- Somdel**, *adv.* somewhat, B 40
L. 1183; in some measure, .
- Somer**, *s.* summer, A 394; So
summer-game, athletic ex
648.
- Somer-secoun**, *s.* spring, ea
B 3. p 8. 43.
- Somme**, *pl.* some, T. iv. 995;
- Somme**, *s.* sum, F 1220; c
upshot, L. 1559; *pl.* sums
B 1407, G 675.
- Somme**, *v.*; see **Sompne**.
- Somnour**, *s.* summoner, ap
officer who summoned deli
for the ecclesiastical court
- Somonce**, *s.* summons, D 158
- Sompne**, *v.* summon, D 1577
D 1347.
- Sompnolence**, *s.* somnolence
- Somtyme**, *adv.* once, A 65,
times, B 1667; some day, B
- Sond**, *s.* sand, B 509, 4457.
- Sonde**, *s.* message, B 388, 104
I 625; gifts, B 1049; visita
826; trial, B 902; message (or
G 525.
- Sonded**, *pp.* sanded, T. ii. 82.
- Sondry**, *adj.* various, A 14, 2;
- Sone** (sune), *s.* son, A 79, 336.
- Sone**, *adv.* soon, A 1022; spee
- Sone-in-lawe**, *s.* son-in-law,
- Sonest**, *adv.* *superl.* soonest,
- Song**, -e, -en; see **Singe**.
- Sonne**, *s.* sun, A 7, 30.
- Sonne-beem**, *s.* sunbeam, D
- Sonnish**, *adj.* sun-like, gold
816.
- Soor**, *s.* sore, wound, A 1454.
- Soor**, *adj.* wounded, grieve
sore, F 1571; sad, T. v. 639.
- Soot**, *s.* soot, an emblem of t
iii. 1194.
- Sooth**, *adj.* true, L. 14; as
C 636.
- Sooth**, *s.* truth, A 284; So
Sothe, *dat.* B 1939.
- Soothfastnesse**, *s.* truth, B.
- Soothly**, *adv.* truly, A 117.
- Sooty**, *adj.* begrimed with so
- Sop**, *s.* sop (of toasted brea
Sop in wyn, wine with brea
it, A 334.
- Soper**, *s.* supper, A 348; Sop
- Sophistrye**, *s.* evil cunning,

s, s. a sophism, trick of logic, E
 ceits, F 554.
 s. sorely, A 148; *bar so sore*, bore
 85.
 s. to soar, HF. 531; to mount
 123.
 s. more sorely, L. 502.
 s. most sorely, 5. 404.
 s. *ger.* to surpass, R. 667; *pr. s.*
 ove, T. iii. 1038.
 s. ot, T. ii. 1754; destiny, chance,
 kind, A 4381; divination, T. i.

 s. s. allotted, T. v. 1827.
 sorrow, grief, A 951; mourning,
 sympathy, compassion, F 422;
 rue, with ill luck to you, D

 s. w, thou sorrowest, B 1. p 6. 80;
 85; *pr. pl.* A 2824.
 s. l, *adj.* sorrowful, L. 1832.
 s. lleste, *adj.* most sorrowful, E

 s. lly, *adv.* sadly, A 2978.
 s. s. sorrow, 3. 606.
 s. j. sorrowful, mournful, A 2004,
 id, B 2899; unlucky, B 1049; ill,
 miserable, H 55.
 s. s. sorely, B 2. p 4. 100.
 s. sister, A 3486.
 s. sweet, A 1, B 2348.
 s. sweetly, L. 2612.
 s. j. subtle, cunning, 18. 43.
 s. subtlety, skill, 18. 77.
 s. t. true, B 169; Sooth, L. 14
 truth, A 845. See Sooth.
 s. *adj. comp.* truer, G 214.
 s. nesse, s. truth, B 2365; certainty,

 s. *adv.* verily, soothly, A. pr. 23.
 s. ve, s. true saying, truth, HF.
 l. HF. 676.
 s. j. subtle, cunning, L. 1556, 2559;
 woven, A 1054; thin, A 2030.
 s. *adv.* skilfully, R. 1119; cleverly,

 s. *adj.* besotted, befooled, G 1341.
 s. pp. confirmed, B 1769.
 s. -e; see Seke.
 s. er. to suck, A 4157; to embezzle,
 ; pp. been at the breast, E 430.
 s. i. sole, single, E 2080.
 s. soul, A 656, 781.
 s. s. sulphur, HF. 1508.
 s. sound, musical sound, A 674, E
 unt, L. 267; *pl.* sounds, A 2512.
 s. *adj.* unhurt, L. 1619; *pl.* in strong
 T. iii. 1526.

Sounds, *ger.* to heal, make sound, 7. 242;
 v. heal, R. 966.
 Soune, *ger.* to sound, to utter, T. ii. 573;
 imitate in sound, speak alike, F 105;
 Sounen, v. sound, hence, tend, rebound,
 T. i. 1036; Souneth, *pr. s.* tends (to-
 wards), relates, (to), T. iii. 1414; is con-
 sonant (with), B 3157; makes (for), H
 195; Sounen, *pr. pl.* tend, I 1068; *pt. s.*
 inclined, T. iv. 1676; *pres. pt.* accordant
 with, in agreement with, A 275; Soun-
 inge in, tending to, A 307.
 Sounded; *bests s.*, best-sounding, T. ii. 1031.
 Soupe, v. sup, T. ii. 944.
 Souper, s. supper, T. ii. 947.
 Souple, *adj.* pliant, A 203.
 Sourdeeth, *pr. s.* arises, I 475.
 Soure, *adj.* bitter, cruel, B 1. p 4. 88.
 Soure, *adv.* sourly, bitterly, B 2012.
 Soures, s. *pl.* sorrels, bucks of the third
 year, 3. 429.
 Sourmounteth, *pr. s.* surmounts, rises
 above, T. iii. 1038.
 Sours, s. source, origin, T. v. 1591; E 49;
 a springing aloft, HF. 544; swift up-
 ward flight, D 1938, 1941.
 Souter, s. cobbler, A 3904.
 Soutiltee, s. device, D 576.
 Souvenance, s. remembrance, 24. 14.
 Sovereynete, s. sovereignty, E 114, F
 751; supremacy, D 818.
 Sovereyn, *adj.* supreme, very high, A 67;
 chief, B 3339; sovereign, D 1048; superior,
 A ii. 28. 39 (a technical term, applied to
 the western signs of the zodiac); as s.
 lord, 1. 69; master, G 500; Sovereyne.
fem. 5. 422; Sovereyns. *pl.* superiors,
 I 392, 402.
 Sovereynly, *adv.* royally, B 2462; chiefly,
 B 4552.
 Sovereyntee, s. supremacy, D 1038.
 Sowdan, s. sultan, B 177.
 Sowdanesse, s. sultanness, B 358.
 Sowe, v. sew up, T. ii. 1201, 1204; *pp.*
 sewn, A 685.
 Sowen, v. sow, B 1182; Sowen, *pp.* R.
 1617; Sowe, *pp.* T. i. 385.
 Sowle, s. soul, life, T. ii. 1734.
 Sowled, *pp.* endowed with a soul, G 329.
 Sowne, v. sound, play upon, A 565;
 sound, T. iii. 189; Sowneth, *pr. s.*
 sounds, I 160; signifies, A. i. 21. 62; *pr.*
pl. play, F 270; Sowneth, *pr. pl.* tend
 (to), are consonant (with), F 517; Souned,
pt. pl. tended, B 3348. See Soune.
 Space, s. room, T. i. 714; space of time,
 A 87; while, C 239; opportunity, spare
 time, A 35; course, A 176.

- Spak**, *pt. a. spake*, A 124; see **Speke**.
Span, *pt. a. spun*, L 1762.
Spanne, *s. span*, A 155.
Span-newe, *adj. span-new*, T. iii. 1665. Lit. 'newly spun.'
Spare, *v. spare*, refrain, A 192; cease, 5. 699; *pp. passed over*, L 2602.
Sparhawk, *s. sparrow-hawk*, B 1957.
Sparinge, *s. moderation*, I 835.
Sparkle, *s. small spark*, B 2095.
Sparow, *s. sparrow*, 5. 351.
Sparre, *s. wooden beam*, A 990, 1076.
Sparth, *s. battle-axe*, A 2520.
Sparwe, *s. sparrow*, A 626.
Spaynel, *s. spaniel*, D 267.
Spece, *s. species, sort*, I 407; *pl. kinds*, A 3013, I 865.
Speche, *s. speech*, L 1084; discourse, A 307; talk, A 783, D 1020; address, 3. 1131; oratory, F 104.
Special, *adj. special*; *in special*, especially, in particular, A 444, 1017.
Spéctacle, *s. eye-glass*, D 1203.
Spede, *ger. to succeed*, C 134; *Spede me*, *v. be quick*, 5. 385; *Spede, pt. s. subj. speed, prosper*, A 769; *Spedde, pt. s. hastened, moved quickly*, A 3649; made to prosper, B 3876; *pt. s. refl. hasted*, A 1217; *1 pt. s. refl. L. 200*; *pp. terminated, determined*, 5. 101; accomplished, G 357.
Speed, *s. help*, T. ii. 9; success, T. i. 17; *for comune spede, for the good of all*, 5. 507.
Speedful, *adj. advantageous*, B 727.
Speere, *s. sphere*, F 1283.
Speke, *v. speak*, 3. 852; *Spekestow, speakest thou*, G 473; *Spak, 1 pt. s. spake*, L 97; *pt. s. 3. 503*; *Speken, pt. pl. 3. 350*; *Spaken (better Speken), pt. pl. spake*, T. i. 565; *Speke, pt. s. subj. might speak*, T. ii. 1119; *Spoken, pp.* A 31.
Speking, *s. speech-making, oratory*, 5. 488; speaking, H 335.
Spelle, *s. dat. a story*, B 2083.
Spence, *s. buttery*, D 1931.
Spending-silver, *s. silver to spend, money in hand*, G 1018.
Spere, *s. spear*, A 114; *as nigh as men may casten with a spere, a spear's cast*, HF. 1048.
Spere, *s. sphere, orbit*, 4. 137; 16. 11.
Sperhawk, *s. sparrowhawk*, B 4647.
Sperme, *s. seed*, B 3109.
Spered, *pp. barred*, T. v. 521.
Spete, *v. spit*, T. ii. 1617; *Spetten, pt. pl. I 270*.
Spewe, *v. vomit*, B 2607.
Spewing, *s. vomit*, I 128.
Spicerye, *s. mixture of spices*, B 2043.
Spille, *v. spill, drop*, T. v. 880; kill, L 1574; destroy, ruin, E 503; perish, 4. 121; *ger. to destroy*, T. v. 588; *to labour, to lose labour*, H 153; *doth me sp., causes me to die*, 6. 14; *Spillaw teres, lettest thou tears fall (Lat. manet)*, B 1. p. 4. 4; *pp. killed*, B 857; lost, 1. 180; ruined, D 1611; confounded, D 98.
Spirit, *s. A. 2809*; *Spirites, the (four) spirits in alchemy (sulphur, sal ammoniac, quicksilver, arsenic)*, G 820; vital forces, 3. 489.
Spitous, *adj. malicious*, R. 979; inhumane, 22. 13.
Spitously, *adv. spitefully*, D 223; vehemently, A 3476.
Spoke, *pp. of Speke*.
Sponne, *2 pt. pl. did spin*, T. iii. 734.
Spoon, *s. spoon*, F 602; *Spones, pl. C 908*.
Spore, *s. spur*, A 2603; *pl. A 473*.
Sporne, *ger. to spurn, kick*, 13. 11; *pt. s. spurns, treads*, T. ii. 797; *pt. s. tripped himself up*, A 4280.
Spot, *s. defect*, E 2146.
Spousaille, *s. espousal, wedding*, E 115, 180.
Spoused, *pp. wedded*, E 3, 386.
Spouted, *pp. vomited*, B 487.
Sprayed; see **Springen**.
Sprede, *v. spread, open*, 4. 4; *ger. to expand*, R 1679; *Spradde, pt. s. spread*, E 418, 722; covered, 7. 40; *Sprad, pp. spread*, A 2903; dispersed, 3. 874; *Spradde, pp. pl. wide open*, T. iv. 142.
Spreynd; see **Springen**.
Spring, *s. dawn*, A. ii. 6. 6; first growth, R. 834; *pl. merry dances*, HF. 125.
Springe, *strong v. spring up, grow*, A 3018; rise, B 4068; spread abroad, 7. 21; spring, be carried, L 719; *ger. to rise (as the sun)*, A 2522; to dawn, A 822; to arise, 1. 133; *Sprang, pt. s. grew up*, E 1425; *Sprong, pt. s. spread out*, E 1704; *Spronge, pp. become famous*, A 1437; grown, L 1054; *spronge amis, alighted in a wrong place*, HF. 2079.
Springen, *weak v. sprinkle, scatter, sow broadcast*, B 1183; *Spreynd, pp. sprinkled*, B 422, 1830; *Sprayed, pp. B 2. p. 4. 132. A.S. sprengan*.
Springers, *s. pl. sources, origins*, I 38.
Springing, *s. source*, E 49.
Spurne, *v. spurn, kick*, F 616.
Spyce, *s. spice*, R. 1367, 1371; *pl. spices*, L. 1110; species, kinds, I 83, 102.

- d, *pp.* spiced, A 3378; scrupulous, i, D 435.
 rye, s. collection of spices, mixture
 ices, A 2935, B 136.
 s. spire, shoot, T. ii. 1335.
 ies, s. *pl.* scales, G 759.
 mous, *adj.* squeamish, sparing (ex-
 rarely), A 3337.
 eth, *pr.* s. attends, accompanies,
 s.
 s, s. a 'square,' a carpenter's instru-
 ; for measuring right angles, D
 ; *pl.* measuring-rules, A. i. 12. 3.
 r, s. squire, A 79.
 , *adj.* abiding, A 3004, 3009; firm,
 5; sure, E 1499; constant, 4. 281;
 ; fast, F 871.
 ssed, *pp.* established, A 2995.
 s, s. race-course, B 4. p. 3. 11.
 s, staff, stick, L. 2000; (perhaps a
 staff), A 4294, 4296; Staves, *gen.* of
 haft of a car, 7. 184.
 inge, s. a staff-sling, sling with a
 lle, B 2019.
 s, *pl.* positions, HF. 122.
 s, s. stuck, T. iii. 1372; was fastened
 t. 458.
 eth, *pr.* s. staggers, L. 2687.
 t. s. of Stelen.
 s, s. stalk, A 1036; piece of straw,
 19; Stalkes, *pl.* (Lat. *palmites*), B 1.
 15; stems, T. ii. 968; uprights of a
 ar, A 3625.
 s, v. creep up (to), T. ii. 519; move
 thily, L. 1781; *pr.* s. walks stealthily,
 79; moves slowly, A 3648.
 s, s. *dat.* ox-stall, T. v. 1469.
 n, s. a coarse harsh cloth, tamine,
 ay, L. 2360; I 1052. O.F. *estamine*.
 e, *pr.* *pl.* bray in a mortar, C 538.
 ned, *pp.* staunched, B 2. p. 2. 53.
 s, s. lake, tank, pool, I 841. E. *tank*.
 stands; see Stonde.
 s, *pp.* advanced, B 4011, E 1514 (*in*
 E.).
 s. starling, 5. 348.
 pt. s. of Sterve.
adj. strong, E 1458; severe, B
 ing, moving suddenly, L. 1204.
 chen, v. satisfy, B 3. m. 3. 3.
 s. place, HF. 731; *in stede of*, *in*
 l of, B 3308.
 s. steed, A 2157.
 stnesse, s. constancy, firmness,
 3; stability, 15. 7.
 s. bullock, A 2149.
 s, *pp.* stuck, L. 161 a.
 Stele, s. lit. handle; i.e. the (cool) end,
 A 3785.
 Stelen, v. steal, A 562; Steleth, *pr.* s.
 steals away, B 21; Stal, *pt.* s. stole, L.
 796; came (or went) cunningly, HF.
 418; went stealthily, B 3763; *stal away*,
 stole away, 3. 381; Stole, *pp.* stolen, A
 2627.
 Stellifye, v. make into a constellation,
 HF. 586, 1002.
 Stemed, *pt.* s. shone, glowed, A 202. A.S.
stēman.
 Stenten, v. leave off, A 903; *ger.* to stay,
 A 2442; v. cease, leave off, B 3925;
 Stente, 2 *pr.* s. *subj.* cease, 18. 61; Stente,
pt. s. ceased, stopped, 3. 154; L. 1240;
 remained, L. 821; stayed, T. i. 273; Stente,
pt. *pl.* ceased, T. i. 60; delayed, L. 633;
pp. stopped, A 1368.
 Stepe, *adj.* *pl.* glittering, bright, A 201,
 753. A.S. *stēap*.
 Steppes, *pl.* foot-tracks, L. 829, 2209.
 Stere, s. helm, rudder, B 833; pilot,
 helmsman, guide, B 448; *in stere*, upon
 my rudder, T. v. 641.
 Stere, v. steer, rule, T. iii. 910; 1 *pr.* s.
 steer, T. ii. 4; *pp.* controlled, L. 935.
 Stere, v. stir, move, excite, T. i. 228; pro-
 pose, T. iv. 1451; *pr.* s. stirs, HF. 817.
 Sterelees, *adj.* rudderless, B 439.
 Steresman, s. steersman, HF. 436.
 Steringe, s. stirring, motion, HF. 800.
 Sterlinges, *pl.* sterling coins, C 907.
 Sterne, *adj.* stern, E 465; violent, T. iii.
 743.
 Sterre, s. star, 5. 68, 300; constellation,
 HF. 599.
 Stert, s. start, T. v. 254; *at a stert*, in a
 moment, A 1705.
 Sterte, v. start, go quickly, T. ii. 1634;
 move away, T. iii. 949; pass away, B
 335; leap, skip, R. 344; Stert, *pr.* s.
 rouses, HF. 681; Sterte, 1 *pt.* s. departed,
 T. iv. 93; rushed, L. 811; leapt, A 952;
 went, T. ii. 1094; went at once, L. 660;
 Sterting, *pres.* *pt.* bursting suddenly,
 L. 1741.
 Sterve, v. die, A 1249; die of famine, C
 451; Starf. *pt.* s. L. 1691; A 933, B 283;
 Storven, *pt.* *pl.* C 888.
 Stevene, s. voice, sound, language, A
 2562; ramour, talk, T. iii. 1723; time,
 moment, esp. of an appointment, A
 1524; sound, L. 1219; meeting by ap-
 pointment, 4. 52; *sette st.*, made ap-
 pointment, A 4383.
 Stewe, s. a fish-pond, A 350; a small
 room, closet, T. iii. 601; brothel, HF. 26

- Stewe-dore**, *s.* closet-door, T. iii. 698.
Steyre, *s.* degree (Lat. *gradus*), 4. 129; *Steyres*, *gen.* stair's, T. iii. 205.
Stiborn, *adj.* stubborn, D 456, 637.
Stidefast, *adj.* steadfast, B 2641.
Stif, *adj.* strong, A 673; bold, R. 1170; hard, D 2267.
Stilken, *ger.* to stick, T. i. 297; **Stiked**, *pt. s.* stuck, B 509; fixed, B 2097; **Stikede**, *pt. s.* pierced, B 3897; **Stikked**, fixed, L. 2202; *pp.* stabbed, B 430; a *stikeð swyn*, a stuck pig, C 556.
Stikinge, *s.* sticking, setting, I 954.
Stikked, *pl.* palings, B 4038.
Stillatorie, *s.* still, vessel used in distillation, G 580.
Stille, *adv.* quietly, L. 816; still, D 2200.
Stille, *ger.* to silence, T. ii. 230.
Stingeth, *pr. s.* pierces, L. 645.
Stinte, *v.* leave off, A 1334; cease, G 883; cause to cease, 1. 63; end, E 747; *ger.* to cease, B 2164; to stop, T. ii. 383; cease, I 720; restrain, R. 1441; stop, avert, L. 1647; **Stinte**, 1 *pr. s.* leave off telling, HF. 1417; *pr. pl.* cease, I 93; *pt. s. subj.* may cease, B 413; **Stinte**, *pt. s.* ceased, A 2421; was silent, 3. 1299; *pt. pl.* stopped (*or pr. pl. stop*), L. 294; **Stinte**, *pt. s. subj.* should cease, T. i. 848; *pp.* stopped, T. iii. 1016; *stint thy clappe*, stuck fast, D 1541; **Stonden**, *pp.* HF. 1928.
Stongen, *pp.* stung, A 1079.
Stoon, *s.* stone, A 774; precious steen-gem, R. 1086.
Stoon-wal, stone-wall, L. 713.
Stoor, *s.* store, stock (of a farm), A 598; store, D 2159; value, D 203.
Stopen, *pp.* advanced, E 1514 (MS. E has *stapen*).
Stoppen, *v.* stop, T. ii. 804.
Store, *s.* store, value, B 4344; possession, L. 2337.
Store, *ger.* to store, B 1463.
Store, *adj.* voc. audacious, bold, E 1275. Icel. *stórr*.
Storial, *adj.* historical, A 3179; **Storial** sooth, historical truth, L. 702.
Storia, *s.* history, legend of a saint (or the like), A 709; history, E 1366; tale story, 7. 10; *pl.* books of history, T. v. 1044.
Storven, *pt. pl. of* Starve, died, C 888.
Stot, *s.* a stallion, horse, cob, A 695; heifer (a term of abuse), D 1630.
Stounde, *s.* hour, time, while, A 1211, 4007; short time, B 1021; moment, L. 949; *in a stounde*, at a time, once, A 3992; *upon a stounde*, in one hour, T. iv. 625; *pl.* hours, seasons, T. iii. 1742.

- Strawen**, *v.* strow, L. 207; *2 pr. s. subj.* F 613; *pp.* strewn, I 918.
- Strayte**, *s.* strait, B 464.
- Strecche**, *v.* stretch, B 4498; extend, T. ii. 341; reach, 7. 341; *Streighte*, *pt. s.* stretched, HF. 1373; *Straughte*, *pt. pl.* extended, A 2916; *Straughten*, *pt. pl.* stretched out, R. 1021; *Straight*, stretched out; *long str.*, stretched at full length, T. iv. 1163; *pp. as adv.* straight, T. ii. 599.
- Stree**, *s.* straw, A 2918; *pl.* 3. 718.
- Streem**, *s.* river, current, L. 2508; stream, A 464; ray (of light), 2. 94.
- Streen**, *s.* strain, i. e. stock, progeny, race, E 157.
- Streight**, *adj.* straight, 3. 957.
- Streight**, *adv.* straight, straightway, A 671.
- Streight**, -e; see *Strecche*.
- Streit**, *adj.* narrow, A 1984; scanty. R. 457; B 4179; strict, A 174; *pl.* scanty, small, D 1426. A. F. *estreit*.
- Streite**, *pp. as adj. def.* drawn, B 4547. (It here represents Lat. *strictus*.)
- Streite**, *adv.* closely, T. iv. 1689; strictly, L. 723; tightly, A 457.
- Streitnes**, *s.* smallness, A. i. 21. 55.
- Stremeden**, *pt. pl.* streamod, T. iv. 247.
- Strong**, *s.* string, D 2067; *pl.* 5. 197.
- Stronger**, *adj. comp.* stronger, B 2410.
- Strongest**, strongest, T. i. 243.
- Strongest-leythed**, strongest in faith, T. i. 1007.
- Strength**, *s.* strength, A 84; force, 3. 351; *pl.* sources of strength, B 3248.
- Strepen**, *v.* strip, E 1958; *do str. me*, cause me to be stripped, E 2200.
- Strete**, *s.* street, T. ii. 612; *dat.* HF. 1049; street, road, way, 1. 70; B 1683.
- Streyn**, *v.* compress, T. iii. 1205; strain, press, E 1753; constrain, E 144; hold, confine, R. 1471; *ger.* to compress, T. iii. 1071; *Streyn*, *pr. pl.* strain (as through a sieve), C 538.
- Streyt**, *adj.* small, B 3. m 2. 26.
- Strike**, *s.* hank (of flax), A 676.
- Strogelest**; see *Struggle*.
- Stroke**, *ger.* to stroke, T. iii. 1249.
- Strokes**, *pl.* of *Strook*.
- Strompetes**, *s. pl.* strumpets, B 1. p 1. 54.
- Stronde**, *dat.* shore, L. 2189; *Strondes*, *pl.* shores, A 13.
- Strong**, *adj.* difficult, B 2035; *pl.* severe, A 1338, 2771.
- Stronge**, *adv.* securely, R. 241.
- Stroof**, *pt. s.* of *Stryve*.
- Strook**, *s.* stroke, A 1701; *Strokes*, *pl.* T. iii. 1007.
- Strouted**, *pt. s.* stuck out, A 3315.
- Strowe**, *v.* strow, L. 101 a.
- Stroyer**, destroyer, 5. 360.
- Struggle**, *v.* struggle, E 2374; *Strogelest*, *2 pr. s.* C 829.
- Stryf**, *s.* quarrel, strife, A 1187, 2784; took *stryf* = 'took up the cudgels,' B 1. p 4. 93.
- Stryk**, *s.* stroke, mark, A. ii. 12. 19.
- Stryke**, *v.* strike; *Stryken* out, strike out, D 1364; *Strike*, *pp.* struck, 11. 35.
- Stryve**, *v.* strive, struggle, 10. 30; oppose. E 170; *Stroof*, *pt. s.* strove, vied, A 1038.
- Stryvinge**, *s.* striving, strife, B 2674.
- Stubbel-goos**, *s.* fatted goose, A 4351.
- Stubbes**, *pl.* stumps, A 1978.
- Studie**, *s.* study, A 303; state of meditation, A 1530; Study, library, F 1207, 1214; *Studies*, *pl.* endeavours, B 3. p 2. 93; desires, B 4. p 2. 50.
- Studie**, *v.* study, A 184; *ger.* give heed, I 1090; *Studieth*, *pr. s.* deliberates, E 1955.
- Stuffed**, *pp.* filled, E 264.
- Sturdely**, *adv.* boldly, 4. 82.
- Sturdinesse**, *s.* sternness, E 700.
- Sturdy**, *adj.* cruel, hard, harsh, stern, E 698, 1049; firm, T. ii. 1380; D 2162.
- Sty**, *s.* pig-sty, D 1839.
- Stye**, *ger.* to mount up, B 4. p 6. 414.
- Style** (1), *s.* a stile, a means to get over a barrier by climbing, C 712, F 106.
- Style** (2), *s.* style, mode of writing, F 105.
- Styves**, *pl.* stows, D 1332.
- Styward**, *s.* steward, B 914.
- Suasioun**, *s.* persuasiveness, B 2. p 1. 45.
- Subdekne**, *s.* subdeacon, I 891.
- Subgit**, *adj.* subject, T. v. 1790; *Subget*, T. i. 231.
- Subgit**, *s.* subject, T. ii. 828; *pl.* servants, D 1990.
- Subjection**, *s.* (1), suggestion, (a thing subjected to the mind), I 351; (2), subjection, obedience, B 270; submission, 4. 32; subjection, governance, B 3656, 3742.
- Sublymatories**, *s. pl.* vessels for sublimation, G 793.
- Sublymed**, *pp.* sublimed, sublimated, G 774. 'Sublimate, to bring by heat into the state of vapour'; Webster.
- Sublyming**, *s.* sublimation, G 770.
- Submitted**, *pp.* subjected, B 5. p 1. 44; *ye ben s.*, ye have submitted, B 35.
- Subtil**, *adj.* subtle, C 141; ingenious, A. pr. 60; skilful, L. 672; finely woven, 5. 272.

- Subtiltee**, *s.* subtlety, craft, secret knowledge, G 620; skill, craft, G 844; *pl.* tricks, E 2421.
- Subtily**, *adv.* craftily, A 610; subtly, F 222.
- Subtiltee**, *s.* subtlety, F 140; specious reasoning, HF. 855; skill, B 4509; trick, D 1420.
- Succedent**, *sb.* a 'succedent' house, A. ii. 4. 48. The *succedent* houses are the *second, fifth, eighth, and eleventh*, as these are *about to follow* the most important houses, which are the *first, fourth, seventh, and tenth*.
- Sucre**, *s.* sugar, T. iii. 1194.
- Sucred**, *pp.* sugred, T. ii. 384.
- Suffsaunce**, *s.* sufficiency, A 490; sufficient food, D 1843; enough, a competence, 10. 15; contentment, B 4029; 3. 703.
- Suffsaunt**, *adj.* sufficient, good enough, A 1631; A. pr. 7; capable, L 2524; well endowed, L 1067.
- Suffsauntly**, *adv.* sufficiently, A. pr. 43; availably, B 2492.
- Suffrable**, *adj.* patient, D 442.
- Suffraunce**, *s.* longsuffering, B 2479; patience, E 1162; Suffrance, longsuffering, B 2654; permission, F 788.
- Suffraunt**, *pres. pt. as s.* patient man,
- Surmounteth**, *pr. s.* surpasses, L 115.
- Surplys**, *s.* surplice, A 3323, G 558.
- Surquidrie**, *s.* over-confidence, presumption, I 403; arrogance, T. i. 215. O.E. *surquiderie*.
- Sursanure**, *s.* a wound healed outwardly, but not inwardly, F 1113.
- Surveyaunce**, *s.* surveillance, C 95.
- Suspecioun**, *s.* suspicion, T. ii. 561.
- Suspecious**, *adj.* ominous of evil, E 540.
- Suspect**, *adj.* suspicious, ominous of evil, E 541.
- Suspect**, *s.* suspicion, B 2385.
- Sustenance**, *s.* support, living, E 202.
- Sustene**, *v.* sustain, support, F 861; maintain, 1. 22; endure, B 2654; uphold, preserve, B 160; hold up (herself), 7. 177.
- Suster**, *s.* sister, L 592, 986; Her suster love, love for her sister, L 2365; Susters, *pl.* T. iii. 733; Susters, *pl.* B 4057.
- Suwe**, *ger.* to follow, T. i. 379.
- Suyte**, *s.* suit, array (of like kind), A 2873; Sute, uniform pattern, 3. 261.
- Swa**, *so* (Northern), A 4040.
- Swal**, *pl. s.* of Swelle.
- Swalowe**, *v.* swallow, HF. 1036.
- Swalwe**, *s.* swallow, A 3258.
- Swappe**, *s.* a swoop, the striking of a bird of prey, HF. 543.

weetness, 5. 161.
 sweat, G 579; Swatte, *pt. s.* B 1966.
 te, sweetheart, T. iii. 69.
 ring, Sweet-Looking, R. 920.
 s. sweetness, 1. 51; nourish-
 115.
dj. comp. sweeter, R. 622, 768.
 : sweaty, 9. 28.
 t. dream, R. 28; *pl. dreams*,
 g, s. dream, R. 26; Sweven-
 on. swev'ningez, R. 1.
pp. as def. adj. tired out, sloth-
 1783. *Fp. of swoenchen.*
 i. such, A 3, 243, 313; such a
 4626; Swich a, such a, B 3921;
 n, such a one, F 231.
 t. swim, A 3550, L. 2450; Swom-
pl. were filled with swimming
 188.
 about, toil, A 188, 540.
 t. toil, labour, T. v. 272; to
 labour, HF. 16; *pr. pl. work*
 ; Swonken, *pp. toiled*, A 4235.
 s. labourer, toiler, A 531.
 eck, throat, R. 325.
 (1) sough, low noise, 5. 247;
 HF. 1031; sigh, groan, A 3619;
 noise, blast, A 1979; whizzing
 F. 1941; Swogh, (2), swoon, D
 w, grief, 3. 215.
pp. proud, E 950.
 . gulf, L. 1104.
 . swallow, H 36.
 t. *pr. pl. were filled with swim-*
 ings, 5. 188.
pp. toiled, A 4235.
 : weat, G 578.
 i. sweet, A 2860, 3205; *pl. R.*
 Sote, Swete.
 s. sweetly, T. i. 158.
 swow; see Swogh.
 Swowne, *v. swoon*, faint, T.
 Swowned, *pt. s. swooned*, A
 A 1913.
 woon; hence, anguish, 3. 215.
 t. swoon, F 1080; Aswowne, in
 C 245.
 z, s. swooning, C 246.
 wine, boar, F 1254; hog, D 460.
 sed, s. pig's head (a term of
 4262.
dv. quickly. C 796; *as sw.*, as
 v. 1384; *as quickly as possible*,
 tely, B 637, G 936.
 lie with, A 4178; *pp. dis-*
 l, A 3850.

Sy, saw; *pt. t. of See.*
 Sye, *ger. to sink down*, T. v. 182.
 Sye, Syen, saw; see See.
 Syk, *adj. sick, ill*; *for syk*, on account
 of being sick, D 394; Syke, *def. F* 1100;
pl. sick persons, T. iii. 61.
 Syk, s. sigh, F 498.
 Syke, *v. sigh*, T. iii. 1360; Syke, *ger. to*
sigh (but perhaps read syte, i.e. to grieve,
for the rime), T. ii. 884; Syketh, *pr. s.*
sighs, 5. 404; 22. 62 (men sigh); Syked,
pt. s. sighed, A 2985; Sichte, *pt. s.*
sighed, B 1035.
 Sykliche, *adj. sickly*, T. ii. 1528.
 Symonials, s. *pl. simoniacs*, l 784.
 Symonye, s. simony, D 1309.
 Syre, s. master of the house, D 713; *mas-*
ter, 5. 12.
 Sys, *num. six (at dice)*, B 3851.
 [Syte, *v. to grieve*; *perhaps the right*
reading in T. ii. 884.]
 Sythe, s. time, R. 80; Sythe, *pl. (orig. a*
gen. pl.), A 1878; *ofte sythe*, oftentimes,
 E 233, G 1031; Sythes, *pl. times*, A 485.
 Sythe, s. scythe, L. 646.

T.

T, *for To, frequently prefixed to verbs*; *as*
 tabyde, tamende, &c.
 Taa, *v. take (Northern)*, A 4129.
 Tabard, s. a herald's coat-of-arms, hence,
 (1) the same, as an inn-sign, A 20; (2)
 a ploughman's loose frock, A 541.
 Tabernaules, *pl. shrines*, HF. 123, 1190.
 Table, s. table, A 100; *table dormaunt*,
 permanent side-table, A 353; tablet,
 writing-tablet, 3. 780; tablet, plate,
 HF. 142; table (of the law), C 659; one
 of the thin plates on which almican-
 teras are engraved, A. ii. 21. 6; *at table*,
 at board, i.e. entertained as a lodger,
 G 1015; Tables, *pl. tables (for calcula-*
tion), F 1273; dining-tables, B 1442;
 writing-tablets, D 1741; plates, A. i.
 14. 3; the game of 'tables' or back-
 gammon, F 900.
 Tabour, s. small drum, D 2268.
 Tabouren, *pr. pl. drum*, din, L. 354.
 Tabregge, *for To abregge*, to abridge,
 shorten, T. iii. 295.
 Tabreyde, *for To abreyde*, to awake, T.
 v. 520.
 Tabyde, *for To abyde*, to abide, T.
 v. 33.
 Tache, s. defect, 21. 18. See Tecches.
 Tacheve, *for To acheve*, to achieve L.
 2111.

- Tacompte**, *for* To acompte, to reckon up, 22. 17.
- Tacord**, *for* To accord, i. e. to agreement, H 98.
- Tacorde**, *for* To acorde, to agree, 1. 27.
- Tacoye**, *for* To acoye, to decoy, T. v. 782.
- Taffata**, *s.* taffeta, A 440.
- Taffraye**, *for* To affraye, to frighten, E 455.
- Taillages**, *s. pl.* taxes, I 567.
- Taille**, *s.* tally, an account scored upon two similarly notched sticks, A 570, B 1606.
- Take**, *v.* seize, T. ii. 289; present, offer, G 223; *ger.* to take, A 34; Takestow, takest thou, G 435; Take me, 1 *pr. s.* betake myself, B 1085; Took, 1 *pt. s.* drew in, breathed in, B 1. p 3. 3 (Lat. *hausi*); hit, D 792; *pt. s.* handed over, gave, B 1484; had, B 192; Toke, 2 *pt. s.* tookest, 3. 483; Toke, *pt. pl.* took, F 1240; received, F 356; Take, *pp.* taken, A 3007; entrusted, I 880; brought, 1. 20; Tak, *imp. s.* receive, B 117; accept as a result, A. ii. 25. 57; *tak kepe*, take heed, observe, B 3757; *tak she*, let her take, 5. 462; Taketh, *imp. pl.* take, 4. 9.
- Takel**, *s.* tackle, archery-gear, arrows, A 106.
- Tappestere**, *s.* female tapster, barmaid, A 241, 3336.
- Tarditas**, *s.* slowness, I 718.
- Tare**, *s.* tare, kind of weed, A 1370.
- Tareste**, *for* To aresta, to arrest, F 1370.
- Targe**, *s.* target, shield, A 471; defence, 1. 176.
- Tarien**, *v.* tarry, B 983; delay (used actively), F 73; 1 *pr. s.* tarry, T. iii. 1195; *pp.* delayed, T. ii. 1739.
- Tarraye**, *for* To arraye, to array, arrange, E 961.
- Tart**, *adj.* of sharp flavour, pungent, A 381.
- Tartre**, *s.* tartar, G 813; *oille of Tartre*, (probably) cream of tartar, or bitartrate of potassium, A 630.
- Tarynge**, *s.* tarrying, delay, A 821.
- Tas**, *s.* heap, A 1005, 1009, 1020. O.F. *tas*.
- Tassaille**, *for* To assaille, i. e. to assault, E 1180.
- Tassaye**, *for* To assaye, to test, prove, try, E 454, 1075.
- Tasseled**, *pp.* fringed, provided with tassels, R. 1079; A 3251.
- Tassemble**, *for* To assemble, to bring together, D 89.
- Tassoille**, *for* To assoille, i. e. to absolve, C 933.
- Tassure**, *for* To assure, B 1231.
- Tast**, *s.* taste, relish (*for*), 5. 160.

- for To embrace, T. v. 224;
 ing; *temen us on bere*, bring
 ier, let us die, HF. 1744.
 food, R. 346.
 ve, s. temperance, modera-
 storm, A 406; tempest (al-
 passage in Statius), A 884.
 ve, *imp. s.* violently distress
 8; 2 *pr. s. subj.* vex, perturb,
 , *adj.* tempestuous, T. ii. 5.
 in of court, A 567.
 t. s. modulated, B 3. m 12.
 pered, G 926. (In alchemy,
 to adjust or moderate heat.)
 :ense; *futur temps*, future
 to come, G 875.
 . tempter, D 1655.
 454; *ten so wood*, ten times
 735.
 . embrace, B 1891.
 o increase, E 1808.
 endure, E 756, 811.
 r To endyte, to compose,
 6; to relate, A 1209.
 tion, A 3106; sorrow, grief,
 ross, trouble, T. ii. 61. A.S.
 outline of the story, L. 929.
 or To enquire, to ask, E 1543.
 or To enspyre, i. e. to inspire,
 th, HF. 63, 111; Tenthe
 pany of ten, T. ii. 1249.
 . *tenthe some* means 'ten in
 v. attentively, carefully, E
 male (of an eagle), 5. 393,
 540; *as s.* male eagle, 5. 405.
 male falcon, 5. 529, 533; F
 percelet, *pl.* male birds of
 59; male hawks, F 648.
 m. the tassell, or male of
 of hawke, so tearmed, be-
 s, commonly, a third part
 the female'; Cotgrave.
 B 3251.
 r, B 1326; scratch, R. 325;
 . 2103.
 . tarins, siskins, R. 665. F.
 : time, appointed time, T. v.
 d. space of time, 'term.' a
 the zodiac, being one-third
 or 10', F 1288; (during the)
 term, A 1039; *terms of his lyve*, while
 he lives, G 1479; *in terme*, in set phrases,
 C 311; *pl.* pedantic phrases, A 323; legal
 jargon, E. 199; periods, A 3028; terms,
 C 51, F 1266.
 Terme-day, s. appointed day, 3. 730.
 Termyne, v. determine, express in 'good
 set terms,' 5. 530.
 Terrestre, *adj.* earthly, E 1332.
 Terve, *pr. s. subj.* flay, G 1274 (so in MS.
 E.); Terved (*not* Terved), *pp.* skinned,
 G 1171 (so in MS. E.). This is certainly
 the right word; in G 1171, read *terved*
 [not *torned*], and in G 1274, read *terve*
 [not *torne*]. See my letter in the Athe-
 naeum, Mar. 24, 1894. So in Havelok,
 603, for *tirnedes* read *tirueden* = *tiru-
 den*, i. e. rolled back.
 Tery, *adj.* tearful, T. iv. 821.
 Tescape, to escape, F 1357.
 Tespye, for To espye, to spy out, espy,
 B 1989, 4478.
 Testers, *pl.* head-pieces, A 2499.
 Testes, s. *pl.* vessels for assaying metals
 (Tyrwhitt), G 818.
 Testif, *adj.* heady, headstrong, T. v. 802;
 A 4004.
 Tete, s. teat, A 3704.
 Texpounden, to expound, B 1716.
 Text, s. text, quotation from an author,
 B 45; saying, A 177, 182; text (*as* op-
 posed to a gloss), 3. 333.
 Textuel, *adj.* well versed in texts, learned,
 H 235; I 57.
 Teyd, *pp.* tied, bound, E 2432.
 Teyne, s. a thin plate of metal, G 1225,
 1229. Lat. *tenia*.
 Th', for The; common, *as in* thabence,
 for the absence.
 Thabence, the absence, A 1239.
 Thadversitee, the adversity, E 756.
 Thakketh, *pr. s.* strokes, pats, D 1559.
 A. S. *haccian*.
 Thalighte, for Thee alighte; *in thee*
 alighte, alighted in thee, B 1660.
 Thank, s. expression of thanks, A 612;
 thanks, E 2388; *can th.*, owes thanks,
 A 1808; *his th.*, the thanks to him,
 L. 452; *my thankes*, by my goodwill,
 willingly, R. 1666; *his thankes*, of his
 free will, willingly, A 1026; *hir thankes*,
 of their own will, A 2114.
 Danke, 1 *pr. s.* thank, E 1088; Th. hit
 thee, thank thee for it, 10. 51.
 Thanne, *adv.* then, D 2004, I 104; Than,
 then, A 12; next, 5. 324; *er than*, sooner
 than, before, G 899.
 Thar, *pr. s. impers.* (it) is necessary. is

- needful; *thar ye*, it is needful that ye, B 2258; *thar thee*, it is needful for thee, you need, or thou needst, D 329, 336, 1365, H 352; *him thar*, it is needful for him, he needs, T. ii. 1661; he must, A 4320; Thurte, *pt. s.*; *th. him*, he needed, R. 1089, 1324; *you thurfte*, you would need, you need, T. iii. 572.
- Tharivaile**, the arrival, the landing, HF. 451.
- Tharmes**, the arms, armorial bearings, HF. 1411.
- Tharray**, the array, A 716.
- Thascry**, *for* The ascry, the alarm, T. ii. 611.
- Thassay**, the assay, the endeavour, 5. 2.
- Thassege**, the siege, T. iv. 1480; the besieging force, T. iv. 62.
- Thassemblee**, the assembly, B 403.
- Thassemblinge**, the assembling, B 2431.
- That**, *rel. pron.* that which, whom, 3. 979; *that of*, from whom, 3. 964; **That oon**, the one, A 4013; **That other**, the other, A 4013; **That**, with reference to whom, G 236; *if that, if*, 3. 969, 971.
- Thaventayle**, *for* The aventayle, the mouthpiece of a helmet, T. v. 1558.
- Thavision**, *for* The avision, the vision, 3. 285.
- Thavys**, the advice, A 3076.
- Thegle**, the eagle, B 3573.
- Their**, the air, D 1939.
- Thembassadours**, the ambassadors, T. iv. 140, 145.
- Theme**, a text, thesis, C 333, 425.
- Themperour**, the emperor, 3. 368.
- Then**, *conj.* than, L. 1693, 2032.
- Thencens**, the incense, A 2277, 2938.
- Thenchauntements**, *pl.* the enchantments, A 1944.
- Thenche**, *v.* imagine, A 3253.
- Thencheson**, *for* The encheson, the reason, cause, T. v. 632.
- Thencrees**, the increase, A 275.
- Thende**, the end, B 423, 965, 3269.
- Thengendring**, the engendring, the process of production, HF. 968.
- Thengyn**, the (warlike) engine, HF. 1934.
- Thenke**, *v.* think of, 5. 311; *1 pr. a think*, intend, E 641; **Thenkestow**, *thinkst* thou, T. iv. 849, 1088; **Thoghte**, *1 pt. a thought*, 3. 448; **Thenke on**, think of, 16. 47.
- Thenne**, *adj.* thin, A 4066.
- Thenne**, *adv.* then, T. ii. 210.
- Thenne**, *adv.* thence, D 1141.
- Thennes**, *adv.* thence, i. e. away from that place, T. iv. 695; thence, R. 791; *as s.*, the place that, G 66.

- Ther-bifore**, *adv.* before that time, D 631; beforehand, E 689, 729.
- Ther-biforn**, *adv.* beforehand, A 2034; previously, A 3997.
- Therby**, by it, to it, D 984; into possession of it, F 1115; beside it, R 1184.
- Ther-fore**, *adv.* therefore, A 189; for that purpose, A 809; on that account, L 1863; on that point, E 1141; for it, L 1391.
- Therfro**, therefrom, from it, HF. 895.
- Ther-inne**, therein, in it, B 1945, 3573.
- Ther-of**, *adv.* with respect to that, E 644; concerning that, 3. 1132; A 462; from that, 3. 1166; thereby, I 314; of it, 20. 8.
- Ther-on**, *adv.* thereupon, A 160; thereof, F 3.
- Ther-oute**, *adv.* out there, out in the open air, B 3362; outside there, G 1136.
- Therthe**, the earth, R 1423.
- Therto**, *adv.* besides, moreover, D 1251; to it, 2. 100; likewise, R 1262.
- Ther-upon**, *adv.* immediately, A 819.
- Ther-whyles**, whilst, B 5. p. 6. 250.
- Therwith**, *adv.* withal, for all that, 3. 954; moreover, F 931; thereupon, 3. 275; at the same time, B 3210.
- Ther-with-al**, thereupon, A 1078; therewith, with it, by means of it, A 566; beside it, besides, R 226; at once, L 148; thereat, L 864.
- Theschaunge**, the exchange, T. iv. 146.
- Theshewing**, the avoiding (of anything), 5. 140.
- Thestat**, the estate, the rank, condition, A 716.
- Thewed**, *pp.*; *vel thewed*, of good disposition, 4. 180.
- Thewes**, *s. pl.* habits, natural qualities, E 409, 1542; good qualities, virtues, G 101; customs, habits, manners, T. ii. 723; morals, HF. 1834.
- Thexcellent**, the excellent, B 150.
- Thexcuse**, thee excuse, D 1611.
- Thexecucion**, the execution, 10. 65.
- Thexpérience**, the experience, E 2238.
- Thider**, *adv.* thither, A 1263.
- Thider-ward**, *adv.* thither, A 2530.
- Thikke**, *adj.* thick, A 549; stout, plump, A 3973.
- Thikke**, *adv.* thickly, R 1396.
- Thikke-herd**, *adj.* thick-haired, A 2518.
- Thikke-sterred**, *adj.* thickly covered with stars, A. ii. 23. 2.
- Thilke**, that, R. 660, &c.; such a, A 182; that same, A 1193; that sort of, I 50; *pl.* those, HF. 173.
- Thimage**, the image, L. 1760.
- Thing**, *s. fact.* C 156; property, wealth, R. 206; deed, legal document, A 325; for anything, at any cost, A 276; Thing, *pl.* things, L. 11, 2140; Things, *pl.* things, A 175; matters of business, B 1407; poems, L. 364; pieces of music, F 78; services, prayers, B 1281.
- Thingot**, the ingot, G 1233.
- Thinke**, *v.* seem, T. i. 405; Thinketh, *pr. s. imper.* (it) seems, B 1901; *me th.*, it seems to me, A 37, 2207; *how th. you*, how does it seem to you, D 2204; Thoghte, *pl. s. imper.* (it) seemed, L. 1697; *me thoughte*, it seemed to me, A 385; *him th.*, it seemed to him, A 682; *us th.*, it seemed to us, A 785; *hir th.*, it seemed to her, D 965, 967.
- Thinne**, *adj.* thin, A 679; poor, feeble, 9. 36; E 1682; scanty, limited, G 741.
- Thirleth**, *pr. s.* pierces, 7. 211; *pp.* A 2710.
- This**, A 175, &c.; *contracted form of* this is, T. ii. 363, iii. 936, v. 151; This is, *pronounced* this, 5. 411, 620; A 1091, D 91; Thise (dhiiz), *pl.* (monosyllabic), A 701, B 59, &c.
- Tho**, *pl.* those, A 498, 1123, 2351, 3246.
- Tho**, *adv.* then, at that time, A 993, 3320, &c.; still, 3. 1054.
- Thoccident**, the occident, the west, B 3864.
- Thoffice**, the office, the duty, B 2863.
- Thought**, *s.* anxiety, B 1770, E 80.
- Thoughtful**, *adj.* moody, I 677.
- Tholde**, *pl.* the old, D 857.
- Tholed**, *pp.* suffered, D 1546. A. S. *þolian*.
- Thombe**, *s.* thumb, A 563.
- Thonder**, *s.* thunder, A 492.
- Thonder-dint**, *s.* stroke of lightning, D 276; -dent, thunder-clap, A 3807.
- Thonder-leyt**, *s.* thunder-bolt, B 1. m. 4. 12; lightning, I 819.
- Thonke**, *i pr. s.* thank, E 380.
- Thonour**, the honour, B 1767, E 1449.
- Thorgh**, *prep.* through, 5. 127, 129.
- Thorient**, the orient, the east, B 3871, 3883.
- Thoriginal**, the original, L. 1558.
- Thorisonte**, the horizon, E 1797, F 1017.
- Thorisoun**, the orison, the prayer, A 2261.
- Thorpes**, *pl.* villages, 5. 350.
- Thorough-passen**, *pr. pl.* penetrate, B 4. m. 3. 49.
- Thought**, *s.* anxiety, T. i. 579.
- Thoumbe**, *s.* thumb, A. i. 1. 2.
- Thorough-girt**, *pp.* struck through, T. iv. 627. From M. E. *gurden*, to strike.

- Thral**, *s.* thrall, slave, subject, servant, B 3343, C 183, D 155.
Thral, *adj.* enthralled, A 1552, I 137;
Thralle, *pl.* enthralled, B 2751; **Thral**,
as pl., L 1940.
Thraldom, *s.* slavery, B 286, 338.
Thralle, *v.* subject, T. i. 235; subjugate,
 R. 882.
Thraste, *pt. s.* thrust, T. ii. 1155.
Threde, *v.* thread, R. 99.
Threed, *s.* thread, A 2030; thread (of
 destiny), T. v. 7.
Threpe, *i pr. pl.* (we) call, assert to be,
 G 826. A. S. *þrēapian*.
Threshold, *s.* threshold, A 3482.
Threste, *v.* thrust, push, A 2612; *pt. pl.*
 vexed, T. iv. 254.
Threte, *v.* threaten, L. 754.
Threting, *s.* menace, G 608.
Thretty, *adj.* thirty, F 1368.
Thridde, third, A 1463, 2271.
Thrift, *s.* success, welfare, T. ii. 847;
 profit, success, G 739, 1425; *good thrift*
bad, prayed for the welfare (of), blessed,
 T. iii. 1249; *by my thrift*, if I succeed,
 T. ii. 1483.
Thriftieste, most successful, T. i. 1081;
 most thriving, T. ii. 737.
Thriftily, *adv.* carefully, A 105; profit-
 ably, A 3131; encouragingly, F 1174.
Thrustle-cok, *s.* male thrush, B 1959.
Thrye, *adv.* thrice, T. ii. 89, 463.
Thryes, *adv.* thrice, A 63, 463.
Thryve, *v.* thrive, prosper, E 172; *got*,
 G 1411; *so thr. I*, as I hope to thrive,
 D 1764; **Throf**, *pt. s.* flourished, B 3
 m 4, 5.
Thryvinge, *adj.* vigorous, B 5. m 4. 24
 (Lat. *uigens*).
Thunworthiest, the unworthiest, 22. 10.
Thurfte, *pt. s. impers.* (with *you*), you
 would need, you need, T. iii. 572. See
Thar.
Thurgh, *prep.* through, i. 27; by means
 of, A 920.
Thurgh-darted, *pp.* transfixed with a
 dart, T. i. 325.
Thurghfare, *s.* thoroughfare, A 2847.
Thurgh-girt, *pp.* pierced through, A
 1010.
Thurghout, *prep.* throughout, F 46; all
 through, B 256, 464; quite through, C
 655.
Thurgh-shoten, *pp.* shot through, T. i.
 325.
Thurrok, *s.* sink, the lowest internal
 part of a ship's hull, I 363, 715. A. S.
þurroc.
Thurst, *s.* thirst, B 100.
Thursteth, *pr. s.* thirsts, T. v. 1406; *pt. s.*

- Titering**, *s.* hesitation, vacillation, T. ii. 1744.
- Titleless**, *adj.* without a title, usurping, H 223.
- To** (tôô), *s.* toe, A 2726; **Toon**, *pl.* B 4052; **Toos**, *pl.* B 4370.
- To** (tôô), *prep.* to, A 2; gone to, A 30; (used after its case), G 1449; for, i. 184; as to, as for, L 2096; *him to*, for him, 3. 771; *to that*, until, 4. 239.
- To**, *adv.* too, B 2129; moreover, beside, T. i. 540; overmuch, G 1423; *to baade*, too evil, very evil, L 2597.
- To-** (i), *intensive prefix*, lit. in twain, asunder. A.S. *tô-*, G. *zer-*.
- To-** (2), *prepositional prefix*, as in To-form. A.S. *tô-*, G. *cu-*.
- To-bete**, *v.* beat amain, T. v. 1762; beat severely, G 405.
- To-breke**, *v.* break in pieces; *pr. s.* (it) breaks in pieces, B. 277; breaks asunder, G 907; is violently broken, HF. 779; **To-broken**, *pp.* broken in pieces, destroyed, 16. 1; **To-broke**, *pp.* broken in half, D 277; severely bruised, A 4277.
- To-breste**, *v.* burst in twain, T. ii. 608; *pr. s. subj.* may (she) break in twain, T. iv. 1546; may be broken in twain, i. 16; *pr. pl.* break in pieces, A 2611; **To-brosten**, *pp.* broken in twain, A 2691.
- To-cleve**, *v.* cleave in twain, T. v. 613.
- To-dashte**, *pt. s.* dashed violently about. B. 337; *pp.* much bruised, T. ii. 640.
- To-de**, *s.* toad, I 636.
- To-drawen**, *pr. pl.* allure, B 4. m 3. 46; **To-drown**, *pt. pl.* tore in pieces, B 1. p 3. 42; **To-drawen**, *pp.* distracted, B 1. p 5. 76.
- To-driven**, *pp.* scattered, L. 1280.
- To-forn**, *prep.* before, F 268; *god to-forn*, in God's sight, T. i. 1049.
- To-forn**, *adv.* in front, beforehand, B 5. p 6. 300.
- To-geder**, *adv.* together, 5. 555; **To-gider**, B 3222; **To-gidre**, A 824.
- Toght**, *adj.* tant, D 2267.
- To-go**, *pp.* dispersed, L. 653.
- To-greve**, *v.* grieve excessively, T. i. 1001.
- To-hangen**, *v.* put to death by hanging, HF. 1782.
- To-hepe**, *adv.* (lit. into a heap), together, T. iii. 1764; L. 2009.
- To-hewen**, *pr. pl.* hew in twain, A 2609; *pp.* cut through, T. ii. 638; **To-hewe**, *pp.* hewn in pieces, B 430.
- Toke**, 2 *pt. s.* tookest, 3. 483; *pt. pl.* took, F 1240; received, F 356.
- To-laugh**, *pr. s.* laughs out, laughs excessively, T. ii. 1108. (Short for *to-laugheth*.)
- Told**, -e; see **Telle**.
- Tollen** (1), *v.* take toll, A 562.
- Tollen** (2), *v.* attract, entice, B 2. p 7. 18.
- Tombesteres**, *s. pl. fem.* dancing girls, lit. female tumblers, C 477. A.S. *tumbian*, to tumble, dance.
- Tomblinge**, *pres. pt. as adj.* fleeting, transitory, B 2. m 3. 21 (Lat. *caducis*).
- To-melte**, *v.* melt utterly, T. iii. 348.
- Tonge**, *s.* tongue, 3. 930; A 265; *dat.* speech, language, 16. 21.
- Tonged**, *pp.* tongued, 3. 927.
- Tonges**, *s. pl.* tongs, I 555.
- Tonne**, *s.* tun, barrel, cask, A 3894.
- Tonne-greet**, *adj.* great as a tun, A 1994.
- Toon**, **Toos**, *pl. of To*, *s.*
- Tooth-ake**, *s.* toothache, R. 1098.
- Top**, *s.* top, A 2915; top (of the mast), main-top, L. 639; tuft of hair, C 255; top (of the head), A 500; crown (of the head), T. iv. 906; Top and tail, beginning and end, HF. 882.
- To-race**, *pr. pl. subj.* tear in pieces, E 572. Here *race* is probably short for *arace*, to tear up.
- Tord**, *s.* piece of dung, B 2120, C 955.
- To-rende**, *pr. pl. subj.* tear in pieces, T. ii. 790; **To-rente**, *pt. s.* distracted, T. iv. 341; rent asunder, B 3215; tore in pieces, L. 820; **To-rent**, *pp.* rent in pieces, C 102, E 1012.
- Torets**, *pl.* small rings on the collar of a dog, A 2152. See **Turet**.
- Tormentinge**, *s.* torture, E 1038.
- Tórméntour**, *s.* tormentor, 10. 18; executioner, B 818.
- Tormentrye**, *s.* torture, D 251.
- Tormentyse**, *s.* torment, B 3707.
- Torn**, *s.* turn, C 815.
- Tornen**, *v.* turn, G 1403; return, A 1488.
- Torney**, *s.* tourney, T. iv. 1669.
- To-romblen**, *v.* rumble, crash, L. 1218.
- Tortuos**, *adj.* lit. tortuous, i. e. oblique, applied to the six signs of the zodiac (Capricorn to Gemini), which ascend most rapidly and obliquely; **Tortuous**, B 302.
- To-scattered**, *pp.* dispersed, D 1069.
- To-shake**, *pp.* shaken to pieces, L. 962; tossed about, L. 1765.
- To-shivered**, *pp.* been destroyed, 5. 403.
- To-shrede**, *pr. pl.* cut into shreds, A 2609.
- To-slitered**, *pp.* slashed with numerous cuts, B. 840.

- To-sterte**, *v.* start asunder, burst, T. ii. 980.
- To-stoupe**, *v.* stoop forwards, D 1560.
- To-swinke**, *pr. pl.* labour greatly, C 519.
- To-tar**, *pt. s.* tore in pieces, rent, B 3801.
- Totelere**, *subst. as adj.* tattling, tale-bearing, L. 353.
- To-tere**, *pr. pl.* rend, tear in pieces, C 474; **To-tar**, *pt. s.* rent, B 3801; **To-tore**, *pp.* G 635; **To-torn**, *pp.* much torn, 5. 110; defaced, T. iv. 358; dishevelled, R. 327.
- Tother**; *the tother* (*for that other*), the other, L. 325 a.
- To-trede**, *v.*; *al to-trede*, trample under foot, I 864.
- Toty**, *adj.* dizzy, A 4253. Spenser has *totty*; F. Q. vii. 7. 39.
- Touchinge**, *s.* touch, I 207.
- Tough**, *adj.* troublesome, pertinacious, in *phr.* *make it tough*, to behave in a troublesome, pertinacious, and forward manner, T. v. 101; *made it tough*, was captious, 3. 531; behaved pertinaciously, T. iii. 87.
- Toumbling**, *adj.* perishing, B 3. p. 9. 168. See Tomblinge.
- Toun**, *s.* town, A 217; farm, B 4138; neighbourhood, R. 446.
- Tour**, *s.* tower, F 176; tower (of London), A 2256; mansion (in astrology), 4. 112.
- Traisoun**, *s.* treason, B 4307.
- Traitorye**, treachery, B 781.
- Traitour**, *s.* traitor, HF. 267.
- Translaten**, *ger.* to translate, L. 370; *pp.* changed, dressed afresh, E 385.
- Transmuwe**, *v.* transform, T. iv. 467; *pp.* T. iv. 830.
- Transporten**, *v.* extend, B 1. p. 4. 241.
- Trappe**, *s.* trap, snare, A 145; trap-door, entrance, T. iii. 741.
- Trapped**, *pp.* furnished with trappings, A 2890.
- Trappe-dore**, *s.* trap-door, T. iii. 759.
- Trappures**, *pl.* trappings for horses, A 2499.
- Traunce**, *s.* trance, A 1572; half-conscious state, B 3906; brown study, D 2216.
- Traunce**, *ger.* to tramp about, T. iii. 690.
- Trave**, *s.* wooden frame for holding unruly horses, A 3282. O. F. *tray*, from Lat. acc. *trabem*, beam.
- Travers**, *s.* 'traverse,' a curtain, screen, T. iii. 674; E 1817.
- Trayed**, *pt. s.* betrayed, HF. 390; L. 2486.
- Trays**, *s.* traces, T. i. 222; A 2139. O. F. *trais*, *pl.* of *trait*, a trace. The E. *traces* is a double plural.
- Traysen**, *ger.* to betray, T. iv. 438.
- Trayteresse**, *s. fem.* traitress, 3. 620, 813.
- Traytour**, *s.* traitor, A 1120; *pp.* of

s. a (three-fold) plait (of hair), R. IF. 230; A 1049.
ger. to dress (my) hair, to plait, 1; *pp.* plaited, D 344.
tr. *s.* head-dress, R. 568. Probably il,' or net of gold thread.
. s. of Trede.
le, adj. tractable, docile, I 658; *ng, L.* 411; *inclinable, 3.* 923; *in-* to talk, 3. 533.
2. treat, T. iv. 58; *treat of, tell, 5.*
r. to speak, converse, C 64; *pp.* ined, B 5. p 1. 3.
s. treaty, A 1288; *discussion, F* agreement, E 1892.
s. treaty, B 233; *account, T. ii.* treatise, A. pr. 5; *story, B* 2147.
adj. well-proportioned, long, A well-fashioned, R. 1016; *graceful,* O. F. *trétis.*
adj. true, A 531; *honest, L.* 464; *a faithful, B* 456.
adv. correctly, 8. 4.
s. truce, T. iii. 1779, iv. 58; *Trewes,* 8 days of truce, T. v. 401.
love, s. true-love (probably a leaf rb paris or some aromatic confec- A 3692.
y, adv. truly, certainly, A 481.
r, adj. truer, 6. 117.
r, adv. more truly, 3. 927.
rte, adj. superl. truest, F 1539.
num. 'tray,' three, C 653.
1, s. a sovereign remedy, B 479, C O. F. *triacle.*
1, pt. pl. trickled, B 1864.
v. turn, swirl, F 316. Cf. Swed. to turn round.
small piece, D 1747.
v. dance, A 3328; *ger.* to trip, to briskly with the feet, F 312.
t. trust, T. i. 154, iii. 403.
s. trust, station, T. ii. 1534.
v. trust, L. 333; *ger.* to trust (to), 15.
1, sadness, I 725.
1; see Trede.
s. trough, A 3627.
e, s. trumpet, L. 635.
ed, pt. s. sounded the trumpet, E
es, pl. trumpeters, 7. 30; A 2671.
oun, s. broken shaft of a spear, 5. O. F. *tronchon.*
s. throne, A 2529; *throne (of God),* 22, C 842.
i, s. the turning-point, a name for olstitial points, A. i. 17. 13.

Tropos, s. a turning; but interpreted by Chaucer to mean 'agaynward,' i. e. backward, A. i. 17. 13.
Trotteth, pr. s. trots, i. e. goes, is, E 1538.
Troublable, adj. disturbing, B 4. m 2. 12.
Trouble, adj. tempestuous, turbid, B 1. m 7. 3; *dull, H* 279; *disturbed, I* 537; *anxious, E* 465; *vexed, 6.* 133.
Troubly, adj. cloudy, obscure, B 4. m 5. 35.
Trouthe, s. truth, A 46; *fidelity, L.* 267; *troth, promise, A* 1610.
Trown, v. believe, HF. 699; *1 pr. s.* trow, believe, imagine, A 155; *Trowestow, dost thou think, B* 1. p 3. 24.
Troyewardes, to, towards Troy, T. i. 59.
Trufes, s. pl. trifles, I 715.
Trumpen, v. blow the trumpet, HF. 1243.
Trussed, pp. packed, A 681.
Truwe, s. truce, T. iv. 1312, 1314.
Tryce, v. pull, drag away, B 3715. Cf. E. *trice up* (nautical term).
Trye, adj. choice, excellent, B 2046.
Tryne compass, the threefold world, containing earth, sea, and heaven, G 45.
Tube, s. tub, A 3621.
Tuel, s. pipe, slender chimney, HF. 1649. O. F. *tuel, F. tuyau.*
Tukked, pp. tucked, A 621.
Tulle, v. entice, allure, A 4134.
Tunge, s. tongue, 1. 128.
Turet, s. the eye in which the ring of the astrolabe turned, A. i. 2. 1. Cotgrave has 'Touret, the little ring by which a Hawkes luns or leash is fastened unto the James.' See *Torets.*
Turment, s. torment, R. 274.
Turmente, ger. to vex, L. 871.
Turne, ger. to turn, A 2454; *v.* turn (in a lathe), A 3928; *Turnen, v.* return, L. 2619; *pp.* at an end, 3. 689.
Turneyings, s. tournament, A 2557; *mock tournament, R.* 1407.
Turtel, s. turtle-dove, A 3706, E 2080.
Turves, s. pl. turf-plots, patches of turf. L. 204; E 2215.
Tusked, provided with tusks, F 1254.
Tuskes, pl. tusks, T. v. 1238.
Tuwel, s. hole, D 2148. See *Tuel.*
Twelf, twelve, C 30.
Twelfmonth, s. twelvemonth, year, A 651, D 909.
Twelfte, adj. twelfth, 4. 139.
Tweye, two, A 704, 792; *Twey, B* 2203; *tw. and tw., in pairs, A* 898.
Tweyfold, adj. double, G 566.
Tweyne, twain, 2. 76; 4. 95.

- Twigges**, *s. pl.* twigs, HF. 1936.
Twighte, *pt. s.* twitched, drew quickly, T. iv. 1185; **Twight**, *pp.* distraught, (lit. twitched), T. iv. 572; pulled, D 1563. The infin. is *twicchen*.
Twinkeling, *s.* twinkling, 4. 222; momentary blinking, E 37.
Twinkled, *pt. pl.* twinkled, A 267; *pp.* winked, B 2. p 3. 79.
Twinne, *v.* sever, part, T. iv. 1197; *tw.* from his wit, lose his mind, 7. 102; depart, B 3195, F 577; *ger.* to separate, B 517; to depart (from), C 430.
Twinninge, *s.* separation, T. iv. 1303.
Twiste, *s.* (1) twist, tendril, T. iii. 1230; (2) twig, spray, E. 2349.
Twiste, *v.* wring, torment, F 566; 1 *pt. s.* tortured, D 494; *pt. s.* wrung, E 2005; **Twiste**, *pt. s. subj.* would compel, constrain, T. iii. 1769; **Twist**, *pp.* twisted, HF. 775.
Two so riche, twice as rich, L. 2291. Cf. **Ten**.
Twyes, *adv.* twice, A 4348; **Twe**, A. i. 16. 13.
Tyd, *sb.* time, hour, T. ii. 1739; (*usually*) **Tyde**, R. 1452; season, F 142; **Tydes**, *pl.* tides, A 401.
Tyden, *v.* befall, happen, B 337; *pr. s.* comes (to), (a Northern form) A 4175; **Tid**, *pl.* tides, T. iii. 1739; **Tid**, *pp.*
- Unbuxumneise**, *s.* unsubmitiveness, 24. 27.
Uncircumsript, *pp.* boundless, T. v. 1865.
Unconning, *adj.* unskilful, 6. 75.
Unconninge, *s.* ignorance, B 3066.
Unconvenable, *adj.* unsuitable, I 431.
Uncouple, *v.* to let loose, B 3692.
Uncouth, *adj.* curious, A 2497; strange, HF. 1279 (where the text has *uncouth*, but read *uncouth*).
Uncouthly, *adv.* uncommonly, strikingly, R. 584.
Uncovenable, *adj.* unseemly, I 631; unfit (for good), B 4. p 6. 333.
Uncunninge, *adj.* ignorant, B 1. p 1. 68.
Uncourteisly, *adv.* rudely, E 2363.
Unde fouled, unde filed, B 2. p 4. 24.
Undepartable, *adj.* inseparable, B 4. p 3. 62.
Undergrowe, *pp.* of short stature, A 156.
Undermeles, *pl.* undern-times, perhaps afternoons, D 875. See below.
Undern, *s.* B 4412, E 260, 981. A particular time in the morning is here implied, either about 9 a.m., or somewhat later. (Also applied to signify mid-afternoon.)
Undernom, *pt. s.* perceived, G 243;
Undernome, *pp.* reproved, I 401.

- bbed, *adj.* not digged round, 9. 14.
 , *s.* ill luck, T. i. 552.
 pily, *adv.* unluckily, T. v. 937.
 dy, *adj.* cowardly, A 4210.
 , *s.* misfortune, sickness, C 116.
 som, *adj.* ailing, weak, T. iv. 330.
 se; *in universe*, universally, T. iii.
- sitee, *s.* the universal, B 5. p 4.
- de, *adj.* unnatural, B 88; cruel,
- dely, *adv.* unnaturally, C 485.
 denesse, *s.* unkindness, B 1057.
 ning, *adj.* unskillful, A 2393.
 ven, *adj.* uncut, unpruned, 9. 14.
 th, *adj.* strange, T. ii. 151.
 ninge, *adj.* ignorant, R. 686.
 id, *pp.* disentangled, B 3. p 12. 166.
 ful, *adj.* not permissible, I 593, 777.
 en, *ger.* to cease to love, T. v. 1698.
 , *s.* disinclination, I 680.
 linesee, *s.* difficulty in pleasing, T.
- ly, *adj.* unpleasing, E 2180.
 rhod, *s.* an unmanly act, T. i. 824.
 se, *adj.* sad, HF. 74.
 nty, *adj.* unable, T. ii. 858.
 te, *imp. s.* leave thy nest, T. iv. 305.
 he, *adv.* scarcely, hardly, with
 alty, A 3121, B 1050, 1816, 3611.
 hes, *adv.* scarcely, B 1675, D 2168.
 red, *adj.* not belonging to a re-
 us order, I 961.
 lgal, *adj.* unequal (Lat. *imparem*),
 1. 13.
 rten, *v.* unplait, explain, unfold,
 8. 11.
 veyed, *adj.* unprovided, uncared
 2. p 1. 22.
 id, *adj.* unbroken, untorn, B 4.
3.
 eved, *pp.* unremoved, without
 eing moved, A. ii. 46. 37.
 e, *s.* restlessness, D 1104.
 it, *s.* wrong, T. iv. 550; injury,
 453.
 itful, *adj.* wicked, L. 1771.
 , *adj.* unsettled, E 995.
 ory, *adj.* displeasing, I 510.
 nce, *s.* unreal knowledge, no
 ledge, B 5. p 3. 113.
 nesse, *s.* unhappiness, B 4. p 4.
- r, *adj.* unhappy, B 2. p 4. 8.
 adj. unappointed, A 1524.
 the, *1 pr. s.* unsheathe, remove,
 776.
- Unahette, *pt. s.* unlocked, E 2047.
 Unahette, *adj. pl.* not shut, HF. 1953.
 Unshewed, *pp.* unconfessed, I 999.
 Unsittinge, *adj.* unfit, T. ii. 307.
 Unskillful, *adj.* foolish, T. i. 790.
 Unskillfully, *adv.* unreasonably, B 1. p 4.
 223.
 Unslekked, *adj.* unslacked, G 806.
 Unsofte, *adj.* harsh, E 1824.
 Unsolempne, *adj.* uncelebrated, B 1.
 p 3. 64.
 Unspeedful, *adj.* unprofitable, B 5. p 6.
 337.
 Unstaunchable, *adj.* inexhaustible, B 2.
 p 7. 126 (Lat. *inexhausta*).
 Unstaunched, *adj.* insatiate, B 2. p 6.
 115 (Lat. *inexpletam*).
 Unstraunge, *adj.* well-known, A. ii. 17.
rubric.
 Unswelle, *v.* become less full, T. iv. 1146.
 Unswete, *adj.* bitter, HF. 72.
 Unthank, *s.* no thanks, want of thanks,
 T. v. 699; a curse, A 4081.
 Unthrift, *s.* nonsense, T. iv. 431.
 Unthriftily, *adv.* poorly, G 803.
 Unthrifty, *adj.* profitless, T. iv. 1530.
 Untold, *adj.* uncounted, A 3780.
 Untressed, *adj.* with hair loose, 5. 268;
 unarranged, E 379; unplaited, A 1289.
 Untretable, *adj.* inexorable, B 2. p 8. 2.
 Untrewe, *adv.* untruly, A 735.
 Untriste, *v.* distrust, T. iii. 839.
 Untyme; *in untyme*, out of season, I 1051.
 Unwar, *adj.* unaware, T. i. 304; unex-
 pected, B 427.
 Unwar, *adv.* unexpectedly, unawares, T.
 i. 549.
 Unwelde, *adj.* (unwieldy), too weak to
 support herself, R. 359; difficult to move,
 H 55; difficult to control, A 3886.
 Unwemmed, *adj.* unspotted, spotless,
 B 924, G 137, 225.
 Unwened, *adj.* unexpected, B 4. p 6. 269.
 Unwist, *adj.* unknown, T. ii. 1294; *un-
 wist of*, uninformed of, T. i. 93; unknown
 by, L. 1653.
 Unwit, *s.* folly, 4. 271.
 Unwot, *pr. s.* fails to know, B 5. p 6. 177.
 Unwrye, *v.* reveal, T. i. 828.
 Unyolden, *pp.* without having yielded,
 A 2642.
 Up, *adv.* up; open (outwards, not up-
 wards), A 3801; *as v.* up with, HF. 1021;
up and down, T. ii. 659; in all directions,
 A 977; backwards and forwards, A
 1052.
 Up, *prep.* on, upon, A 2543; *up peril*, on
 peril, D 2271; *up peyne*, under the

- penalty, D 1587; *up poynt*, on the point, ready, T. iv. 1153.
- Up-bounde**, *pp.* bound up, T. iii. 517.
- Up-caste**, *pt. s.* cast up, B 906.
- Up-drow**, *pt. s.* drew up, L. 1459.
- Up-enbossed**, *pp.* raised, L. 1200.
- Up-haf**, *pt. s.* uplifted, A 2428.
- Upon**, *prep.* upon, A 131; in, F 925; against, D 1313.
- Upon**, *used adverbially*, upon (him or her), on, D 559, 1382.
- Uppe**, *adv.* up, i. e. left open, F 615.
- Up-plight**, *pp.* plucked up, pulled up, B 3239.
- Upright**, *adv.* i. e. reversed, D 2266; also, lying on one's back (mostly of people asleep or dead); A 4194; B 1801.
- Up-rist**, *pr. s.* rises up, L. 1188; A 4249.
- Up-riste**, *s. dat.* up-rising, A 1051.
- Upronne**, *pp.* ascended, F 386.
- Up-so-doun**, *adv.* upside down, A 1377, G 625.
- Upspringe**, *v.* rise (as the sun), 4. 14.
- Upsterte**, *pt. s.* upstarted, arose, A 1080, 1299.
- Up-yaf**, *pt. s.* yielded up, gave, A 2427.
- Up-yolden**, *pp.* yielded up, A 3052.
- Usage**, *s.* usage, habit, A 110; *haddē in usage*, was accustomed, B 1696; *was in usage*, B 1717.
- Vassalage**, *s.* prowess, L. 1667.
- Vavassour**, *s.* a sub-vassal, next in dignity to a baron, A 360.
- Veine**, *adj. fem.* vain, R. 447.
- Veluöt**, *s.* velvet, R. 1420; **Veluëttes**, *pl.* F 644.
- Venerian**, *adj.* devoted to Venus, D 609.
- Venerye**, *s.* hunting, A 166, 2308.
- Venge**, *v.* revenge, B 2471.
- Vengeresses**, *s. pl.* avengeresses, avenging deities, B 3. m 12. 38.
- Venim**, *s.* venom, poison, R. 1089; malice, B 891, C 421; corruption, A 2751; dye (*Lat. ucneno*), B 2. m 5. 12.
- Ventusinge**, *s.* cupping (a surgical operation), A 2747.
- Venus**, venereal pleasure, D 464.
- Ver**, the spring, T. i. 157.
- Veray**, *adj.* very, true, real, L. 1068.
- Verdegrees**, *s.* verdigrease, G 791.
- Verdit**, *s.* verdiet, A 787.
- Vernäge**, *s.* a wine of Italy, B 1261.
- Vernicle**, *s.* vernicle, A 685. A copy of the sacred handkerchief on which the impression of the Saviour's face was distinguishable.
- Vernished**, *pt. s.* varnished; hence (jocularly), lined in a lavish way, A 4149.
- Verre**, *s.* glass, T. ii. 867.

- Vigile**, *s.* wake, T. v. 305.
Vigilyes, *pl.* vigils, A 377.
Viker, *s.* vicar, D 2008.
Vileinous, *adj.* evil, B 2693.
Vileins, **Vileyns**, *adj.* villainous, L. 1824; rude, D 1268; sinful, I 854, 914; evil, wicked, I 556.
Vileinally, *adv.* evilly, I 154; Vilaynaly, shamefully, B. 1498.
Vileinye, *s.* vile conduct, B 2547; great-harm, A 419; despiteful language, reproach, D 34, 53; disgrace, A 942; unfit speech, A 70; servitude, I 143; discourtesy, rudeness, C 740; vileness, HF. 96; reproach, T. iv. 21; evil-doing, B 1681.
Vinolent, *adj.* full of wine, D 467, 1931.
Violes, *s. pl.* vials, phials, G 793.
Virelayes, *s. pl.* ballads with a particular return of rime, F 948; L. 423.
Viritoot, *s.* briak movement, A 3770.
Viristrate, *s.* hag, D 1582.
Visage, *v.* put a face (on it), disguise, E 2273.
Visitaciouns, *s. pl.* visits, D 555.
Visyte, *ger.* to visit, A 493, 1194.
Vitaille, *s.* victuals, provisions, A 248, 569.
Vitaille, *v.* provide with victuals, L. 1093.
Vitalliers, *pl.* victualliers, A 4366.
Vitremyte, *s.* (probably) a woman's cap, an effeminate head-dress, B 3562.
Voided, *pp.* removed, F 1195; cleared, emptied, L. 2625.
Vois, *s.* voice, B. 751. See **Voys**.
Volage, *adj.* giddy, volatile, B. 1284; wanton, H 239.
Volatyl, *s. as pl.* fowls, B 1262.
Voltor, *s.* vulture, B 3. m. 12. 46; *pl.* T. i. 768.
Volupeer, *s.* night-cap, A 4303; Voluper, woman's cap, A 3241.
Vouche, *v.*; only used with *sauf*, safe; **Vouche sauf**, *v.* to avouch as safe, call safe, vouchsafe, grant, deign, permit, A 812, B 1641, E 2341; 1 *pr. s.* am content, T. iv. 90; 2 *pr. pl.* vouchsafe, grant, deign, L. 2038; **Voucheth sauf**, *imp. pl.* vouchsafe, E 885, F 1043.
Voyde (voidée), *s.* 'voidee,' a light dessert, with wine and spices, T. iii. 674.
Voyden, *v.* get rid of, expel, A 2751, E 910, F 188; *imp. s.* depart from, E 806; **Voydeth**, *imp. pl.* send away, G 1136.
Voys, *s.* voice, A 688, C 531; rumour, E 629; commendation, E 1592; report, T. iii. 1723.
Vulgar, *adj.* A. ii. c. 5. The *day vulgar* is the length of the 'artificial' day, with the durations of morning and evening twilight added to it.
Vyce, *s.* fault, error, T. i. 689; F 101; defect, D 955.
- W.
- Waast**, *s.* waist, B 1890.
Waast, *pr. s.* knows (Northern), A 4086.
Wacche, *s.* sentinel, B 2216.
Wachet, *s.* light blue colour, A 3321. Later E. *watchet*.
Waden, *v. pass.* E 1684; wade (through), D 2084; enter (into), T. ii. 150; go, descend, B 3684.
Waf, *pt. s.* wove, L. 2364.
Wafereres, *s. pl.* makers of *gaufres* or wafer-cakes, confectioners, C 479.
Wages, *pl.* A 1803; pay, recompense, 4. 244.
Wagging, *s.* shaking, T. ii. 1745.
Waiken, *v.* attend on, L. 1269; *pr. s.* watches, E 708; *imp. s.* observe, A. ii. 5. 18.
Wake, *v.* be awake, lie awake, 18. 27; **Waken**, *v. act.* awake, B 1187; *pr. s.* watches, F 819; **Wook**, 1 *pt. s.* awoke, 5. 695; remained awake, B 3809; **Waked**, *pp.* awaked, 3. 294; kept awake, caroused, 3. 977.
Wake-pleyes, *pl.* funeral games, A 2960.
Waker, *adj.* vigilant, 5. 358.
Waking, *s.* watching, being awake. 3. 611; period of wakefulness, B 22; *pl.* vigils, I 257.
Walét, *s.* wallet, A 686; **Walét**, A 681.
Walked, (*for* **Walketh**), *s.* walking; *fn phr.* go walked, *for* go a-walketh, gone a-walking, 3. 387; D 1778.
Walken, *ger.* to walk, roam, A 2309; **Welk**, 1 *pt. s.* walked, T. ii. 517; *ts walked*, is gone, went, A 2368.
Walsh-note, *gen. sing.* walnut's, HF. 1281.
Walwe, *ger.* to wallow, roll about, T. i. 699; *pr. pl.* wallow, tumble, A 4278; *pr. s.* tosses, L. 1166; rolls about, D 1085; *pp.* involved, immersed, 12. 17; **Walwinge**, *pres. part.* causing to roll, B 1. m. 7. 4 (Lat. *uoluens*).
Wanges, *s. pl.* molar teeth, A 4030.
Wang-tooth, *s.* molar tooth, B 3234.
Wanhope, *s.* despair, A 1249.
Wanie, *v.* wane, A 2078.
Wante, *v.* be wanting, be absent, L. 361; fail, be lacking, I 514; *pr. s.* is lacking, H 338.
Wantownesse, *s.* wantonness, B 31; mannerism (of speech), A 264.

- Wantrust**, *s.* distrust, T. i. 794; H 280.
War, *adj.* prudent, discreet, cautious, T. i. 203; aware, A 157, 896, 3604; *was I w.*, I observed, s. 218, 298; *I was w.*, 3. 445; *ben w.*, beware, T. i. 635; *be w.*, beware, 13. 11; take warning, G 737; *be w. fro.*, beware of, L. 473; *beth w.*, beware, T. iii. 1180; B 1629, 3281.
War him, let him beware, A 662; *war you*, make way, B 1889.
Warde, *s. dat.* (?) keeping; *on w.*, into his keeping, 3. 248; *in our w.*, C 201; *under my w.*, I 880.
Wardecors, *s.* body-guard, D 359.
Warderere, *for warde rere*, look out behind, A 4101.
Wardrobe, *s.* privy, B 1762.
Ware, *adj.* aware, 3. 1030.
Ware, *s.* wares (for sale), merchandise, B 140, 1246.
Ware, *imp. pl.* beware, B 4416.
Warente, *ger.* to warrant, protect, C 338.
Wariangles, *pl.* shrikes, butcher-birds, D 1408.
Warien, *ger.* to curse, T. ii. 1619; 1 *pr. s.* B 372.
Warisoun, *s.* requital, R. 1537.
Warisshhe, *v.* cure, I 998; recover, be cured, B 2172; *pp.* cured, B 2467.
Warishhinge, *s.* cure, B 2205.
Warily, *adv.* warily, carefully, T. iii. 454.
Warne, *v.* reject, refuse, 1. 11; 1 *pr. s.* warn, bid you take heed, B 16, 1184; invite, B 2652; 2 *pr. s. subj.* inform, HF. 893; *pp.* forewarned, L. 2658; given notice, B 1578.
Warnestore, *ger.* to fortify, defend, B 2487; to garrison, B 2521; *pp.* provisioned, B 1. p. 3. 85.
Warnestoring, *s.* fortifying, B 2525.
Waryce, *v.* heal, cure, C 906.
Waste, *adj. pl.* wasted, partially destroyed, A 1331.
Wastel-breed, *s.* cake-bread, bread of the very best quality, A 147.
Wastour, *s.* waster, E 1535.
Watering, *s.* watering-place (for horses), A 826.
Wawe, *s.* wave, B 508, I 363.
Waxen, *pp.* become, T. v. 1014, 1374, 1376.
Wayk, *adj.* weak, L. 2428, 2713.
Wayken, *ger.* to grow weak, lessen, T. iv. 1144.
Waymenten, *ger.* to lament, I 230.
Waymentinge, *s.* lamenting, lamentation, A 995, 1921.
Wayn, *s.* car, B 4. m. 1. 34.
Wayten, *ger.* to observe, T. i. 190; to watch for, F 1263; to watch, F 444; *v.* to expect, B 467; *pr. s.* seeks occasion, A 1222.
Webbe, *s.* a weaver, A 362.
Wedde, *s. dat.*; *to w.*, as a pledge, in pledge, A 1218, B 1613.
Wedde, *ger.* to wed, T. v. 863.
Wedding, *s.* wedlock, 17. 24.
Wede, *s.* weed, robe, garment, A 1004, B 2107, E 863.
Weder, *s.* weather, D 2253, F 52; storm, T. ii. 2, iii. 657.
Wedes, *pl.* weeds, T. i. 946.
Weel, *adv.* well, A 926; well placed, luckily situated, B 308.
Weeldinge, *s.* power, control, B 280.
Weep, *pt. s.* of Wepe.
Weeply, *adj.* tearful, sorrowful, B 1. p. 13.
Weet, *s.* wet, A 4107.
Weex, *pt. s.* waxed, grew, G 513.
Wegge, *s.* a wedge, A. i. 14. 6.
Wehee, *s.* a whinnying noise, A 4066.
Wellawey, *alias!* D 216.
Wel, *adv.* well, A 384, B 25; much, L. 1386; many, L. 11; certainly, L. 457; fully, A 29, 49; about (*used with numbers*), A 24; *wel royal*, very royal, F 26; *wel ny*, very nearly, B 3230; *wel the hit*, much better, T. ii. 92; *wel smeth*, scarcely at all, L. 33 a; *to be wel*, to be in favour, 3. 845; *wel is him*, it is well for him, T. i. 350; *wel was him*, it was well for him, B 4066; *ful wel*, very well, A 122.
Welawey, *int.* *alias!* T. iii. 1695.
Welde, *s.* weld, *Reseda Luteola*, 9. 17.
Welde, *s.* power, control, R. 395.
Welden, *ger.* to have control over, to move with ease, D 1947; to control, D 271; to wield, L. 2000; *Welta*, *pt. s.* B 3200.
Weldy, *adj.* wieldy, active, T. ii. 666.
Wele, *s.* happiness, success, prosperity, well-being, good fortune, A 895, 3104, B 122.
Weleful, *adj.* prosperous, happy, B 395; blessed, B 451.
Welefulness, *s.* happiness, B 1. p. 3. 5.
Welk, *pt. s.* of Walken.
Welked, *pp.* as *adj.* withered, C 76 D 277.
Welken, *s.* heaven, sky, HF. 160; *Welkne*, 10. 62.
Welmeth, *pr. s.* wells, gushes, R. 156.
Welte, *pt. s.* wielded, i. e. lorded it over, possessed for use, B 3200.
Wel-willy, *adj.* benevolent, benign, beneficent, T. iii. 1257.

- Wem**, *s.* blamish, R. 930; hurt, F 121.
Wemmelless, *adj.* stainless, G 47.
Wenden, *ger.* to go, A 21, 2214; pass away, A 3025; go, pass, B 1683; **Went**, *pr. s.* goes, T. ii. 36, 812; **Wente**, *pt. s.* went, A 78, B 1739; **Wente him**, *pt. s.* went, G 110; **Wentestow**, 2 *pr. s.* hast thou gone, A 3486; **Went**, *pp.* gone, L. 1651; *ben went*, are gone, B 173; *is went*, is gone, G 534.
Wending, *s.* departure, T. iv. 1344, 1436.
Wene, *s.* supposition, doubt, T. iv. 1593; *withouren wene*, without doubt, R. 574, 732.
Wenen, *v.* ween, suppose, imagine, consider, L. 12; G 676; expect, A 4320; **Wenestow**, weenest thou, thinkest thou, D 311; **Weneth**, *pr. s.* imagines (with *men* = one), A 2195; **Wende**, 1 *pt. s.* imagined, T. v. 693; supposed, F 585; fancied, A 1269; **Wendest**, 2 *pr. s. subj.* shouldst ween, T. i. 1031; **Wende**, *pt. s. subj.* would have thought, C 782; **Wend**, *pp.* supposed, T. iv. 384; imagined, T. v. 1682.
Wenged, *adj.* winged, HF. 2118.
Wenges, *pl.* wings, L. 168 a.
Wenings, *s.* imagination, supposition, T. iv. 992.
Went, *pr. s. and pp. of* Wenden.
Wente, *pt. s. of* Wenden.
Wente, *s.* turn, T. ii. 63; path, passage, T. iii. 787; footpath, 18. 69.
Wepe, *v.* weep, A 144, 230; **Weep**, *pt. s.* wept, A 148, B 606, 1052; **Wepte**, *pt. s.* (weak form), B 267; **Wepen**, *pp.* T. i. 941; **Wopen**, *pp.* F 523.
Wepen, *s.* weapon, L. 1994.
Werbul, *s.* tune (warble), T. ii. 1013.
Werche, *v.* work, perform, B 566; **Wroghtestow** (*for* Wroghtest thou), thou didst cause, B 3583; **Wroghte**, *pt. s.* worked, A 497; contrived, B 1788; made, E 1152; **Wroghte**, 1 *pt. s.* acted, A. ii. 3. 46; did, R. 701; **Wrought**, *pp.* made, formed, R. 559; born, B 3619; created, G 326; composed, L. 372.
Werde, *pt. s. of* Were (wear).
Werde, *s.* pl. fates, destinies, B 1. m 1. 14.
Were, *s.* weir, 5. 138; T. iii. 35.
Were, *s.* doubt, 3. 1295; HF. 970; mental struggle, L. 2686. Lowl. Sc. *weir*.
Were, 2 *pt. s.* wast, T. iv. 762; *it were*, they were, E 850; *al were it*, though it were, D 1172.
Wero (*wéro*), *v.* wear, 21. 7; **Werde**, *pt. s.* wore, A 1288, 3235; **Werde**, R. 875; **Wered**, A 75; **Wered upon**, 1 *pt. s.* wore upon (me), D 559.
Were, *ger.* to defend, A 2550.
Weringe, *s.* wearing, I 1052.
Werk, *s.* work, A 479; act, L. 891.
Werken, *v.* act, A 3527; *pr. s.* acts, L. 1385.
Werkers, *pl.* doers, D 1937.
Werkes, *pr. pl.* ache, A 4030.
Werking, *s.* deed, H 210; mode of operation, G 1367.
Werne, *ger.* to refuse, T. iii. 149, iv. 111; *v.* refuse, R. 1485; warn off, R. 636; **Werned**, *pp.* forbidden, R. 442.
Werning, *s.* let, forbidding, R. 1142.
Werre, *s.* war, T. ii. 868; trouble, T. v. 1393; *of werre*, in war, T. i. 134; *to w.*, in enmity, 1. 116.
Werre, *adv.* worse, 3. 616.
Werreye, *ger.* to make war, A 1484; *v.* war against, A 1544; *pr. s.* opposes, I 487.
Werreyour, *s.* warrior, L. 597.
Wers, *adj.* worse, A 3872.
Werste, *adj. superl.* worst, T. ii. 304.
Werte, *s.* wart, A 555.
Wery, *adj.* (being) weary, T. iv. 707; worn, R. 440, 664; beaten repeatedly, lit. weary, B 4. m 5. 17.
Wesele, *s.* weasel, A 3214.
Wesh, *pt. s. of* Washe.
Weste, *v.* turn to the west, L. 61, 197.
Westren, *v.* to go to the west, T. ii. 906.
Wete, *s.* perspiration, G 1187.
Wete, *v.* wet, HF. 1785.
Wether, *s.* sheep, T. iv. 1374.
Weven, *v.* weave, L. 2352; **Waf**, *pt. s.* wove, L. 2364.
Wex, *s.* wax, A 675, E 1430.
Wexen, *v.* wax, grow, become, B 2265, G 877; 1 *pr. s. subj.* may I become, G 1377; **Wexe**, 2 *pr. pl.* increase, grow (in applauding), E 998; **Wex**, *pt. s.* grew, became, A 1362; increased, L. 727; **Woxe**, *pp.* grown, R. 1400; become, HF. 1494.
Wexede, *pt. s.* coated with wax, A. ii. 40. 28.
Wey, *s.* way, A 34; path, R. 1345; the sun's apparent daily path, A. ii. 30. 5; the sun's apparent annual orbit, A. i. 21. 49; *a furlong wey*, a short time (lit. short distance), E 516; *go wey*, go thy way, T. i. 574; *do wey*, take away, A 3287.
Weyen, *v.* weigh, B 3776; *oghte weyen*, ought to weigh, L. 308.
Weyere, *s.* the 'weigher.' a translation

- of the Lat. *equator*; because the days and nights, at the equinoxes, are equal; A. i. 17. 25.
- Weyk**, *adj.* weak, 7. 341.
- Weylaway**, *interj.* alas! A 938.
- Weymentinge**, *s.* lamenting, A 902; lament, T. ii. 65.
- Weynes**, *s. pl.* chariots, B 4. m 5. 6.
- Weyven**, *ger.* to turn aside, E 1483; *v.* waive, neglect, T. ii. 284; put aside, D 1176; forsake, G 276; abandon, B 2406.
- Whan**, when, A 5, 18, 179.
- What**, whatever, 4. 170; what sort of a, L. 1305; what with, B 21, 22; why, T. ii. 262, 292; what! how! L. 1800; What that, whatever, E 165; What man that, whoever, B 2645; What . . . what, partly, . . . partly, HF. 2058.
- Wheelen**, *ger.* to cause to revolve, T. i. 139.
- Whelkes**, *pl.* pimples, blotches, A 632.
- Whelp**, *s.* cub, A 2627.
- Whenne**, *adv.* whence, E 588.
- Whennes**, *adv.* whence, B 2400.
- Wher**, *adv.* where, B 1785, &c.; wherever, R. 1669; Wher as (*or* Wher-as), where that, where, B 647, 1311.
- Wher**, whether, (*a common contracted form of whether*), 3. 91.
- Wher-as**, *adv.* where that, where, T. iii. 516.
- Whyte**, *s.* time, A 2299; *worth the wk.* worth while, T. v. 882.
- Whyler**, *adv.* formerly, G 1328.
- Whyles**, *gen. s. as adv.*; *the whyles*, whils, 3. 151.
- Whylom**, *adv.* once formerly, once on a time, R. 10. 362.
- Whyne**, *v.* whine, whinny, D 386.
- Whyt**, *adj.* white, A 238; *as sb.*, white wine, C 526, 562; *pl.* innocent, guileless, T. iii. 1567; specious, flattering, T. iii. 901.
- Whyte**, *s.* white (*i. e.* silver), T. iii. 1384.
- Widwe**, *s.* widow, A 253.
- Widwehode**, *s.* widowhood, I 916; Widwehed, L. 295 a.
- Wierdes**, *pl.* fates, T. iii. 617; Wirdes, L. 2580. A. S. *wyrd*.
- Wight**, *s.* a person, creature, man, living being, A 71, 280; whit, short while, A 4283; **Wightes**, *pl.* creatures, men, beings, A 3479.
- Wight**, *adj.* active, B 3457; fleet, A 4066.
- Wighte**, *s.* weight, HF. 739; A 2145, 2520.
- Wiko**, *s.* week, C 362. See **Wyke**.
- Wiket**, *s.* wicket-gate, small gate, E 2045, 2118.
- Wikke**, *adj.* evil, wicked, bad, A 1067, 1580; false, B 2247; depraved, 10. 53; much alloyed, HF. 1346.
- Wikked**, *adj.* bad, wicked, L. 2395; *pl.*

- a. deairest, A 1609; Wilned, 1 pt. s. 3. 1262, 1267. A.S. *wilnian*.
Wilinge, s. willing, wishing, B 3. p 11. 88; *pl.* desires, B. 3. p 11. 175.
Willow, s. willow-tree, A 2922.
Wiltow, 2 *pr. s.* wilt thou, A 1156; wishest thou, B 2116; wilt thou (go), D 1387.
Wimpel, s. wimple, a covering for the head, gathered round it, and pleated under the chin, A 151.
Wimpleth, *pr. s.* conceals (as with a wimple), B 2. p 1. 66.
Windas, s. windlass, F 184.
Winde, *ger.* to turn, T. iii. 1541; to resolve, T. ii. 601; to roam about, L. 818; Winde, *v.* wind, entwine, T. iii. 1232; intertwine, 5. 671; ply, bend, T. i. 257; bind with cloths, E 583; twist and turn, G 980; Winde, 2 *pr. s. subj.* mayst go, T. iii. 1440; Wond, *pt. s.* wound, went about, L. 2253.
Windinge, s. twisting, I 417.
Wind-melle, s. wind-mill, HF. 1280.
Windre, *ger.* to trim, R. 1020; *pp.* trimmed, R. 1018. Cf. O. F. *guimier*.
Windy, *adj.* unstable as wind, B 2. p 8. 28.
Winged, provided with wings, A 1385.
Winke, *v.* wink, B 4406; nod, F 348; remain awake, T. iii. 1537; Winke, 1 *pr. s.* am asleep, 5. 7.
Winne, *ger.* to win, gain, A 427; to conquer, F 214; to get gain, C 401; *ic. fro.* to get away from, T. v. 1125; Wan, 1 *pt. s.* got, D 1477; won, gained, A 442, 989; *pt. s. used as pt. pl.* F 1401; Wonnen, *pp.* won, A 877, 3381.
Winning, s. gain, profit, A 275, D 416.
Winsinge, *pres. pt.* wincing, starting aside, i. e. skittish, A 3203.
Winter, *pl.* years, T. i. 811.
Wirche, *v.* work, A 3430; provide, E 1661; give relief, A 2759; *in passive sense*, to be made, HF. 474; *ger.* to perform, A 3308; Wirk. *imp. s.* do, E 1485.
Wirdes, *pl.* Fates, L. 2580; Wierdes, T. iii. 617.
Wirk, *imp. s.* work, do, E 1485.
Wirkinge, s. efficiency, B 3. p 11. 26; actions, D 698; calculation, F 1280.
Wis, *adv.* certainly, verily, surely, T. ii. 381, 474, 563; A 2786, D 621; *as wis*, as sure (as), T. iv. 1655; assuredly, F 1470. See *Ywis*.
Wisly, *adv.* certainly, truly, verily, A 1863, 3994, 4162.
Wiase, *v.* instruct, T. i. 622; inform, D 1415; show, tell, D 1008; 2 *pr. s. subj.* teach, 5. 74; *imp. s.* direct, guide, 1. 155. A.S. *wisian*.
Wissh, 1 *pt. s.* washed, R. 96, 125.
Wisshe, *v.* wish, T. ii. 406.
Wist, -e; see *Witen*.
Wit, s. reason, R. 1535; understanding, B 2702; judgement, A 279; mind, R. 1694; knowledge, mental power, R. 401; wisdom, T. iv. 1508; proof of intelligence, E 459; Wittes, *pl. senses*, B 202; wits, F 700; opinions, F 203.
Witen, *ger.* to know, to wit, T. v. 1324; Wite, *ger.* to know, 3. 493; to discover, D 1450; *do you wite*, make you know, inform you, T. ii. 1635; Woot, 1 *pr. s.* wot, know, A 389; *pr. s.* knows, 2. 30; Wot, 1 *pr. s.* L. 4; *pr. s.* knows, B 195; Woost, 2 *pr. s.* knowest, T. i. 633; Wost, 2 *pr. s.* L. 512; Wostow, thou knowest, A 2304; Witen, 1 *pr. pt.* wit, know, A 1260; Witen, 2 *pr. pt.* D 1890; know ye, H 1, 82; Woot (*wrongly used for Wite*), 2 *pr. pt.* know, A 740; Wiste, 1 *pt. s.* wist, knew, E 814; Wistest, 2 *pt. s.* knewest, A 1156; Wistestow, knewest thou, T. iii. 1644; Wiste, *pt. s.* knew, R. 1344; Wist, *pp.* known, B 1072; Witeth, *imp. pt.* know. T. i. 687. A.S. *witan*; *pr. t.* *wit*, *wist*, *welt*, *pl.* *witon*; *pt. t.* *wiate*.
With, with, A 5. 10. &c.; *to help with your hurts*, to heal your wounds with, F 471.
With-drow, 1 *pt. s.* subtracted, A. ii. 45. 12.
Withholden, *ger.* to retain, I 1041; *Withholde*, *pp.* retained, B 2202; detained, G 345; shut up, kept in confinement, A 511.
Withinne-forth, *adv.* within, B 5. p 5. 14.
With-oute-forth, *adv.* outwardly, I 172.
Withouten, *pr. p.* besides, as well as, A 401; excepting, T. ii. 236.
Withsoye, *c.* contradict, gainsay, A 805; refuse, L. 307; renounce, G 457.
Withstonde, *v.* withstand, oppose, B 3110; *Withstonde*, *pp.* withstood, T. i. 253.
Witing, s. knowledge, cognizance, A 1011.
Witingly, *adv.* knowingly, I 401.
Witnesfully, *adv.* publicly, B 4. p 5. 11.
Witterly, *adv.* plainly, truly, L. 2006.
Wivere, s. wyvern, snake, T. iii. 1010. O.F. *wierre*, lit. viper.
Wlatsom, *adj.* disgusting, B 3814; heinous, B 4243.
Wo, s. woe, R. 319; *me is wo*, I was woe.

- L. 1985; *wo were us*, woe would be to us, E 139.
- Wo, *adj.* unhappy, R. 312; sad, grieved, A 351.
- Wode, *adj.*; see Wood.
- Wode-binde, *s.* woodbine, honeysuckle, A 1508.
- Wododowve, *s.* wood-pigeon, B 1960.
- Wodewale, *s.* the green woodpecker, *Gecinus viridis*, R. 914.
- Wodnesse, *s.* madness, T. iii. 794.
- Wol, 1 *pr. s.* (I) will, A 42; desire, E 646; Wole, 1 *pr. s.* am ready to, T. i. 589; Wolt, 2 *pr. s.* wilt, E 314; Woltow, wilt thou, A 1544; dost thou wish, D 840; Wol, *pr. s.* will, B 60; wills, desires, HF. 662; wishes for, T. ii. 396; wishes (to go), will go, L. 1191; permits, H 28; Wole, will go, D 353; *wol adoun*, is about to set, I 72; Wol ye so, if you so wish it, E 2264; Wil ye, wish ye, F 378; Woln, *pr. pl.* will, wish (to have), A 2121; Woln, *pr. pl.* will, B 2561; Wolde, 1 *pt. s.* desired, 6. 48; should like, B 1637; Woldestow, if thou wouldst, L. 760; wouldst thou, B 4536; Wolde, *pt. s.* would, A 144; would like to, B 1182; wished, L. 952; required, F 577; would go, would turn, F 496; wished to, 4. 124; T. ii. 514; Wolde . . . unto, would *pt. pl.* dwelt, A 2927; Woned, *pp.* dwelt, T. i. 276; wont, accustomed, T. ii. 400, v. 277.
- Wones (woónes), *pl.* places of retreat, hence, range of buildings, D 2105. See Woon.
- Wonger, *s.* pillow, B 2102.
- Woning, *s.* habitation, house, A 606.
- Wonne, -n; see Winne.
- Wood, (wóod), *s.* wood, 9. 17.
- Wood, (wóod), *adj.* mad, A 184, 582, 696; mad with anger, D 313; *for wood*, as being mad, madly, furiously, L. 2420; *for pure wood*, for very rage, R. 276; *ten so wood*, ten times as fierce, L. 736; Wode, *def. adj.* mad, T. ii. 1355.
- Woodeth, *pr. s.* rages, G 467.
- Woodly, *adv.* madly, A 1301.
- Woodnesse, *s.* madness, rage, A 2011, 3452.
- Woon (wóon), *s.* resource, T. iv. 1181; plenty, abundance, L. 1652; number, L. 2161; retreat, secure place, HF. 1166; *of sorow woon*, abundance of sorrow, 3. 475; Wones, *pl.* places of retreat, range of buildings, D 2105.
- Woost, Woot; see Wite.
- Wopen, *pp.* of Wepe.
- Worcher, *s.* worker, maker, 4. 261.
- Worcheth, *pr. s.* works, 3. 815.

- Wouke, s. weak, T. iv. 1278, v. 492.**
Wounde, s. wound, i. 79; plague (Lat. *plaga*), I 593; Woundes of Egipte, *pl. plagues of Egypt (unlucky days so called)*, 3. 1207.
Wowe, ger. to woo, T. v. 1091.
Wowing, s. wooing, L. 1553.
Woxen, pp. of Wexe.
Wrak, s. wreck, B 513.
Wrak, pt. s. avenged, T. v. 1468.
Wrang, adv. wrongly, amiss (Northern), A 4252.
Wrastlen, v. wrestle, B 3456.
Wrathen, ger. to render angry, T. iii. 174.
Wraw, adj. angry, H 46; Wrawe, peevish, fretful, I 677.
Wrawnesse, s. peevishness, fretfulness, I 680.
Wrecoche, s. sorrowful creature, A 931; wretched man, T. i. 708.
Wrecoche, adj. wretched, F 1020.
Wrecochednesse, s. misery, B 3540; mean act, F 1523; folly, I 34; miserable performance, F 1271; miserable fare, H 171.
Wreche, s. vengeance, T. v. 890, 896.
Wreek, imper. s. of Wreke.
Wreen, v. cover, clothe, R. 86; Wreigh, pt. s. covered, hid, T. iii. 1056.
Wreke, (wreke), v. wreak, avenge, C 857; pr. s. subj. avenge, L. 2340; 2 pr. pl. F 454; Wrak, pt. s. T. v. 1468; Wreken, pp. revenged, F 784; Wroken, pp. T. i. 88.
Wreker, s. avenger, 5. 361.
Wrenches, s. pt. frauds, stratagems, tricks, G 1081.
Wreste, v. constrain, force, T. iv. 1427.
Wreye, v. bewray, reveal, A 3503.
Wrighte, s. workman, A 614.
Wringe, v. squeeze, force a way, HF. 2110; wring, HF. 299; Wrong, pt. s. wrung, pinched, D 492.
Writ, s. scripture, A 739.
Writ, -e, -en; see Wryte.
Wrought, -e; see Wreche.
Wroken, pp. of Wreke.
Wrong, s.; had wrong, was wrong, 3. 1282.
Wrong, adv. astray, A 1267.
Wrooth (wrooth), adj. wroth, angry, 3. 513, 519.
Wrot, pt. s. wrote, T. i. 655.
Wroteth, pr. s. tears with the snout, buries the snout, pokes about, I 157.
Wrye, ger. to hide, T. iii. 1569; to disguise, T. i. 329; v. cover, E 887.
Wrye, v. reveal, discover, flood with light, 4. 91. Variant of Wreye, q. v. [It might be better to read *wreye*, and *deye* in l. 90.]
Wryen, v. turn aside, 3. 627; ger. to turn, go, T. ii. 906; pt. s. bent, A 1283.
Wryte, v. write, A 96; Writ, pr. s. writeth, writes, T. i. 394; Wroot, pt. s. B 725; Wrot, T. i. 655; Writen, pt. pl. wrote, HF. 1504; Writa, 1 pt. s. subj. were to write, B 3843; Writen, pp. written, 2. 43.
Wrythe, ger. to turn aside, T. iv. 9; to wriggle out, T. iv. 986; Wrytheth, pr. s. writhes out, throws forth wreaths of smoke (Lat. *torquet*), B i. m 4. 10; Wryth, pr. s. writhes, wreathes, T. iii. 1231.
Wyd, adj. wide, A 491.
Wyde, adv. widely, far, T. i. 629.
Wyde-where, far and wide, everywhere, B 136.
Wyf, s. woman, C 71; wife, 3. 1082; mistress of a household, G 1015; to w., for wife, A 1860; Wyves, pl. women, wives, L. 484.
Wyfhood, s. womanhood, B 76.
Wyflees, adj. wifeless, E 1236.
Wyfly, adv. womanly, wife-like, L. 1737.
Wyke, s. week, T. ii. 430, 1273.
Wyle, s. wile, plot, T. iii. 1077; subtlety, 5. 215.
Wyn, s. wine, A 334; *wyn ape*, H 44. wine which made a man behave like an ape (so also *lion-wine*, *pig-wine*, *sheep-wine*).
Wynt, pr. s. turns, directs, L. 85; Wond, pt. s. wound, L. 2253.
Wyr, s. bit, L. 1205.
Wys, adj. wise, prudent, A 68; to make it wys, to make it a subject for deliberation, to hesitate, A 785.
Wyse, s. way, manner, L. 20.
Wyser, adj. wiser, one wiser than you, L. 2634.
Wyte, s. blame, reproach, G 953; *youc to wyte*, for a blame to you, i. e. laid to your charge, R. 1541.
Wyte, ger. to blame, T. i. 825 (understand is before *nought*); Wyten, v. accuse, I 1016.

Y.

Y-, a prefix used especially with the pp., like the A. S. *ge-* and G. *ge-*. See below. It also occurs in the infinitive, as in *y-finde*, *y-herc*, *y-knowe*, *y-see*, *y-thee*.

- It also occurs in the adjective *y-sene*.
For further information, see under the forms of the infinitive mood; e. g. for the infin. of *y-bake*, see *Bake*.
- Yaf**; *pt. s. of* *Yeve*, to give.
- Yald**, *pt. s. of* *Yalden*, to yield.
- Yare**, *adj.* ready, L. 2270.
- Yate**, *s. gate*, T. ii. 617.
- Yave**; see *Yeve*.
- Y-bake**, *pp.* baked, L. 709.
- Y-banisht**, *pp.* banished, L. 1863.
- Y-barred**, *pp.* barred, R. 480.
- Y-bathed**, *pp.* bathed, T. iv. 815.
- Y-bedded**, *pp.* put to bed, T. v. 346.
- Y-been**, *pp.* been, B 4487.
- Y-benched**, *pp.* furnished with benches, L. 98 a.
- Y-beten**, *pp.* beaten, T. i. 741; beaten, forged, A 2102; formed in beaten gold, A 979; struck, coined, L. 1122.
- Y-blent**, *pp.* blinded, R. 1610; A 3808; deceived, 3. 647.
- Y-blessed**, *pp.* blessed, B 4638.
- Y-bleynt**, *pp.* blenched, turned aside, A 3753.
- Y-blowe**, *pp.* blown, T. i. 384.
- Y-boren**, *pp.* born, C 704, E 626; *Y-bore*, horn, E 158; borne, carried, T. v. 1650; moved, F 326.
- Y-bought**, *pp.* bought, T. i. 810.
- Y-bounden**, *pp.* bound, 5. 268.
- Y-bowed**, *pp.* diverted, B 4. p 6. 179.
- Y-brend**, *pp.* burnt, G 318; *Y-brent*, HF. 940.
- Y-brought**, *pp.* brought, L. 938.
- Y-brouded**, *pp.* embroidered, L. 159 a. Cf. A. S. *brogden*, *pp.* of *bregdan*.
- Y-caught**, *pp.* fixed, 3. 838.
- Y-chaped**, *pp.* furnished with chapes or metal caps (which were placed at the end of the sheath), A 366.
- Y-cheyned**, *pp.* chained, 17. 14.
- Y-clad**, *pp.* clad, clothed, R. 890.
- Y-clawed**, *pp.* clawed, torn, D 1731.
- Y-clenched**, *pp.* clinched, riveted, A 1091.
- Y-cleped**, *pp.* called, A 410, 867, G 129. H 2; invoked, T. iv. 504; summoned, B 2435; named, A 3313; *Y-clept*, called, A 376.
- Y-comen**, *pp.* come, HF. 1074; *ycome aboute*, come about, passed, B 3364.
- Y-córouned**, *pp.* crowned, L. 219.
- Y-corumped**, *pp.* corrupted, B 5. p 2. 28.
- Y-corven**, *pp.* cut, G 533; *Y-corve*, A 2013. See *Kerve*.
- Y-coupled**, *pp.* coupled, wedded, E 1219.
- Y-coyned**, *pp.* coined, C 770.
- Y-crased**, *pp.* cracked, broken, 3. 324.
- Y-cristned**, *pp.* baptised, B 240.
- Y-crowe**, *pp.* crowed, A 3357.
- Y-dampned**, *pp.* condemned, L. 2020.
- Y-darted**, *pp.* pierced with a dart, T. ii. 240.
- Ydel**, *adj.* idle, empty, vain, B 2778; *ydel*, in vain, B 2494, F 867.
- Y-dight**, *pp.* decked, A 3205.
- Ydolastre**, *s.* idolater, B 3577.
- Ydole**, *s.* idol, 3. 626.
- Y-doon**, *pp.* done, B 4610; over, B 1804.
- Y-drad**, *pp.* dreaded, T. iii. 1775.
- Y-drawe**, *pp.* drawn, A 396, 944.
- Y-dressed**, *pp.* dressed, arranged, *st.* E 381.
- Y-dronke**, *pp.* drunk, B 2601.
- Y-dropped**, *pp.* bedropped, covered with drops, A 2884.
- Yë**, *s.* eye, R. 296; *at yë*, at eye, to sight, evidently, G 964, 1059; *Saugh with yë*, perceived, A 3415; *Yën*, *pl.* eyes, *eyes*, B 3260, 3392.
- Ye**, *adv.* yea, verily, T. i. 534.
- Yeddinges**, *pl.* songs, A 237.
- Yede**, *pt. s.* walked, went, G 1141, 126. A. S. *ode*.
- Yeer**, *s.* year, A 347; *Yere* (*in ptr.* many a yere), B 132; *Yeres ende*, year's end, D 916; *Yeer by yere*, year after year, B 1688; *Fro yeer to yere*, 5. 321; *Yeer*, (*archaic*) *pl.* A 82; *Yeres*, (*new*) *pl.* B 463.
- Yef**, *imp. s.* give, T. v. 308.
- Yeftes**, *pl.* gifts, T. iv. 392.
- Yelden**, *ger.* to yield up, D 912; to yield to, pay, D 1811; *Yelt*, *pr. s.* yields, T. i. 385; *Yelde*, *pr. s. subj.* requits, D 1774, 2177; *Yald*, *pt. s.* afforded, B 4. m 7. 45; *Yeld*, *imp. s.* restore, C 189; *Yeldan*, *pp.* yielded, T. i. 801; *submissiva*, T. iii. 96; *Yeldings*, *pres. pt.* giving, B 2994.
- Yeldhalle**, *s.* guild-hall, A 370.
- Yelding**, *s.* produce, lit. 'yielding,' A 596.
- Yelleden**, *pt. pl.* yelled, B 4579.
- Yelpe**, *ger.* to boast, A 2238; *pr. pl. pres.* T. iii. 307.
- Yelwe**, *adj.* yellow, R. 310.
- Yeman**, *s.* yeoman, A 101.
- Yemanly**, *adv.* in a yeomanlike manner, A 106.
- Yen** = *Yën*, *pl.* eyes; see *Yë*.
- Y-ended**, *pp.* ended, R. 1315.
- Yerd**, *s.* yard, garden, R. 492.
- Yerde**, *s.* rod, stick, T. i. 257, 740; *switch*

- ; rod, 'caducens,' A 1387; yard gth), A 1050; correction, E 22.
adj. eager, brisk, lively, A 3257.
adv. eagerly, soon, D 993; briskly, y, glibly, 5. 3; C 398; *as y.*, very IF. 910.
ger. to yearn for, to be longed iv. 198; v. desire, T. iii. 152.
yééten), v. pour, shed, B 1. m 7. 1. *totan*.
y. give, A 232; Yevest, 2 *pr. s.* F 1033; Yeveth, *pr. s.* E 93; *pr. s. subj.* may (he) give, E 30; *pt. s.* gave, E 861; Yavon, *pt. pl.*; Yeven, *pt. pl. subj.* would give, 708; Yeven, *pp.* given, A 1086; d, 7. 111.
s. pl. givers, I 791.
s. giving, 18. 37; what one gives, *pr. s.* hiccoughs, A 4151.
a. pp. fallen, B 3166; happened, 1; having befallen, C 496.
pp. gone, T. iii. 577.
rshipped, *pp.* made companions, 6. 91.
together, B 394, E 1113, G 382. Cf. e.
pp. fetched, F 174, G 1116.
ed. pp. fettered, A 1229.
ired. pp. feathered, R. 951.
ed. pp. feigned, invented, L. evaded, E 529.
ed. pp. fixed, B 4. p 6. 125.
s. v. find, F 470; Y-founde, *pp.* L. *pp.* moved, whirled along, B 1. m
wed. pp. followed, 3. 300.
ed. pp. made, A 3256.
ied. pp. created, HF. 490.
ed. pp. fostered, sustained, E 213; ht up, A 3946.
de. pp. found, A 1211, 3514.
ded. pp. set on a foundation, 5. based, 3. 922.
in. pp. eaten, devoured, L. 1951.
nced. adj. wrinkled, R. 155.
d. adj. refined, delicately formed, 6.
d. pp. fired, L. 1013.
oned. pp. rewarded, B 5. p 3.
n. pp. gotten, procured, A 3504.
ed. pp. glazed, 3. 323.
red. pp. fixed tight, F 182.
ed. pp. flattered, H 34.
1. pp. gone, L. 2206, 2213.
Y-graunted. pp. granted, C 388.
Y-grave. pp. dug up, cut, L. 204; dug out, 3. 164; engraved, graven, A 3796; buried, D 496.
Y-greved. pp. harmed, A 4181.
Y-grounde. pp. ground, A 3901; sharp-ened, pointed, A 2549.
Y-grounded. pp. grounded, 3. 921.
Y-growen. pp. grown, A 3973.
Y-halwed. pp. consecrated, L. 1871.
Y-harded. pp. hardened, F 245.
Y-hated. pp. hated, HF. 200.
Y-hent. pp. seized, caught, C 868.
Y-herd. pp. as adj. covered with hair, A 3738.
Y-here. v. hear, T. iv. 1313.
Y-heried. pp. praised, T. ii. 973.
Y-hevied. pp. weighed down, B 5. m 5. 26.
Y-hid. pp. hid, G 317.
Y-hight. pp. called, T. v. 541.
Y-holde. pp. esteemed to be, A 2374; celebrated, A 2958; considered, C 602; indebted, L. 1954; continued, E 1932; restrained, HF. 1286.
Y-hurt. pp. hurt, A 2709.
Y-japed. pp. jested, T. i. 318.
Yif. conj. if. L. 2059, 2312.
Yif. imp. s. give; see Yive.
Yift. s. gift, 3. 247, 695, 1270.
Yilden. ger. to repay, B 5. p 1. 14;
Yildeth. pr. s. yields, produces, B 4. m 6. 31. See Yelden.
Y-joigned. pp. joined, B 2. p 6. 93.
Yis. yes. L. 517.
Yisterday, yesterday. R. 1040.
Yit, yet. L. 4. 106.
Yive. ger. to give, A 225; Yiveth, *pr. s.* gives, 18. 38; *pr. s. subj.* may (he) give, 3. 683; Yiven, *pp.* given, granted, 3. 765.
Yiver. s. giver, L. 2228.
Y-kempt. pp. combed, A 4369.
Y-kist. pp. kissed, T. iv. 1689.
Y-kneled. pp. kneeled, L. 1232.
Y-knet. pp. knotted, tightly bound, T. iii. 1734; Y-knit, joined, 6. 32.
Y-knowe. v. know, F 887; recognise, HF. 1336; discern, D 1370; *pp.* known, 3. 392.
Y-korven. pp. cut, B 1801.
Y-koud. pp. known well, 3. 666.
Y-lad. pp. carried (in a cart), A 530.
Y-left. pp. left, A 2746; left behind, F 1128.
Y-laid. pp. laid, L. 2141.
Y-lain. pp. lain, remained, L. 2410.
Yle. s. isle, island, HF. 416, 440; region, province, L. 1425.

- Y-lent, *pp.* lent, G 1406.
 Y-lered, *pp.* educated, T. i. 976.
 Y-let, *pp.* hindered, obstructed, B 5.
 P 4. 34.
 Y-leten, *pp.* left, allowed, B 4. p 4.
 308.
 Y-leyd, *pp.* laid, A 3568.
 Y-liche, *adj.* alike, similar, L. 389.
 Y-liche, *adv.* alike, equally, A 2526.
 Y-lissed, *pp.* eased, T. i. 1089.
 Y-lived, *pp.* lived, T. v. 933.
 Y-logged, *pp.* lodged, B 4181.
 Y-loren, *pp.* lost, L. 26; Y-lorn, *pp.* lost,
 T. iv. 1250.
 Y-lost, *pp.* lost, HF. 183.
 Y-loved, *pp.* loved, T. i. 594.
 Y-lyk, *adj.* like, A 592; alike, A 2734;
 Y-lyke, like, A 1539.
 Y-lyke, *adv.* alike, equally, L. 55, 731.
 Y-lymed, *pp.* caught (as birds with bird-
 lime), D 934.
 Y-maad, *pp.* made, caused, HF. 691.
 Ymageries, *pl.* carved work, HF. 1190,
 1304.
 Ymagined, *pp.* considered, intentional,
 I 448.
 Y-maked, *pp.* made, L. 122, 222.
 Y-marked, *pp.* set down, marked out,
 planned, HF. 1103.
 Y-masked, *pp.* enmeshed, T. iii. 1734.
 Y-medled, *pp.* mingled, T. iii. 815.
 Yonghede, *s. dat.* youth, R. 351.
 Yore, *adv.* formerly, of old, B 174, 175;
 for a long time, a long while, A 1833;
 long ago, long, i. 150; *yore ago*, long
 ago, 5. 17; *yore ago*, A 3437; *And so, way*
 long ago, 7. 243, 346; *of tyme p.*, of old
 time, F 963.
 Youling, *s.* loud lamentation, A 1278.
 Y-painted, *pp.* painted, E. 892.
 Y-passed, *pp.* passed, R. 380; *pass*,
 E 1892.
 Y-payed, *pp.* paid, A 1802.
 Y-piked, *pp.* picked over, G 941.
 Y-pleased, *pp.* pleased, D 930.
 Y-pleyned, *pp.* complained, T. iv. 1088.
 Y-pleynted, *pp.* full of complaint, T. v.
 1597.
 Y-plounged, *pp.* plunged, sunk, B 3.
 p 11. 122.
 Y-plyted, *pp.* pleated, gathered, B 1.
 p 2. 31.
 Ypocras, Hippocrates; hence a kind of
 cordial, C 306.
 Ypocryte, *s.* hypocrite, F 514.
 Y-portreyd, *pp.* covered with pictures,
 R. 897.
 Y-porveyed, *pp.* foreseen, B 5. p 3. 45.
 Y-prayed, *pp.* invited, E 269.
 Y-preised, *pp.* praised, HF. 1577.
 Y-preved, *pp.* proved (to be), A 485.
 Y-pulled, *pp.* plucked, i. e. with super-

- Y-see**, *v.* behold, T. ii. 354; *imp. s. see*, look, T. ii. 1253; **Y-seyn**, *pp.* seen, L. 2076.
Y-sene, *adj.* visible, A 592, F 996; *manifest*, T. iv. 1607; L. 1394. A.S. *geæne*, *geafna*.
Y-set, *pp. set*, A 4337; placed, 5. 149; set down, F 173; seated, C 392; appointed, A 1635; planted, R. 604.
Y-seye, *pp. seen*, HF. 1367; **Y-seyn**, T. v. 448.
Y-seyled, *pp. sailed*, B 4289.
Y-shad, *pp. scattered* (Lat. *sparsas*), B 3. m 2. 33.
Y-shaken, *pp. quivering, sparkling*, B 1. m 3. 17.
Y-shamed, *pp. put to shame*, HF. 356.
Y-shapen, (*strong*) *pp. shaped, prepared*, B 2420; provided, A 4179; contrived, G 1080; **Y-shaped**, (*weak*) *pp. prepared*, T. iii. 1240.
Y-shave, *pp. shaven*, A 690.
Y-shent, *pp. put to shame, severely blamed*, D 1312.
Y-shette, *pp. pl. shut*, B 2159.
Y-shewed, *pp. shown*, T. v. 1251; made manifest, 4. 181.
Y-shore, *pp. shorn*, T. iv. 996.
Y-shovn, *pp. borne about*, L. 726.
Y-slayn, *pp. slain*, HF. 159; **Y-slawe**, B 484.
Y-smite, *pp. smitten, wounded*, B 3. m 7. 7.
Y-songe, *pp. sung*, D 1726; **Y-songen**, L. 270.
Y-sought, *pp. sought*, T. iii. 1317.
Y-sounded, *pp. sunk*, T. ii. 535.
Y-sowen, *pp. sown*, HF. 1488.
Y-sped, *pp. sped*, A 4220.
Y-spended, *pp. spent*, B 5. p 4. 15.
Y-sprad, *pp. spread*, B 1644; **Y-spred**, A 4140.
Y-spreynd, *pp. sprinkled*, A 2169.
Y-spronge, *pp. sprung, shot out*, R. 718; divulged, HF. 2081.
Y-stalled, *pp. installed*, HF. 1364.
Y-stiked, *pp. stuck*, A 1565; stabbed, F 1476.
Y-stint, *pp. stopped*, D 390.
Y-stonde, *pp. stood, been*, T. v. 1612.
Y-stonge, *pp. stung*, C 355.
Y-storve, *pp. dead*, A 2014.
Y-strawed, *pp. bestrown*, 3. 629.
Y-strike, *pp. struck*, 11. 34.
Y-suffred, *pp. suffered*, T. v. 415.
Y-sweped, *pp. swept*, G 938.
Y-sworn, *pp. sworn*, A 1132; sworn to do it), T. v. 283.
Y-swowned, *pp. swowned*, L. 1342.
Y-take, *pp. caught*, B 3514; taken, L. 617.
Y-thanked, *pp. thanked*, D 2118.
Y-thee, *v. thrive*, T. iv. 439.
Y-thewed, *pp. disposed; well y-thewed, well-conducted*, 5. 47; R. 1008.
Y-thonked, *pp. thanked*, T. iv. 2.
Y-throngen, *pp. confined*, B 2. p 7. 53.
Y-throwe, *pp. thrown*, T. iv. 6; cast out, 2. 89.
Y-told, *pp. told*, A 3109.
Y-torned, *pp. turned*, B 4. m 5. 1.
Y-travailed, *pp. laboured, with difficulty*, B 5. p 3. 45.
Y-trepassed, *pp. sinned*, B 2699.
Y-tressed, *pp. plaited in tresses*, T. v. 810.
Y-treted, *pp. discussed*, B 4. p 1. 70.
Y-tukked, *pp. tucked up*, L. 983.
Y-turned, *pp. turned*, A 1238, 2062.
Y-twinned, *pp. parted*, T. iv. 788.
Yve, B 4156; see Erbe.
Yvel, *adj. ill, evil*, T. ii. 1001.
Yvel, *adv. ill*, R. 213, 1067.
Yveles, *s. pl. evils*, B 2618.
Yvory, *s. ivory*, B 2066; **Yvoire**, 3. 946.
Y-voyled, *pp. removed*, F 1159.
Y-war, *adj. aware*, T. ii. 398.
Y-warned, *pp. warned*, B 4422.
Y-waxen, *pp. grown, become*, T. v. 275; **Y-waxe**, 3. 1275.
Y-wedded, *pp. wedded*, L. 1179.
Y-went, *pp. gone*, HF. 976.
Y-went, *pp. weened, imagined*, T. v. 444.
Y-wet, *pp. wetted*, A 4155.
Y-whet, *pp. whetted*, 7. 212.
Y-wimpled, *pp. provided with a wimple*, A 470; covered with a wimple, L. 797.
Y-wis, *adv. certainly, truly, verily*, R. 279, 350, 357.
Y-wist, *pp. known*, B 5. p 3. 36.
Y-wonne, *pp. gained*, T. iv. 1315; won, D 2293; arrived, L. 2427.
Y-worthe, *pp. become*, 3. 579.
Y-wounde, *pp. wound, covered up*, 12. 18.
Y-woven, *pp. woven, completed*, L. 2360.
Y-woxen, *pp. grown*, E 1462.
Y-written, *pp. written*, 5. 124, 141.
Y-writhen, *pp. wreathed, wrapped round*, R. 100.
Y-wrought, *pp. made*, A 196, B 2054; shaped, L. 1173; depicted, 3. 327; orna-

GLOSSARY TO FRAGMENTS B AND C OF THE ROMAUNT OF THE ROSE.

FRAGMENT B = ll. 1706-2810.

FRAGMENT C = ll. 5811-7698.

The following Glossary (which includes proper names) is separated from the preceding because
Fragments B and C of the *Romaunt* are not by Chaucer.

Fragment B abounds in Northern words and forms. Words in Fragment C have 'C' prefixed
to the number of the line.

- Ab*, v. (to) have, 4322.
Abandoun: in *abandoun*, fully, without stint, 2342.
Abawed, pp. *amased*, 3646; *Abawid*, 4041.
Abaymhed, pp. cast down, 3170.
Abey, v. (*for* *Abeye*), suffer (for it), pay (for it), C 6713. See *Abye*.
Abiding, a delay, 2222.
Abit, a habit, dress, religious dress, 4914.
Abit, *Abood*; see *Abyde*.
Abood, a delay, C 7697.
Aboven, adv. in luck, 4152.
Abraide, v. start up, break forth, 5156;
Abraid, 1 pt. a. *awoke*, 1806; *Abreyde*,
 pt. a. broke out, 3667.
Abrede, adv. abroad, 2973.
Absente, pr. a. subj. abstain, refrain, 4911.
Abstinence-Streyned, i.e. Constrained
Abstinence (personified), C 6341, 7366.
Abyde, ger. to await, 4910; v. expect, 5329; watch for, 4913; *Abit*, pr. a. dwells, 4977, 4989; stays, 5012; *Abood*, 1 pt. a. endured, waited, 3674.
Abye, a. pay for, C 5888, 5976; *Abyeth*, pr. a. C 7642.
Accord, 1 pr. a. agree to, 2183; *Accorded*, pt. pl. agreed, C 5815; pp. *reconciled*, C 5846.
A-cold, adj. cold, chilly, 2128.
Acoyte, v. quiet, allay, 2204.
Acouyte, v. defray the expense, pay for, C 6742.
Ado (*for* *at do*), to do, 2280.
A-ferre, adv. on fire, 4072.
Afered, pp. afraid, 2604.
Affray, a terror, 5860; fear, 2024.
Affrayed, pp. frightened, 3113.
Affye, v. trust, 3155.
Aforn, adv. formerly, 3022.
Aftir, prp. according to, 2255.
Afyns, adv. completely, 3692.
Agast, adj. afraid, C 6106.
Ageyn-coming, a returning, 2218.
Ageyns, prp. in comparison with, 3366.
Agilte, pr. a. sinned against, offended, C 5833, 6784; *Agiltest*, 2 pt. a. C 7572.
Ago, pp. gone, 2032.
A-gree, adv. in good part, 4149.
A-greef, adv. in bad part; *take not agreef*, take it not amiss, C 7573.
Aken, v. ache, C 6908.
Al, conj. although, 1754.
Al-day, adv. continually, 2484.
Alder, adj. gen. pl. of (us) all, C 6948.
Alderfirst, adv. first of all, C 7322.
Alleged, pt. pl. alleviated, 1768. See *Allege*.
Allegement, s. alleviation, 1822, 1923.

- Algate**, *adv.* alway, always, 5157, C 7477; at any rate, C 7152.
Allege, *v.* exempt (lit. alleviate), C 6626; *Allegith*, *pr. s.* alleviates, 2588.
Allegeaunce, *s.* alleviation, 1871.
Allowe, *v.* approve of, value, 5186.
Almesse, *s.* alms, C 6624.
Al-only, *adv.* alone, C 5819.
Alosed, *pp.* noted, famed, 2354.
Al-out, *adv.* altogether, 2101, 2935.
Al-outerly, *adv.* utterly, C 6302, 7663.
Alowe, *v.* accept, approve of, 5175.
Also, *conj. as*, C 6767.
Amende, *v.* advance, succeed, C 5876.
Among, *adv.* sometimes, 2325, 3241, 3304.
Amourettes, *s. pl.* sweethearts, 4755.
Amyas, *a* curious error; for *At Myas*, i. e. at Meaux, 3826. F. text, a *Miaua*.
And, *conj. if*, 2051, 4441.
Anger, *s.* pain, anguish, 1877; *Angros*, *pl.* torments, 2554, 3789.
Angerly, *adv.* cruelly, 3511.
Angre, *ger.* to vex, 3526.
Angry, *adj.* cruel, 2628, 3265.
Anguissous, *adj.* anxious, 1755.
Anker, *s.* an anchoress, a female recluse shut up either in a cell attached to a church, or living under a religious rule in her own house, C 6348.
Anon-right, *adv.* straightway, 1778.
Anoy, *s.* discomfort, pain, vexation, 1919, 2099, 4404.
Ancynt, *pp.* anointed, 1888.
Apaired, *pt. s.* injured, C 7522.
Apayed, *pp.* satisfied, 2854, 5631.
Aperceyved, *pt. s.* perceived, C 6312.
Aperceyving, *s.* perception, C 6318.
Apert, *adj.* open, obvious, C 6621.
Apostlis newe, i. e. the preaching friars, C 6270.
Apparence, *s.* mere outward appearance, 5530; evidence, C 7660.
Apparent, *adj.* distinct, 2583.
Appert, *adj.* open, C 6159. See *Apert*.
Appose, *v.* oppose, C 6555, 7146. F. text, *oposer*.
A-queynt, *pp.* acquainted, 3080.
Aqueytable, *adj.* affable, 2213.
Araoe, *v.* pull out, 1752.
Arblasters, *s. pl.* men with crossbows, 4196.
Aresoneth, *pr. s.* reasons with, argues, C 6220.
Arest, *s.* rest (for a spear), C 7561.
Arette, *v.* impute, 3327.
Areyse, *v.* raise up, 4361; rouse, C 7159.
A-rowe, *adv.* in a row, C 7606.
Ascape, *v.* escape, get out of the difficulty, C 6515.
Asker, *s.* one who begs, C 6674.
A-slope, *adv.* aside, awry, 4464.
Assay, *s.* attempt, 3449; quality, temp., 4350.
Assayed, *pp.* tried, proved, 2688.
Asseth, *a* sufficiency, 5600.
Asscile, *v.* absolve, C 6364; *pp.* explained, C 6557.
Asscoiling, *s.* absolving, C 6412.
Assured, *pp.* secured, 4309.
Astat, *s.* state, plight, 2416; *Astate*, condition, 4672, O 6856.
Astoned, *pp.* astonished, 3859.
A-sundir, *adv.* diversely, 4477.
A-swone, in a swoon, 1736.
At, *prep.* at the hands of, from, C 6890;
 At al, at all points, 5249; at least, at least, O 5327; at wordis face, in a few words, briefly, 2129.
Attendith, *pr. s.* attaches itself, appertains, 5309.
Attour, *s.* array, 3718.
Augustins, *s. pl.* Austin Friars, C 7464.
Aumenere, *s.* purse for alms, 2271.
Auntre, *v. refl.* venture, 2495.
Avale, *v.* descend, 1803.
Avauoned, *pp.* promoted, C 6951; helped, 3468.
Avaunt, *adv.* in advance, forward, 3284790.
Avaunt, *v. refl.* boast, 4788.
Avauntage, *s.* profit, 5208.
Avenaunt, *adj.* becoming, seemly, 206; pleasant, 3679; condescending, 462.
Aventure, *s.* chance, fortune, fate, 2184376; case, C 7308.
Avouterye, *s.* adultery, 4954.
Avysed, 1 *pt. s. refl.*; *Avysed* me, applied myself, 1807.
Awayte, *s.* ambush, 4497.
Awayted, *pp.* watched; *accayted* with, watched by, 3066.
Axe, *v.* ask, C 6559.
Ayelines, *prep.* against, C 7178.

B.

- Bachilere**, *s.* young knight, 2828.
Bagge, *s.* purse, O 6834.
Baillye, *s.* custody, jurisdiction, 427; enclosure, C 7574.
Balaunce, *s.* suspense, 4667.
Balis, *s. pl.* troubles, sorrows, 4441.
Bane, *s.* death, 4491.
Baren, *pt. pl.* bare, C 6243.
Baronage, *s.* the assembly of barons, O 5812.
Bataille, *s.* host, C 5849; *pl.* battalions, C 7348.

np. battlemented, 4200.
fe. 4235.
olly (lit. bold), 5674.
iliff, C 6218.
s. fair sir, C 6053.
etch out (lit. proffer), 1710.
subf. might pray, C 7374.
v. officers, C 6812.
Beguin, hence, mendicant,
eggars, *Beguins*, C 7256.
Beguine, C 7368.
l. trumpets, C 7605.
t. pl. subf. should deprive,

n. 5589.
bezant, 5592.
s. diligence, 3624.
i. stupid, C 6716.
subf. cure, 4441.
e. Bial Acoil, Fair Reception,
 3011.
j. ; vel bigoon, well off, 5533.
pl. Béguines, C 6861.
promise, 4446, 4474.
romise, 4446.
lat. behoof, 2064.
t. s. remained, 3360.
np. s. refl. bemoan thyself,

employs, 5262.
shut up (in prison), 4488.
bides, 5330.
st. s. commended, 4438.
pp. betrayed, 3910.
pl. black (monks), Bene-
 6695.
r. to blind, to deceive, 3954;
deceived, C 6652.
bleared, dimmed, deceived,

resist from, C 6611.
quickly ; as bl., very quickly,

commanded, 2721.
thus, 5661.
book, i. e. the Canon Law,
ie Bible, C 6636.
pl. C 6911. *Better reading ;*
na.]
s. pl. brothel-keepers, C 7034.
pledge, C 7331.
bussard, 4033.
nedy, 1760.
boots, 2265, C 7262.
bud, 1721, 1761, 2960.
s. pl. sodomites, C 7022.
s. ; a bought, to have bought,

Bountee, s. kindness, 3147; goodness,
 C 6597.
Braide, *ger.* to bestir itself, wake up,
 C 7128.
Braste, *ger.* to burst, 3186.
Brede, s. breadth; *on br.*, abroad, 5635.
Breken, v. disobey, 3478.
Brenne, v. burn, 2475.
Brenning, s. burning, 2727.
Brere, s. briar, C 6191.
Brest, v. burst, 4107.
Breve, *adj.* short, 2350.
Brimme, *adj.* cruel, 1836.
Brocages, s. pl. contracts, C 6971.
Brond, s. fire-brand, 3706.
Burdens, *error for Borders*, C 6911.
Burdoun, s. staff, cudgel, 3401.
Burnettes, s. pl. dresses made of fine
 woollen cloth dyed brown, 4756.
But-if, *conj.* unless, 1962.
Buxom, *adj.* obedient, pliant, 4419.
By, *prep.* in, C 6616; beside, C 7032.
By and by, in order, 2345; precisely,
 4581.
Bye, v. buy, pay for, 2052.
Bytinge, *pres. part.* cutting, C 7420.

C.

Caas, s. case, plight, 3374; pl. cases,
 C 6759.
Caloweys, s. pl. soft, sweet pears (which
 came from Caillonx in Burgundy),
 C 7043.
Calle, v. recall, 3974.
Camelyne, s. camel's-hair stuff, C 7367.
Can, 1 *pr. s.* (I) know, 4796; *pr. s.* under-
 stands, C 5872; *Can him no thank*,
offers him no thanks, 2112; *Canst*,
 2 *pr. s.* feelest, 4399.
Caribdis, *Charybdis*, 4713.
Carmes, s. pl. Carmelites, White Friars,
 C 7462.
Cas, s. occasion, C 7481.
Caste, v. *refl.* apply himself, 2031; *Cast*,
pr. s. casts, 4330; *considers*, 5620; *Caste*,
pt. s. refl. set himself, 1860.
Castels in Spayne, castles in the air,
 2573.
Casting, s. vomit, C 7288.
Catel, s. property, 5376.
Cause; *in cause*, to blame, 4525.
Caytif, s. poor wretch, 3554.
Chace, v. chase away; *do ch.*, caused to
 be chased away, C 7534.
Chafe, v. irritate, 3685.
Chamberere, s. chamber-maid, 4935.
Chanoun, s. canon, 3278.

- Chapitre, s.** chapter, C 6532.
Chapman, s. trader, 5591.
Chargid, pt. s. instructed, 2145.
Chasteleyn, s. castellan, governor of a castle, C 6327.
Chasteloyne, s. the wife of a chastelain or governor of a castle, 3740.
Chastye, i pr. s. reprove, C 6993.
Chere, s. countenance, favour, 3952; appearance, 5186, C 6474; delight, 3805.
Cherete, s. fondness, 3516.
Chese, v. choose, 4426; Chese . . . hem to, *pr. pl.* choose for themselves, C 6230.
Chevered, pp. shivered, 1732.
Chevisaunoe, s. resource, remedy, 3337.
Chevise, v. occupy himself (for me), manage (for me), settle my cause, C 6425.
Chiche, adj. parsimonious, 5588.
Chideresse, s. scold, virago, 4266.
Chinche, adj. mean, avaricious, C 5998. Nasalised form of Chiche.
Chinchy, adj. mean, grudging, niggardly, C 6002.
Ciergis, pl. wax tapers, C 6248.
Clarree, s. a sweet liquor consisting of a mixture of wine, clarified honey and various spices, as pepper and ginger, &c., C 5967, 5971.
Clepe, v. call, C 5907.
Clipsy, adj. eclipsed, dim, 5349.
Clomben, pp. climbed up, C 6933.
Cloos, adj. close, discreet, C 6104.
Close, v. enclose, 4372.
Closer, s. enclosure, 4069.
Cloth, s. dress, C 6345.
Colour, s. way, manner, C 6282.
Come, s. coming, C 7628.
Compas, s. circuit, 1842; circumference, 4183; Compas, perfection, 3208.
Compassen, i pr. pl. study, observe closely, C 6932.
Compliaschen, v. accomplish, 2132.
Comprende, v. consider, include (in my explanation), C 6633.
Compte, s. counting, account, 5026.
Comunably, adv. commonly, usually, C 7237.
Comunely, adv. publicly, 4801.
Comuntee, s. community, common possession, 5209.
Concours, s. course, result, 4360.
Conestablierye, s. a ward of a castle under the command of a constable, 4218.
Coninges, s. pl. conies, rabbits, C 7044.
Conisaunoe, s. understanding, knowledge, 5465, 5559; acquaintance, 4668.
Conjecte, i pr. pl. conspire, C 6928.
Conno, 2 pr. s. subj. mayst be well instructed, 2315.
Consequence, s. result, C 6448.
Consolacioun, the 'Consolation of Philosophy,' 5661.
Constreynance, s. constraint, C 7498.
Contene, v. remain, 2641; *refl.* bear himself, 2248; Conteyne, *v.* contain (himself), 4923; Contene, *pr. pl. refl.* maintain themselves, C 6805.
Contrarie, s. perplexity, 4478.
Contrarious, adj. hostile, 3354.
Controve, v. compose songs, 4249; *ger.* to invent, C 7547.
Contune, v. continue, 4354, 5332.
Convey, ger. to accompany, 2428.
Corage, s. mood, temper, 4928.
Cordileres, s. pl. Franciscans, (so called from wearing a girdle of rope), C 7464.
Cornewayle, Cornouaille in Brittany, 4250.
Corumpable, adj. corruptible, 4856.
Cos, s. kiss, 3663.
Cost, s. coast, place, 3931; quarter, 2477.
Cotidien, adj. quotidian, daily; as a quotidian ague, 2401.
Couchen, pr. pl. impose, C 6903.
Countesses, s. pl. C 6860.
Countours, s. pl. accountants, C 6812.
Coupe-gorge, s. Cut-throat, C 7422.
Couth, pp. known, 2000; evident, 4219.
Coveityse, s. coveting, desire, 419; covetousness, 5072.
Covenable, adj. seemly, fitting, suitable, C 6030, 6752; excellent, C 7181.
Covent, s. convent, 4904, C 7380.
Coverchief, s. kerchief, head-covering, C 7369.
Covert, adj. secret, hidden up, C 6449.
Coverture, s. concealment, 2172.
Covyne, s. intrigue, secret plan, 3799.
Coy, adj. quiet, hidden, 4297.
Crece, s. increase, progeny, 4875. (*Fortuned crece* seems to mean destroyed progeny, i. e. abortion.) See *crease* (= *increase*) in the New E. Dict.
Croce, s. crozier, C 6470.
Crownet, s. coronet, 3203.
Cunne, v. shew; *cunne him maugren*, shew him ill-will, 4559; *i pr. pl. can*, C 5879; *pr. pl.* know (how), C 6071; *pr. s. subj.* be able, C 5992.
Cure, s. charge, 1962, C 6562; care, 4222; cause of care, 2456; heed, C 7557; *id.*, C 6752; jurisdiction, 3540.
Curious, adj. diligent, zealous, C 6565, 6590.

, *adj.* accustomed, 4936. F.
lumiere.

cuts, C 6198.

D.

pl. loose tags or shreds of
 7260. (I can find no exact
 pose that the *dagges*, or tape-
 s, had button-holes, through
 ; *knoppes* or buttons passed.)

s. talk, 2850.

s. damnation, C 6643.

lare, 6049.

is olds d., the old game, 4300.

s. resistance, 1932; reluctance,

er, control, 2051.

is, *adj.* shy, reluctant, back-

!; hard to please, 2824; cruel,

conquer, subdue, 3300.

s. taming, 4032.

s. *subi.* would dawn, 2633.

l. days, 2838, C 6616.

f. *adv.* graciously, pleasantly,

lack, 5789.

pp. defended, 4310.

s. *subi.* helping to defend, 4168.

trample down, C 6000.

ruise, C 7317.

rank, C 7214; manner, C 7442.

adj. disdainful, 3503.

; *Dele*, bit, least thing, 5139;

del, not a whit, C 6897, 7433;

l. not at all, C 6036; *every del*,

t. C 6017.

un, *s.* delight, 4821.

hern form), *pr.* *s.* distributes,

f. *adv.* daintily, C 6729.

adv. quickly, 1927, 2283, 3005.

pl. pleasures, C 7281.

s. possession, ownership, 5586;

dominion, rule, 3310.

put up with, 5238.

divide, 2367, 5279.

s. division, 4613.

ure, destroy, 4336; *pp.* 2100.

eserving, 4269.

oe, *s.* desperation, 1872.

er, to cheer, to divert, 2014.

version, C 5996.

deavour, 5299.

adj. divergent, turned away,

j. free, 4312.

pp. removed, 2929.

Devynne, *v.* interpret, 3800.

Devys, *s.* disposal, 1974; will, 3621; *by*

devys, to judge from her appearance (?),

3205 (F. text, *et a son vis.*)

Deyned, *pt.* *s.* *subi.*; *him deyned*, it

appeared good to him, C 6950.

Deynous, *adj.* disdainful, 3728.

Deyntee, *s.* value, 2677.

Diffyns, *v.* define, 4207.

Dight, *v.* prepare, 4240.

Discomft, *pp.* disconcerted, 4067.

Discordaunce, *s.* disagreement, 4715,

5208; discordant melody, 4251.

Discorde, *ger.* to disagree, 4716.

Discreven, *s.* *pr.* *pl.* describe, 4803.

Disdeinous, *adj.* disdainful, C 7412.

Disee, *s.* uneasiness, 5244.

Disee, *ger.* to trouble, 2526.

Disgyss, *v.* apparel, 2250; Disgyse,

pr. *s.* disguise, C 6358.

Dishonest, *adj.* unfair, unreasonable,

3442; immodest, 4262.

Disordinat, *adj.* inordinate, 4816.

Dispendith, *pr.* *pl.* spend, 5681.

Dispitous, *adj.* unmerciful, spiteful, C

6162; malicious, forward, 2212, 3457.

Displeasaunce, *s.* displeasure, 3436.

Disport, *s.* delight, 3468; happiness, 2894.

Disrewlilly, *adv.* irregularly, 4900.

Diseise, *v.* dispossess, deprive, (F. *des-*

saistr), 2076.

Disserve, *v.* deserve, 3093.

Disseyved, *pp.* deceived, C 6628.

Dissolucioun, *s.* dissoluteness, 4898.

Distincte, *v.* distinguish, C 6199.

Distoned, *adj.* out of tune, 4248.

Ditee, *s.* discourse, 5286, 5652.

Divyns, *s.* divinity, C 6488.

Do, *v.* cause; *do make*, cause to be made,

2080; *pr.* *s.* *subi.* accomplish, C 5869;

Doand (Northern), *pres. part.* doing,

2708; Don, *pp.* put, placed, C 6564.

Dole, *s.* lamentation, mourning, 2956,

4317. O.F. *doel*.

Dolven, *pp.* buried, 4070.

Dom, *s.* dumb, 2220, 2409, 2492.

Dool, *s.* grief, 4480.

Dool, *s.* portion; *halfes dool*, half portion,

halving (it), 2364.

Doth, *pr.* *s.* causes, 2772, 2786, 2790; brings,

5558; gives, 1984.

Double, *adj.* twofold, 1756.

Doublenesse, *s.* double-dealing, du-

plicity, 2366.

Down, come down, C 5868.

Dout, *s.* fear, 2102.

Doutable, *adj.* doubtful, 5413; imperilled,

unstable, C 6274.

Doute, *v.* fear, 2023; 1 *pr. s.* 2108; 2 *pr. pl.* 2070.
Douting, *s.* doubt, C 6074.
Draught, *s.* draught, bout, act, 4869. F. text, *Car maint n'i traitolent ja trait.*
Dred, *s.* doubt; *withouten dr.*, without doubt, 2199, 2251, C 6214; **Dread** (personified), 3958, 5861.
Drethed, *s.* sorrow, 4728.
Dresse, *v.* prepare, 1773; *pr. s. subj. refl.* set himself, C 6535.
Dreys, *adj.* dry, 1743.
Drough, *pt. s.* draw, 1725.
Droune, *ger.* to be drowned, 4710, 5022.
Druery, *s.* loyal affection, 5064.
Drye, *v.* suffer, undergo, 4390; endure, 3105; *ger.* to fulfil, C 7484.
Dulle, 1 *pr. s.* become stupefied, 4792.
Dure, *v.* last, endure, C 6841.
Duresse, *s.* severity, 3547, 3570.
Dwelling, *s.* delay, 2440.
Dyamaunt, *s.* adamant, 4385.
Dyden, *pt. pl.* died, C 6245.
Dyne, *v. as s.* dinner, C 6500.

E.

Eche, *v.* add, 1994; help, aid, 4618.
Effect, *s.* reality, 5486.
Eft, *adv.* again, 1783.
Eftsones, *adv.* soon afterwards, C 6094; **Eftsones**, C 6649.
Egre, *adj.* acid, 4179.
Egre, *adv.* sharply, 5474.
Elde, *s.* old age, 4885.
Elengenesse, *s.* solitariness; hence, sadness, disquietude, C 7406. F. text, *soussi.*
Elis, *s. pl.* eels, C 7039.
Elles, *adv.* otherwise, in all other respects, 3429.
Empressid, *pp.* pressed, 3691.
Empryse, *s.* undertaking, care, 2147; doings, 3508; enterprise, C 5825; design, 1972; conduct, action, 2186; privilege, 2008; rule, 4905.
Enchesoun, *s.* occasion, 2504, 3982, 4242.
Enclyne, *v.* be subject (to), respect, bow down (to), C 6814.
Encoembre, *v.* disturb, 5434; *pr. s.* importunes, teases, C 6675; *pr. pl.* perplex, 4482; *pp.* annoyed, C 7628.
Enfaunce, *s.* infancy, youth, 4288.
Enforce, *v.* compel, C 6407; *pr. pl. refl.* endeavour, C 6275; *pp.* augmented, 4490.
Engendrure, *s.* procreation, 4849.
Engreveth, *pr. s.* displeases, 3444.

Enhaunce, *ger.* to exalt, advance, C 726.
Enlangoured, *adj.* faded with languor, pale, C 7399.
Enlumined, *pp.* illumined, 5344.
Empryse, *s.* quickness of movement, 267.
See Empryse.
Enquestes, *s. pl.* legal inquisitions, C 6977.
Ensue, 1 *pr. s.* assure, 4850; *pp.* C 7212.
Entayle, *s.* figure, shape, 3711.
Entencoun, *s.* attention, 4701; intent, C 6258; diligence, 2027; *of s.*, intentionally, 2976; *pl.* meaning, drift, C 7170.
Entende, *v.* pay attention, 2152.
Entendement, *s.* intention, 2188.
Entent, *s.* mind, 2187; purpose, 248; disposition, 5696; endeavour, 3906; intention, design, C 5811, 5869.
Ententif, *adj.* diligent, careful, 2022; *adv.* 1720.
Entermete, *v. refl.* intermeddle, interfere, 2966; 1 *pr. s. refl.* busy (myself with), C 6971.
Entremees, *s. pl.* entremets, daintymests, C 6841.
Entremete, *v.* interfere, C 6635, 7233; *ger.* C 6503; *ger. refl.* C 5946; 1 *pr. s.* intermeddle, interfere, C 6498, 6840; *pr. s.* C 5921.
Environn, *adv.* about, 3203, 4163; round about, 4203.
Environne, 1 *pr. pl.* go about, C 7017.
Equipolences, *s. pl.* equivocations, equivocal expressions, C 7076.
Erke, *adj.* weary, wearied, 4867.
Ernes, *s.* ardour, (of love), 4838.
Ernest, *s.* earnest, pledge, 3680.
Ers, *s.* posteriors (F. *cul*), C 7578.
Espleyten, *v.* perform, execute, C 674.
Espye, *s.* spy, 3871.
Establisshing, *s.* decree, C 6369.
Estate, *s.* state of life, position, 4901.
Estres, *s. pl.* recesses, inner parts, 366.
Existence, *s.* reality, 5549, C 7470.
Expowne, *ger.* to expound, C 7172.
Eyth, *adj.* easy, 3955. A.S. *eaþ*.

F.

Fable, *s.* deceitfulness, C 6602.
Fade, *adj.* pallid, faded, 2399.
Fadome, *s. pl.* fathoms, 4159.
Failed, *pp. as adj.* wanting, defective, C 7470.
Fainte, *adj.* feigned, C 7405.
Fairhede, *s.* fairness, beauty, 2484.
Fallacons, *s. pl.* deceits, C 7077.

. *a. impers.* befits, 4025; belongs,
pl. deceive, 4833.
v. found, 2707.
a. paint, 2285.
pl. loads, bundles, 5683.
lfare, condition, C 6498.
epart, vanish away, C 6045;
 5564; journey, 5509; *pp.* gone,
 ult, defect, 3837.
 fain, blithe, C 6476.
 h, 2155, 5106.
 erty, fief, C 6044.
 fierce, 3372.
 incouragement, 5061.
 uel, savage, 2211; harsh, 4028;
 342; Felle, *pl.* painful, 3789.
 , *a.* field-fare, 5510.
 nany, 4446, C 6038.
 rceive (smell), 1844.
 . *comp.* crueller, 4103.
adj. pl. evil, wicked, C 6711.
 gelinges, his evil pratings, his
 talk. Suggested by *F. Maugre*
ses jangles; where *felonesses* is
adjectivus; see Godefroy.
lf. cruel, C 5998.
 e, 2471, 5086.
 fired, inflamed, 5278.
lv. neatly, perfectly, 2267.
 . well-made, 2088.
lf. feigned, 5563.
 . deceit, guile, 2947, 2998, 3492;
 1971.
 . confidence, trust, 5481.
 ell, condescended, 3437; Fille,
 and themselves, C 5813.
 d, 5197.
 . flame, 3707.
 . *pl.* flaws; *a.* dish composed
 heese, eggs, powdered sugar,
 with saffron and baked in
 s called 'coffins'; C 4042.
 flayed, C 7316. Miswritten *slayn*.
x. *a.* exiled, drove into exile,
 81. A. S. *fijman*.
 . *pl.* flutes, 4251.
 . fool's, 5266.
 foolish, 4299, 5085.
 . foolish, 5367.
 attempt, 5858.
 . foolish, C 7539.
 foes, 5552, C 6040.
 iance formally, 2323.
 . *adv.* instantly, 3827.
 to prevent, 4229; for fear of,
 account of, 2190.

Forboden, *pp.* forbidden, C 6616.
 Force, *a.*; *I yeus no force*, I care not,
 4602; *o/f.*, necessarily, 1796.
 Fordone, *pp.* undone, 4339.
 Fordrive, *pp.* scattered, 3782.
 Forewardis, forwards; *hennes f.*, hence-
 forward, C 7304.
 Forfare, *v.* perish, 5388, 5778.
 For-ofte, *adv.* very often, 4876.
 For-peyned, *pp.* distressed, 3603.
 Forsake, *v.* refuse, 2822; withstand, 1876.
 Forstere, *a.* forester, C 6329.
 Fortened, *pp.* destroyed, 4875. (Or per-
 haps 'obstructed'; cf. A. S. *fortijman*, to
 shut up.) See Crece.
 Forthenke, *v.* rue, repent, 3957, 4060.
 Forthy, *conj.* because; *not f.*, not on that
 account, (*perhaps*) nevertheless, 4500.
 Forwandred, *pp.* spent with wandering,
 3336.
 Forwardis, *a. pl.* agreements, C 7303.
 Forwerreyd, *pp.* utterly defeated, 2564.
 Forwery, *adj.* tired out, 3336.
 For-why, wherefore, 1743.
 Forwoundid, *pp.* sorely wounded, 1830.
 Foryet, *v.* forget, 3243; *pr. a.* C 6538.
 Foryeve, *ger.* to abandon, give up, 3438.
 Fraunchyse, *a.* liberty, 4906; nobility,
 2007; generosity, 3003; Bounty, 3501;
 Freedom, C 5865.
 Frere, *a.* friar, C 7377; Friar Wolf, C
 6424.
 Freres Prechours, *a. pl.* preaching friars,
 i. e. the Prechours, or Dominican friars,
 C 7458.
 Fret, *pp.* fretted, adorned, 3204; set, 4705.
 Fretted, *pp.* furnished, lit. ornamented,
 C 7259.
 Frouncen, *pr. pl.* shew wrinkles, C 7261;
 Frounced, *pp.* wrinkled, 3137.
 Fyne, *v.* cease, 1797; *pr. pl. subj. end.*
 depart, 5356.

G.

Gabbeth, *pr. a.* speaks falsely, lies, C
 6700.
 Gabbing, *a.* lying, C 7602, 7612.
 Gading, *a.* accumulation, 5782.
 Garisoun, *a.* healing, 3248; garrison, 4279.
 Garnement, *a.* dress, 2256.
 Garnisoun, *a.* fortress, 4204.
 Gate, *a.* way, wise, 3332, 5167, 5230 (North-
 ern).
 Gentilnesse, *a.* kindness, 4605; good
 breeding, 2005; nobility, 5237.
 Gerner, *a.* garner, C 5988.
 Geese; *without* geese, doubtless, 2817.
 Geten, *pp.* gotten, 5701.

Geting, s. obtaining, attainment, 3284.
Gibbe, Gib (Gilbert), a cat, C 6204.
Ginne, s. warlike engine, 4176.
Ginneth, pr. s. begins, 2154.
Gisarme, s. a weapon bearing a scythe-like blade fixed on a shaft and provided also with a spear-point like a bayonet, C 5978.
Giterne, ger. to play on the guitar, 2321.
Glose, v. flatter, 5097; *pp.* explained, C 6890.
Gloumbe, v. frown, look glum, 4356.
Gnede, s. stingy person, C 6002. (Miswritten *grede*.)
Go, pp. gone, 2423; empty, C 6834.
Gonfanoun, s. gonfalon, banner, 2018.
Gospel Perdurable, The Everlasting Gospel, C 7102.
Graithe, v. dress, array, C 7368.
Graunt mercy, best thanks, C 7504.
Gree, (1) s. way (lit. grade); *in no maner gree, in no kind of way,* 5743.
Gree, (2) s. favour; *atte gree,* with favour, 4574; *take at gree,* accept with a good will, 1969; *in gree,* in good part, 2306.
Grete, i pr. s. weep, lament, 4116 (North-ern).
Greves, s. pl. thickets, 3019.
Groffe, adv. face downward, 2561.
Groine, pr. s. subj. grumble, murmur, C 7049.
Gruchon, pr. pl. subj. grumble at, be-grudge, C 6465.
Gruching, s. refusal, C 6439.
Grype, v. seize, C 5983.
Guerdoning, s. reward, 2380, C 5908.
Gyler, s. beguiler, 5759.
Gype, s. frock; perhaps a smock-frock (alluding to the numerous gathers in the front of it), C 7262.

H.

Ha, v. have, 5560.
Hade, 2 pt. s. haddest, 2400.
Halp, pt. s. helped, 1911.
Halt, pr. s. refl. considers himself, 4901; keeps, C 7032.
Hardement, s. courage, 1827, 2487, 3392.
Harlotes, s. pl. rascals, ribalds, C 6068.
Harneis, s. armour, gear, C 7477.
Harneys, v. refl. dress, equip thyself, 2647.
Hat, adj. hot, 2398.
Hatter, adj. comp. hotter, more hotly, 2475.
Haunt, v. practise, 4868; *ger.* to haunt, frequent, C 6601; *pr. s. subj.* practise, C 7029.

Haunting, s. haunt, abode, C 6081.
Hauteyn, adj. haughty, C 6101; *fm.* 3739.
Havoir, s. having, 4720.
Haye, s. hedge, 2971, 2987.
Hele, v. conceal, 2858; *ger.* 2522; *pr. pl.* C 6882.
Hele, s. health, 4721.
Hem, pron. them, 2218.
Hemmes, s. pl. phylacteries, C 6912.
Hend, adj. ready, useful, 3345.
Hente, ger. to seize, 3364; *pt. s.* 1730, 4092; *pl. pl.* snatched, C 7136; *pp.* plucked, C 7644.
Herber, imp. pl. take up your abode, C 7586; *2 pt. s.* didst harbour, 5107.
Herbergere, s. host, entertainer, C 7585; *pl.* 5000.
Herberwe, s. shelter, lodging, C 6201, 7495.
Herberwe, v. shelter, lodge, C 6145.
Herde, s. shepherd, C 6453; *pl.* C 6561.
Herie, pr. pl. honour, praise, C 6221. A. S. *herian*.
Hertly, adj. true-hearted, 5433.
Het, pp. heated, 3709.
Heten, v. promise, C 6299.
Hight, pr. s. is named, C 6341; *pp.* pro-mised, 2803.
Hoked, adj. hooked, furnished with hooks, 1712; barbed, 1749.
Hole, adj. whole, complete, 5445.
Holtes, s. pl. plantations, C 6996.
Homager, s. vassal, 3288.
Hoolly, adv. wholly, 1970.
Hoomly, adj. homely, familiar, C 6120.
Hoor, adj. gray-haired, C 6335; *Hore, adj.* hoary, gray, 3196; *pl.* hoary (a frequent epithet of trees, perhaps with reference to trees of great age), C 6996.
Hornpypes, s. pl. musical instruments formed of pipes made of horn, 4230.
Hostilers, s. as adj. pl. keeping an inn, C 7033.

I.

Ich, pron. I, C 6787.
If, conj. if (i. e. if the matter be wisely in-quired into), 4454.
Imped, pp. engrafted, 5137.
Impos, s. pl. grafts, C 6293.
Importable, adj. insufferable, C 6902.

In-fere, *adv.* together, 4827.
 Issue, *v.* issue, 1992.

J.

Jangleth, *pr. a.* prattles, C 7540.
 Jangling, *a.* prating, chattering, C 5852;
pl. idle words, C 6711.
 Jape, *a.* jest, C 7519; *pl.* tricks, C 6835.
 Jape, *1 pr. a.* mock, scoff at, C 6471.
 Jolily, *adv.* after a jolly sort, C 7031;
 pleasantly, 2248; nicely, neatly, 2284;
 deservedly, C 7664.
 Joly, *adj.* fine, gay, C 7248.
 Jolynesse, *a.* jolliness, joy, 2302.
 Joweles, *a. pl.* jewels, 2092, 5420.
 Joynes, *1 pr. s.* enjoin, 2355.
 Jupartye, *a.* jeopardy, 2666.

K.

Kembe, *imp. s.* comb, 2284.
 Kenne, *v.* show, teach, 2476.
 Kepe, *a.* heed, 3475.
 Kepe, *v.* keep; *kepe furth*, perpetuate,
 4854; *1 pr. s.* care, C 6440; keep, 3476;
 care, wish, C 6083; *pr. pl.* care, C 6093.
 Kernels, *s. pl.* battlements, 4195. *F. text,*
les creniaus.
 Kerving, *pres. pt. as adj.* cutting, 3813.
 Kease, *v.* kiss, 2006.
 Kid, *pp.* made known, 2172; evident, 3132.
 Kirked, *adj.* crooked (?), 3137.
 Knēt, *pp.* knit, fastened, 4700, 4811; *pp.*
pl. fast bound, 2092.
 Knowe, *1 pt. s. subj.* disclosed, C 6090.
 Knopped, *pp.* fastened, C 7260. *A knoppe*
is properly a button; hence knoppen, to
fasten with a button.

L.

Laas, *s.* toils, snare, C 6039, 6648; Lace,
 cord, string, C 7373; net, 2792; snare,
 5093.
 Laced, *pp.* entangled, caught, 3178.
 Lakke, *2 pr. pl.* blame, 4804.
 Lambren, *a. pl.* lambs, C 7013.
 Largesse, *a.* liberality, 2354; C 5853.
 Las, *s.* net, 2790. See Laas, Lace.
 Late, *ger.* to let, permit, allow, 3145, C
 6676; *v.* let, 5574; *Lat. pr. s.* lets remain,
 5493.
 Leuhwith, *pr. s.* laughs, 2204.
 Lay, *a.* law, religious belief, C 6749.
 Leef, *adj.* willing, 2335.
 Lees, *a. pl.* lies; *withouten lees*, truly,
 3904, 5728.

Leful, *adj.* allowable, permissible, 5195.
 Lit. 'leave-ful.'
 Leggen, *ger.* ease, relieve, 5016. (*Short*
for alegen.)
 Lemes, *s. pl.* rays, 5346.
 Lemman, *s.* sweetheart, C 6056, 6305.
 Lene, *v.* lend, 3053, C 7026.
 Lening; *in lening*, as a loan, 2373.
 Lepand, *pres. part.* running (with short
 jumps), 1928.
 Lere, *ger.* to teach, 2143, 2149; *v.* teach,
 5152; learn, 2451, 4808.
 Lered, *adj.* learned, C 6217.
 Lese, *v.* lose, C 5915, 5924; *pr. s.* 2149.
 Lesing, *a.* lie, falsehood, 2174, 4835.
 Let, *pr. s.* leads (his life), C 6111.
 Lete, *v.* cease, 2463; leave, C 6457; let
 alone, C 6556; abandon, C 6169; allow,
 permit, 6458; *1 pr. s.* leave, C 6354;
 abandon, C 6997; *pp.* let, 1791.
 Lette, *s.* let, hindrance, 3756.
 Letten, *v.* hinder, 3590; delay, 3940;
 stop, 1832; cease, 2807; desist, 1832.
 Letting, *a.* hindrance, C 5931.
 Lettrure, *s.* literature, writing, C 6751.
 Leve, *v.* believe, 3303.
 Leve, *v.* live, 2336.
 Lever, *adv.* rather, C 6793; *me were lever*,
 I had rather, C 6168.
 Lewd, *adj.* lay (folk), the ignorant, C
 6217.
 Lewedist, *adj. superl.* most ignorant,
 4802.
 Leye, *pt. pl.* lay, lived, C 6572.
 Liche, *adv.* alike, equally, 4160.
 Liggig, *pr. pt.* lying down, 4002.
 Likerous, *adj.* licentious, 4264.
 Likly, *adj.* similar, 4852.
 Liase, *v.* abate, 4128; *ger.* to be eased, to
 feel relief, 3758.
 List, *s.* pleasure, will, 1957.
 List, *pr. s.* wishes, C 6139.
 Loigne, *s.* tether, 3382, C 7050.
 Loke, *pp.* locked up, 2092.
 Long; *of long passed*, of old, 3377.
 Longith, *pr. s.* befits, 2321.
 Loos, *s.* renown, reputation, 2310, C 6103;
 ill fame, C 7081.
 Lorn, *pp.* lost, 4327, 4502, 4508, C 5973.
 Losengeours, *s. pl.* deceivers, 2693.
 Loteby, *s.* paramour, C 6339.
 Lough, *pt. s.* laughed, C 7205.
 Loure, *pr. s. subj.* scowl, C 7049.
 Loute, *v.* bow, 4384; bow down, C 7336;
pr. pl. subj. bow down, C 6917.
 Lowe, *ger.* to appraise, i.e. to be valued
 at, 4532.
 Luce, *s.* pike (fish), C 7039.

Lyfode, *s.* livelihood, 5602, C 6663.
Lyken, *v.* please, 1854, C 6131.
Lyte, *adj.* little, small, 2279, 3557; *adv.* C 7551.
Lythe, *adj.* delicate, 3762.

M.

Maat, *adj.* bewildered, overcome, 1739.
 See **Mate**.
Maistryse, *s.* strength, dominion, 4172.
Make, *ger.* to cause, C 5931; *pr. pl.* pro-
 pound, C 6186.
Male, *s.* bag, wallet, 3263; money-bag, C
 6376.
Maltalent, *s.* ill-humour, 3438.
Mangonel, *s.* a military engine on the
 principle of the sling-staff for casting
 stones, a catapult, C 6279.
Mar, *adj.* greater, 2215; *adv.* more, 1854.
Marchandise, *s.* barter, C 5902.
Mare, *adv.* more, 2709.
Markes, *pl.* marks (coins), C 5986.
Marreth, *pr. s.* disfigures, 4679.
Mate, *adj.* distracted, 5099; downcast,
 4671; dispirited, 3167, 3190. See **Maat**.
Maugree, *s.* ill-will, 4399; reproach, 3144;
prep. in spite of, C 6711; *maugre vous*,
 in spite of you, C 7645.
Mayme, *v.* maim, C 6620; *pr. s.* wounds,
 5317. See **Meyned**.
Maysondewe, *s.* hospital, 5619.
Medle, *v.* interfere, 3788; **Medle**, *v. rc/pl.*
 meddle; *m. him of*, deal with, C 6050;
to medle, for meddling, 4545.
Meke, *v.* mollify, 3394; have mercy, 3541;
Meked, *pt. s. refl.* humbled himself, 3584.
Mendience, *s.* beggary, mendicancy, C
 6657, 6707.
Mene, *s.* mean, middle state, C 6527.
Mene, *adj.* middle, mean, 4844.
Mene, *i pr. s.* bemoan, 2596.
Menour, Minorite, Franiscoan friar, C
 6338.
Mos; *s. at good mes*, at a favourable op-
 portunity, 3462. O. F. *mes*.
Meete, *adj.* meet, fitted, 1799.
Meete, *v.* meet, succeed, 4571.
Mevable, *adj.* moveable, 4736.
Meve, *v.* move, incite, 2327.
Mewe, *s.* coop, cage (a falconry term),
 4778.
Meyned, *pp.* hurt, maimed, 3356. See
Mayme.
Meynee, *s.* household, C 6870, 7156.
Meynt, *pp.* mingled, 1920; **Meynd**, 2296.
Mich, *adj.* many, 2258, 5555.
Micher, *s.* thief, C 6544.

Miches, *s. pl.* small loaves of finest
 wheaten flour, 5585.
Mis, *adj.* amiss, wrong, 3213.
Mischeef, *s.* misfortune, C 6731.
Misericorde, *s.* mercy, 3577.
Misseyng, *s.* evil-speaking, 2207.
Mister, *s.* occupation, trade, C 6976;
whatever mister, of every kind of occu-
 pation, C 6332.
Mistere, *s.* need, C 7409.
Miswey, *adv.* astray, 4764.
Mixens, *s. pl.* dunghills, C 6496.
Mo, *adj. pl.* others besides, 3023; more
 (in number), C 5990.
Mochel, *adj.* great, 3117; *to m.*, too much,
 3442.
Mooble, *s.* moveable property, C 6045.
Moewe, *v.* move, i. e. prefer, make, C 6039.
Moneste, *i pr. s.* admonish, charge, 3579.
Monyours, *s. pl.* coiners, C 6811.
Mot, *pr. s.* must, 3784; *so mote I go*, as I
 hope to walk about, C 6991.
Mowe, *v.* be able, 2644.
Musard, *s.* muser, dreamer, C 7562; sing-
 gard, 3256, 4034; dolt, C 7562.
Muwis, *s. pl.* bushels, 5590.

N.

Nathelesse, nevertheless, C 6195.
Ne, *conj.* unless, 4858.
Nede, *adv.* necessarily, C 7633.
Nedely, *adv.* needs must, C 6117.
Neden, *v.* be necessary, C 5990.
Nedes, *s. pl.* necessities, C 6174.
Nedes, *adv.* of necessity, 1792.
Neer, *adv.* nearer, 1708. See **Nerre**.
Neigh it nere, *v.* approach it more
 nearly, 2003.
Nempned, *pp.* named, mentioned, C 6224.
Nere, were not, were it not for, 2778;
 were there not, 2778; had it not been
 for, C 7328.
Nerre, *adj. comp.* nearer, 5101.
Neven, *v.* name, C 5962; recount, C 7071.
Nil, *pr. s.* will not, C 5821, 6045.
Nomen, *pt. pl.* took, C 7423; *pp.* taken,
 5404.
Noncerteyne, *adj.* uncertain, 5426.
Nones, for the, for the nonce, occasio-
 nally, C 7387.
Nonne, *s.* nun, C 6350.
Noot, *i pr. s.* know not, C 6367.
Noriture, *s.* bringing up, C 6728.
Norys, *s.* nurse, 5418.
Not, *i pr. s.* know not, 5191.
Note-kernel, *s.* nut-kernel, C 7117.
Noye, *s.* hurt, 3772.

Prike, *imp.* a gallop, 2314.
Pris, *s.* esteem, 2310.
Privetee, *s.* secret, 5526, C 6878, 6882.
Procuratour, *s.* a collector of alms for hospitals or sick persons, C 6974.
Propre, *adj.* own, C 6563, 6592.
Provable, *adj.* capable of proof, 5414.
Provende, *s.* allowance, stipend, C 6931.
Prow, *s.* profit, gain, 5806, 1940.
Fryme tempe, first beginning, 4534; the spring, 4747.
Prye, *s.* praise, 1972; price, C 5927.
Pugnaunt, *adj.* poignant, keen, 1879.
Pullaille, *s.* poultry, C 7043.
Pulle, *v.* pluck, strip, C 5984; *pr. pl.* flay, strip, C 6820.
Puple, *s.* people, rabblement, C 7159.
Purchas, *s.* acquisition, C 6838.
Purchasen, *ger.* to procure, C 6607.
Purpyse, *s.* park, enclosure, 3987, 4171.
Purveaunce, *s.* provision, C 7326.
Purveys, *ger.* to procure, 3339.
Put, *pr. s.* puts, 3556, 4444, C 5949.
Pyne, *s.* endeavour, 1798; misery, C 6499.
Pynen, *v.* torment, punish, 3511.

Q.

Quarels, *s. pl.* square-headed crossbow-bolts, 1823.
Quarteyne, *adj. as s.* quartan fever or ague, 2401.
Queme, *ger.* to please, C 7270.
Quenche, *v.* be quenched, 5324.
Quene, *s.* quean, concubine, C 7032.
Querrou, *s.* quarry-man, hewer of stone, 4149.
Quethe; *I quethe him quyte*, I cry him quit, C 6999.
Queynt, *adj.* elegant, 2251; curious, fanciful, C 6342; strange, 5199; pleased, 3079; shewing satisfaction, 2038.
Queyntly, *adv.* neatly, easily, 4322.
Queyntyse, *s.* elegance, 2250.
Quik, *adj.* alive, 3523, 4070, 5056.
Quitly, *adv.* quite, entirely, C 5843.
Quitte, *pt. s. reflex.*; *quitte him*, acquitted himself, 3069; *pp.* requited, 3146, 6088; made amends for, 2599; rid, 1852.
Quook, *i pt. s.* quaked, 3163; *pt. pl.* 3966.
Quyte, *pp. as adj.* quit, C 5904; free, C 5910; entire, 2375.
Quyte, *v.* acquit, release, C 6032; fulfil, 5032; *i pt. s.* C 6412; *imp. s.* 2222, 4392.

R.

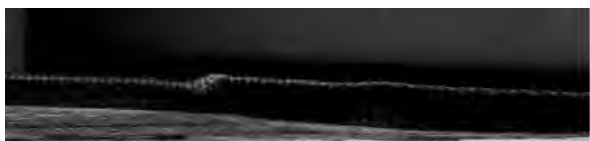
Racyne, *s.* root, 4881.
Rage, *s.* rage, spite, 3809; malignity, venom, 1916; madness, 3292; *in r.*, mad, 4523.
Ramage, *adj.* wild, 5384. O. F. *ramage*.
Rape, *s.* haste, 1929.
Rape, *adv.* quickly, C 6516.
Rathe, *adj.* early, C 6630.
Ravisable, *adj.* greedy for prey, C 7016.
Ravyne, *s.* plunder, C 6813.
Rebel, *adj.* rebellious, C 6400.
Beoche; *what recchid me*, what care I, 3447.
Recreaundyse, *s.* cowardice, 2107, 4098.
Recreaunte, *s.* coward, 4090.
Reoured, *pp.* recovered, 4920, 5124.
Rede, *s.* good advice, 3859; *Reed*, C 7328.
Rede, *i pt. s.* advise, 1932; read, 1819.
Reed, *s.* advice, C 7328; *Rede*, 3859.
Refreyne, *ger.* to bridle, C 7512.
Reft, *s.* rift, 2661.
Refte, *i pt. pl.* deprived, 3562.
Refuyt, *s.* refuge, escape, 3840.
Behete, *v.* cheer, console, C 6309.
Reisins, *s. pl.* fresh grapes, 3059.
Reles, *s.* relief, 2612; release, 4440.
Relesse, *i pt. s.* give up, C 6999.
Religioun, *s.* religious order, 375; monastic life, C 6155.
Religious, *adj.* pious, C 6236; *as s.* nun, C 6347; *R.* folk, monastics, C 6149.
Remued, *pt. s.* moved, C 7432.
Rendre, *v.* recite, 4800.
Reneyed, *i pt. s. subj.* should renounce, C 6787.
Repeire, *v.* return, 3573, 4131.
Repreef, *s.* reproach, 4974, C 7240.
Repreve, *s.* reproach, 5261; *Reprova*, *pp.* braiding, 5525.
Requere, *pr. s. subj.* request, ask, 533; *pp.* asked, 5277.
Rescous, *s.* service, endeavour to support, C 6749.
Reasonables, *adj. pl.* reasonable, C 6760.
Resoun, *s.* correct manner, 2151.
Reveth, *pr. s.* takes away, C 6254; *pt. s.* bereaved, 4351.
Reverte, *v.* bring back, C 7188.
Revolucioun, *s.* revolution, turn (of fortune's wheel), 4366.
Reward, *s.* regard, consideration, 3852.
Rewe, *v.* rue, be sorry, 4060; *if wol we rewte*, I shall be sorry, 5170.
Reyne, *v.* rain down, fall as rain, 1821.
Reynes, Rennes (in Brittany), 3826.

pp. adorned with lace (of gold),
labourer, 5673; *pl.* ribalds, C
a. ribaldry, 2224; riotous
26.
just, exactly, 5347; quite, C
; *right nought*, not at all, 2071.
adj. wrinkled, 4495.
pres. part. puckering, C 7262.
linen garment, 4754.
t. rood, cross, C 6564.
ruddy, 3629.
adj. scurvy, rotten, C 6190.
res. part. rocking, quivering,
5, 1906. Cf. Shak. *Lucr.* 262.
advanced, 4495.
so-bush, 1789, 1826, 1833, 2967.
pt. s. recked, heeded, 1873; *bj.*
should not care, C 7061.
pl. rough, 1838.
as pl. s. common people, 2268.
ierce, C 7161; be torn, 5393;
vr. s. is torn, 5718.

S.

rious, staid, composed, 4627;
us, C 6907.
a. sobriety, discretion, 4940.
ssail, C 7338.
ress, *Fraires de Sacco*, Friars
ck, C 7462.
bj. swallow; *but read* falowe, i. e.
7392.
to salute, 2218; *pr. s. subj.* 2220.
pl. salmon, C 7039.
mpers. suited, 3810.
psalter, C 7371.
a. saw, 1722; *Sawe*, *pl. s. subj.*
Assay), *v.* essay, attempt, en-
5162.
girded, girdled (?), C 7408.
e, a. pattern, C 7064. e
holarship, learning, 3274.
rack (or hole) in a wall, 2660.
scrip, wallet, C 7405.
j. secret, 5257.
secret, 5260.
lass, category, 5745; *gen. of*
3, 4859.
bear seed, fructify, 4344.
subj. see; *so god me see*, as
od may protect me, 5693.
ere, dry, 4749.
e, a. dominion, 3213.
sick, 5729, 5733; *pl.* 4829.

Seuble, *adj.* similar, C 5911.
Seuble, *adj. as s.* resemblance, one
like himself, 4855; *pl.* like (cases), C
6759.
Seublant, *s.* appearance, disguise, C
6202; (his) hypocrisy, C 7449; seeming,
3205, 3957.
Sen, *conj.* since, 1984.
Sentence, *s.* meaning, C 7474; *pl.* opi-
nions, C 5813.
Sermoneth, *pr. s.* sermonizes, preaches,
C 6219.
Servage, *s.* servitude, 4382, 5807.
Serviable, *adj.* serviceable, C 6004.
Sette, *v.* fasten (an accusation), 3328; *Set*,
pr. s. places, 4925, 4957; *pl.* *pl.* besieged,
C 7344; *pp.* established, 2077.
Seure, *adj.* sure, 4304.
Seurere, *adj. comp.* surer, more secure, C
5958.
Seynt Amour, William St. Amour, C
6781. (He wrote against the friars who
advocated the Eternal Gospel.)
Shende, *v.* shame, put to shame, 3116;
ger. to injure, 2953; *pr. s.* ruins, 4776,
5310; *pp.* disgraced, ruined, 3479, 3933.
Shene, *adj.* fair, 3713.
Shere, *pr. s. subj.* can cut, shear, 4335;
may shave, C 6196.
Shete, *ger.* to shoot, 1798; *Shet*, *pl. s.*
shot, 1727, 1777.
Shette, *ger.* to shut, 4224; *v.* shut up,
2091; *pr. pl.* shut up, 5771; *Shet*, *pp.*
shut, 4368.
Shewing, *s.* demeanour, 4041.
Shitteth, *pr. s.* shuts, 4100; *Shit*, *pp.* shut
up, 2767.
Shoon, *s. pl.* shoes, 2265.
Shrewis, *s. pl.* knaves, C 6876.
Shrift-fader, *s.* confessor, C 6423.
Shryve, *v.* hear confessions, C 6364.
Sigh, 1 *pt. s.* saw, 1822.
Sight, 1 *pt. s.* sighed, 1746.
Sikerer, *adj. comp.* safer, C 7310.
Sikerest, *adj. superl.* surest, C 6147.
Sikernesse, *s.* certainty, 1935, 2365.
Sikirly, *adv.* certainly, C 6906.
Similacioun, *s.* dissimulation, C 7230.
Simplesse, *s.* Simplicity (the name of an
arrow), 1774; simplicity, C 6381.
Sire, *s.* father; *sire me dame*, neither
father nor mother, C 5887.
Sith, *conj.* since, 1964, 4367, C 6266.
Sithen, *adv.* afterwards, 1999, C 7190.
Sitte, *pr. pl. subj.* sit, fit, 2267; *Sittand*,
pres. pl. (Northern) fitting, 2263; *Sitting*,
pres. pl. fitting, suitable, 3654; *besitting*,
2309, 4675.



- Scaffaut**, *s.* scaffold, a shed on wheels with a ridged roof, under cover of which the battering ram was used, 4176.
Skille, *s.* reason, 3120, 4543; avail, 1951.
Slake, *v.* abate, 3108.
Sleen, *ger.* to slay, C 7195; *pr. s.* 2590.
Sleighte, *adj.* sly, cunning, C 7257.
Sleightes, *s. pl.* missiles, C 7071; tricks, C 6371.
Slo, *v.* slay, 3150, 4592; *ger.* 5521; **Sloo**, *v.* 1953, 3523; **Slo**, *pr. s. subj.* 4992, 5643.
Slomrest, *s. pr. s.* slumberest, 2567.
Slowe, *s.* moth, 4751. *F. latine.*
Smete, *pp.* smitten, 3755.
Snibbe, *v.* snub, reproach, 4533.
Sojour, *s.* sojourn, 4282; dwelling, 5150.
Solempnely, *adv.* publicly, with due publicity, C 6766.
Soleyn, *adj.* sullen, 3896.
Sophyme, *s.* sophism, C 7471.
Sore, *adv.* closely, strictly, 2055; ardently, 2075.
Sote, *adj.* sweet, 4880.
Soth-sawe, *s.* truth-telling, C 6125, 6130, 7590.
Sotilly, *adv.* subtly, 4395.
Soudiours, *s. pl.* soldiers, 4234.
Spanishing, *s.* expanding, expansion, 3633. *O. F. espanir*, to expand.
Sparred, *pt. s.* locked, fastened, 3320.
Sparth, *s.* a battle-ax, C 5978.
Spered, *pp.* (*for sperred*), fastened, locked (*F. senti la clef*), 2099.
Sperhauke, *s.* sparrowhawk, 4033.
Spille, *v.* kill, 1953; destroy, 2162; *ger.* to surrender to destruction, 5441; *pt. s.* spoiled, 5136; *pp.* exhausted, 4786.
Spitel, *s.* hospital, C 6505.
Springe, *pr. pl.* grow, increase, C 5988; *pp.* advanced, C 6954.
Springoldes, *s. pl.* catapults, 4191.
Squared, *pp.* cut square, 4155.
Squierly, *adj.* like a squire, C 7415.
Squyre, *s.* square (carpenter's square), C 7064.
Stant, *pr. s.* stands, waits, 5004.
Stark, *adj.* downright, C 7292.
Stede, *s.* place, C 5898.
Stille or loude, silently or aloud, under all circumstances, C 7532.
Stinten, *v.* cease, C 6849; *pp.* stopped, C 6473.
Stonde forth, *ger.* to stand out, persist, 3547; **Stont**, *pr. s.* stands, consists, 5581; **Stant**, *pr. s.* waits, 5004.
Stounde, *s.* hour, time, 1733; *pl.* hours, 2639.
Stounde, *s.*; (probably an error for *wounde*, wound), 4472.
Stoundemole, *adj.* momentary, 3764.
Stoundemole, *adv.* hourly, from one hour to another, 2304.
Stoutnesse, *s.* pride, obstinacy, 2936.
Streite, *adj.* close-fitting, 2271.
Strene, *s.* strain, breed, 4859. *A.S. strēna.*
Strepe, *v.* strip, fleece, C 6818.
Streyne, *v.* constrain, compel, C 6406; *pt. s.* urged, C 7631.
Streyned-Abstinence, Constrained Abstinence, C 7325.
Stuffen, *pr. pl.* provide with defend, C 6290. *F. text, corrent les murs garnir.*
Suen, *v.* pursue, seek, 4953.
Suffraunce, *s.* patience, submission, 3465.
Suspecious, *adj.* suspect, open to suspicion, C 6110.
Sustening, *s.* sustenance, C 6697.
Swelte, *s. pr. s. subj.* die, 2480.
Swete, *s. pr. s. subj.* sweat, feel heat, 2480.
Swink, *s.* toil, labour, C 6596.
Swinke, *v.* labour, C 6619; *ger.* to toil, 2151, 5685; *pr. s.* toils, 5675.
Swinker, *s.* toiler, C 6857.
Swinking, *s.* toiling, C 6702.
Swoning, *s.* swooning, swoon, 1737.
Sy, *i. e.* if (*F. si*), *i. e.* haphazard, 5741.
Sythes, *pl.* times, 2048, 4868; *Many sythes*, often, 2257.

T.

- Take**, *v.* lay hold, 5351; take arms, 359; hand over, C 7265; *v. refl.* surrender, 1947; *t. on hem*, apply to themselves, C 6107 (*F. text, sur eux riens n'es prendrez*); *pr. s.* betakes, commits himself, C 6442; *pp.* taken; *him take*, betaken himself, C 7280; **Tan**, *pp.* C 5894.
Takel, *s.* weapon, arrow, 1729, 1863.
Tale, *s.* reckoning; *yeve I litel tale*, I pay little heed, C 6375.
Talent, *s.* good will, inclination, C 6114; fancy, C 7110; longing, 3472; desire, intent, 1716; spirit, disposition, C 7674.
Tan, *pp.* taken, C 5894. See **Take**.
Tapinage, *s.* hiding; *in tapinage*, sneakingly, C 7363.
Tatarwaggis, *s. pl.* fluttering tatters, C 7259.
Taylagiers, *s. pl.* tax-gatherers, C 6811.
Tecche, *s.* fault, bad habit, 5166; *pl.* 6517.
Teched, *pt. s.* taught, C 6680.
Telle, *v.* account, 5053.

Templars, *s. pl.* Knights-Templars, C 669.
Temprure, *s.* tempering, mixing, 4177.
Temps, *s.* time; *at prime temps*, at the first time, at first, 3373.
Tene, *s.* ruin, blight, 4750.
Tespye, *v.* to espy, 3156.
Than, *conj.* than if, 4328.
Thank, *s.* thanks, 4584; (F. text, *son gré deservir*); good will, 2698, 2700; *in thank*, with thanks, with good will, 2115, 4577; *Thankes*, *pl.* thanks, 2036; *thy thanks*, with thy good will, 2463.
Thar, *adv.* there, 1853, 1857.
Thar, *pr. s. impera.* needs; *you thar*, you need, 3604.
Thee, *v.* thrive; *so mote I thee*, as I hope to thrive, 3086, 4841, C 5899.
Thempyse (*for* The empryse), the custom, 2286.
Ther-geyn, *prep.* against this, C 6555.
Thilke, *pron.* that, 2106, C 5980.
Thing, *s. pl.* things, property, C 6670.
Thinges, *s. pl.* business, doings, C 6037.
This, *for* this is, C 6057, 6452.
Thought, *s.* the object of thought personified (?), 2473. (But a corrupt reading; read *That accete*, answering to *S'amie* in the F. text.)
Threste, *i pr. s.* thrust, C 6825.
Thringe, *ger.* to thrust, C 7419.
Thritty, *adj.* thirty, 4211.
Throwe, *s.* moment, 1771, 3867.
Thrust, *s.* thirst, 4722.
Thurgh-sought, *pp.* examined thoroughly, 4948.
Til, *prep.* to; *him til*, to him, 4594.
Tiller, *s.* tiller, husbandman, 4339.
To-beten, *pp.* belaboured, C 6126.
Tobeye, to obey, 3534.
To-drawe, *pp.* torn in pieces, C 6126.
Toforn, *prep.* before, 2969; God toforn, in the sight of God, C 7198.
Token, *pt. pl.* took (i. e. took Christ to witness, appealed to Christ), C 7122. (The translation is entirely wrong; hence the lack of sense.)
Tolde, *pp.* (*error for* Told), told, C 6598.
To-me-ward, towards me, 3354, 3803.
To-moche-Yeving, Giving too much, C 5837.
Ton, *the*, the one, 5217; *the toon*, 5559.
To-quake, *v.* quake greatly; *al to-quake*, tremble very much, 2527.
To-shake, *v.* shake to the foundations, ruin, C 5981.
To-shar, *pt. s.* lacerated, cut in twain, 1858.

To-shent, *pp.* undone; *al to-shent*, uttered, undone, 1903.
Touret, *s.* turret, 4164.
Tourn, *s.* turn, 5470.
Trace, *v.* walk, go about, C 6745; *pr. pl.* walk, live, 5753.
Transmewe, *v.* transmute, be changed, 2526.
Trashed, *pp.* betrayed, 3231.
Trechour, *s.* traitour, C 7216; cheat, C 6602.
Tree, *s.* wood, 1747, 1808, 2408, C 7061.
Treget, *s.* trap, snare, C 6312; trickery, guile, C 6267, 6825.
Tregetours, *s. pl.* tricksters, C 7587.
Tregetrye, *s.* trickery, C 6382; trick, C 6374.
Trepetet, *s.* a military engine made of wood, used for hurling large stones and other missiles, a trebuchet, C 6379.
Trichour, *adj.* treacherous, 6308.
Trist, *v.* trust, 4364; *pp.* 3929.
Truandysse, *s.* idleness, shirking, C 6664.
Truandysse, *s.* idleness, shirking, C 6664.
Truandysse, *s.* idleness, shirking, C 6664.
Truandysse, *s.* idleness, shirking, C 6664.
Truandysse, *s.* idleness, shirking, C 6664.
Tumble, *v.* cause to tumble, cause to perform athletic feats, C 6836; *ger. t.* tumble, 5469.
Turves, *s. pl.* sods of turf, C 7062.
Twinne, *v.* separate, go apart, 4813; *part* 5077; *depart*, 4367.

U.

Unavysed, *adj.* heedless, indiscreet, foolish, 4739.
Unbond, *pt. s.* released, C 6416; *pp.* unfastened, 4700; *opened*, 2226.
Unlosed, *pp.* untied, unfastened, 4698.
Unlosed, *pp.* unenclosed, 3921, 3925.
Undirfongith, *pr. s.* undertakes, 5709.
Unesse, *s.* uneasiness, trouble, 3102; *discomfort*, 2596.
Unhappe, *s.* mishap, ill fortune, 5492.
Unhyde, *v.* unfold, reveal, 2168.
Unlefulle, *adj.* illicit, 4880.
Unnethe, *adv.* scarcely, i. e. it wil scarcely be, C 6541; *Unnetthis*, hardly 5461.
Unrelesed, *adj.* unrelieved, 2729.
Unsperd, *pp.* unbolted, unbarred, 2656.
Unthrift, *s.* wastefulness, 4926.
Unwelde, *adj.* impotent, feeble, 4886.

Up-caste, *pt. s.* lifted up, C 7129.
 Updresse, *v.* set up, prepare, C 7067.
 Up-right, *adv.* on thy back, 2561.
 Urchouns, *a. pl.* hedgehogs, 3135.
 Utter, *adj.* outer, 4208.

V.

Vailith, *pr. s.* avails, 5765.
 Valour, *a.* worth, 5236, 5556; value, 5538.
 Vassalage, *a.* prowess, courage, C 5871.
 Vekke, *a.* old woman, hag, 4286, 4495.
 Vendable, *adj.* venal, vendible, saleable, 5804.
 Verger, *a.* orchard, 3234, 3618, 3831, 3851.
 Vermayle, *adj.* vermilion, scarlet-red, 3645.
 Vilaynaly, *adv.* disgracefully, 3994.
 Vileyn, *a.* peasant, yokel, churl, 1990;
 Vilayna, *gen.* churl's, 1992.
 Vitaille, *a.* victuals, delicacies, C 7044.
 Voide, *v.* drive away, 5164; *pr. s.* removes, 2833, 2845; *imp. s.* remove, clear, 2283; *imp. pl.* put away, 3571.
 Voluntee, *a.* will, desire, 5276.
 Vouche, *pr. s.* 1 *per.* vouchsafe; For sauf of cherlis I ne vouche, for I do not vouchsafe, among churls, 2002. (Or read to for of.)
 Vounds, *pp.* (?) well found, hence, excellent, C 7063.

W.

Wacche, *a.* watching, lying awake, 4132.
 Wade, *v.* wade, go about, 5022.
 Walkyng, *a.* walking (?), 2682. (Perhaps read *talking*; F. text, *parlers*.)
 Walowe, *v.* toss (or roll) about, 2562.
 Wanhope, *a.* despair, 4432, 4433; 4708.
 Wante, *v.* be lacking, 2530.
 Ware, *a.* commodity, C 5926.
 Warne, *v.* inform, C 7657; *pt. s.* refused, C 5840; *pp.* refused, denied, 2604, 3426, 5245; C 7502.
 Wawe, *a.* wave, 4712.
 Wayte, *ger.* to beset (me) with, to plot, 3938.
 Weder, *a.* storm, 4336.
 Weed, *a.* religious habit, C 6359.
 Welfaring, *adj.* well-favoured, C 6866. F. text, *deles*.
 Wel-Helinge, *a.* Good-concealment, C 5857.
 Wene, *a.* expectation, 2046; *withouten wene*, doubtless, 2415, 2668, 2683, 4596.
 Wene, *v.* suppose, 2761; (*read* mak'th [him] wene; F. text, *Qu'il se cuide*); *pr.*

s. subj. imagine, 5672; Wende, 1 *pt. s.* imagined, 4322.

Wening, *a.* imagination, 2766.

Went, *pp.* departed, turned away, C 6182; [Went, *pr. s.* turns aside, C 6205.] Supplied by guess.

Were, *a.* distraction (F. *guerre*), 5699; *withouten were*, without doubt (a characteristic expletive phrase, common in Fragment B), 1776, 2568, 2740, 3351, 3452, 4468, 5485, 5657, 5692.

Were, *v.* wear away, devour, 4752; *ger.* to wear, i. e. to wear away (the above), 4712; *pr. pl.* C 6215; *pt. pl.* C 6244.

Werne, *v.* deny, refuse, 3443; C 6673; *ger.* 3730. See Warne.

Werrey, *v.* war against, oppose, C 6226; *ger.* to make war upon, 3251; *pr. s.* was against, 3699; 1 *pr. pl.* make war, C 7018; Werreyed, *pp.* warred against, 3917.

Wery, *v.* worry, strangle, C 6264.

Wethers, *a. gen.* wether's, sheep's, C 6259.

Weyked, *pp. as adj.* too weak, 4757.

Wher, *conj.* whether, 2617, 5191.

Whetted, *pp.* sharpened, C 6197.

Whitsunday, *a.* Whitsunday, 2278. Cf. 'Garlands, Whitsunday, iijd.'; Brand's Pop. Antiq. *a. v.* Whitsun-ale.

Whylom, *adv.* sometimes, 4355, 5320; formerly, 4123, C 7090.

Whyte monkes, *a. pl.* Cistercians, i. e. Reformed Benedictines, C 6695.

Wicked-Tonge (F. *Malebouche*), C 7244.

Wight, *a.* man, creature, C 5961.

Wight, *adj.* active, 4761.

Wilfully, *adv.* willingly, 4808, C 5941.

Willen, *v.* desire, 2482.

William, W. Seint Amour, C 6763, 6778.

Wimple, *a.* wimple, 3864. A band usually of linen which covered the neck, and was drawn up over the chin, strained up each side of the face, and generally fastened across the forehead; called also *barbe*, *gorget*, or *chin-cloth*.

Winde, *v.* turn about, 1810; escape, 2056.

Winke, *v.* sleep, 4568; 2 *pr. s. subj.* 2348.

Wis, *adv.* verily, C 6433.

Wite, *v.* know, C 6105, 6208, 6939; Wit, *s.* 3145, 5574; Wist, *pt. pl.* knew, C 5864;

Wisten, *pt. pl. subj.* knew, C 6087.

Wone, 1 *pr. s.* dwell, C 6143.

Woning, *a.* dwelling-place, C 6082.

Woning-places, *a. pl.* dwelling-places, C 6119.

Wonnen, *pt. pl.* won, C 6252.

adj. mad, 3138, 3776, C 6263; raging,
 1 pt. a. kept awake, watched, 1877.
 pr. a. knows, 5257.
 m, v. work, cause, C 6052.
 m, v. deal (with what they have to
 D 6037. MS. G. has *worthe*; Lat
 i *worthe* = let ladies alone. The
 ge is obscure.
 iinges, a. pl. doings, C 6585.
 4, adj. worthy, C 7104.
 2 pr. a. knowest (thou), 4977;
 ow, knowest thou, C 6075, 6373.
 a, pp. grown, C 7140.
 ved, pt. a. subj. should wrap, C 6260.
 hed, 1 pt. a. made angry, 4108; pp.
 red, 3097.
 1, pp. revenged, 3362.
 she, a. turn, trick, 4292.
 ng, a. betraying, disclosure, 5220.
 pr. a. writes, C 6585.
 1, ger. to cover, C 6684; v. disguise,
 5; cover up, clothe, C 6819 (F. text,
blent).
 is, v. twist, 4359.
 iing, a. machination, C 6123.
 a. blame; *to wyte*, a matter of
 ach, 3558.

Y.

1. a. gave, 2339, 4500.
 pr. a. refl. betakes himself, 4904.
 felde.

Yate, a. gate, 4230.
 Yates, a. pl. gates (but *minoritten* for gates,
 i. e. ways), 5722.
 Y-bake, pp. baked, C 7048.
 Y-do, pp. done; *have y-do*, have done!
 1941.
 Yē, a. eye, 4264.
 Yedest, 2 pt. a. wentest, 3227; Yede, pt. a.
 want, 5151; has gone, 2585.
 Yeft, a. gift, granting, 3664.
 Yelde, v. yield, 1933; submit (thysself), C
 6283; imp. a. yield, 1930.
 Yerne, adv. readily, eagerly, C 6719.
 Yerning, a. affection, C 5951.
 Yeten, pp. poured out, 5702. Pp. from
 A. S. *gēotan*.
 Yeve, 1 pr. a. care, regard, C 6464.
 Yeving, a. giving, C 5907.
 Y-ferre, adv. together, in company, 3806.
 Y-holpe, pp. helped, holpen, 5505.
 Ying, adj. young, 2208. A Northern
 form.
 Y-let, pp. hidden, 5335.
 Yliche, adv. equally, alike, 3630.
 Yolden, pp. requited, 4556. See Yelde.
 Yore, adv. long ago, C 7599.
 Youth-hede, a. youthhood, 4931.
 Ypocryte, a. hypocrite, C 6482.
 Yre, a. anger, 3174. F. text, *ire*.
 Y-sene, adj. visible, C 6806.
 Yvel, adv. ill, 5238.
 Y-wis, adv. certainly, 2788, 5554, 5790; C
 5825, 5896, 5915, 6879, 6932, 7400, 7564.

THE END.



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