Geoffrey Chaucer’s Canterbury Tales

Nach dem Ellesmere Manuscript
mit Lesarten, Anmerkungen und einem Glossar

herausgegeben

von

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I. Einleitung.

1. Überlieferung.


**) Specimens of all accessible Mss. of the Pardoner's Prologue and Tale; Chaucer Society, I. Series, LXXXI, LXXXV—LXXXVIII, XCI.

***) Ebd. XCII—XCV, XCVII.

Koch, Chaucer's Canterbury Tales.
genaue Durchforschung des andern Teils der C.T., die ich, ursprünglich im Auftrage der Ch.-Gesellschaft unternommen, erst kürzlich nach jahrelanger mühevoller Arbeit fertig gestellt habe.*) Freilich habe ich mich dabei auf jene bisher vollständig veröffentlichten acht Hss. des Six-Text und der beiden Einzeldrucke beschränkt, da die Heranziehung der übrigen ca. 55 Mss.**) einen Zeit- und Kostenaufwand verlangt hätte, den ein einzelner nie hätte bestreiten können. Überdies zeigen die bis jetzt erlangten Ergebnisse der Vergleichung, daß wir auch ohne einen solchen gewaltigen Apparat bezüglich der Herstellung eines kritischen Textes auf ziemlich festen Füßen stehen, da keine der sonst vorhandenen Hss., nach den erwähnten Proben zu urteilen, einen zuverlässigeren Text bietet als den, welchen die vollständig abgedruckten Codices enthalten, die außerdem noch Repräsentanten aller Hauptgruppen der verschiedenen Überlieferungen sind.

Demgemäß baut sich der Text der vorliegenden Ausgabe im wesentlichen auf folgenden Hss. auf, statt deren genaueren Beschreibung ich auf Furnivall’s Temporary Preface, S. 44—85, und Miß Hammond’s Manual, S. 150ff., der Kürze halber verweise:

Im Six-Text: 1. das Ellesmere Ms. (E.); 2. das Huntington Ms. (He.); 3. das Ms. Gg. 4.27 in der Universitätsbibliothek zu Cambridge (G.), 4. das Ms. in Corpus Christi College zu Oxford (C.); 5. das Petworth Ms. (P.); 6. das Lansdowne Ms. (L.) als Einzeldrucke: 7. das Harleian Ms. 7334 (H.4); 8. das Ms. Dd. 4.24 in der Universitätsbibliothek zu Cambridge (D.).

Von diesen sind, bis auf einzelne versehentliche oder willkürliche Auslassungen, wirklich vollständig erhalten nur E., P. und L., während alle übrigen durch Ausreißer mehrerer Blätter, besonders am Schlusse, mehr oder weniger verstümmelt sind, worüber sich nähere Angaben in den Lesarten vorfinden.

Zur Ausfüllung dieser Lücken hat sich nun Furnivall verschiedener anderer Hss. bedient, von denen besonders die folgenden in Betracht kommen und daher legentlich in den Varianten zitiert werden: 9. das Egerton Ms. 2726 (Eg.), das für D. eintritt; 10. Additional Ms. 5140 (Ad.); 11. das Oxford Ms. 152 (Ch.); 12.—14. die Harleian Mss. 1758 (H.4), 7333 (H.3), 7335 (H.5); 15. das Lichfield Ms. (L.); 16.—17. die Royal Mss. 17. D.XV (R.1) und 18. C.II (R.2); 18. das Selden Ms. B.14 (Se.); 20. das Sloane Ms. 1685 (Sl.).


**) S. hierüber auch meine Ausgabe von des Pardoner’s ProL and Tale, p. XXXIII ff.
Anderseits gibt es Fälle, die kaum anders erklärt werden können, als daß der Schreiber, so der von H.4, neben einer direkten Vorlage noch eine andere bessere Hs. benutzt hat, die jetzt verloren ist, oder daß ein späterer intelligenter Korrektor ihm unverständlich erscheinende oder seinem persönlichen Sprachgefühl widersprechende Stellen änderte, wobei er wohl mitunter das Richtige getroffen haben mag, aber gewiß ebenso oft fehlerhaft. Weiter auf diese komplizierten Verhältnisse einzugehen, verbietet der mir zu Gebote stehende Raum, doch dürften diese kurzen Darlegungen zur Rechtfertigung meiner noch weiter zu erörternden Textbehandlung genügen.

Doch haben wir nicht nur die Verschiedenheiten der oft sehr voneinander abweichenden Lesarten in Betracht zu ziehen, sondern auch die Verschiedenheit in der Anordnung der einzelnen Fragmente der Canterbury Tales. Denn soviel steht unzweifelhaft fest, daß Chaucer dieses großartig angelegte Werk uns unvollendet zurückgelassen hat. Dies geht einmal daraus hervor, daß von den ursprünglich geplanten je vier Erzählungen für jeden der 30 Pilger (s. Gen. Prol. 792 ff.) im ganzen nur 24, davon zwei plötzlich abgebrochene (des Kochs und des Junkers), überliefert sind; ferner aus dem Fehlen von Bindegliedern zwischen gewissen Gruppen von Erzählungen, so daß diese im ganzen in neun unverknüpfte Fragmente zerfallen; dann aber auch aus einigen Widersprüchen im Inhalt (s. VV. 4516, 12924 ff., 16292 u. a.), die der Verfasser wohl beseitigt hätte, wenn er nicht vom Tode überrascht worden wäre. Jedensfalls sind keine Spuren von echten Fortsetzungen vorhanden, obwohl spätere Schriftsteller, darunter Lydgate, sich bemüht haben, solche unterzuschieben, ja, selbst von Kopisten elende Versuche gemacht worden sind, fehlende Verse durch ein eigenes Machwerk zu ersetzen.

Aus diesem Zustande der Dichtung folgt aber weiter, daß der Verfasser noch keinen Beschluß über die endgültige Anordnung aller der einzelnen Teile seines Werkes gefaßt hatte, zumal es noch galt, erhebliche Lücken zwischen den bereits zu Gruppen vereinigten Erzählungen auszufüllen. Es war daher ein verfehlter Schritt, den Furnivall tät, als er sich durch gelegentliche Hinweise der Pilger auf die an ihrem Wege gelegenen Ortschaften und die Tageszeiten bei der Fahrt bestimmen ließ, hiernach, wie auf Grund der Bezeichnung eines Erzählers in einer obskuren Hs., die Reihenfolge der Fragmente gegen alle Überlieferung umzugestalten (s. Temporary Preface, p. 9 ff., Chaucer Society, 2nd Ser., 3).

Nun ist die Anordnung der einzelnen Fragmente in den verschiedenen Hss. und § 5. Hss.-Gruppen allerdings keine einheitliche; doch wenigstens in den wichtigeren Hss. des A-Typus (bis auf He.) und großenteils auch in H.4 vom B-Typ dieselbe, nämlich: I. General Prologue (G.P.), Knight (Kn.), Miller (Mi.), Revel (R.), Cook (Co.); II. Man of Law (M.L.); III. Wif of Bath: (W.B.), Friar (Fre.), Somonour (So.); IV. Clerk (Cl.); Merchant (Mer.); V. Squier (Sq.); Frankeley (Fra.); VI. Physicen (Ph.); Parsoner (Pa.); VII. Shipman (Sh.), Prioresse (Pr.); Thopas (Th.) & Melibius (Mel.) — beide von Chaucer selbst vorgetragen —, Monk (Mo.), Nonnes Preest (N.P.); VIII. (in H.4 vor VI gestellt): 2nd Nun (2 N.), Chanons Yeman (Ch.Y.); IX. Manciple (Ma.), Person (Pe.). Von dieser Reihenfolge weichen nun die meisten Hss. des B-Typus so ab, daß sie Sq. und Mer. vermittelst eines wohl echten, doch schwerlich für diese Stelle bestimmten und augenscheinlich später verworfenen Prologs mit M.L. verknüpfen (s. hinter V. 5582) und VIII, ebenso wie H.4, vor VI bringen. He. wirft dagegen nach I. alles durcheinander (II. W.B., Fre., So.); III. Mo., N.P., M.L.; IV. Sq., Mer., Fra.; V. 2 N., Cl.; VI. Ph., Pa.; VII. Sh., Pr., Th., Mel.; VIII. Pe.), wobei Ch.Y. ganz ausfällt. Auch andere, hier nicht weiter zu besprechende Hss. zeigen eine ähnliche Verwirrung, doch stimmt keine im einzelnen mit He. überein, dessen Schreiber sich offenbar auch hier teils von einem Ms. des B-Typus beeinflussen ließ,


2. Entwicklung der C.T.


***) Doch ist neben der fortlaufenden Zählung auch die Furnivalls nach Fragmenten auf jeder Spalte notiert.
) S. meine Besprechung von Tatlock's 'The Development and Chronology of Chaucer's Works' (1907) in Anglia, Beibl. XX, 131 ff.
Einleitung. 2. Entwicklung der C.T.


*) Hierhin gehören nach meiner Auffassung (s. E. Stud. 41, 135) die sog. ‘Modern Instances’, wo sie die Hss. des A-Typs als späteren Zusatz des Dichters bringen, während sie im B-Typ durch Zufall in die Mitte geraten sind.

**) S. ten Brink, l. c., S. 127 u. 162.

In bezug auf einige der andern Stücke stehen wir insofern auf festerem Boden, als mehr oder weniger wörtliche Übereinstimmungen oder Anspielungen einen sicheren Schluß auf die Priorität unter ihnen gewähren. So ersehen wir aus der Benutzung gewisser Stellen aus dem Melibeus*, der eine ziemlich genaue Übersetzung einer franz. Übertragung des 'Liber consolationis etc.' von Albertanus Brixiensis (1246) ist, im Mer., daß dieser Prosatratbat, der ursprünglich vielleicht für den Rechts gelehrten (s. V. 4516) bestimmt war, vor der Erzählung des Kaufmanns fertig sein mußte. Ebenso mußte Pe., die auf einer Zusammenschweifung zweier theologischen Ab handlungen in lat. Sprache beruht**), vor derselben Geschichte, wie vor Ph., Pa., W.B., So. und vielleicht noch andern Stücken, vollendet sein, da die in diesen sich vorfindenden Anklänge an die Erzählung des Pfarrers offenbar von dieser, nicht umgekehrt, ausgehen. Da ferner Mer. auf W.B. verweist, und Sh. ursprünglich wohl der Frau von Bath zugedacht war (V. 12924 ff.), so scheinen alle diese Stücke in einem gewissen Zusammenhang zu stehen, d. h. die Zeiten ihrer Abfassung dürfen nicht weit voneinander liegen und müßten mit dem schon erwähnten Jahre 1396 ihre äußerste Grenze finden.

Da sich behufs Datierung der übrigen Erzählungen nur Vermutungen aufstellen lassen, will ich mit einem Verweise auf ten Brinks Literaturgeschichte und auf Tatlocks schon zitierte Schrift (Development etc.), die manches Anregende in dieser Hinsicht bietet, über alle weiteren Einzelheiten hinweggehen***) und nur noch den Versuchen ten Brinks und Skeats gegenüber, die Geschichten von der frommen Kon stanze (M.L.) und der geduldigen Griseldis (Cl.), wie auch die »Tragödien« des Mönchs (Mo.) in eine weit frühere Periode des dichterischen Schaffens Chaucers zu verlegen, nochmals hervorheben, daß wenn irgendeine dieser vor dem Prolog zur L.G.W. entstanden wäre, der Dichter schwerlich vergessen hätte, sie unter seinen dort aufgezählten Werken anzuführen, zumal besonders die beiden ersten wesentlich dazu gedient haben würden, den Zorn des Liebesgottes zu besänftigen.


*) S. E. Koeppel, Archiv 86, S. 29 ff.; 87, S. 33 ff.
**) S. Kate D. Petersen, The Sources of the Parson's Tale, Boston 1901. (Ray mund de Pennaforles Summa casum poenitential, III; Guil. Peraldus' Tractatus de vitis.)
zu fassen? Sind nicht auch die treffend charakterisierten Gestalten der Pilger, die zahlreichen, der Wirklichkeit abgelauschten, zum Teil realistisch derben Züge seiner Darstellungsart, das Gesamtbild des echt englischen Lebens und Denkens im Mittelalter seine eigene Schöpfung?

3. Quellen der C.T.


**) Als besonders eifrige Forscher auf diesem Gebiete seien W. Clouston, H. Vanhagen und E. Koeppel namhaft gemacht.
Einleitung. 4. Ausgaben der C.T.

L. G. W. übersetzt hat, und aus dem wir Zitate an verschiedenen Stellen wiederfinden (so in M. L., W. B. Prol., Pa.); ferner des Hieronymus Abhandlung *Adversus (Contra) Jovinianum* (s. W. B. Prol., Fra.) und erinnern nochmals an die schon genannten Albertanus Brixiensis, Boethius, den franz. Rosenroman und Dante, wie er auch häufig, doch meist wohl indirekt, die Bibel zu Rate gezogen hat, müssen jedoch darauf verzichten, an dieser Stelle diejenigen Schriftsteller vollständig anzu führen (s. Glossar und Fußnoten), denen er nur einzelne Sätze oder Sprüche entlehnt hat, und von denen er manchen (wie Juvenal, Sueton) erst aus zweiter Hand (einem "Florilegium") oder aus seiner direkten Quelle (so im Melibeus, wo u. a. öfters Catos Distichen und des Pseude-Seneca Sentenzen zitiert werden) kennen gelernt haben wird. Ebensowenig sind die wiederholten Verweise auf verschiedene Kirchenväter in des Pfarrers Erzählung als Früchte der eigenen Belesenheit des Dichters anzusehen.

4. Ausgaben der C.T.


* Oxford 1894, 6 Bde.; von demselben: *Student's Chaucer, 1895 u. ö.*
** London 1808 u. ö.; s. meine Rezensionen Archiv 102, 410ff. u. E. St. 27, 17ff.
*** S. Mätzners Altengl. Sprachproben (Wife of Bath, Meliboeus), Berl. 1867—69; Ausgaben des Prologs von ten Brink, Marb. 1874, von Zupitza, Berl. 1882, und meine schon zitierte Ausgabe des Pardoner.
† In neuerer Zeit (1909) hat Skeat sich bemüht, darzutun, daß diese Hs. eine vom Dichter revidierte Redaktion repräsentiere; vgl. jedoch Anglia, Bbl. XXII, S. 266ff. und Tatlocks Gegenschrift, ebd.

5. Einrichtung der vorliegenden Ausgabe der C.T.


Bezüglich der Orthographie der Hs. lag es wohl nahe, eine gleichmäßigere § 16. Schreibweise einzuführen; doch habe ich davon Abstand genommen, da der hierdurch bedingte häufige Typenwechsel den Text zu buntscheckig gestaltet hätte, oder die Verwendung zahlreicher Notizen in den Lesarten, deren Beschränkung mir auferlegt war, notwendig geworden wäre. Ich habe mich daher damit begnügt, das Original nur dort zu ändern, wo es mir für die Lesbarkeit und das Verständnis meines Textes unerläßlich oder förderlich schien; d. h. ich habe die Verwendung größer und kleiner Anfangsbuchstaben nach jetzigem Brauche geregelt, doch durch kursive Schrift das Ursprüngliche kenntlich gemacht; z. B. bedeutet m am Anfang des Wortes, daß die Hs. hier M hat, M, daß hier m steht; nur bei den sehr häufig vorkommenden God

*) Flügels Korrekturen nach erneuter Kollation sind stillschweigend berücksichtigt.

**) Ich folge hierin im wesentlichen ten Brinks 'Chaucer's Sprache und Verskunst' (dessen Grundzüge ich bei jedem Benutzer meines Buches als bekannt voraussetze), lasse jedoch gelegentliches Fehlen des Auftaktes zu.

17. Bedenklicher war es aber zu entscheiden, welches Verfahren mit den Querstrichen und Häkchen an den Endkonsonanten in Furnivals Text am besten einzuschlagen sei; mitunter bezeichnen sie wohl ein schwaches End-e, wie auch die dort kursiv gesetzten -e an dieser Stelle eines Wortes, meist sind es aber gewiß bloße Schriftverzierungen. Ich habe nun diese so angedeuteten e aufgenommen, wo sie grammatisch oder etymologisch gerechtfertigt sind, in zweifelhaften Fällen (z. B. bir als Pron. poss. Sing., hire als Pron. pers., mitunter poss. Plur.) in runde Klammern gesetzt, sonst jedoch unberücksichtigt gelassen; das deutlich ausgeschriebene -e aber eckig umklammert, wo es absolut falsch war, also nicht geändert, wo seine Verwendung möglich erscheint; z. B. in den Endungen -ynge und -ynsge, die der Dichter selbst, wie Reime lehren, nicht streng scheidet. Den Strich über n nach vorangehendem a oder o habe ich, dem sonstigen Gebrauch der Hs. gemäß, durch kursives u wiedergegeben (-own, -autn).


20. Um meine Auffassung des Chaucerschen Verses in den C.T., der die Gleichmäßigkeit der romanischen Metrik nachahmt und keine doppelte Senkung oder das
Einleitung. § Einrichtung der vorliegenden Ausgabe der C.T.

Fehlen einer solchen zulässt, deutlicher zum Ausdruck zu bringen und Ungeübten das Lesen dieser Verse zu erleichtern, habe ich unter die von mir als metrisch verstimmend angesehenen Buchstaben, meist das tonlose -e im Auslaut oder bei mehrsilbigen in unbetoner Mittelsilbe, doch auch unter andere Laute, so unter o in to vor Vokalen, einen Punkt gesetzt (-e, to, ne, the, z. B. V. 12, 110, 927), indes nicht in den Fällen, wo dieses Verstummen die Regel ist, d. h. vor anlautendem Vokal und h, noch in häufiger wiederkehrenden Adjektiven, Adverbien und Pronominibus (owene, euene, euere, neuere, ouery, oure, bise, thise usw.).\(^*\) Dagegen habe ich den Punkt über dem e verwandt, wo dieses in der bezeichneten Stellung — besonders da, wo der gelegentlich in der Verspause eintretende Hiatus sich nicht vermeiden läßt — ausnahmsweise lauten muß (-e, z. B. V. 219, 298, 1078). Verschleißungen, meist von unbetontem -y oder -ie (z. B. V. 130), doch auch -u (V. 975), sind durch einen Bogen angedeutet (z. B. many^~a), Verse mit fehlendem Auftakt durch einen Akzent auf der ersten Silbe (z. B. V. 131). — Tilgt man dann noch die von mir eckig eingecklammerten unfesten -u bei Infinitiven und Partizipien und hie und da ein überflüssiges Formwort (z. B. V. 140, 180, 260), so bleiben verhältnismäßig nur wenige Fälle übrig, wo gegen die Gesamtüberlieferung eine Änderung vorgenommen werden müße, die gewöhnlich nahe genug liegt, doch, wenn sie zweifelhaft ist, nur in den Noten unter dem Texte vorgeschlagen wird.


Möge das so eingerichtete Werk seinen Zweck erreichen und bei den Fachgenossen eine wohlwollende Aufnahme finden!

J. K.

\(^*\) Bei unbetontem -e mit folgender Liquida ist Umstellung anzunehmen; z. B. V. 400 watré he; umgekehrt nach Muta cum liquida, wo dieses -e vor Vokal lauten soll; z. B. V. 60 nobel statt noble. Einsilbige Geltung von euer und neuer (= (n)ör?) s. z. B. V. 734.
II. Text und Lesarten.


Die eckige Klammer in den Fußnoten schließt im Text fortzulassende Wörter oder Buchstaben, mitunter kurze Erklärungen ein.

I. Fragment (A).

1. The General Prologue.*

Whan that Aprille with his shoures soote
The droghte of March hath perced to the roote,
And bathed every veyne in swich li-cour,
Of which vertu engendred is the flour;
5 Whan Zephyrus eek with his sweete breath
Inspired hath in every holt and heeth
The tendre c回合es, and the yonge sonne
Hath in the Ram his halfe cours yronne,
And smale foweles maken melodye,
10 That slepeth al the nyght with open e[n]yè
(So priketh hem nature in hir corages):
Thanne longen folk to goon on pil-grimages,
And palmeres, for to seken straunge stondres,
To ferne halwes, kowthe in sondry londes;
And specially from euyry shires ende
Of Engelond to Caunterbury they wende,
The hooly blissful martir for to seke,
That hem hath holpen whan þat they were sekke.
Bifil that in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrimage
To Caunterbury with ful deuout corage,
At nyght were come in to that hostelrye
Wel nyne and twenty in a compaignye:
Of sondry folk, by aventure y-falle
In felawe|shippe, and pilgrimes 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,

*) Here bygynneth (the) Book of the tales of Caunterbury He., H.1, Incipit prologus fabularum Cantuariensium L., Here b. the prolog of this book, etc. Se., f. E., etc. — 1—36 H.3 für G., 1—72 Se. für C., 1—252 Eg. für D. — 8. halve H.9 P.1 (Sk., Gl.), half E., etc.; [Randnoten]: i. sol in Ariete E. 10. Ýe He., yhe L, H.4, u. f. d. 16. Spr. Caun-terburgh? Ebenso 22. 23. were E., was Hen., etc. (Sk.)
And foughten for oure feith at Tra-
mysene
In lystes thries, and ay slayn his foo.
This ilke worthy knyght hadde been also
Somtyme with the lord of Palatye
Agayn another heten in Turkye,
And eueremoore he hadde a souereyn
prys.
And though þat he wer wre worthy, he
was wys,
And of his port as meeke as is a mayde.
He neuere yet no vileynye ne sayde
In al his lyf, vn-to no maner wight,
He was a verray parfit, gentil knyght.
But for to tellen yow of his array,
His hors were[n] goode, but he was
nat gay;
Of jüstian he wered a gypon,
A'l bismotered with his habergeon,
ffor he was late ycom from his viage,
And wente for to doon his pilgrigyme.
With hym ther was his sone, a yong
Squier,
A louyere and a lusty bacheler,
With lokkes crulle, as they wer leyd
in presse.
Of twenty yeer of age he was, I gesse;
Of his stature he was of euene lengthe,
And wonderly deluyere and of greet
strengthe,
And he hadde been somtyme in chy-
85
uachie
In fflaundres, in Artoes, and Pycardie,
And born him weel, as of so litel space.
In hope to stonden in his lady grace.
Embrouded was he, as it were a meede
Al ful of fresshe floures, whyte and 90
reed.
Singyng he was or floytynge al the day,
He was as fressh as is the monthe of
May.
Short was his gowne, with sleues longe
and wyde;
Wel koude he sitte on hors and faire
ryde.

40. weren H.4 (Sk., Gl.), were E., etc. 49. in ñ. He.H.4 (Sk.), 57. Of] At He.H.4
In Eg.; riden alle ñfj. 60. nobil G.; ñ nobel? [Egl. 6413]; Armee] aruye G.Eg.H.4 (Sk.)
70. He] Ne He.; ne] he He., ñ. Eg.L. 74. we(e)re He.G.C. (Sk.), was Eg.L.H.4; was] ne
was He.H.4 (Gl.). 77. ycome E.C.P., come(n) He., etc. 82. he was of age He.H.4 84. grete
of Eg.C.P.L.H.4 (Sk., Gl.). 86. and in picardye G.Eg.P.L.H.4 87. of] in He.H.4 93. goun Eg.
95 He koude songes make and wel endite, 
Juste and eek daunce, and weel pur-
treye and write. 
So hoote he loue, that by nyght-
tale 
He slepte namoorë than dooth a 
nyghtyngale. 
Curteis he was, lowly, and seruysable, 
00 And carf biforn his fader at the 
A Yeman hadde he, and seruantz 
namo [¶Yeman] 
At that tyme, for hym liste ride soo; 
And he was clad in cote and hood of 
grene; 
A sheef of pecok arwes, bright and kene, 
05 Vnder his belt he bar ful thirstily. 
Wel koude he dresse his takel yemanly; 
Hise arwes drooped noght with fethères 
lowe, 
And in his hand he baar a myghty 
bowe. 
A not-heed hadde he, with a brow 
visage; 
10 Of woodecraft wel koude he al the 
vsage. 
Vp-on his arm he baar a gay bracer, 
And by his syde a swerd and a bokeler, 
And on that oother syde a gay daggere, 
Harneised wel and sharp as point of 
sper; 
15 A Cristophere on his brest of siluer 
shene. 
An horn he bar, the bawdryk was of 
grene; 
A forster was he soothly, as I gesse. 
Ther was also a nonne, a Prioresse, [¶Prioresse] 
That of hir smylyng was ful symple 
and coy; 
20 Hir greteste ooth was but by seins 
Loy, 
And she was cleped madame Eglaintyne. 
fful weil she soong the servise dyyyne, 
Entuned in hir nose ful seme[e]ly, 
And frensh she spak ful faire and 
fetisly 
After the scole of Stratford atte Bowe, 2
ffor frensh of Parys was to hir(e) 
ynknowe. 
At mete wel ytaught was she with-alle; 
She leet no morsel from hir lippes falle, 
Ne wette hir fyngres in hir sauce depe; 
Wel koude she carie a morsel and 3 
wel kepe, 
That no drope ne fille vpon hir brist—
In curteisë was set ful muche[l] hir list; 
Hir[e] ouer-lippe wyped she so clene, 
That in hir coppe ther was no ferth-
yng sene 
Of grece, when she dronken hadde hir 3 
draughte. 
fful semely after hir mete she raughte, 
And sikerly she was of great desport, 
And ful plesaunt, and amyable of port, 
And peyned hir(e) to countrefete cheere 
Of court, and [to] been estatlich of 4 
manere, 
And to ben holden digne of reuereuce. 
But for to spokens of hir conscience, 
She was so charitable and so pitous, 
She wolde wepe if that she saugh a 
mous 
Kaught in a trappe, if it were deed 4 
or blede. 
Of smale houndes hadde she þat she 
fedde 
With rosted flessh, or milk and wastel 
breed, 
But soore wepte she, if any of hem 
were deed, 
Or if men smoot it with a yerde smerte, 
And al was conscience and tendre herte. 5 
fful semly hir wypmulfynched was; 
Hir[e] nose tretyes, hir [e]yên greye 
as glas, 
Hir mouth ful smal and ther-to softe 
and reed, 
But, sikerly, she hadde a fair forheed, 

95. wel make and endite He.H.* 98. sleep C.Eg.H.* (Sk., Gl.). 101. he hadde He. 10. koude he wel He.H.* 20. seyte P., seint E., etc. (seinte Gl., sëynt Sk.; bgl. 509, etc.). 31. ne f. He.H.*; brist E.He., breste(e) G., etc. (Sk., Gl.). 32. ful muche Sk., Gl., ful muchel E.P.L., muchel He., ful meche (moch) G.Eg.C., al H.*; list E.He.G., lest(e) Eg., etc. (Sk., Gl.). 40. to f. He.H.* (Sk., Gl.); sta(te)lyche Eg.L.; f. 281. 48. weep Sk.; any (ony) E.Eg., oon He., etc. (Sk., Gl.). 52. tretyes) streight H.*, was st. C., etc.
55 It was almost a spanne brood, I
trowe;
ffor, hardily, she was nat vnder-growe.
fful fetys was hir cloke, as I was war;
Of smal coral aboute hir arm she bar
A peire of bedes, gauded al with grene,
60 And ther-on heng a brooch of gold ful
sheene,
On which ther hir was first write a crowned
ed A,
And after: 'Amor vincit omnia'.
Another Nonne with hir(e) hadde she,
That was hir[e] chapeleyne, and preestes
thre.

65 A Monk ther was, a fair for the maistrie,
An outrider(e), that loude venerie,
A manly man, to been an abbot able.
fful many a deyntee hors hadde he in
stable,
And whan he rood, men myghte his
brydel heere
70 Gynglen in a whistlyng wynd als
cleere
And eek as loude as dooth þe chapel-"belle,""Ther-as this lord was keper(e) of the
öelle;""The reule of seint Maure or of seint
Beneit,
By cause that it was old and som-del
strei,
75 This ilke Monk leet olde thynes pace;
And heeld after the newe world the
space.
He yaf nat of that text a pulled hen,
That seith that hunters be[th] nat hooly
men,
Ne that a monk, when he is renulees,
80 Is likned til a fissh [bat] is waterlees,
That is to seyn: a monk out of hir
clostre.
But thilke text heeld he nat worth an
oystre,
A'nd I seyde his opinion was good;
What sholde he studie ëand make hym-"seluen wood
Vpon a book in clostre alwey to 85
poure,
Or swynken with his handes, and laboure
As Austyn bit? How shal the world
be serued?
Lat Austyn haue his [owene] swynk to
him reserued!
Therfore he was a prikasour aright.
Grehoundes he hadde as swift as 90
fowle in flight;
Of prikyng and of huntyng for the
hare
Was al his lust, for no cost wolde he
spare.
I seigh his sleuês ypurfiled at the
hond
With grys, and that the fyneste of a
lond;
And, for to festne his hood vnder 95
his chyn,
He hadde of gold [y]wroght a ful
curious pyn,
A loue-knotte in the grettet ende ther
was.
His heed was balléd, þat shoon as
any glas,
And eek his face as it hadde been
enoynt.
He was a lerd ful fat and in good 00
poynt,
Hise [e]yên stepe and rollyng in his
heed,
That stemed as a forneys of a leed;
Hise boots souple, his hors in greet
estaat:
Now certeiny, he was a fair prelaat;
He was nat pale as a forpyned goost. 05
A fat swan loued he best of any roost.
His palfrey was as broun as is a berye.
A ffrere ther was, a wantown[e] and
a merye,
A lymytour, a ful solempe man;
10 In alle the ordres foure is noon †at kan
So muchel of daliaunce and fair lan-
gage.
He hadde maad ful manye—a marriage
Of yonge wommen at his owene cost. Vn-to his ordre he was a noble post,
15 And wel biloued and famulier was he With frankeleyns ouer-al in his contree, A'nd with worthy wommen of the toun; ffor he hadde power of confessioun,
And asseyd hym-self, moore than a curt, 20 ffor of his ordre he was licenciat.
ffor svto a poure ordre for to yuue
Is signe †at a man is wel yshryue; ffor, if he yaf, he dorste make avaunt
He wiste that a man was repentaunt; ffor many a man so hard[e] is of his herte,
30 He may nat wepe al-thogh hym soore smerte.
Therfore in stede of wepynge and preyeres
Men moote yeue siluer to the poure freres.
His typet was ay farsed ful of knyues
And pynnes, for to yeuen yonge wyues.
35 And, certeinely, he hadde a murye note;
Wel koude he synge and pleyen on a rote;
Of yeddynges he baar outrely the pris. His nekke whit was as the flour-delys, Ther-to he strong was as a champioun.
40 He knew the tauerne wel in al the toun,
And euerich hostiler and tappestere
Bet than a lazur or a beggestere; ffor vn-to swich a worthy man as he Acورد nat, as by his facultee, To haue with sike lazars aqueyntaunce; 45 It is nat honeste, it may nat avaunce ffor to deelen with no swich porraile,
But al with riche and sellere's of vi-
taille.
And ouer-al, ther-as profit sholde arise,
40 Curteis he was and lowely of seruyse, 50 Ther nas no man nowher so vertuous. He 'was the beste begger(e) in his hous;
ffor thogh a wydwé hadde noght a sho—
So plesaunt was his 'In principio'—, Yet wolde he haue a ferthynge he 55 wente.
His purchas was wel bettre than his rente;
And rage he koude as it wer right a whelp(e).
In loue-dayes ther koude he muchel help(e), 60 ffor there he was nat lyk a cloysterer
With [a] thredbaré cope, as is a poure 65 scoler,
But he was lyk a maister or a pope.
Of double worstedé was his semycope,
That rounded as a belle out of the presse.
Somwhat he lipped for his wantown-
esse,
To make his englissh sweete vp-on his 60 tonge;
And in his harpyng, whan †at he hadde songe,
Hise [e]lyn twynkled in his heed, aryght As doon the sterres in the frosty nyght. This worthy lymytour was clepeéd Huberd.
A Marchant was ther with a forked 70 berc, [†] Marchant
I'n mottelee, and hye on horse he sat,
Vp-on his heed a fflaundryssh beuer[e]-
hat;
Hise bootes clasped faire and fetisly.
Hise resons he spak ful solemnply,
75 Sownynge alway thencrees of his wyn-
nyng.
He wolde the see were kept for any
thing
Bitwixe Middelburgh and Orewelle.
Wel koude he in eschaunghe sheeldes 
selle.
This worthy man ful wel his wit bisette,
80 Ther wiste no wight ūhat he was in
dette,
So [e]statly was he, of his gouernaunce,
With his bargaynes and with his
cheuyssaunce.
ffor sothe he was a worthy man with-
alle,
But—sooth to seyn—I noot how men
hym calle.
85 A Clerk ther was of Oxenford also,

Clerk of Oxenford
That vn-to logyk hadde longe ygo;
As leene was his hors as is a rake,
And he nas nat right fat, I vndertake,
But looked holwe, and ther-to sobrely.
90 ful thredbarʒ was his ouerestę courte-
py,
ffor he hadde gete[n] hym yet no bene-
ifice,
Ne was so worldly for to haue office.
ffor hym was leuεre haue at his beddes 
heed
Twény bookes, clad in blak or reed,
95 Of Aristotle and his philosophie
Than robes riche, or fithεłe, or gay
sautrie.
But al be that he was a philosophre,
Yet hadde he but litel gold in cofre,
But al ūhat he myghte of his freendes 
hente,
00 On bookes and his lernynge he it 
spente,
And bisly gan the soules preye
Of hem ūhat yaf hym wher-with to 
scoleye.
Of studie took he moost cure and 
moost heede;
Noght o word spak he moore than was 
neede,
And that was seyd in forme and 05 
reuerence,
And short and quyk, and ful of hy 
sentence;
Sownynge in moral vertu was his 
speche,
And gladly wolde he lerne, and gladly 
teche.

Sergeant of the Lawe, war and wys,

Sergeant of lawe
That often hadde been at the parvyss, 10
Ther was also, ful riche of excellency;
Discreet he was and of greet reuerence;
He semed swich, his wordes were[n] 
so wise.
Justice he was ful often in assise,
By patente and by pleyn commissioun, 15
ffor his science and for his heigh
renoun;
Of fees and robes hadde he many oon.
So greet a purchasour was newher 
noon;
Al was fee symple to hym in effect,
His purchasyng myghte nat been infect. 20
Nowher so bisy—a man as he ther nas,
And yet he semed bisier than he was.
In termes hadde he caas and doomes 
alle
That from the tyme of kyng William 
were [y]falle.
Ther-to he koude endite and make a 25 
thyng;
Ther koude no wight pynche[n] at his 
writyng,
And every statut koude he pleyn by 
rote.
He rood but hoomly in a medlee cote,
Girt with a ceint of silk with barres 
smale;

He., etc. (Sk.). 05. Al ūhat he spak it was of heye prudence H.; seyd] spoke He. 09. the f. He.D.H. 11. Ther E.He., He G., That D., etc. 13. were G.D.C.H. 4, wern P. 24. the f. He.; yfalle E. (Sk.). 26. pynchen E.He.
Of his array telle I no lenger tale.  
A ffrankeleyn was in his compaignye.  
Whit was his heed as is a dayesyë.  
Of his complexioun he was sangwyn.  
Wel lounde he by the morwe a sop(e)  
in wyn;  
To lyuen in delit was euere his wone,  
For he was Epicurus owene sone,  
That heeld opiniooun that pleyn delit  
Wâs verray felicitee parfit.  
An housholder(e), and that a greet,  
was he,  
Seint Iulian was he in his contree.  
His breed, his aliche was always after  
oon;  
A bettre envyned man was neuere  
noon;  
With-oute bake-metë was neuere his  
hous  
Of fissh and flessch, and that so plenteuous,  
It snewed in his hous of mete and  
drynke,  
Of alle deyntees that men koude thynke.  
After the sondry sesons of the yere,  
So chaunged he his mete and his  
soper.  
fful many a fat partrich hadde he in  
muwe,  
And many a breem and many a luce  
in stuwe.  
Wo was his cook but if his sauce were  
Poynaunt and sharp, and redy al his  
geere.  
His table dormaunt in his halle alway  
Stood reedy couered al the longe day.  
At sessiouns ther was he lord and sire;  
fful ofte tyme he was knyght of the  
shire.  
An anlaas and a gipser, al of silk,  
Heeng at his girdel whit as morné  
milk.  
A shirreue hadde he been and a coun-
tour;  
Was nowher swich a worthy vausour.  
An Haberdassher(e) and a Carpenter,  
A Webbe, a Dyere, and a Tapycer  
Were with vs, clothed alle in o lyuere  
Of a solemnpe and [a] greet fraterni-
tee.  
fful fressh and newe hir geere apiked  
was;  
Hir knyues were chaped noght with  
bras,  
But al with siluer, wroght ful clene and  
weel  
Hir(e) girduer and hir pouches every-
deel.  
Wel semed ech of hem a fair burgeys  
To sitten in a yeldehalle on a deys;  
E’uerich for the wisdom þat he kan  
Was shaply for to been an alderman;  
ffor catel hadde they ynoogh and rente,  
And eek hir wyues wolde it wel assente,  
And elles certeyn were they to blame:  
It is ful fair to been ycleped ma dame,  
And goon to vigilis al bifore,  
And haue a mantel roialliche ybore.  
A Cook they hadde with hem for the  
nones,  
To boille the chiknes with the mar\-y\-  
bones,  
And poudre-marchant tart, and galyn-
gale.  
Wel koude he knowe a draughte of  
Londoun ale;  
He koude rooste, and sethe, and boille,  
and frye,  
Mâken morteux, and wel bake a pye.  
But greet harm was it, as it thoughte  
me,  
That on his shyne a mormal haddè  
he;  
ffor blankmanger, that made he with  
the beste.  
A Shipman was ther, wonynge fer by  
weste;  

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332. heed] berd He., etc. (Sk., Gl.); a E., the He., etc. (Sk.) 40. he was Hen., etc.,  
f. D. 42. neuere] now(h)er g.D.F.H.⁺ (Sk., Gl.). 59. a f. E.He.G. 63. Were with vs  
weren with uss eeke, alle f. H⁺ (Sk.), And they were, E., etc. 64. [a] f. D.H.⁺ (Sk., Gl.);  
vol. 558. 66. I-chapud H.⁺, y-chaped Sk. 75. were they E.G., hadde þei ben H.⁺, they  
were He., etc. 76. ycleped E.He., cleped G., etc., clept H.⁺ (y-clept Sk.). 83. broille He.  
C.P.L. (Sk.). 85. thoughte] semede G.H.⁺
ffor aught I woot, he was of Dertime.
90 He rood vpon a rouncie, as he kouthe, 
I'm a gowne of faldynge to the knee.
A dagger(e) hangynge on a laas hadde he
Aboute his nekke vnder his arm adoun.
The hoote somer hadde maad his hewe al broun,
95 And, certeiny, he was a good felawe.
fful many a draughte of wyn hadde he drawe
ffro Burdeuxward, whil that the chapman sleep.
Of nyce conscience took he no keep;
If hat he faught, and hadde the hyer hond,
00 By watr he sente hem hoom to every lond.
But of his craft to rekene wel his tydes,
Hise stremes and hise daungers hym bisides,
His herberwe and his moone, his lodemenage,
Ther noon swich from Hulle to Cartage.
05 Hardy he was and wys to vndertake;
With many a tempest hadde his berd been shake.
He knew alle the hauenes, as they were 
ffro Gootland to the Cape of ffinysterere,
And every cryke in Britaigne and in Spayne.
10 His barge ycleped was the Maudelayne.
With vs ther was a Doctour of Phisik;
[Doctour of Phisik]
In al this world ne was ther noon hym lik
To speke of phisik and of surgerye,
ffor he was grounded in astronomye.
15 He kepte his pacient a ful greet deel
In houres by his magyk natureell;
Wel koud he fortunen the ascendent
Of hise ymages for his pacient.

He knew the cause of euereich maladye,
Were it of hoot, or cold, or moyste, 20
or drye,
And where [they] engendred, and of what humour;
He was a verray parfit praktisour.
The cause yknowe and of his harm the roote,
Anon he yaf the sike man his boote.
fful redy hadde he his apothecaries 25
To sende him drogges and his lecturies;
ffor ech of hem made oother for to wynne,
Hir friendship nas nat newe to bigynne.
Wel knew he the olde Esculapius,
And Deyscorides, and eek Rufus, 30
Olde Ypocres, Haly, and Galyen,
Serapion, Razis, and Ayucen,
Auerrois, Damascien, and Constantyn,
Bernard, and Gatesden, and Gilbertyn.
Of his diete mesurable was he, 35
ffor it was of no superfluitee,
But of greet norissyng and digestible.
His studie was but litel on the Bible,
In sangwyn and in pers he clad was al,
Lyned with taffata and with sendal.
And yet he was but esy of dispence;
He kepte that he wan in pestilence,
ffor gold in phisik is a cordial;
Therfore he louede gold in special.
A good Wif was ther of bside Bathe, 45
[The goode Wif of Bathe]
But she was som-del deef, and hat was scathe.
Of cloth-makyng she hadde swich an
haut,
She passed hem of Ypres and of Gaunt.
In ali the parissh wif ne was ther noon
That to the offryng before hir(e) sholde 50
goon,
And if ther dide, certeyn, so wrooth
was she,
That she was out of alle charitee.
Hir couerchiefs ful fyne were[n] of ground—
I dorste swere they weyeden ten pound—,
55 That on a Sunday were[n] vpon hir heed.
Hir hosen weren of fyn scarlet reed,
fful streite yteyd, and schoes ful moyste and newe.
Boold was hir face and fair, and reid of hewe.
She was a worthy womman al hir lyue;
60 Housbondes at chirche-dore she hadde fyue,
Withouten oother compaignye in youthe—
But ther-of nedeth nat to speke as nowthe;
And thries hadde she been at Ierusalem.
She hadde passed many—a straungne streem;
65 At Romé she hadde been and at Bo-loigne,
In Galice at Seint Iame and at Co-loigne:
She koude muche[l] of wandryngyne by the weye.
Gat-tothed was she, soothly for to seye.
Vp-on an ambler(e) esily she sat,
Ywympled wel, and on hir heed an hat
As brood as is a bokeler or a tarde;
A foot-mantel aboute hir hipes large,
And on hir feet a paire of spores sharpe.
In felaweship(e) wel koude she laughe and carpe;
Of remedies of loue she knew per chaunc, 75
For she koude of that art the olde daunce.
A good-man was ther of religioun, 70
And was a poure Persoun of a toun,

But riche he was of hooly thought and werk.
He was also a lerned man, a clerk, 80
That Cristes gospel treweley wolde preche,
Hise parisshens deuoutly wolde he teche.
Benygne he was and wonder diligent,
And in aduersite ful pacient,
A’nd swich he was preued ofte sithes. 85
fful looth were hym to cursen for hise tithes,
But rather wolde he yeuen, out of doute,
Vn-to hise poure parisshens aboute
Of his offryng, and eek of his sub-
stance;
He koude in litel thyng hauë suffi- 90
saunce.
Wyd was his parissh, and houses fer a-sonder,
But he ne lufte nat, for reyn ne thonder,
In siknesse nor in meschif to visite
The ferreste in his parissh, muche and lite,
Vp-on his feet, and in his hand a staf. 95
This noble ensample to hise sheep he yaf,
That firste he wroghte, and afterward [that] he taughte;
Out of the gospel he tho wordes caughte,
And this figure he added eek ther-to:
That, if gold ruste, what shal iren 00
doo?
For if a preest be foul on whom we truste,
No wonder is a lewed man to ruste,
And shame it is, if a prest take keep,
A shiten shepherde and a cleane sheep.
Wel oghte a preest ensample for to 05
yiue
By his clennesse how þat his sheep sholde lyue.
He sette nat his beneficë to hyre,
And leet his sheep encombrd in the
    myre.
And ran to London vn-to seinte Poules
10 To seken hym a chaunterie for soules,
   Or with a brethered to been witholde,
   But dwelleth at hoom, and kepeth wel
   his folde,
   So that the wolf ne made it nat mys-
   carie.
He was a shepherde, [and] noght a
mercenary,
15 And though he hooely were and ver-
   tuous,
   He was to synful man nat despitous,
   Në of his speche daungerous ne
digne,
   But in his techyng discret and benygne;
   drawen folk to heuene by fairnesse,
   good ensample, this was his bi-
synesse,
   But it were any persone obstinat,
   What-so he were, of heigh or lough
   estat,
   Hym wolde he snybben sharply for
   the nonys:
A bettre preste I trowe ßat nowher
   noon ys;
25 He waiteth after no pompe and reu-
   rence,
   Ne maked him a spiced conscience,
   But Cristes loore and his Apostles
twelue
   He taughte, but first he folwed it
   hym-selue.
With hym ther was a Plowman, was
   his brother, [\\*Plowman
30 That hadde ylad of dong ful many-a
   fother.
A trewe swynker(e) and a good was he,
   Lyuyngge in peas and parfit charitee;
   God loued he best with al his hoole
   herte
At alle tymes, thogh hym gaméd or
   smerte,
   And thanne his neighebor[e], right as 35
   hym-selue.
He wolde thresshe and ther-to dyke and
delue,
For Cristes sake, for everie poure wight
   Withouten hire, if it lay in his myght.
   Hise tithes paydë he ful faire and
   wel,
   Bothe of his propre swynk and his 40
catel.
   In a tabard he rood vpon a mere.
   Ther was also a Reue and a Millere,
   [\\*Millere
A Somnour and a Pardoner also,
A Maunciple and my-self—ther werë
   namo.
   \*The Miller(e) was a stout carl for 45
   the nones;
   Ful by was he of brawn and eek of
   bones.
   That prowed wel, for ouer-al ther he
   cam,
   At wrastlynghe he wolde haue alwey
   the ram.
   He was short-shouldred, brood, a thikke
   knarre,
   Ther was no dorë ßat he wolde heue 50
   of harre,
   Or breke it at a rennyng with his
   heed.
   His herd as any sowe or fox was reed
   And therto brood, as though it were a
   spade.
Vp-on the cop right of his nose he
   hade
   A werte, and ther-on stood a toft of 55
   herys,
   Reed as the brustles of a sowes erys;
   Hise nosethirles blake were and wyde.
   A swerd and [a] bokeler bar he by
   his syde.

509. Seinte C.H.\(^1\), seint E., etc. (séyn Sk.) \([\text{vgl. 120}].\) 10. Chauenterie C.P.L.H.\(^4\),
   chaunterie E., etc. 12. dwelte ... kepte He., etc. (Sk., Gl.). 14. [and]; alfe ßi; ; no m.
   H.\(^4\) (Sk.). 16. to senful man nought H.\(^4\) (Sk., Gl); nat to (with Eg.) synful man (men
   He.G.Eg.C.P.L.) E., etc. 20. this j. H.\(^4\) (Sk.). 22. lough E.P., lowe He., etc. 24. [at]
   ther He.H.\(^4\), j. G.Eg. 25. waiteth E., awayted Eg., wayted He., etc.; and ne G.Eg.H.\(^4\)
28. but] and H.\(^4\) (Sk.). 34. hym] he E.Eg.P.L. 44. was H.\(^4\), nare C.P.L. 48. alwey]
   aweye C.P.L.H.\(^4\) (Gl.), j. Eg. 50. no(o)lde He.C.H.\(^4\) (Sk., Gl.), ne wolde E.P.L.,
   wolde G.Eg. 58. [a.] j. C. (Sk.) \([\text{vgl. 364}].\) bocler H.\(^4\).
His mouth as greet was as a greet forneys.
60 He was a tangler(e) and a goliardeys, And that was most of synne and harlottries. 
Wel koude he stelen corn, and tollen thries,
And yet he hadde a thombe of gold, pardee.
A whit cote and a blew hoo d wered he;
65 A baggepipe wel koude he blowe and sowne, And ther-when-al he broghte vs out of townes.
A gentil Maunciple was ther of a temple, [† Maunciple
Of which achatours myghte take exemple
ffor to be wise in byynge of vitaille;
70 ffor whether that he payde or took by taille,
Algate he wayted so in his achat, That he was ay biforn and in good staat.
Now is nat that of God a ful fair grace
That swich a lewed mannes wit shal pace
75 The wisdom of an heep of lerned men?
Of maistres hadde he mo than thries ten,
That were[n] of lawe expert and curious,
Of whiche her were[n] a duszeyne in that hous,
Worthy to been stywardes of rente and lond
80 Of any lord that is in Engeland, To make[n] hym lyue by his propre good
In honour dettelees, but if he werę wood,
Or lyue as scarsly as hym list desire, And able for to helpen al a shire
85 In any caas þat myghte falle or happe:

And yet this maunciple sette hir aller cappe.
The Reue was a sclendre colręk man;
[† Reue
His berd was shue as ny as euër he kan;
His heer was by his erys ful round yschron,
His top was doked lyk a preest biforn. 90
fful longe were his legges and ful lene, Ylyk a staf, ther was no calf ysene:
Wel koude he kepe a gerner and a bynne,
Ther was noon auditour koude of him wynne.
Wel wiste he by the droghte and by 95 the reyn
The yeldynge of his seed and of his greyn.
His lordes sheep, his neet, his dayereye, His swyn, his hors, his stoor, and his pultrye
Was hooly in this Reues gouernynge, And by his couenant yaf the rekenynge, 00
Syn that his lord was twenty yeer of age;
Ther koude no man bryngye hym in arrerage.
Ther nas baillif, ne hirde, nor oother hyne
That he ne knew his sleighte and his couyne;
They were adrad of hym as of the 05 deeth.
His wonynge was ful faire vp-on an heeth,
With grene treës shadwed was his place.
He koude bettre than his lord pur-
fful riche he was astored pruelye;
His lord wel koude he plesen subtilly 10
To yeue and lene hym of his owene good,
And haue a thank, and yet a gowne and hood.

559. as greet] as wyde H.4 (Gl.). 73. fair] greet He. 77: weren E.He.L. 78. weren E., was C.P.L. 81. maken E. 82. if f. G. (Sk., Gl.). 88. ny] neigh (nygh) He., etc.; f0 732 u. b. 94. of E., on He., etc. (Sk., Gl.). 603. ne f. He.G.; nor] ne G.Eg.L.H.4 (Sk.). 04. ne f. E.G. 07. I-shadewid G.H.4 12. gowne E.Eg., co(o)te He., etc. (Sk.).
In youthe he hadde lerned a good mystery:
He was a wel good wrighte, a carpenter.
This Reue sat vp-on a ful good stot,
That was al pomely grey, and highte Scot.
A long surcote of pers vp-on he hade,
And by his syde he baar a rusty blade.
Of Northfolk was this Reue of which I telle,
20 Biside a toune men clepen Baldeswelle.
Tukketi he was, as is a frere, aboute,
And euere he rood the hyndrest of oure route.
A Somonour was ther with vs in that place,
That hadde a fry-reed Cherubynnes face;
25 fforsawcefeem he was, with [ey]en narwe.
As hoot he was and lecherous as a sparwe,
With scaled browes blake and piled berd;
Of his visage children were aferd.
Ther nas quyk-siluer, lytarge, ne brym-stoon,
30 Boras, ceruce, né oille of tartre noon,
Né oynement that wolde clense and byte,
That hym myghte helpen of the whelkes white,
Nor of the knobbes sittynge on his cheeks.
Wel loued he garleek, oynons, and eek lekes,
35 And for to drynken strong wyn, reed as blood.
Thanne wolde he speke and crie as he wero wood;
And whan þat he wel dronken hadde the wyn,
Than wolde he speke no word but latyn.
A fewe termes hadde he, two or thre,
That he had lerned out of som de- 40 cree—
No wonder is, he herde it al the day.
And eek ye knowen wel how þat a iay
Kan clepen 'watte' as wel as kan the pope.
But who so koude in oother thyng hym grope,
Thanne hadde he spent al his philo- 45 sophie;
Ay 'questio quid iuris' wolde he crie.
He was a gentil harlot and a kynde,
A bettre felawe sholde men noght fynde.
He wolde suffer, for a quart of wyn,
A good felawe to haue his concubyn 50
A twelf-monthe, and excuse hym atte fulle.
And priuely a fynch eek koude he pullle,
And if he foond owther a good felawe,
He wolde techen him to haue noon awe
In swich caas of the Ercedekenes curs, 55
But if a mannes soule were in his purs;
ffor in his purs he sholde ypunysshed be;
'Purs is the Ercedekenes helle,' seyde he.
But wel I woot he lyed right in dede;
Of cursyng oghte ech gilty man him 60 drede—
ffor curs wol slee, right as assoillyng saith—
And also ware him of a 'Significaluitt.'
In daunger hadde he, at his owene gise,
The yonge girles of the diocese,
And knew hir conseil, and was al hir 65 reed.
A gerland hadde he set vp-on his heed
As greet as it weré for an ale-stake;
A bokeleer hadde he maad him of a cake.

613. he lerned hadde He.H.⁴ (Sk., Gl.), 1. he hade Eg.; lered P. 15. ful] wel He.Eg.P.H.⁴ 16. al] a He.G.P.H.⁴ 37/38. f. He. 52. And E.L.H.⁴, ffur He., etc. (Sk.). 57. ypunysshed E.He., pyned Eg., ponyschid, etc. G., etc. 60. him C.L. (Sk., Gl.), to Eg.P.H.⁴, f. E.He.G. 62. ware Eg.H.⁴, war E., etc.; sygnyficauyth G.Eg.C.P.
With hym ther was a gentil Pardoner

70 Of Rounciuale, his freend and his comepeer,
That streight was comen fro the court of Rome.
ful loud he soong: 'Com hider, love, to me,'
This Somonour bar to hym a stif burdoun,
Was neuere trompe of half so greet a soun.

75 This Pardoner hadde heer as yelow as wax,
But smothe it heeng as dooth a strike of flex,
By ounces henge his lokkes 
And ther-with he his hulldres ouer-spradde,
But thynne it lay, by colpons oon and oon;

80 But hood for yolitee wered he noon,
For it was trussed vp in his walet.
Hym thoughte he rood al of the newe jet,
Discheuelle, saue his cappe, he rood al bare.
Swiche glarynge [eyen hadde he as an hare.

85 A vernycle hadde he sowed vp-on his cappe,
Hys walet biforn hym in his lappe,
Bret-ful of pardoun, come[n] from Rome al hoot.
A voys he hadde as smal as hath a goot,
No berd hadde he, ne neuere sholde haue,

90 As smothe it was as it were late shape;
I trowe he were a geldyng or a mare.
But of his craft fro Berwyk in-to Ware
Ne was ther swich another pardoner; ffour in his male he hadde a pilwe-beer

Which 
Which 
Which 

Heseyde he hadde a gobet of the seyl
Thát seint Peter hadde whan he wente
Vp-on the see, til Ihesu Crist hym hente.
He hadde a croys of latoon ful of stones,
And in a glas he hadde pigges bones. 00
But with thise relikes, whan þat he fond
A poure person dwellynge vp-on lond,
Vp-on a day he gat hym moore moneye
Than þat the person gat in montnes tweye.

And thus, with feyned flaterye and 05 aapes,
He made the person and the peple hise apes.

But trewely to tellen atte laste,
He was in chirche a noble ecclesiaste;
Wel koude he rede a lessoun or a storie,
But alderbest he song an offterorie. 10 ffor wel he wiste, whan þat song was songe,
He moste preche, and wel affile his tonge
To wynne siluer, as he ful wel koude;
Therefore he song the murierly and loude.

NOW haue I toold you, shortly in a 15 clause,
The staat, tharray, the nombre, and eek the cause
Why þat assembled was this compaignye
In Southwerk at this gentil hostelrye,
That highte the Tabard, faste by the Belle.

But now is tym to yow for to telle 20 How that we baren vs that ilke nyght,
Whan we were in that hostelrye alyght.
And after wol I telle of oure viage

669. was E., rood He., etc. (Sk., GL.). 75. jelw G., jelwe H.4, yelow E., etc. 80. ne wered H.4 (Sk., GL). 85. vp-on] on Eg.C.H.i (Sk.). 86. ley biforn Eg.H.4 (Sk., GL). 87. come G.Eg.H.4. 90. yshaue He.H.4 (Sk.). 92. vn-to Eg.H.4 (GL). 97. seinte? (GL) [Matt, 14, 28 J]. 713. ful E.He., right H.4, f. G., etc. 14. so mery Eg., so meriely C.P.L. (Sk.), ful m. H.4. 15. shortly E.H.4, soothly He., etc. 16. The staat E.Eg., Thestaat He.H.4 (Sk.), The estat G., etc. 18. at] as E.
And al the remenaut of oure pilgrimage.
25 But first I praye yow, of youre curteisy,
That ye narette it nat my vileynye,
Theohe than I pleyly speke in this mateere
To telle yow hir wordes and hir cheere,
30 ffor this ye known al-so wel as I,
Who-so shal telle a tale after a man,
He moot[e] reherce, as ny as euere he kan,
Euerich a word, if it be in his charge,
Al speke he neuер so rudeliche or large,
35 Or ellen he moot telle his tale vntrew,
Or fayne thyng, or fynde wordes newe.
He may nat spare, al-thogh he was his brother,
He moot as wel seye o word as another.
30 Crist spak hym-self ful brode in hooly writ,
40 And, wel ye woot, no vileynye is it.
Eek Plato seith—who-so ȝat kan hym rede—
'The wordes moote be cosyn to the dede.'
Also I preye yow to foryeue it me,
Al haue I nat set folk in hir degree
45 Heere in this tale as ȝat they sholde stonde;
My wit is short, ye may wel vnder-stonde.
Greet chiere madeoure hoost vs euerichon,
And to the soper sette he vs anon;
He serued vs with vitaille at the beste.
50 Strong was the wyn, and wel to drynke vs leste.
A semely man oure hooste was withalle ffør to been a marchal in an halle.

A large man he was with [e]yēn stepē;
A fairer burgeys was ther noon in Chepe,
Boold of his speche, and wys, and wel[l] 55 ytaught,
And of manhod hym lakkede right naught.
Eek therto he was right a myrthe man,
And after soper pleyen he bigan,
And spak of myrthe amones othere thynges,
Whan that we hadde maad oure reken- 60 ynges,
And seyde thus: 'Now, lordynges, trewe-
Ye been to me right welcome hertely.
ffyr, by my trouthe, if that I shal nat lye,
I ne saugh [nat] this yeer so myrthe—a compaignye
Atones in this herberwe as is now;
65 ffayn wolde I doon yow myrthe, wiste I how?
And of a myrthe I am right now bythoght,
To doon yow ese, and it shall coste noght.
Ye goon to Caunterbury—God yow speedε!
The blisful martir quite yow youre 70 meede!—
And wel I woot, as ye goon by the weye,
Ye shapen yow to talen and to pleye;
ffør, trewe, confort ne myrthe is noon
To ride by the weye doumb as the stool.
And theroþ wol I maken yow disport, 75
As I seyde erst, and doon yow som confort,
And if yow liketh alle, by oon assent,
ffîr to stonden at my iuggement,
And for to werynke as I shal yow seye,

725. preye L., pray E., etc. [f. 743].
32. moot He.C., most(e) Eg.H.*
34. or E., ne Eg.H.*4, and He., etc. (Sk.).
41. who-so ȝat H.4;
Plato f. Boethius, De consol. III,
prosa 12. 43. preye G.C.L. (789 Sl.) [f. 3008].
51. hoste C.P.H.4, hoost E., etc. [f. 3112].
52. been] han been H.4 (Sk., Gl.).
56. lakkede G.C.H.4, lakked E., etc. 757—858. f. G.,
bafter Sl. 60. we] he D.C.Sl. 64. ne saugh H.4, saugh (seigh, etc.) nat E., etc. 74. the
stoone E., stoon He., any st. L., a st. Eg., etc. (Sk., Gl.).
78. Now for to H.4 (Sk., Gl.).
80 To morwe, whan ye rieden by the weye,  And if ye vouche-sauff that it be so,  Now by my fader soule, that is deed,  Telle me anon, with-uten wordes mo,  But [if] ye be myrye, "I wol yeuë yow  And I wol ery shape me therfore.'  myn heed.  "This thyng was graunted, and oure 10
(#) Hoold vp youre honde withouten  othes swore  moore speche!'  With ful glad herte, and preyden hym  Oure conseil was nat longe for to seche;  also  85 Vs thoughte it was nught worthe to  That he wolde vouche-sauff for to do  make it wys,  so,  And graunted hym with-uten moore  And that he wolde beenoure gouver-  auys,  nour,  And bade hym seye his voirdit as hym  And of oure tales iuge and reportour,  leste.  And homward he shal telleth othere two  Now sette a soper at a certeyn pris, 95 Of auentures that whilom han bifalle;  15 And we wol reuled been at his deuys  And which of yow that bereth hym  (#) In heigh and lough, and thus, by oon  best of alle—  assent,  That is to seyn, that telleth in this caas  We been acorded to his iuggement.  Tales of best sentence and moost  And ther-vp-on the wyn was fet anon;  solaas—  We dronken, and to reste wente echon,  Shal haue a soper at oure aller cost 20 With-ouden any lenger taryynge.  00 Heere in this place, sittyngë by this  Amorwe, whan þat day gan for to  post,  sprynge,  Whan that we come agayn fro Caunter-  Vp roos oure hoost, and was oure bury;  aller cok,  And, for to make yow the moore mury,  And gadrrede vs togidre alle in a flok,  I wol my-seluë goodly with yow ryde,  And forth we ride[n], a litel moore  Right at myn owene cost, and be youre 25 than paas,  gyde,  Vn-to the wateryng of Seint Thomas,  And who-so wolë my iuggement with-  And ther oure hoost bigan his hors  seye  areste,  And seyde, 'Lordyngës, herketh, if  Shal payë for al þat by the wey is  yow leste!  yow recorde,  spent.  If euen-song and morwe-song accurde;  Now draweth cut, er þat we ferrer 30 Lat se now who shal tellë the firste 35 twynne.

draweth cut, er þat we ferrer 35 twynne.
He which 
\[\text{\textit{pat}}\] hath the shortest \(\text{\textit{e}}\) shal 
bigynne,

‘\text{\textit{Sir}}\text{\textit{e Knyght}},’ quod he, ‘my mayster 
and my lord,

Now draweth cut, for that is myn 
accord.’

‘Cometh neer,’ quod he, ‘my lady 
Prioresse,

40 And ye, sire Clerk, lat be your shame 
fastnesse,

Ne studieth noght! Leye hond to, 
every man!’

Anon to drawen euery wight bigan,
And, shortly for to tellen as it was—
Were it by aventure, or sort, or cas—

45 The sothe is this: the cut fil to the 
Knyght,

Of which ful blithe and glad was 
euery wyght,

And telle he moste his tale as was 
resoun,

By foreward and by composicioun,
As ye han herd. What nedeth wordes 
mo?

50 And when this good-\(\text{\textit{e}}\)-man saugh \(\text{\textit{pat}}\) it was so,

As he that wys was and obedient
To kepe his foreward by his free 
assent,

He seyde, ‘Syn I shal bigynne the 
game,

What, welcome be the cut, a Goddes 
name!’

55 Now lat us ryde, and herkneth what 
I seye.’

And with that word we ryden forth our 
weye,

And he bigan with right a myrie cheere 
His tale anon, and seyde in this ma 
nere:

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2. The Knyghtes Tale.

\textit{Jamque domos patrias Scithice post 
aspera gentis prelia laurigero &c.}

\textit{Heere bigynneth the knyghtes tale.}

\textit{Whilom, as olde stories tellen vs,}

Ther was a duc \(\text{\textit{pat}}\) highte \textit{Thes\(\text{\textit{e}}\)s;} 60

Of \textit{Atthenes} he was lord and gouverour
And in his tyme swich a conquerour,

That gretter was ther noon vnder the 
sonne.

fful many—a riche contree hadde he 
wonne;

What with his wysdom and his chiuall 
rie,

He conquer\(\text{\textit{ed}}\) al the regne of ffemenye,

That whilom was ycleped Scithia,

And \(\text{\textit{wedde}}\) the quene Ypolita,

And broghte hir(e) hoom with hym 
in his contree

With muchel glorie—and greet solemp 
nytee,

And eek hir faire suster Emelye.

And thus with victorie—and with me 
loydye

Lete I this noble duc \(\text{to}\) \textit{Atthenes} ryde,

And al his hoost in armes hym bisyde.

\(\text{\textit{And certes, if it nere long to heere,}} \textit{75}

I wolde }\textit{haue tooled yow} fully the ma 
nere

How wonnen was the regne of ffemenye
By \textit{Thes\(\text{\textit{e}}\)s} and by his chiuallrye,

And of the gret\(\text{\textit{e}}\) bataille for the nones

Bitwixen \textit{Atthenes} and \textit{Amazones}; 80

And how asseged was Ypolita,

The faire hardy queene of Scithia,

And of the fest\(\text{\textit{e}}\) \(\text{\textit{pat}}\) was at hir wed 
dynge,

And of the tempest at hir hoom com 
ynge.

But al that thynge I moot as now 85

forbere,

I \(\text{\textit{haue}}, \) God woot, a large feeld to ere,

And wayke been the oxen in my 
plough—

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54. a] in He.D., one L. 58. in this manere E.H.\(\text{I}^{\text{I}}, \) on \(\text{\textit{his}}\) m. D.,
as ye may heere He., etc. — \textit{Jamque domos}, etc.: \textit{Statius}, \textit{Theb. XII}, 519. — 59—64. SI. \(\text{\textit{fiir G.}} \)
68. \(\text{\textit{wedde}}\) C.H.\(\text{I}^{\text{I}}, \) \textit{wedded} E., etc. 71. \textit{faire} yonge He., etc. (Sk.) [cp. 972].
76. han told \(\text{\textit{yow}}\) H.\(\text{I}^{\text{I}}\) (Sk., Gl.), \(\text{\textit{yow haue tooled}}\) E., \(\text{\textit{yow f.}}\) He., etc.
The remenant of the tale is long ynough.
I wol nat letten eek noon of this route:
Lat every felawe telle his tale aboute,
And lat se now who shal the soper wynne!
And ther I lefte I wol ageyn bigynne.
This duc, of whom I make mencioun,
When he was come almoost vn-to the toun
In al his wele and in his mooste pride,
He was war, as he caste his [e]yē aside,
Where that ther kneled in the heighe weye
A compaignye of ladyes, tweye and tweye,
Ech after oother, clad in clothes blake,
But swich a cry and swich a wo they make,
That in this world nys creature lyuyngne
That herde swich another wayment-ynge;
And of this cry they nolde neure stanten,
Til they the reynes of his brydel henten.

What folk been ye, that at myn hom comyngye
Perturben so my feste with criyngye,'
Quod Thesēus, 'hauē ye so greet enuye
Of myn honour, ëat thus compleyne and crye?
Or who hath yow mysboden or offendèd
And telleth me if it may be amended,
And why ëat ye been clothed thus in blak?'
The eldest lady of hem alle spak,
Whan she hadde swowned with a deadly cheere,
That it was routhe for to seen and heere,
And seyde, 'Lord, to whom ffortune hath yuēn
Victorie and as a conquerour to lyuen,

Nat greueth vs youre glorie^and youre honour,
But we biseken mercy and socour.
Hauē mercy on oure wo and oure distresse!
Som drope of pitee, thurgh thy gen- 20
tillesse,
Vp-on vs wrecched wommen lat thou falle!
ffor certes, lord, ther is noon of vs alle,
That she nē hath been a duchesse or a queene.
Now be we caytyuēs, as it is wel seene,
Thanked be ffortune and hir false 25 wheel,
That noon estat assureth to be wel.
And certes, lord, to abyden youre presence,
Heere in the temple of the goddessē Clemence
We han ben waitynge al this fourtenyght.
Now help vs, lord, sith it is in thy 30 myght!
I wrecche, which ëat wepe and crie thus,
Was whilom wyf to kyng Cappanēus,
That starf at Thebes—cursed be that day!
And alle we, that been in this array,
And maken al this lamentacioun,
We losten alle oure housbondes at that toun,
Whil that the seege ther aboute lay.
And yet now the olde Creon—weila-way!
That lord is now of Thebes the Citee,
fulfild of ire and of îniquitee,
He, for despit and for his tirannya,
To do the dede bodyes vileynye
Of alle oure lorde, whiche that been slawe,
[He] hath alle the bodyes on an heep ydRAVE,
And wol nat suffren hem, by noon
assent,
Neither to been yburyed nor ybrent,
But maketh houndes ete hem in despit.'
And with that word, with-outen moore respit,
They fillen gruf, and criden pitously:

"Haue on vs wrecched wommen som mercy,
And latoure sorwe synken in thyn herte!"

"This gentil duc doun from his courser sterte
With herte pitous, whan he herde hem speke.
Hym thoughte pat his herte wolde breke,

When he saugh hem so pitous and so maat
That whilom weren of so greet estaat;
And in his armes he hem alle vp hente,
And hem conforteth in ful good entente,
And swoor his ooth, as he was trewe knyght,

He wolde doon so ferforthly his myght
Vp-on the tiraunt Creon, hem to wreke,
That al[l] the peple of Grece sholde speke

How Creon was of Theseus yserued,
As he pat hadde his deeth ful wel deserued.

And right anoon, with-outen moore aboord,
His baner he desplayeth, and forth rood
To Thebesward, and al his hoost bi-side,
No neer Athennes wolde he go ne ride,
Ne take his ese fully half a day,

But onward on his wey that nyght he lay,
And sente anon Ypolita the queene
And Emelye, his yonge suster sheene,
Vn-to the toun of Athennes to dwelle,
And forth he rit—ther is namoorė to telle.

So shyneth in his white baner large,
That alle the feeldes glytėren vp and doun;
And by his baner born is his penoun
Of gold ful riche, in which ther was ybete
The Mynotaurn, which that he slough 80
in Crete.

"Thus rit this duc, thus rit this conquerour,
And in his hoost of chiualrie the flour,
Til pat he cam to Thebes, and alighte
ffaire in a feeld ther-as he thoughte fighte.
But shortly for to spoken of this thyng, 85
With Creon, which pat was of Thebes kyng,
He faught, and slough hym manly
as a knyght
In pleyn bataille, and putethe the folk
to flyght,
And by assaut he wan the citee after,
And rendre adoun bothē wal[l], and 90
sparre, and rafter;
And to the ladyes he restored agayn
The bones of hir housbondes, that weren[n] slayn,
To doon obsequiēs, as was tho the gyse.
But it were al to longe for to deuyse
The grete clamour and the wayment-95
yne
Thát the ladyes made at the brennynge
Of the bodies, and the grete honour
That Theseus, the noble conquerour,
Dooth to the ladyes, when they from hym wente,
But shortly for to telle is myn entente. 00

"When pat this worthy duc, this Theseus,
Hath Creon slayn, and wonne Thebes thus,
Stille in that feeld he took al nyght
his reste,
And dide with al the contree as hym lestē.
Thus passeth yeer by yeer and day by day,
Til[l] it fil ones, in a morwe of May,
That Emelye, bat fairer was to sene 35
Than is the lylie vpon his stalke grene,
And fressher than the May with floures newe—
ffor with the rose-colour stroof hir hewe,
I noot which was the fyner of hem two—
Er it were day, as was hir wonç to 40
do,
She was arisen and al redy dight—
ffor May wol[e] hauç no slogardrie a-nyght.
The sesoun priketh evry gentil herte,
And maketh hym out of his sleep to sterte,
And seith, 'Drys, and do thyng ob-45
seruanç!'
This maked Emelye hauç remembranç;
To doon honour to May, and for to ryse.
Yclothed was she fressh, for to deuyse;
Hir yelow heer was broyded in a tresse
Bihynde hir bak, a yerde long, I gesse; 50
And in the gardyn, at the sonne vp-riste,
She walketh vp and doun, and, as hir(e) liste,
She gadëreth floure, party white and rede,
To make a subtil gerland for hir hede,
And as an angel heuënysshly she 55
soong.
The grete tour, bat was so thikke and streong,
Which of the castel was the chief dongsoun—
Ther-as the knyghtes weren in prisoun
Of whiche I tolde yow, and tellen shal—
Was euene ioynant to the gardyn wal, 60

1005. [the] f. He.G.H.4; taas] caas C.P.L.H.4 (id. 1009, 1020 [chaas H.4]). 22. he ful soone He.C.P.L. (Sk.), he f. G. 26. rood E., ryt He., etc. 29. his lyf He., etc. (Sk., Gl.); his f. E.G. [2egl. 17707. 31. Dwelken this P. and eek A. He.C.P.L. (Sk.), Dwelken thise P. and his f. A. Eg. 33. This: alle Ôf{. u. Edd. 39. fyner E.G.H.4, feiste L., fairer He., etc. (Sk.). 42. slogardrie E.Eg., slogardye He., etc. (Sk.). 44. hym E.Eg.H.4, it He., etc. 46. maked E.H.4, meyde Eg., makheth He., etc. 55. heuëneliche G.Eg., heuënly P.H.4 (Sk.).
Ther-as this Emelye hadde hir pleyng[e].

So may see haue mornyng

Bright was the sonne, and cleer that morwenying[e];

And [this] Palamoun, this woful prisoner,

And [this] Palamoun answerde, and seyde againy,

As was his won, bi leue of his gayler,

‘Cosyn, for sothe, of this opinion

Was rise[n], and romed in a chambe an-heigh,

Thow hast a vein yimaginacioun.

In which he al the noble citee seigh,

This prison caused me nat for to 95 crye,

And eek the gardyn, ful of braunches grene,

But I was hurt right now thurgh-out myn [e]yë

Ther-as this fresse Emelye the sheene

In-to myn herte, that wol my bane be.

Was in hir[e] walk, and romed vp and doun.

The fairnesse of that lady þat I see

This sorweful prisoner, this Palamoun,

And the fairnesse of that lady þat I see

Goth in the chambe romynge to and fro,

But Venus is it soothe, as I gesse.'

And to hym-self compleynynge of his wo;

And ther-with-al he bleynte, and cried, 'A'

That he was born, ful ofte he seyde, 'allas!'

As though he stongen were vn-to the herte.

And so bifel, by aventure or cas,

That thurgh a wyndow, thikke of many-a-barre

And if so be my destynee be shapen

Of uren, greet and square as any sparre,

By eterne word to dyen in prisoun,

He cast his [e]yë vpon Emelya,

Of ourage hauë som compassioun, 10

And therewith he bleynte, and cride, 'Al'

That is so lowe ybrught by tirannyel'

As though he stongen were vn-to the herte.

And with that cry Arcite anon vp sterte,

And with that cry Arcite anon vp sterte,

And seyde, 'Cosyn myn, what eylethen theec,

And seyde, 'Venus, if it be thy wil

That art so pale and deedly on to see?

Yow in this gardyn thus to transfigure, 05

That is so lowe ybrught by tirannyel'

Wheer-as this lady romed to and fro;

And that sighthe hir beautee hurte hym so,

With that word Arcite gan espye

That, if that Palamon was wounded 15 sore,

ffor Goddes louë, taak al in pacience

Arcite is hurt as moche as he, or moore.

Oure prisoun, for it may noon oother be.

And with a sigh he seyde pitously,

Fortune hath yeue[n] vs this aduersitee;

The fresshe beautee sleeth me sodeynly

Som wikke aspect or disposicioun

Of hir(e) that rometh in the yonder place.

Of hir(e) that rometh in the yonder place.

Of hir(e) that rometh in the yonder place.

Of hir(e) that rometh in the yonder place.

Hath yeue[n] vs this, al-though we hadde it sworn;

That I may seen hir(e) atte leeste weye,
I nam but deed—ther is namoë to seye.

1122. is E.Eg., nys He., etc. (Sk.). 25. Whether þtr. Wher [ulg. 1101]. 29. nere E.H., were He., etc.; to thee quod he He.Eg.G.C.P.L. 32. the deeth He.Eg.G.C.P.L. (Sk.) 38. as E.Eg., and He., etc. (Sk.). 44. [to] E.Eg.H. 53. I. Arcite? 52. L. & E.H.Eg., But G., etc. (Sk.); outrely E.He., vtyrly G.H. (Sk.), witterly Eg., etc. 56. woost He., wyst G., wost it Eg.H., wist it C.P.L. 63. [Manuote] Quis legem det amantibus. 66. of] to He., etc. (Sk.). 68. broke He.C.P.L.H. (Sk.). 79. flee E.Eg.H. 82. x ifen L. 77. stryue He.G.D.H. (Sk.).

To forthe me, as I haue toold biforn, ffor which thou art ybounden as a knyght
To helpen me, if it lay in thy myght, 50
Or elles artow fals, I dar wel seyn.

This Arcite ful proudly spak ageyn:
‘Thow shalt;’ quod he, be rather fals
than I;
And thou art fals, I tellè thee outrely;
ffor par amour I loued hir(e) first er 55
thow.

What wiltow seyn? Thou wistest nat
yet now
Whether she be a womman or god-
desse!
Thyn is affeccion of hoolynesse,
And myn is loue as to a creature,
ffor which I tolde thee myn auenture 60
As to my cosyn and my brother
sworn.
I pose that thou louèdest hir(e) biforn;
Wostow nat wel the olde clerkes sawe
That ‘who shal yeue a louere any
lawe?’

Loure is a gretter lawe, by my pan, 65
Than may be yeue of any erthely man.
And therfore posifit lawe and swich
decree
Is broke[n] al day for loue, in ech
degree.
A man moot nedes louë, maugree his
heed;
He may not fleen it, thogh he sholde 70
be deed,
Al be she mayde, or wydwe, or elles
wyf.
And eek it is nat likly al thy lyf
To stonden in hir grace—namoë
shal I;
ffor wel thou woost thy-seluen verraily
That thou and I be dampned to prisoun 75
Perpetuely, vs gaineth no raunson.
We stryue[n] as dide the houndes
for the boon.
They foughte al day, and yet hir part was noon:
Ther com a kyte, whil they were[n] so wrothe,
80 And baar away the boon bitwixe hem bothe.
And therfore, at the kynges court, my brother,
E'ch man for hym-self—thir is noon oother.
Loue if thee list, for I loue and ay shal;
And soothly, leeue brother, this is al.
85 Heere in this prisoun moote we endure,
And euerich of vs take his auenture!
Greet was the strif and long bitwix hem twye,
If that I hadde leyser for to seye.
But to theffect. It happed on a day—
90 To telle it yow as shortly as I may—
A worthy duc that highte Perothëus,
That felawe was m-to duc Theseus
Syn thilke day that they were children lite,
Was come to Atthenes, his felawe to visite,
95 And for to pleye as he was wont to do;
ffor in this world he loued no man so,
And he loued hym als tendrely agayn.
So wel they louede, as olde bookes sayn,
That, when that oon was deed, soothly to telle,
00 His felawe wente, and soughte hym doun in helle—
But of that storie list me nat to write.
Duc Perothëus loued wel Arcite,
And hadde hym knowe at Thebes yeer by yere;
And finally, at requeste and preyere
05 Of Perothëus, with-out[n] any raunsoun,
Duc Theseus hym leet out of prisoun,
ffrely to goon wher that hym lyste ouer-al,

In swich a gyse as I yow tellen shal.
\(\text{f}\) This was the forward, plenly for tendite,
Bitwixen Theseus and hym, Arcite: 10
That if so were that Arcite were yfounde
Euere in his-lif, by day, or nyght, or stounde,
In any contree of this Theseus,
And he were caught, it was acorded thus:
That with a swerd he sholde lese his 15 heed.
Ther nas noon oother remedie ne reed,
But taketh his leue, and homward he hym spedde.
Lat hym be war: his nekke lith to wedde!
\(\text{f}\) How greet a sorwe suffreth now Arcite!
The deeth he feeleth thurgh his 20 herte Smyte;
He wepeth, wayleth, crieth pitously;
To sleen hym-self he waiteth priuely.
He seyde, ‘allas that day hat I was born!
Now is my prisoun worse than biforn,
Now is me shape eternally to dwelle, 25
Nat in my purgatorie, but in helle.
Alas, hat euere knew I Perothëus!
ffor elles hadde I dwelled with Theseus,
Yfetered in his prisoun eueremo,
Thanne hadde I been in blisse, and nat 30
in wo.
Oonly the sighte of hir(e) whom hat I serue—
Though hat I neure hir grace may desereu—
Wolde han suffised right ynough for me.
O deere cosyn, Palamon,’ quod he,
‘Thyn is the victorie’ of this auenture! 35
fful blissfully in prison maistow dure!
In prisoun? Certes nay, but in Paradys!
Wel hath ffortune y-turne thee the dys,

1179. whil E.D., whil hat He., etc. (Sk., Gl.), 92. to Es., to his D., to he H.

Koch, Chaucer's Canterbury Tales.
That hast the sighte of hir(e), and I thabsence.
40 ffor possible is, syn thou hast hir presence,
And art a knyght, a worthy and an able,
That by som cas, syn ffortune is changeable,
Thow maist to thy desir som tymne atteyne.
But I, \( \text{\`at} \) am exiled and bareyne
45 Of alle grace, and in so greet dispeir,
That ther nys erthe, water, fir, ne eir,
\( \text{Ne creature} \) \( \text{\`at} \) of hem madek is,
That may me heele, or doon confort in this—
Wel oughte I sterue in wanhope and
distresse.
50 ffarwel, my lif, my lust, and my gladnesses!
\( \text{\`Allas, why pleynen folk so in commune} \)
On purqueaunce of God, or of ffortune,
That yeueth hem ful ofte in many—a gyse
Wel bettre than they kan hem-self deuyse?
55 Som man desireth for to han richesse,
That cause is of his moerdre or greet siknesse;
And som man wolde out of his prisoun
cayn,
That in his hous is of his meynee slayn.
Infinite harms been in this mateere!
60 We witen nat what thyng we preyen heere;
We fare[n] as he that dronke is as a mous.
A dronke man woot wel \( \text{\`at} \) he hath an hous,
But he noot which the righte wey is thider,
And to a dronke man the wey is slider;
And certes, in this world so faren we. 65
We seken faste after felicitee,
But we goon wrong ful often, trewely.
Thus may we seyen alle, and name\( \text{\`ly I,} \)
That wende and hadde a greet opiniooun
That, if I myghte escapan from pri-70
soun,
Thanne hadde I been in ioye and
perfit heele,
Ther now I am exiled fro my wele.
Syn \( \text{\`at} \) I may nat seen you, Emelye,
I nam but deed—ther nys no remedeye.'
\( \text{\`Vp-on that oother syde Palamon, 75} \)
Whan \( \text{\`at} \) he wiste Arcite was agon,
Swich sorwe he maketh, \( \text{\`at} \) the grete
tour
Resounded of his yowlyng and clamour;
The pure fettres on his shynes grete
Were[n] of his bittre salte teeres wete. 80
\( \text{\`Allas,' quod he, 'Arcita, cosyn myn,} \)
Of al oure strif, God woot, the fruyt
is thyn.
Thow walkest now in Thebes at thy
large,
And of my wo thow yeuest litel charge.
Thou mayst, syn thou hast wysdom 85
and manhede,
Assemblen al[le] the folk of oure kynrede,
And make a werr\( \text{\`e so sharp on this} \)
citee,
That, by som anventure or som tretee,
Thow mayst haue hir(e) to lady and
tho wyf
For whom \( \text{\`at} \) I moste nedes les\( \text{\`e} \) 90
my lyf.
ffor as by wey of possibilitee,
Sith thou art at thy large, of prisoun
free,
And art a lord, greet is thyn auaunteage
Moore than is myn, \( \text{\`at} \) sterue here
in a cage;
ffor I moot wepe and wayle, whil I 95
lyue,
With al the wo \( \text{\`at} \) prisoun may me yeuे,

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1242. by f. E. 48. heele E.D., helpe He., etc. (Sk.). 60. witen E., woot He., etc.;
thyn f. E.D.; thyn g He.G.C.P. 61. fare He., farn G. 62. \( \text{\`at} \) E.G., f. He., etc.
(Sk., Gl.). 68. seyen H., seyn E., etc. [vgl. 1886]; nameliche He.C.P.L.. 72. Ther] That E.D. 78. Resounded E.D., Resowneth He., etc. (Sk.). 79. on E.D.L., of He., etc.
So. Weren E.G.H.; 86. al He.L.H.; [vgl. 962. 90. moste] mot Sk., vllfl. better.
And eek with peyne þat loue me yeueth also,
That doubleth al my torment and my wo.'
Ther-wit the fyr of ðalousie vp-sterte
With-inne his brest, and hente hym by the herte
So woody, that he lyk was to biholde
The boxtree, or the ashen dede and colde.
THANNE sayde he, 'O cruell goddes, þat gouerne
This world with byndyng of youre word eterne,
And writen in the table of atthamaunt
Your parlament and youre eterne graunt!
What is mankynde moore vn-to you holde
Than is the sheep þat rouketh in the folde?
ffor slayn is man right as another beest,
And dwelleth eek in prison and arrest,
And hath siknesse and greet aduersitee,
And ofte tymes giltelees, pardeee?
What gouernance is in this prescience,
That giltelees tormenteth innocence?
And yet encresseth this al my penaunce,
That man is bounden to his observaunce
ffor Goddes sake, to letten of his wille,
Ther-as a beest may al his lust fulfille.
And whan a beest is deed, he hath no peyne,
But after his deeth man moot wepe and pleyne,
Though in this world he haue care and wo;
Withouten douté, it may stonden so.
The answere of this lete I to dyuynys,
With well I woot þat in this world greet pyne ys.
Allas! I se a serpent or a theef,
That many—a trewe man hath doon mescheef,
Goon at his large, and where hym list may turne,
But I moot been in prisoyn thurgh Saturne,
And eek thurgh Juno, ðalous and eek wood,
That hath destroyed wel ny al the 30 blood
Of Thebes, with his waste walles wyde;
And Venus sleeth me on that oother syde
ffor ðalousie and fere of hym, Arcite.'
Now wol I stynte of Palamon a lite,
And lete hym in his prisoyn stille 35 dwelle,
And of Arcita forth I wol yow telle.
The sommer passeth, and the nyghtes longe
Encressen double wise þe peynes stronge
Bothe of the louere and the prisoner—
I noot which hath the wofuller mester. 40
ffor, shortly for to seyn, this Palamoun
Perpetually is dampened to prisoyn,
In cheynes and in fettres to been deed;
And Arcite is exiled vpun his heed
ffor euere-mo, as out of that contree,
Ne neuere-mo he shal his lady see.
Yow loueres axe I now this questioun:
Who hath the worse, Arcite or Palamoun?
That oon may seen his lady day by day,
Bût in prison he moot dwelle alway; 50
That oother wher hym list may ride or go,
But seen his lady shal he neuer-e-mo.
Now demeth as yow liste, ye that kan,
ffor I wol telle forth as I bigah.
Explicit prima Pars.*
Sequitur pars secunda.

When that Arcite to Thebes comen was,  
fful ofte a day he swelte, and sayde,  
‘allas’!  
ffor seen his lady shal he neuree-mo;  
And shortly to concluden al his wo,  
So muche sorwe hadde neuree creature  
That is, or shal, whil þat the world may dure.  
His sleep, his mete, his drynke is hym biraft,  
That lene he wex[eth] and drye as is a shaft;  
Hise [e]yen holwe, and grisly to bi-holde,  
His hewe falow and pale as asshen colde,  
And solitarie he was and euere allone,  
And waillynge al the nyght, makynge his mone.  
And if he herde song or instrument,  
Thanne wolde he wepe, he myghte nat be stent.  
So feble eek were hise spirtiz and so lowe,  
And chaungeth so, that no man koude knowe  
His speche nor his voys, though men it herde,  
And in his geere for al the world he ferde,  
Nat oonly lik the loueri maladye  
Of Hereos, but rather lyk manye,  
Engrended of humour malencolik  
Biforn, his owene celle fantastik;  
And shortly, turned was al vp so doun  
Bothe habit and eek disposicioun  
Of hym, this woful louere daun Arcite.  
What sholde I al day of his wo endite?  
When he endurede hadde a yeer or two  
This cruel torment, and this peyne and woe  
At Thebes in his contree, as I seyde,  
Vp-on a nyght, in sleep as he hym leyde,  
Hym thoughte how that the wynged 85  
God Mercurie  
Biforn hym stood, and bad hym to be murie.  
His slepy yerde in hond he bar vp-righte,  
An hat he werede vp-on hise heris brighte;  
Arrayed was this god, as he took keep,  
As he was when þat Argus took his 90  
sleep,  
And seyde hym thus, ‘To Athenes shaltou wende;  
Ther is thee shapen of thy wo an ende.’  
And with that word Arcite wook and sterite.  
‘Now trewe, how soore þat me smerte,’  
Quod he, ‘to Athenes right now wol I 95  
fare;  
Ne for the drede of deeth shal I nat spare  
To se my lady that I loue and serue;  
In hir presence I recche nat to sterue.’  
And with that word he caughte a greet mirour,  
And saugh þat chaungeth was al his 00  
colour,  
And saugh his visage al in [an]other kynde;  
And right anon it ran hym in his mynde,  
That, sith his face was so disfigured  
Of maladye the which he hadde endured,  
He myghte wel, if þat he bar hym 05  
lowe,  
Lyue in Athenes eueremoore vnknowe,  
And seen his lady wey ny day by day.  
And right anon he chaungeth his array,  
And cladde hym as a poure laborer,  
And all aloné, saue oonly a squier 10  
That knew his priuetee and al his cas,  
Which was disguised pourely, as he was,
To Athenes is he goon the nexte way;
And to the court he wente vp-on a day,
And at the gate he profreth his seruyse
To drugge and drewe, what-so men wol deuyse.
And, shortly of this materç for to seeyn,
He fil in offiçce with a chamberleyne
The which þat dwellynge was with Emelye;
ffor he was wys, and koude soone espype
Of euery seruaunt which that serueth here.
Wel koude he hewen wode, and water bере;
ffor he was yong and myghty for the nones,
And ther-to he was long and big of bones,
To doon that any wight kan hym deuyse.
A yeer or two he was in this seruyse
Page of the chambre of Emelye the brighte,
And Philostrate he seyde þat he highte.
But half so wel biloued a man as he
Ne was ther neuere in court of his degree.
He was so gentil of condicioun,
That thurghout al the court was his renoun.
They seyden that it were a charitee,
That Theseus wolde enhauncen his degree,
And putten hym in worshipful seruyse,
Ther-as he myghte his vertu exercise.
And thus with-inne a while his name is springe
Bothe of hisse dedes and his goode tonge,
That Theseus hath taken hym so neer,
That of his chambre he made hym a squier,
And gaf him gold to mayntene his degree.

And eek men broghte hym out of his contree,
ffrom yeer to yeer, ful priuely his rente,
But honestly and slyly he it spente,
That no man wronde how þat he it 45 hadde.
And thre yeer in this wise his lif he ladde,
And bar hym so in pees and eek in werre,
Ther was no man þat Theseus hath derre;
And in this blisse lete I now Arcite,
And speke I wol[e] of Palamon a lite. 50
IN derknesse and honestly and strong prison
This seuen yeer hath seten Palamon,
fforpyned, what for wo and for distresse.
Who feeleth double soor and heuy-
But Palamon, that loue destreyneth 55 so,
That wood out of his wit he goth for wo?
And eek ther-to he is a prisoner Perpetuelly, noght oonly for a yer.
Who koude ryme in englyssh proprely
His martirdom? ffor sothe, it am nat 60 I;
Therfore I passe as lightly as I may.
It fel that in the seuenthe yer, in May,
The thridde nyght, as olde bookes seyn,
That al this storie tellen moore pleyn,
Were it by aventure or destyne— 65
As whan a thyng is shapen, it shall be—
That, soone after the mydnyght, Pala-
By helpyng of a frend, brak his pris-
(¶) And fleeth the citee, faste as he may go.
ffor he had[e] yeue his gayler drynke 70 so,
And, for to doon his obseruaunce to 00 May,
Remembrynge on the point of his desir,
He on a courser, startlyng as the fir,
Is ride[n] in-to the feeldes hym to pleye,
Out of the court, were it a myle or twayne;
And to the groue of which þat I yow 05 tolde,
By auenture, his wey he gan to holde,
To maken hym a gerland of the greues,
Were it of wodebynde or hawethorn leues,
And loude he song ageyn the sonne
shene:
'Máy, with alle thy floures and thy 10 grene,
Wel-come be thou, faire fresshe May,
In hope þat I som grene gete mayl'
And from his courser, with a lusty herte,
In-to the groue ful hastily he sterte,
And in a path he rometh vp and doun, 15
Ther-as by auenture this Palamoun
Was in a busshe, that no man myghte hym se;
ffor soore afered of his deeth [thanne] was he;
No-thyng ne knew he that it was Arcite—
God woot, he wolde hauç trowed it ful 20
lite,—
But sooth is seyd (go sithen many yeres)
That feeld hath [e]yên, and the wode
hath eres.
It is ful fair a man to bere hym euene,
ffor al-day meeteth men at vnset steuene.
fful litel woot Arcite of his felawe, 25
That was so ny to herknen al his
sawe;
ffor in the busshe he sitteth now ful
stille.

1472. With] Of E.; [R[andgl.]] Opium Thebaicum. 77. moot] moste He., etc. (Sk.).
97. Arcite D.H.* (Sk.); is f. He.C.P.L. 98. his E.C.P.L.H.*, is G., the D., f. He. 1502—1931.
Eg. fér D. 1502. startlyng E.He., stertlyng G.Eg., steryng C., etc. (Sk., Gl.). 03. to L.;
the f. H.4 14. the] a Ê. (Gl.). 18. afered He.G. (ofered) H.*; thanne E.Eg., f. He., etc.
24. meten He.P.
When that Arcite hadde romed al his fille,
And songen al the roundel lustily,
30 In-to a studie the fil al sodeynly.
As doon thise loueresh in hir queynte:
Now in the crop(e), now doun in the breres,
Now vp, now doun, as boket in a welle,
Right as the friday, soothly for to telle,
35 Now it shyneth, now it reyneth faste:
Right so kan geery Venus ouer-caste
The hertes of hir folk; right as hir day
Is gereful, right so chauength she array.
Selde is the friday al the wokke ylike.
40 When that Arcite had songe, he gan to sike,
And sette hym doun with-outen any moore.
‘Alas,’ quod he, ‘that day that I was bore!
How longe, Iuno, thurgh thy cruellee
Woltow werreyen Thebes the citee?
45 Alas! ybrought is to confusion,
The blood roial of Cadme and Amphion,
Of Cadmus, which that was the firste man
47 [Cadmus
That Thebes bulte, or firste the toun bigan,
And of the citee first was crowned kyng.
50 Of his lynage am I and his of-spryng
By verray ligne, as of the stok roial,
And now I am so caytyf and so thral,
That he that is my mortal enemy,
I serue hym as his squier pourely.
55 And yet dooth Iuno me wel moore shame;
ffor I dar noght biknowe myn owene name;

But ther-as I was wont to highte Arcite,
Now highte I Philostrate, noght worth a myte.
Allas, thou felle Mars, allas Iuno!
Thus hath your ire oure kynrede al 60 fordo,
Saue oonly me and wrecched Palamoun,
That Theseus martireth in prison;
And ouer al this, to sleen me outrely,
Loue hath his firey dart so brennyngly
Ystiked thurgh my trewe careful herte,
50 That shapen was my deeth erst, than my shert.
Ye sleen me with youre [eljë'n, Emelye,
Ye been the cause wherfore that I dye,
Of al the remenant of myn oother care
Ne sette I nat the montance of a tare,
70 So that I koude doun aught to youre plesaunce.
And with that word he fil doun in a traunce
A longe tyme, and after he vp-sterte.
†[This Palamon, that thoughte that thurgh his herte
He felt a coold swerd sodeynliche 75 gyde,
ffor he quok, no lenger wolde he byde.
And when that he had herd Arcites tale,
As he were wood, with face deed and pale,
He sterte hym vp out of the buskes thikke,
And seide, ‘Arcite, false traytour wikkle! 80
Now artow hent that louest my lady so,
ffor whom that I haue al this peyne and wo,
And art my blood, and to my conseil sworn,
75 As I ful ofte hauç seyd thee heer biform.
And hath byiapèd heere duc Thesèus, And falsly chaunged hast thy name thus:
I wol be deed, or elles thou shalt dye, Thou shalt nat louë my lady Emelye; But I wol louë hire oonly, and namo!
ffor I am Palamon, thy mortal foo, And though þat I no wepene haue in this place, But out of prison am astert by grace, I drede noght þat other thou shalt dye, Or thou ne shalt nat louen Emelye.

Chees which thou wolt, or thou shalt nat asterte.'

This Arcite, with ful despitous herte, Whan he hym knew, and hadde his talë herd,
As fier as leon pulled out his swerd,

And seyde thus: 'By God þat sit aboue!
Nere it þat thou art sik and wood for loue, And eek þat thou no wepne hast in this place, Thou sholdest neuere out of this groue pace, That thou ne sholdest dyen of myn honde!
ffor I defye the seurete and the bond

Which that thou seist þat I haue maad to thee. What, verray fool, thynkë wel þat louë is fre! And I wol louë hit(e) mawgree al thy myght.
But for as muchë thou art a worthy knyght, And wilnest to darreyne hire by bataille,

Haue heer my trouthe! tomorwe I wol nat faile, With-out wityng of any-ooother wight, That heere I wol be founden as a knyght,

And bryngen harneys right ynoth for thee; And chees the beste, and louë the worstë for me.
And mete and drynke this nyght wol I brynge Ynough for thee, and clothes for thy beddynge.
And if so be that thou my lady wynne, And sle me in this wode ther I am inne, Thow mayst wel hauë thy lady, as for me.'

This Palamon answerde, 'I graunte it 20 thee.'
And thus they been departed til amorwe,
Whan ech of hem had leyd his feith to borwe.
O Cupide, out of alle charitee!
O regne, þat wolt no felawe hauë with thee!
fful sooth is seyd þat louë ne lordshipe 25 Wol noght, hit thankes, hauë no felawëshipe:
Wel fynden that Arcite and Palamon. Arcite is ride[n] anon vn-to the toun; And on the morwe, er it wer dayes light, fful priuely two harneys hath he dight, 30 Bothë 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 the harneys hym biforn. And in the groue, at tyme and place 35 yset, This Arcite and this Palamon ben met. To chaungen gan the colour in hir face,
Right as the hunters in the regne of Trace,
That stondeth at the gappe with a spere,

40 Whan hunted is the leon or the bere, 
And hereth hym come russhyng in the greues, 
And breketh bothe bowes and the leues, 
And thynketh: 'Heere cometh my mort-
tal enemy!' 

With-oute faile, he moot be deed or I; 
ffor outhur I moot sleen hym at the 
gappe, 
Or he moot sleen me, if þat me mys-
happe:'

So ferden they in chaungyng of hir 
hewe, 
As fer as eueric of hem oother knewe. 

[Ther nas no good day, ne no saluyng, 
50 But streight, with-oute word or rehers-
yng, 
Euerich of hem heelp for to armen 
oother, 
As frendly as he were his owene 
brother. 
And after that, with sharpe speres 
stronge, 
They foyynen ech at oother wonder 
lonce.

55 Thou myghtest wene that this Palamon 
I'n his fightyng were a wood leon, 
And as a cruel tigre was Arcite. 
As Wilde bores gonne they to smytye 
That frothen whit as foom for Ñre 
wood—

60 Vp to the ancl[e] foghte they in hir 
blood. 

[And in this wise I lete hem fight-
yng dwelle, 
And forth I wol[e] of Thesëus yow telle, 
The destinee, ministre general, 
That executeth in the world ouer-al 
65 The purueaunce that God hath seyn 
biforn, 
So strong it is, þat though the world 
had sworn 
The contrarie of a thyng by ye or nay, 
Yet somtyme it shal fallen on a day 

That falleth nat eft with-inne a thou-
sand yeer[e]; 
ffor, certeynly, oure appetites heer[e], 

ffor in his hunting hath he swich delit, 
That it is al his ioye and appetit 

And Thesëus, with alle ioye and blis, 
With his Ypolita, the faire queene, 
And Emelye, clothed al in grene, 
On huntinge be they riden roially; 
And to the groupe that stood ful 
fast by, 
In which ther was an hert, as men 
ym told, 
Duc Thesëus the streighthe wey hath 

ffor thider was the hert wont haue his 
flight, 
And ouer a brook and so forth in his 
weye. 
This duc wol han a cours at hym or 
tweye 
With houndes swiche as hym liste co-

[And whan this duc was come vn to 
the launde, 
Vnder the sonne he looketh, and anon 
He was war of Arcite and Palamon, 
That foughten breme, as it were bores 
two.

1640. or] and E. 41. russhyng E.Eg.C.P.; come r.] comyng H.4 51. heelp E.He., halp G. (Sk.), hilp C., helpeþ P.H.4, helpe Eg.L. 60. Anclees He.G. (anches) Eg. 69/70. yeer: heer He. 93. in E.H.4, on He., etc. 95. as E.G.L.H.4, as þat He., etc. (Sk., Gl.); lyste G., list (lust) E., etc. (Sk., Gl.); to comaunde C.H.4 99. bores] boles He.C.P.L. (-y).
And this is he that loueth Emelye.  
ffor sith the day is comē that I shal 
dye,
I make pleynly my confession:
That I am thilke woful Palamoun
That hath thy prisoun broken wikkedly: 35
I am thy mortal foo, and it am I
That loueth so hoothe Emelye the 
brighte,
That I wol dye present in hir sighte;
Wherfore I axe deeth and my ūwise—
But sle my felawe in the same wise, 40
ffor bothe han we deserued to be
slayn!'  
¶This worthy duc anserwe anom
agayn,
And seyde, 'This is a short conclusioun:
Youre owene mouth by youre con-
fiessioun
Hath damned yow, and I wol it re- 
corde.
It nedeth noght to pyne yow with the 
corde,
Ye shal be deed, by myghty Mars the 
rede!'  
¶The queene anom, for verray wom-
manhede,
Gan for to wepe, and so dide Emelye,
And alle the ladys in the compaignye. 50
Greet pitee was it, as it thoughte hem
alle,
That euere swich a chaunces holde
falle;
ffor gentil-men they were of greet
'estaat,
And no-thyng but for loue was this 
debat#
And saugh hir blody woundes, wyde 55
and soore.
And alle crieden, bothe lasse and
moore,
'Hauē mercy, lord, vp-on vs wommen
alle!'  
And on hir bare knees adoun they
falle,
And wolde hauē kist his feet ther-as
he stood;
Til at the laste asklaked was his mood,
ffor pitee rеннeth soone in gentil herte. And though he first for iere quok and sterte, He hath considere[d, shortly in a clause, The trespas of hem bothe, and eek the cause, 65 And al-though þat his iere hir gilt accused, Yet in his resoun he hem bothe excused, And thus he thoughte wel þat every man Wol helpe hym-self in loue, if that he kan, And eek deliuere hym-self out of pri-
son; 70 And eek his hertè hadde compassion Of wommen, for they were euere in oon; And in his gentil herte he thoughte anon, And softe vn-to hym-self he seyde, 'ffy Vp-on a lord that wol hauè no mercy! 75 But been a leon, bothe in word and dede, To hem þat been in repentance and drede, As wel as to a proud despitous man That wol maynteyne that he first bigan: That lord hath litel of discrecioun, 80 That in swich cas kan no diuision, But weyeth pride and humblesse after oon.' And shortly, whan his iere is thus agoon, He gan to looken vp with [e]yèn lighte, And spak thise same wordes al on highte:
85 ¶'The god of loue, a, benedicite! How myghty and how greet a lord is he! Ayeyns his myght there gayneth none obstacles, He may be cleped a god for hise myracles; ffor he kan maken, at his owene gyse, 90 Of euerich herte as þat hym list diuysye. Lo heere, þis Arcite and this Palamoun, That quityly weren out of my prisoun, And myghte han lyued in Thebes roially, And wite[n] I am hir mortal enemy, And þat hir deth lith in my myght 95 also— And yet hath loue, maugree hir [e]yèn two, Bróght hem hyder bothe for to dye. Now looketh, is nat that an heigh folye? Whó may been a fool but if he loue? Bihoold, for Goddes sake, þat sit aboue! 00 Se how they bledè! be they noght wel arrayed? Thus hath hir lord, the god of loue, ypayed Hir wages and hir fees for hir seruyse, And yet they wenen for to been ful wyse That seruen loue for aught that may 05 bifalle. But this is yet the beste game of alle, That she for whom they han this folitee Kan hem ther-fore as muchoe thank as me. She woot namoore of al this hoote fare, By God, than woot a eokkow of an 10 hare. But al[l] moot ben assayed, hoot and coold, A man moot ben a fool, or yong or oold. I woot it by my-self ful yore agon; ffor in my tyme a seruant was I oon, And therefor, syn I knowe of loues 15 payne, And woot hou soore it kan a man distreyne, As he þat hath ben caught ofte in his laas: I yow foryeue al hoolly this trespaas At requeste of the queene, þat kneleth heere, And eek of Emelye, my suster deere. 20 And ye shul bothe anon vn-to me swere.

That neuere-mo ye shal my contree dере, Ne make werre vp-on me, nyght ne day, But been my freendes in al that ye may.

25 I yow foruye this trespas euery-deel.' And they him swore[n] his axyg faire and weil, And hym of lordshiphe and of mercy preyde, And he hem grauntheth grace, and thus he seyde: 'To speke of roial lynage and richesse, Though þat she were a queene or a princesse, Ech of you bothe is worthy, doute-lees, To wedden whan tyme is; but nathe-lees
I spake as for my suster Emelye, ffor whom ye hauþ this striþ and íalousye.

35 Ye woot your-self, she may nat wedden two Atones, though ye fighten eueremo; That oon of you, al be hym looth or leef, He moot go pipen in an yuy-leef; This is to seyn: she may nat now han bothe,

40 Al be ye neuer so íalousþ, ne so wrothe. And for-thy I yow putte in this degree, That ech of you shal haue his destynee As hym is shape, and herkneth in what wyse;
Lo, herþ your ende of that I shal deuyse:

45 My wyn is this, for plat conclusioun, With-outen any ré[p]plicacioun— If that you liketh tak[e] it for the beste— That euerich of you shal goon where hym leste

ffrely, with-outen raunson or daunger.
And this day fifty wykes fer ne ner, 50
Eueerich of you shal brynge an hundred knyghtes
Armed for lystes vp at alle rightes, (¶) Al redy to darreyne hire by ba-taille.
And this bihote I yow, with-outen faille Vp-on my trouthe, and as I am a 55 knyght,
That whethere of you bothe þat hath myght—
This is to seyn: that whethere he or thow
May with his hundred, as I spak of now,
Sleen his contrarie, or out of lystes dryue—
Thanne shal I yeu Emelya to wyue 60 To whom þat ffortune yeueth so fair a grace.
Tho lystes shal I maken in this place, And God so wisly on my soule rewe,
As I shal euene Íuge been and trewe, Ye shul noon oother ende with me 65 maken,
That oon of yow ne shal be deed or taken.
And if yow thynnketh this is weel ysayd, Seyeth youre ayus, and holdeth you apayd:
This is youre ende and youre con-
clusioun.'

¶Who looketh lightly now but Pala- 70
moun?
Who spryngeth vp for ioye but Arcite?
Who kouthe tellen, or who kouthe endite
The ioye þat is maked in the place
Whan Theseus hath doon so fair a grace?
But doun on knees wonte every maner 75 wight,
And thonken hym with al hir herte
and myght,
And namely the Thebans often sithe. 
And thus with good hope and with herte blithe 
They take[n] hir leue, and homward gonne they ride

80 To Thebes, with hise olde walles wyde.

\[ Explicit secunda pars. \]
\[ Sequitur pars tercia. \]

I trowe men wolde deme it necligence 
If I foryte to tellen the dispence 
Of Theseus, that gooth so bisily 
To maken vp the lystes roially;

85 That swich a noble theátre as it was, 
I dar wel seyen, in this world ther nas.

The circuit a myle was aboute, 
Walled of stoon, and dyched al withoute.

Round was the shap, in manere of compaas,

90 fful of degrees, the heighte of sixty pas, 
That, whan a man was set on o degree, 
He lette nat his felaw for to see.

\[ Estward ther stood a gate of marbul whit, \]
Westward right swich another in the opposit;

95 \[ And shortly to concluden: swich a place \]
Was noon in erthe, as in so litel space; 
ffor in the lond ther was no crafty man 
That géométrie or ars-metrik kan, 
Ne potreitour, ne keruer(e) of ymages

00 That Theseus ne yaf hym mete and wages, 
The théátre for to maken and deuyse; 
And, for to doon his ryte and sacrifise, 
He estward hath, vp-on the gate aboue, 
In worshiphe of Venus, goddesse of loue, 

05 Doon make an auter and an oratorie. 
And on the westward sidé, in memorie

Of Mars, he maked hath right swich another, 
That coste largely of gold a fother. 
And northward, in a fourt on the wal, 
Of alabastre whit and reed coral, 
An oratorie, riche for to see, 
In worship(e) of Dyane of chastitee 
Hath Theseus doon wroght in noble wyse.

\[ But yet hadde I foryeten to deuyse \]
The noble keruyng and the portreit 15 tures, 
The shap, the contenaunce, and the figures 
That weren in thise oratories thre. 
\[ ffirst in the temple of Venus maystowe se, \]
Wroght on the wal, ful pitous to beholde, 
The broken slepes and the sikes colde, 20 
The sacred teeris and the waymentynge, 
The fiery strokes of the desyrynge, 
That loues seruauntz in this lyf enduren;

The othes that her couenantz assuren; 
Plesaunce and hope, desir, foolhardy: 25 nesse, 
Beautee and youte, bauderie, richesse, 
Charmes and force, lesynges, flaterye, 
Despense, bisynesse, and talousye, 
That wered of yelewe goodels a gerd-

A'nd a cokkow sittynge on hir hand; 30 fféstes, instrumentz, caroles, daunces, 
Lust and array, and allé the circum-

stauences 
Of loue, whiché þat I rekened haue and 
[reken] shal, 
By ordre weren peynted on the wal, 
And mo than I kan make of mencion 
ffor soothingly, at the mount of Citheroun,

1878. with herte] with f. He.Eg.P.H. 79. taken E.L.H. (Gl.), take He., etc. 
80. hise E.Eg., f. He., etc. 85. That] & H. 86. seyn (say): alle ßff. [ßff. 1268, 3032; 
in] þat in H. (Sk., Gl.). 92. lette E., letted He., etc. (Sk.). 96. lite (litel) a He.Eg.C.L. 98. metrike C.P.H. 1900. hym gaf G., ne gain him C., ne gawe him P., ne gaf hem H.; 
hym f. E., etc. or. for f., to devise P.L. 05. maad He.Eg. 06. on the f. E.H. (of þe 
C., in þe L.) (Sk., Gl.); side: nur P.; in the mynde and in memory H. (Sk., Gl.). 22. of] and E.H. 33. þat f. P.H.; haue: nur E.; rekened] reken G. (Sk., Gl.); [reken]: 
alle ßff. [ßff. 1360, 6089, 8521, 10914].
Ther Venus hath hir principal dwel-lynge,
Was shewed on the wal in portrey-nynge.
40 With al the gardyn and the lustynesse.
Nat was forysteven the porter Ydel-
nesse,
Ne Narcissus the faire of yore agon,
Ye yet the folye of kyng Salomon,
(†) And eek the grete strength of Er-
cules,
Thenchau[t]ement of Medea and Circes,
45 Ne of Turnus, with the hardy fiers
corage,
The riche Cresus, kaytyf in serumge,
Thus may ye seen þat wysdom ne
richesse,
Beaute ne sleighte, strengthe, hardy-
nenesse
Ne may with Venus holde champartie;
50 ffor as hire list the world than may she
gye.
Lo, allé thise folk so caught were in
hir las,
Til they for wo ful ofte seyde, 'allas!'
Suffiseth heere ensamples oon or two,
And though I koude rekene a thou-
sand mo.
55 The statue of Venus, glorious for to se,
Was naked, fletynge in the large see,
And fro the naule doun al couered
was
With wavas grene, and brighte as any
glas.
A cito[e] in hir right honde hadde she,
60 And on hir heed, ful semely for to se,
A rose-gerland, fresh and wel smel-
lynge;
Aboue hir heed hir dowues flikerynge.
Bifor hir(e) stood hir sone Cupido;
Vp-on his shuldres wynges hadde he
two,
65 And blynd he was, as it is often
seen;
A bowe he bar and arwes brighte and
cene.
† Why sholdye I noght as wel eek telle
yow al
The portreit of that was vp-on the wal
With-inne the temple of myghty Mars
the rede?
Al peynted was the wal, in lengthe and
brede,
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 souereyn man-
sioun.
ffirst on the wal was peynted a forest;
In which ther dwelleth neither man ne
best,
With knotty, knarry, bareyné treès olde,
Of stubbes sharpe, and hidous to bi-
holde,
In which ther ran a rumbel and a
swough,
As though a storm shold [e] bresten
80 euyry bough;
And dounward from an hille, vnder a
bente,
Ther stood the temple of Mars armyp-
tente,
Wroght al of burned steel, of which
the entree
Was long and streit, and gystly for to
see;
And ther-out cam[e] a rage and such[e]
85 a veze,
That it made al the gate for to rese.
The northren light in at the dores
shoon,
ffor wyndowe on the wal ne was ther
noon,
Thurgh which men myghten any light
discerne.
The dores were al of adamant etern, 90
Ycl enched ouerthwart and endelong

1940. forg[ete] L.H.: 42. And E.G., Ne He., etc.; id. 1943 (Sk., Gl.). 43. eek E.G.H.,
yet He., etc. (Sk., Gl.). 48. ne hardynesse G.C.L.H. (Sk.). 49. holde] maken He.D.
59. righete (P.L.) ... had (D.P.L.)? 65. is] was E. 76. dwelled C.L.H., wonneb P.
79. and E.P., in He., etc. 85. [über veze] i. impetus E.He., am Ranté D. 86. gate
gates] C.P.L.H. (Sk., Gl.). 90. dores was E.He.D.P. [vgl. ital.: le porte eran]; al(l)e
c. G., etc. (Sk.).
With oun tough; and for to make it strong,
Euer pyler, the temple to sustene,
Was tonne greet, of oun bright and shene.

95 "Ther saugh oun first the dirke ymagin-
yng
Of felonye and al the compassyng:
The cruel oun, reed as any glede;
The pykepurs, and eek the pale drede;
The smyler(e), with the knyf vnder
the cloke;
00 The shephe, breynyng with the blake
smoke;
The tresoun of the mordryng[e] in the
bedde;
The open werre, with woundes al
biblede;
Contek, with blody knyf and sharp
manace;
Al ful of chirkynge was that sory place.

05 "The sleir(e) of hym-self yet saugh
I ther;
His herte-blood hath bathed al his
heer;
The nayl, ydryuen in the shode a-nyght;
The colde deeth, with mouth gapyng
vp-right.
Amyddes of the temple sat meschaunce,
10 With disconfort and sory contenaunce.
"Yet saugh I woodnesse, laughynge
in his rage;
Armed compleint, out-hees, and fiers
outrage;
The careyne in the busk, with throt
ycorue,
A thousand slayn, and nat [oon] of
qualm ystorue;
15 The tiraunt, with the pray by force
yraft;
The toun destroyed, ther was no-thynge
laff.
"Yet saugh I brent the shippes hop-
pesteres;

The hunte strangled with the wilde
beres;
The sowe freten the child right in
the cradel;
The cook yscalte for al his longe ladel. 20

Ther was for ye[t(n] by the infortune of Marte
The cartere ouer-ryden with his carte,
Vnder the wheel ful lowe he lay adoun.
"Ther were also of Martes division:
The barbour, and the bocher, and the 25
smyth,
That forgeth sharpe swerdes on his
styth.
"And al aboue, depeynted in a tour,
Saugh I conquest sittynge in greet
honour,
With the sharpe swerd ouer his heed
Hangynge by a soutil twynes threed. 30
"Depeynted was the slaughtre of Ju-
lius,
Of grete Nero, and of Antonius;
Al be [at] thylke tym[e] they were vnborn,
Yet was hir deeth depeynted ther biforn
By manasyng of Mars, right by fi 35
gure;
So was it shewed in that portreiture,
As is depeynt[ed] in the cercles aboue
Who shal be slayn, or elles deed for
loue.

Suffiseth oun ensample in stories olde—
I may nat reke hem alle, though 40
I wolde.
The statue of Mars vp-on a carte stood
Armed, and looked grym as he were
wood;
And ouer his heer ther shynen two
figures
Of sterres, that been cleped in scrip-
tures,
That oun Puellá, that oother Rubëus. 45
This god of armes was arrayed thus:
A wolf ther stood biforn hym at his
feet
This goddesse on an hert ful [wel] 75
  hye seet,
With smale houndes al aboute hir feet,
And vndernethe hir feet she hadde
  a moone;
Wexynge it was, and sholde wanye
  soone.
In gaude grene hir statute clothed was,
With bowe in honde, and arwes in a 80
  cas.
Hir [e]yên caste she ful lowe adoun,
Ther Pluto hath his derke regioun.
A womman trauaillyngë was hir(e)
  biforn;
But, for hir child so longe was vn-
  born,
fful piouously Lucyna gan she calle, 85
And seyde, 'Help, for thou mayst best
  of alle'!
Wel koude he peynten lifly that it
wroghte;
With many a floryn he the hewes
  boghte.
NOW been the lystes maad, and The-
  sœus,
That at his grete cost arrayed thus 90
The temples and the theatre euery-
  deel,
Whan it was doon, hym lyked wonder
  weel.
But stynte I wol[e] of Theœsœus a lite,
And speke of Palamond and of Arcite.
The day approcheth of hir retourn-
  95
ynge,
That euerich sholde an hundred
knynghetes brynge,
The bataille to darreyne, as I yow
  tolde;
And til Athenœs, hir couenant[z] for to
  holde,
Hath euerich of hem broght an hundred
  knynghetes,
Wel armed for the werre at alle rightes; 100
And sikerly, ther trowed many a man
That neure sithen that the world bi-
  gan,
As for to spoke of knyghthood of hire hond,
As far as God hath maked see or lond,
Nas of so fewe, so noble a compaignye.
ffor euer ywight that louede chialyfe,
And wolde, his thankes, han a passant name
Hath preyed bat he myghte been of that game,
And wel was hym that ther-to chosen was!
ffor if ther fillé to morwe swich a caas,
Ye knowen wel bat every lusty knyght
That loueth paramours, and hath his myght—
Were it in Engelond or elles-where—
They wolde, hire thankes, wilnen to be there,
15 To fighte for a lady—benédícitee!
It were a lusty sighte for to see!
And right so ferden they with Pala-
With hym ther wenten knyghtes many on;
Somme wol ben armed in an hau-
20 And in bristleplate, and in a light gypon;
And somme wol haue a paire plates large;
And somme wol haue a Proue-sheeld or a targe;
Somme wol ben armed on hire legges weel,
And haue an ax, and somme a make of steel:
25 Ther is no newe gyse that it nas old.
A'rmèd werê they, as I haue yow told,
E'uerych after his opinionoun.
Ther maistow seen, comynge with Pala-
Lygurge hym-self; the grete kyng of Trace.
30 Blak was his berd, and manly was his face;
The cercles of hire [e]yên in his heed,
They glowened bitwyxen yelow and reed,
And lyk a grifphon looked he aboute.
With kempe heeris on hire browes stoute;
Hise lymes grete, his brawnes harde 35 and stronge,
Hise shuldres brode, his armes rounde and lone;
And, as the gyse was in his contree,
fful hye vpon a chaar of gold stood he,
With foure white boles in the trays.
In stede of cote-armure ouer his har- 40 nays,
With nayles yelewe and brighte as any gold,
He hadde a beres skyn, colblak, for-old.
His longe heer was kembd bihynde his bak,
As any raunes fethere it shoon for-blak;
A wretche of gold, arm-greet, of huge 45 wighte
Vpon his head, set ful of stones brighte,
Of fyne rubyes, and of dyamauntz.
Aboute his chaar ther wenten white a-
aluntz,
Twenty and mo, as grete as any steer,
To hunten at the leon or [or] the deer, 50
And folwed hym, with mosel faste ybounde,
Coloured of gold, and tourettes fyled rounde.
An hundred lorde hadde he in his route,
Armed ful wel, with hertes stierne and stoute.
With Arcita, in stories as men fynde, 55
The grete Emetrèus, the kyng of Inde,
Vpon a steede bay trapped in steel,
Couered in clooth of gold, dyapred weel,
Cam ridynge lyk the god of armes,
Mars;
His cote-armure was of clooth of Tars, 60

2103—2160 2. The Knyghtes Tale.
Aboute pryme, and in the toun alight. 
This Thesèus, this duc, this worthy 90 knyght, 
Whan he had broght hem in-to his citee, 
And inned hem, euerich in his degree, 
He festeth hem, and dooth so greet labour 
To esen hem and doon hem al honour, 
That yet men wenethe þat no mannes wiþ 95 Of noon estata ne koude amenden it. 
The mynstralcyçe, the servuice at the feeste, 
The grete yiftes to the meeste and leeste, 
The riche array of Thesèus paleys; 
Ne who sat first ne last vp-on the deys; 00 What ladyes fairest been or best dauncynge, 
Or which of hem kan carole best and synge, 
Ne who moost felyngly speketh of loue; 
What haukes sitten on the perche aboue, 
What houndes liggen in the floor 05 adoun— 
Of al this make I now no mencioun, 
But al theffect, that thynketh me the beste: 
Now cometh the point, and herkneth if yow leste. 
The Sunday nyght, er day bigan to spryngye, 
Whan Palamon the larké herde synge— 10 Al-though it nere nat day by houres two, 
Yet song the larké, and Palamon also— 
With hooly herte and with an heigh corage, 
He roos to wenden on his pilgrimag 
Vn-to the blisful Citherea benigné— 15 
I mene Venus, honurable and digne— 
And in hir house he walketh forth a-paas

Couched with perles white, and rounde 
and grete; 
His sadel was of brend gold newe ybete; 
A’ mantel vpon his shulder hangynge, 
Brat-ful of rubyes rede, as fyr spark-lynge. 
65 His crispè heer lyk rynges was yronne, 
And that was yelow, and glyterèd as the sonne; 
His nose was heigh, his [e]yën bright citryn, 
His lippes rounde; his colour was sangwyn; 
A fewe frakenes in his face yspreynd, 
70 Bitwixen yelow and somdel blak ymeynd; 
And as aleon he his lookynge caste. 
Of fyue and twenty yeer his age I caste; 
His berd was wel bigonne for to spryngye; 
His voys was as a trompe thonderynge. 
75 Vp-on his heed he wered of laurer grene 
A gerland, fresh and lusty for to sene; 
Vp-on his hand he bar, for his deduyt, 
An egle tame, as any lilye whyt. 
An hundred lordes hadde he with hym there, 
80 Al armed, saue hir heddes, in al hir gere, 
ffor richely in alle maner thynges, 
ffor trusteth vel þat dukes, erles, kynges 
Were gadered in this noble compaignye, 
ffor loue and for encrees of chiaulrye. 
85 Aboute this kyng ther ran on every part 
fful many-a tamè leon and leopard. 
And in this wyse thise lordes, alle and some, 
Been on the Sonday to the citee come

2163. Mantelet He.D.C.L.H.4 (Sk., Gl.). [Bq. 472.] 64. Bretful He., etc. (Sk.). 74. thondrynge E.P.L. (Gl.). 80. heddes E.He., hedis G., etc. 92. in] after P., at He., etc. 95. maner E. 2200. ne] or He.G., and P. 02. carole] dauncen alle Þiff. (Sk., Gl.); Bq. B.D. 848/49; and E.He., or G., etc. 05. in E.G.H.4, on He., etc. (Sk.). 12. also E.G.H.4, right tho He., etc. 15. Cythera G.P.H.4
Vn-to the lystes, ther hir[e] temple was,
And doun he kneleth with ful humble cheere
20 And herte soor, and seyde in this manere:
   [†] The preyere of Palamon.
   [‡] To Venus goddesse of loue.
   'Faireste of faire, o lady myn Venus,
   Doughter to Ioue and spouse of Vulcanus,
   Thow glader(e) of the Mount of Citheron!
   ffynd and P.H. of (Sk.);
   But I haue shalne feele!
   And of (Sk.); ffynd and P.H. of (Gl.).
25 Hauę pitee of my bitte teeris smerte,
   And taak myn humble preyere at thyn herte!
   Allies! I nɛ haue no langage to telle
   Theffectes ne the tormentz of myn helle,
   Myn herte may myne harmes nat bivreye,
   As wisly as I shal for eueremoore,
30 I am so confus, that I kan noght seye
   But mercy, lady bright, that knowest weele
   My thought, and seest what harmes
   ḫat I feele!
   Considere al this, and rewe vp-on my soore
   As wisly as I shal for eueremoore,
35 Emforth my myght, thy trewe servuant be,
   And holden werre alwey with chastitee:
   That make I myn auow, so ye me helpe,
   I kepe noght of armes for to yelpe,
   Nɛ I nɛ a|xɛ nat tomarwε to haue victorie,
   Ne renoun in this cas, ne veyne-glorie
   Of pris of armes blowen vp and doun,
   But I wolde haue fully possessioun
   Of Emelye, and dye in thy seruys—
   ffynd thow the manere hou, and in what wyse!
40 I recche nat but it may bettre be
   To haue victorie of hem, or they of me,
   So that I haue my lady in myne armes.
   ffor though so be that Mars is god of armes,
   Youre vertu is so greet in heuene aboue,
   That, if yow list, I shal wel haue my 50 loue.
   Thou art a knave, and to be so bold.
   Thow haue helpe, and in thy armes to be.
   And if ye wol nat so, my lady sweete,
   Thanne preye I thee, tomorwe with a 55 spere
   That Arcita me thurgh the herte bere:
   Thanne rekke I noght, when I haue lost my lyf,
   Though that Arcita wynne hir(e) to his wyf.
   This is theffect and ende of my preyere:
   Yif me my loue, thow blisful lady 60 deere!
   Whan thẹ orison was doon of Palamon,
   His sacrifice he dide, and that anon
   fful pitously, with alle circumstaunces,
   Al telle I noght as now hise obseruaunces.
   But atte lastε the statue of Venus 65 shook,
   And made a signe, wher-by ḫat he took
   That his preyere accepted was that day;
   ffor thogh the signe shewed a delay,
   Yet wiste he wel ḫat graunted was his boonε,
   And with glad herte he wente hym 70
   hoom ful soone.
   The thridde houre in-equal that Palamon
   Bigan to Venus temple for to gon,
   Vp roos the sonne, and vp roos Emelye,
45 I recche nat but it may bettre be
   And to the temple of D[y]ane gan hye.

2219. with ful E, and with He.. etc. (Sk.); cheer E. 20. and E.H.†, he He., etc. (Sk.); in this manere E, as ye shal heere He., etc. (Sk.). [88l. 858.] 22. of Ioue He.H.†; of Vulcanus E.G., to V. He., etc. 63/64. circumstance: obseruance E.G. 74. gan she P.H.‡ (Gl.).
Hir maydens þat she thider with hir(e)
ladde,
fful redily with hem the fyr they hadde,
Thencens, the clothes, and the remen
tant al
That to the sacrifice longen shal:
The hornes fulle of meeth, as was the
gyse—
Ther lakked noght to doon hir sacri
fise.
Smokynge the temple, ful of clothes
faire,
This Emelye, with herte debonaire.
Hir body wessh with water of a welle.
But hou she dide hir ryte I dar nat
telle,
But it be any-thing in general;
And yet it were a gamo to heeren al,
To hym þat meneth wel it were no
charge,
But it is good a man been at his
large.
Hir brighte heer was Kempd, vn
assed al;
A coroune of a grene ook cerial
Vp-on hir heed was set ful fair and
meete.
Two fyres on the alter gan she beete,
And dide hir thynges, as men may
biholde
In Stace of Thebes and this bookes
olde.
Whan kyndled was the fyr with pitous
cheere,
Vn-to Dyanë she spak as ye may heere:
[¶ The preyere of Emelye to
dyane godesse of Maydens.
'O chaste godesse of the wodes grene,
To whom bothe heuene and erthe and
see is sene,
Queene of the regne of Pluto derk and
lowe,
Goddesse of maydens, that myn herte
hast knowe
fful many-a yeer, and woost what I
desire—
As keep(e) me fro thy vengeaunce and
thyn ire,
That Attheon aboughte cruelly!
Chaste goddesse! wel wostow þat I
Desir(e) to ben a mayden al my lyf, 05
Ne neuere wol I be no loue ne wyf.
I am, though woost, yet of thy com
paignye
A mayde, and loue huntyng and
venerye,
And for to walken in the wodes wilde,
And noght to ben a wyf, and be with 10
childe;
Noght wol I knowe the compaignye of
man.
Now help me, lady, sith ye may and
kan,
ffor tho thre formes þat thou hast in
thee!
And Palamon, that hath swich loue
to me,
And eek Arcite, that loueth me so 15
soore,
This grace I preye thee with-oute
moore,
As sende loue and pees bitwixe hem
two;
And fro me turne awaye hir hertes so,
That al hir hoote loue and hir desir,
And al hir bisy torment, and hir fir 20
Be queynt, or turned in another place.
And if so be thou wolt do me no grace,
Or if my destynye be shapen so,
That I shal nedes haue oon of hem
two,
As sende me hym þat moost desireth 25
me.
Bihoold, godesse of clene chastitee,
The bittre teeris that on my chekes
falle!
Syn thou art mayde and kepere of vs
alle,
My maydenhede thou kepe and wel
conserue,
And whil I lyue a mayde I wol thee 30
serue!'
The fires brenne vp-on the utter cleere,
Whil Emelye was thus in hir preyere.
But sodeynly she saugh a sighte queynte:
ffor right anon oon of the fyres queynte,
And quyked again, and after that anon
That oother fyr was queynt al agon,
And as it queynte, it made a whistlenge,
As doon thysse were bron dez in hir brennynge,
And at the bron dez ende out ran anon,
40 As it were blody dropes many oon,
ffor which so soore agast was Emelye,
That she was wel ny mad, and gan to crye;
ffor she ne wiste what it signyfied.
But oonly for the feer thysse hath she cried,
45 And weep, that it was pitee for to heere.
And ther-with al Dyane gan appeere,
With bowe in honde, right as an hunteresse,
And seyde, 'Doughter, stynte thyne heuy-nesse!'  
[\textit{The answere of Dyane}  
\textit{to Emelye.}]
Among the goddes hye it is affermed,
50 And by eterne word write[n] and con-
fermed
Thou shalt ben wedded vn-to oon of tho
That han for thee so muchel care and wo;
But vn-to which of hem, I may nat telle.
ffarwel! for I ne may no lenger dwelle.
55 The fires whiche that on myn utter brenne
Shull thee declaren, er that thou go henne,
Thyn aventure of loue, as in this cas.'
And with that word the arwes in the caas

Of the goddesse claten faste and rynge.
And forth she wente, and made a 60 vanysshynge,
ffor which this Emelye astoned was,
And seyde, 'What amounteth this, alas?
I putte me in thy proteccion,
Dyane, and in thy disposicion.'
And hoom she goth anon the nexte 65 weye.
This is theeffect, ther is namoore to seye.
The nexte houre of Mars folwynge this,
Arcite vn-to the temple walked is
Of fyrse Mars, to doon his sacrificse
With alle the rytes of his payen wyse. 70
With pitous herte and heigh deuocioun,
Right thus to Mars he seyde his orisoun:
[\textit{The orison of Arcite}
\textit{to Mars god of Armes.}]
'O stronge god, that in the regnes colde
Of Trace honoured art and lord yholde,
(\textit{And hast in euer regne and euer 75 lond})
Of armes al the brydel in thyn hond,
And hem fortunest as thee lyst deuyse,
Accepte of me my pitous sacrificse
If so be that my youth may deserue,
And \textit{pat} my myght be worthy for to 80 serue
Thy godhede, \textit{pat} I may been oon of thyne:
Thanne preye I thee to rewe vp-on my pyne.
ffor thilke peyne and thilke hoote fir
In which thou whilom brendest for desir,
When \textit{pat} thow vsedest the beautee 85
Of faire yonge fresshe Venus free,
And haddest hir(e) in armes at thy wille—
Al-though thee ones on a tymc mysfille,
When Vulcanus haddeth caught thee in his las,
And foond thee liggyynge by his wyf, 90 alas—

233\textsuperscript{7}. whistlynghe E.H.e.C. 50. writ P., write H.\textsuperscript{4} (Sk.). 52. muchel E.C., muche, etc., He., etc. 56. declare E.C.H.\textsuperscript{4} 66. ther is] ther nys He.C.H.\textsuperscript{3} 85. gret bewte H.\textsuperscript{4} (Sk.). [\textsuperscript{8gl. Ov., Met. IV, 171 ff.}]
ffor thilke sorwe that was in thyn herte, Hauë routhe as wel vp-on my peynes smerte!
I am yong and vnkonnynge, as thow woost,
And, as I trowe, with loue offended moost
95 That euere was any lyues creature.
ffor she þat dooth me al this wo endure
Ne reccheth neuere wher I synke or fleeete,
And wil I woot, er she me mercy heete,
I moot with strengthe wynne hir(e) in the place;
00 And wel I woot withouten help or grace
Of thee ne may my strengthe noght auaille.
Thanne help me, lord, tomorwe in my bataille
For thilke fyr that whilom brente thee,
As wel as thilke fyr now brenneth me,
05 And do that I tomarwe hauë victorie:
Myn be the travaile, and thyn be the glorie!
Thy souereyn temple wol I moost honouren
Of any place, and alwey moost laboure
In thy plesaunce and in thy craftes stronge;
10 And in thy temple I wol my baner honge,
And alle the armes of my compaignye;
And euere-mo, vn-to that day I dye,
Etere fir I wol biforn thee fynde,
And eek to this auow I wol me bynde:
15 My beerd, myn heer, that hongeth long adoun,
That neuere yet ne felte offensioun
Of rasour nor of shere, I wol thee ysiue,
And ben thy trewe servant whil I lyue.
Now, lord, hauë routhe vp-on my sorwes soore,
Yif me [the] victorie, "I aske thee na- 20 moore!"
The preyere stynt of Arcita the stronge,
The rynges on the temple dore that honge
And eek the dores clatëreden ful faste,
Of which Arcita som-what hym agaste.
The fyres brende[n] vp-on the auter 25 brighte,
That it gan al the temple for to lighte,
And sweete smel the ground anon vp- yaf;
And Arcita anon his hand vp-haf,
And moore encens in-to the fyr he caste,
With other rytes mo, and atte laste 30 The statue of Mars bigan his hauberk rynge,
And with that soun he herde a mur- murynge
fful lowe and dym, and seyde thus: 'Victorie,'
ffor which he yaf to Mars honour and glorie.
And thus with joye and hope wel to 35 fare,
Arcite anon vn-to his in is fare,
As fayn as fowle is of the brighte sonne.
And right anon swich strif ther is bigonne
For thilke grauntyng in the heuen aboue
Bitwixe Venus, the goddesse of love, 40
And Mars, the stierne god armypo- tente,
That Iuppiter was bisy it to stente;
Til that the pale Saturnus, the colde,
That knew so manye of auentures olde,
ffoond in his olde experience an[d] 45 art,
That he ful soone hath plesed euery part.
As sooth is seyd, elde hath greet auantage;
In elde is bothe wysdom and vsage;

Men may the olde at-renne, and noght at-rede.

50 Saturne anon, to stynten strif and drede—
Al be it that it is agayn his kynde—,
Of al this strif he gan remedie fynde.

"My deere doghter Venus,' quod Saturne,
'And my cours, that hath so wyde for to

55 Hath moore power than woot any man.
Myn is the drenchyng in the see so wan;
Myn is the prison in the derke cote;
Myn [is] the stranglyng and hangyng
by the throte,
The murmure and the cherles rebellyng,

60 The groyning[e] and the pruy[e] em-poysonyng.
I do vengeance and pleyn correccioun,
Whil I dwelle in signe of the leoun.
Myn is the ruyne of the hye halles,
The fallynge of the tourês and of the walles

65 Vp-on the mynour or the carpenter,
I slow Sampson, shakynge the piler;
And myne be the maladies colde,
The derke tresons, and the castes olde,
My looking is the fader of pestilence.

70 Now weep namoore, I shal doon dili-
gence
That Palamon, that is thyw owene
knyght,
Shal haue his lady, as thou hast him
hight.
Though Mars shal helpe his knyght,
yet nathelees
Bitwixe yow ther moot be som tymè
pees,

75 Al be ye noght of o compleccioun,
That causeth al-day swich diuisioun.
I am thy aiel, redy at thy wille;
Weep now namoore, I wol thy lust
fulfile!'  

Of Mars and of Venus, goddesse of 80
love,
And telle yow, as pleynly as I kan,
The grete effect, for which that I
bygan.

[Explicit tercia pars.

\[Sequitur pars quarta.

Greet was the feeste in Atthenes that
day,
And eek the lusty seson of that May
Made every wight to been in such 85
plesaunce,
That al that Monday Iusten they and
daunce,
And spenten it in Venus heigh seruyse,
And by the cause that they sholde
ryse
E'erly, for to seen the grete fight,
Vn-to hir reste wenten they at nyght; 90
And on the morwe, whan þat day gan
sprynge,
Of hors and harneys nose and clater-
ynge
Ther was in hostelryes al aboute;
And to the paleys rood ther many a
route
Of lordeþ vp-on steedes and palfreys. 95
Ther maistow seen deisyng of har-
neys
So vnkouth and so riche, and wroght
so weel
Of goldsmythrye, of browdynge, and
of steel;
The sheeldes brighte, testerês, and
trappures,
Gold-hewn helmes, hauberkes, oote-00
armures;
Lordeþ in paramentz on hir coursers;
Knyghtes of retenue, and eek squieres,
Nailynge the speres, and helmes boke-
ynge;
Giggyng of sheeldes, with laynerês
lacynge;
There as neste is, they weren no-thyngh 05
ydel;
The fomy steedes, on the golden brydel

2456. [is]: alle §§. (Sk., Gl.). 60. pryuee E.He. [Bgl. 6696, 6718.] 62. in the signe
He., etc. (Sk.). 64. and þe w. H. 4 66. in schakyng H. 4 (Sk., Gl.). 82. Explicit, etc.: 87. spenden He., etc. (Sk.). [Bgl. 512, etc.] 89. fight] sight He.D. 91. whan þat E.G.C., whan He., etc.; the day He.D.L.H. 4 96. deisyng(e) E.C.P.L.
Gnawynge, and faste the armorers also,  
With fyle and hamer, prikyng to and fro;  
Yemen on foote, and communes many on  

With shorte staues, thikke as they may goon;
Pypes, trompes, nakeryers, clariounes,
That in the bataille blowen blody sounes;
The paleys ful of peple vp and doun,
Heere thre, ther ten, holdynge hir questioun,

Dyuynge of thise Thebanë knyghtes two.
Somme seyden thus, somme seyde it shall be so;
Somme helden with hym with the blake b秩序;
Somme with the ballèd, somme with the thikke-herd;
Somme seyde he looked grymme, and he woldy fyghte;

He hath a sparth of twenty pound of wighte.
Thus was the halle ful of diuynynge
Longe after that the sonne gan to sprynge.
The gretë Theseus, that of his sleep(e) awakened
With mynstralcie and noyse ãt pat was maked,

Heeld yet the chambrë of his paleys riche,
Til that the Thebanë knyghtes, bothe yliche
Honoured, were in-to the paleys fet,
Duc Theseus was at a wyndow set,
Arrayed right as he were a god in trone.

The peple presseth thiderward ful soone
Hym for to seen, and doon heigh reuerence,
The voyes of peple touchede the heune,
So loude cride they with murie steuene:
‘God saue swich a lord, that is so good!
He wilneth no destruction of blood.’

65 Vp goon the trompes and the melodye,
And to the lystes rit the compagnye
By ordinance, thurgh-out the citee large,
Hanged with clooth of gold, and nat with sarge.

fful lik a lord this noble duc gan ryde,

70 Thise two Thebanes vp-on either side;
And after rood the queene and Emelye,
And after that another compagnye
Of oon and oother, after his degree.
And thus they passen thurgh-out the citee,

75 And to the lystes come they by tyme.
It nas not of the day yet fully pryme,
Whan set was Thesèus ful riche and hye,
Ypolita the queene and Emelye,
And other ladys in degrees aboute.

80 Vn-to the se[et]yes preeseth al the route,
And westward, thurgh the gates vnder Marte,
Arcite, and eek the honord of his parte,
With baner reed is entred right anon;
And in that selue moment Palamon

85 Is vnder Venus, estward in the place,
With baner whyt and hardy chiere and face.
In al the world to seken vp and doun,
So euene, with-out[n] variacioun,
Ther nere swiche compagnyes tweye;

90 ffor ther was noon so wys þat koude seye
That any hadde of oother auauntage
Of worthynesse, nè of estaat, nè age,
So euene were they chosen, for to gesse,
And in two renges faire they hem dresse.

95 Whan þat hir names rad were euerichon,

That in hir nombre gyle were ther noon,
Tho were the gates shet, and crièd was loude:
‘Do now youre deuoir, yonge knyghtes proude!’

Thè heraudes lefte hir prikyng vp and doun,
Now ryngen trompes loude and clarion.
00 Ther is namoore to seyn, but west and est
In goon the sperês ful sadly in arrest,
In gooth the sharpe spore in-to the syde,
Ther seen men who kan iuste and who kan ryde!
Ther shuyeren shaftes vp-on sheeldes 05 thikke;
He feeleth thurgh the herte-spoon the prikke.
Vp spryngen speres twenty foot on highte;
Out goon the swerdes as the siluer brighte;
The helmes they tohewen and toshrede;
Out brest the blood with sterne stremes 10 rede;
With mighty mace[s] the bones they tobreste;
He thurgh the thikkeste of the throng
gan threste.
Ther stomblen steedes stronge, and doun gooth al!
He rolleth vnder foot as dooth a bal;
He foyneth on his feet with his 15 tronchoun,
And he hym hurtleth with his hors adoun;
He thurgh the body is hurt and sithe[n] ytake,
Maugree his heed, and broght vn-to the stake,
As forward was; right ther he moste abyde;
Another lad is on that oother syde. 20

And som-tymè dooth hem Thesèus to reste,
By force and eek by compositioun.

Who sorweth now but woful Pala-
mon, That moot namoore goon agayn to 
fighte? And when þat Thesèus hadde seyn this 
sighte, Vn-to the folk þat foghten thus echon 55 He crydè, 'Hoo! namoore! for it is 
doon.

I wol be trewe igne and no partie. 
Arcite of Thebes dal haue Emelie, That by his fortune hath hir(e) faire 
ywonne.'

Anon ther is a noyse of peple bigonne 60 ffor ião of this so loude and heighè 
with-alle, It semed that the lystes sholde fallæ. What kan now faire Venus doon aboue? 
What seith she now? What dooth this 
queene of loue 
But wepeth so for wantynge of hir wille, 65 
Til that hir teeres in the lystes fille? She seyde, 'I am ashamed, doutelees!' 
Saturnus seyde, 'Doghter, hoold thy 
pees! 
Mars hath his wille, his knyght hath 
al his boone, 
And, by myn heed! thow shalt been 70 esed soone.' 
The trompês, with the loude mynstral-
cie, 
The heraudes, that ful loude yolle and 
cric, 
Been in hir welæ for ijo ye of Daun 
Arcite. 
But herkneth me, and stynteth now a 
lite, 
Which a myracle ther bifel anon! 75 
This fierse Arcite hath of his helm 
ydon, 
And on a courser, for to shewe his 
face, 
He priketh endeloung the large place, 
Lókynte vpward vp-on Emelye,
80 And she agayn hym caste a frendlich [e]yé, And was al his in chiere as in hir herte. Out of the ground a furie~ infernal sterete, ffom Pluto sent at requeste of Saturne, ffor which his hors for fere gan to turne, 85 And leep aside, and foundred as he leep; And er that Arcite may taken keep, He pighte hym on the pomel of his heed, That in the place he lay as he were deed, His brest tobrosten with his sadel-bowe. 90 As blak he lay as any cole or crowe, So was the blood yronnen in his face. Anon he was ybourn out of the place, With herte soor, to Theseus paleys. Tho was he koruen out of his harnys, 95 And in a bed ybrought ful faire and blyue, ffor he was yet in memorie and alyue, And alwey cryyng after Emelye. Duc Theseus, with al his compaignye, Is comen hoom to Athennes, his citee, With alle blisse and greet solemniteit. Al be it that this aventure was falle, He nolde noght disconforten hem alle. Men seyde eek that Arcite shal nat dye, He shal been heeled of his maladye. 100 And of another thyng they were[n] as fayn: That of hem alle was ther noon yslayn, Al were they soore yhurt, and namely oon, That with a speré was thirled his brest boon.

To othere woundes and to brokene armes Somme hadden salues, and somme 10 haddyn armes; ffermacies of herbes and eek saue They dronken, for they wolde hir lymes haue; ffor which this noble duc, as he wel kan, Conferteth and honoureth every man, And made reuel at the longe nyght 15 Vn-to the straunge lorde, as was right. Ne ther was holden no disconfitynge, But as a āustes or a tourneiynge, ffor soothly, ther was no disconfiture, ffor fallyng nys nat but an auenture, 20 Ne to be lad by force vn-to the stake Vnyolden, and with twenty knyghtes take, O’ persone alone, with-outen mo, And haryed forth by arme, foot, and too, And eek his steede dryuen forth with 25 staues With footmen, bothe yemen and eek knaues, It nas arreted hym no vileynye; Ther may no man clepen it cowardyde. ffor which anon duc Thesees leet crye, To stynten alle rancour and enuye, 30 The gree as wel of o syde as of oother, And eyther syde ylik as ootheres brother; Ad yaf hem yiftes after hir degree, And fully heeld a feeste dayes three; And conuoyed the kynges worthily 35 Out of his toun a journee largely, And hoom wente euery man the righte way— Ther was namoore, but ‘far[e]wel, haué good day!’ Of this bataille I wol namoore endite,

Quotations: 2680 u. 81 f[Ieieen C.P.L.H.]{4} (auct) Eg.) eint; ffor women as (as for H.){4} to spoken in (speketh the Eg.) comune/Thei folwen all(e) he fauour of fortune (Sk., Gl). 81(83). And she was He.D. (Sk.); in chiere Tw. W. M. Gl.; his herte: alle Æ[ff]. (Sk., Gl.) (as his in herte Tw.); as] and H.² 82. furie E.H.e.G., s[eir(e) D., etc. (Gl.). 86. [I. Arcita? Æ[gl. 1152.] 87. [ëndbl.]Nota pericum E. 2705. wern G., were He., etc. 12. lynes D.C.P.L.H.² 17/18. f. P. 23. O E.G., (On) D., A He., etc. 24. arm E.H.e.G.D., arme C., etc. [ob. l. arm and?] 28. clepe He., etc.; held H.² [verb.]. 30. alle E.G.C. (Sk., Gl), al He., etc.; and al enuye H.² 35. conuayed He., etc. (Sk.). 38. far G.C.H.² (Sk.); id. 2758, 2778 (C.H.²), 5283 (H.²), etc.
2. The Knyghtes Tale.

Allas, myn hertes queene! allas, my wyf,
Myn hertes lady, endere of my lyf!
What is this world? what asketh men 75
to haue?
Now with his loue, now in his colde graue
Allone, with-outen any compaignye!
ffor[e]-wel, my swete foo, myn Emelye!
And softe taak me in youre armes tweye
ffor loue of God, and herkneth what 80
I seye:
I haue heer with my cosyn Palamon
Had strif and rancour, many-a day
agon,
ffor loue of yow and for my ialousye.
And Iuppiter so wys my soule gye
To speken of a seruant proprey, 85
With alle circumstances trewely—
That is to seyn trouthe, honour, knyght-
hede,
Wysdom, humblesse, estaat, and heigh kyntrede
ffredom, and al that longeth to that
art—
So Iuppiter haue of my soule part, 90
As in this world right now ne knowe I
non
So worthy to ben loued as Palamon,
That serueth yow, and wol doon al
his lyf,
And if that euere ye shul ben a wyf,
fforyet nat Palamon, the gentil-man!
95
And with that word his speche faille
gan;
ffor from his feet vp to his brest was
come
The coold of deeth, that hadde hym
overcome,
And yet moore-ouer [for] in his armes
two

The vital strengthe is lost and al ago. 90
Oonly the intellect, with-outen moore,
That dwell on his herte syk and soore,
Gan failen, when the herte felte deeth,

2741. Explicit secunda pars, etc. He. 50. gan He.C.P.L.H.  52—55. Eg. für D.
56. now f. He.G.C.P.L.  64. o E., on G., a He., etc. 68. ne Tw. Gl.; f.  75. axeth
He., axed C., asken D., etc. 77—80. f. He.D. (in Eg.). 86. circumstaunces alle
He.D.C.P.L.  87. seyne G.L.; and knighthede C.P.H.  97. ffor] And E.; feet
Dusked hise [e]yēn two, and failled breath.

05 But on his lady yet caste he his [e]yē—His laste word was 'mercy, Emelye!' His spirit chaunged hous, and wente ther

As I cam neuere—I kan nat tellen, wher.

Therfore I stynste—I nam no diuinistre;

10 Of soules fynde I nat in my registre,
Ne me ne list thilke opiniones to telle
Of hem, though þat they writen wher they dwelle.

Arcite is coold, ther Mars his soule gye!
Now wol I spoken forth of Emelye.

15 Shrighte Emelye, and howleth Palammon,
And Thesēus his suster took anon
Swownynge, and baar hir(e) fro the corps away.

What helpeth it to tarien forth the day,
To tellen how she weep bothe eue and morwe?

20 Þor in swich cas wommen hauȝ swich sorwe,
Whan þat hir housbondes been from hem ago,
That for the moore part they sorwen so,
Or ellis fallen in swich maladye,
That at the laste certeiny they dye.

25 Infinite been the sorwes and the teeres
Of olde folk and eek of tendre yeeres
In al the toun for deeth of this Theban;
ffor hym ther wepeth bothe child and man.

So greet a wepyng was ther noon, certayn,

30 Whan Ector was ybroght al fressh yslayn
To Troye;allas! the pitec þat was ther,
He wolde make a fyr in which the office
ffúneral he myghte al accomplice;
And leet comande anon to hakke and hewe
The okes olde, and leye hem on a rewe
65 In colpons, wel arrayed for to brene.
Hise officers with swifte feet they renne,
And ryde[n] anon at his comandement.
And after this Thesèus hath ysent
After a beere, and it al ouer-spradde
With clooth of gold, the richeste ṣat he hadde;
And of the same suyte he cladde Arcite.
Vp-on his hondes hadde he gloues white;
Eek on his heed a coroune of laurer grene,
And in his hond a swerđ ful bright and kene.
75 He leyde hym, bare the visage, on the beere;
Ther-with he weep that pitee was to heere,
And, for the peple sholde seen hym alle,
When it was day, he brughte hym to the halle,
That roareth of the criyng and the soun.
80 Tho cam this woful Theban Palamoun,
With flotery berd and rugged ashy heeres,
In clothes blake, ydropped al with teeres,
And passynge othere of weynge, Emelye,
The rewefulleste of al the compaignye.
In as muche as the seruyce sholde be
The moore noble and riche in his degree,
Duc Thesèus leet forth thre steedes byrnyng,
That trapped were in steel al gliter-ynge,
And couered with the armes of daun Arcite.
Vp-on thise steedes that were grete and 90 white,
Ther sitten folk, of whiche oon baar his sheeld,
Another his speré in his hondes heeld,
The thridde baar with hym his bowe Turkeys—
Of brend gold was the caas, and eek the harneys—,
And riden forth a-paas with sorwefull 95 cheere
Toward the groue, as ye shul after heere.
The nobleste of the Grekes that ther were
Vp-on hir shulders caryeden the beere,
With slack paas and [e]yēn rede and wete,
Thurgh-out the citee by the maister-00 strete,
That sprad was al with blak, and wonder hye
Right of the samē is the strete ywrye.
Vp-on the right hond wolde the heuene roughte,
And twenty fadme of bredè the armes straughte;
15 This is to seyn: the bowes were[n] so brode.
Of stree first ther was leyd ful many a lode;
But how the fyr was maked vp-on highte,
Nè eek the names that the treës highte,
As ook, firre, birch, aspe, alder, holm, popeler,
20 Wylwe, elm, plane, assh, box, chasteyn, lynde, laurer,
Mapul, thorn, bech, hasel, ew, whippel-tree;
How they were[n] feld, shal nat be toold for me;
Ne how the goddes ronnen vp and doun,
Disherited of hir habitacioun,
25 In which[e] they woneden in reste and pees,
Nymphes, ffawnes, and amàdrìdes;
Ne how the beestes and the briddles
ele ffledden for fere, whan the wode was falle;
Ne how the ground agast was of the light,
30 That was nat wont to seen the sonne bright;
Ne how the fyr was couched first with stree,
And thanne with drye stokkes cloue[n] a-thre,
And thanne with grene wode and spicerye,
And thanne with clooth of gold and with perrye,
35 And gerlandes, hangyng[e] with ful many a flour,
The mirre, thencens, with al so greet odour;
Ne how Arcite lay among al this;

Ne what richesse aboute his body is;
Ne how that Emelye, as was the gyse,
Putte in the fyr of funeral seruyse; 40
Ne how she sowned when man made the fyr;
Ne what she spak, ne what was hir desir[e];
Ne what ieweles men in the fyr(e) caste,
Whan ßat the fyr was greet, and brente faste;
†Ne how somme caste hir sheeld, and 45
somme hir spere,
And of hire vestimentz, which[e] ßat they were,
And coppes ful[l] of wyn, and milk, and blood
In-to the fyr, that brente as it were wood;
Ne how the Grekes, with an huge route,
Theires ridden al the place aboute
50 Vp-on the left hand, with a loud shout-ynge,
And thries with hir spere claterynge,
And thries how the ladies gonnie crye;
And how ßat lad was homward Emelye;
Ne how Arcite is brent to asshen 55 colde;
Né how that lych-wake was yholde
Al thilke nyght; ne how the Grekes pleye
The wake-pleyes; ne kepe I nat to seye
Who wrastleth best naked, with oille enoynt,
Ne who that baar hym best in no 60 disioynt.
†I wol nat tellen eek how that they goon
Hoom til Atthenes, than the pley is doon,
But shortly to the point thanne wol I wende,
And maken of my longe tale an ende.
By processe and by lengthe of certeyn yeres,
Al styntyd is the mornynge and the teres
Of Grekes by oon general assent.
Thanne seamed me ther was a parlement
At Atthenes vpon certein poyntz and caas,
Among the whiche poyntz yspoken was
To hauë with certein contrees alliaunce,
And have fully of Thebans obeissauce;
ffor which this noble Thesëus anon
Leet senden after gentil Palamon,
Vnwyist of hym what was the cause
and why.
But in his blake clothes sorwefully
He cam at his comandemente in hye;
Tho sente Thesëus for Emelye.
Whan they were set, and hyst was al the place,
And Thesëus abiden hadde a space
Er any word cam from his wise brest,
Hise [e]yén sette ther-as was his lest,
And with a sad visage he siked stille,
And after that right thus he seyde his wille:
'The firste moeuere of the cause aboue,
Whan he firste made the faire cheyne of loue,
Greet was theeffect, and heigh was his entente.
Wel wiste he why, and what ther-of he mente;
ffor with that faire cheyne of loue he bond
The fyr, the eyr, the water, and the lond
In certeyn boundes, that they may nat flee.
That same prince and that same moeuere,' quod he,
' Hath stablissed in this wrecched world adoun
Certeyne dayes and duraicoun
To al that is engendred in this place, 95
Ouer the whiche day they may nat pace,
Al mowe they yet tho dayes wel abregge—
Ther nedeth noght noon auctoritee allegge,
ffor it is preued by experience,
But that me list declare my sentence. 00
Thanne may men by this ordre wel
discerne
That thilke moeure stable is and eterne.
Wel may men knowe, but it be a fool,
That every part dirryueth from his hool;
ffór nature hath take[n] his bigynnyng 05
Of no partie or [of] cantel of a thynge,
But of a thynge that parfit is and stabe,
Descendinge so, til it be corrumpable.
And therfore, of his wise purueiaunce,
He hath so wel biset his ordinaunce, 10
That speces of thynges and progressiouns
Shullen enduren by successiouns,
And nat eterne be, with-outen [any] lye:
This maistow vnderstonde, and seen
at [e]yé.
Loo the ook, þat hath so long a 15
noriaisshynge [¶ Exemplum]
ffrom tyme þat it first bigynneth sprynge,
And hath so long a lif, as we may see,
Yet at the laste wasted is the tree.
¶ Considereth eek that the harde 20
Vnder oure feet, on which we trede and

2965. stynt He.Eg.C.P.L. 69, a certeyn poynyt He.C.P.L.H. 80. hath He.Eg.C.P.L. 81. fram E., fro C., etc. 85 ff.: vgl. Boeth. II, metr. 8. 92. that moeuere He.Eg.L. (Sk.), and moeure eek H. 96. which E.He.Eg., I.H. 98. noght E.C., J.He., etc.; to allege He.Eg., tallegge H., to legge G.C.P.L. 3001. wel by this o. He.Eg.C.L.H., wel þ. P. 04. dirryueth] dryueth G., darreydne C.L., darynedn P., is diryuëd He., is darened Eg. 05. hath E.G., hath nat He., etc. (Sk., Gl.); take L.H. 4 [Vgl. Boeth. III, pr. 10.] 06. or of] nor of C.L., ne H. 4 (Sk., Gl.). 11. species: vgl. 2559; specie C.L., specye G.P. 13. eterne be, any þ. H. 4 (Sk.). 16. the tyne He.G.D.C.P.L.; gynnth He.H. 17. we E.G.H. 4, ye He., etc.
2. The Knyghtes Tale.

Yit wasteth it as it lyth by the weye. 
The brode ryuer somtyne wexeth dreye; 
The grete tounes se we wane and wende; 
Thanne may ye se þat al this thyng hath ende.

25 ¶ Of man and womman seen we wel also, 
That nede in oon of thise termes two— 
This is to seyn: in youthe or elles age— 
He moot be deed, the kyng as shal a page; 
Som in his bed, som in the depe see, 
30 Som in the large feeld, as men may se. 
Ther helpeth noght, al goth that ilke weye: 
Thanne may I seyen al this thyng moot deye. 
¶ What maketh this but Iuppiter the kyng, 
Thât is prince and cause of alle thyng, 

35 Conuertynge al vn-to his propre welle ffrom which it is dirryued, sooth to telle? 
And here agayns no creature on lyue, 
Of no degree, auailleth for to stryue. 
¶ Thanne is it wysdom, as it thynketh me,

40 To maken vertu of necessitee, 
(¶) And take it weel that we may nat escue, 
And namely that to vs alle is due; 
And who-so grucchet othught, he dooth folye, 
And rebel is to hym thal al may gye. 
45 And certeynly a man hath moost honoure 
To dyen in his excellence and flour, 
Whan he is siker of his goode name; 
Thanne hath he doon his freend, ne hym, no shame, 
And gladder oghte his freend be of his deeth,

Whan with honour vp-yolden is his 50 breeth, 
Than when his name apalled is for age, 
ffor al forgotten is his vassellage. 
Thanne is it best, as for a worthy fame, 
To dyen when þat he is best of name. 
¶ The contrarie—of al this is wilful—55 nesse; 
Why grucchen we? Why hauȝe we heuy-nesse 
That good[e] Arcyte, of chiualrie flour, 
Departed is with duȝete and honour 
Out of this foule prisoun of this lyf? 
Wyn grucchen heere his cosyn and his 60 wyf
Of his wel-fare that loued hem so wel? 
Kan he hem thank? Nay, God woot, 
neuer-a-deel, 
That bothe his soule and eek hem-self offende, 
And yet they mowe hir lustes nat amende. 
What may I conclude[n] of this longe 65 serye 
But, after wo, I rede vs to be merye, 
And thanken Iuppiter of al his grace? 
And er that we departen from this place, 
I rede þat we make of sorwes two
O parfit ioye, lastynge eueremo; 70 
And looketh now, wher moost sorwe is her-inne, 
Ther wol we first amenden and bi-gynne.
Suster,' quod he, 'this is my fulle assent, 
With al thavyvs heere of my parlament, 
That gentil Palamon, youre owene 75 knyght, 
That serueth yow with willȝe, herte, and myght.
And euere hath doon, syn þat ye first
hym knewe,
That ye shul of youre grace vp-on hym
rewe,
And taken hym for housbonde and
for lord.
0 Lené me youre hond, for this isoure
accord,
Lat se now of youre womanly pitee.
He is a kynges brother soñe, pardee!
And though he were a pouer bacherel,
Syn he hath servé yow so many a
yeer,
5 And had for yow so greet aduersitee.
It mooste been considered, leeweth me;
ffor gentil mercy oghte to passen right.
†Thanne sayde he thus to Palamon
ful right:
'I trówe ther nedeth litel sermonyng
0 To make yow appente to this thyng.
Com neer, and taake youre lady by
the hond!'

Bitwixen hem was maad anon the bond
That highte matrimoigne or mariage,
By al the conseil and the baronage.
5 †And thus with alle blisse and melodye
Hath Palamon ywedded Emelye,
And God, þat al this wyde world hath
wroght,
Sende hym his loue that hath it deere
aboght.
ffor now is Palamon in alle wele,
0 Lyuye in blisse, in richesse, and in
heele,
And Emelye hym loueþ so tendrely,
And he hir(e) serueth also gentilly,
That neuer was ther no word hem
bitwene
Of jalousie or any oother tene.
5 Thus endeth Palamon and Emelye,
And God saue al this faire compaignye!
Amen.
†Heere endeth the knyghtes tale.

3. The Milleres Tale.

a) (Prologue.)

†Heere folwen the wordes bitwene
the hooste *) and the Millere.

Whan that the knyght had thus his
tale ytoold,
In al the route nas ther yong ne oold
That he ne sydeye it was a noble storie,
And worthye to drawen to memorie, 10
And namely the gentils euerichon.
Oure hooste lough, and swoor, 'So moot
I gon!
This gooth aright! vnbokeled is the
male.
Lat se now who shal telle another tale?
ffor trewele, the game is wel bigonne. 15
Now telleth on, sir(e) Monk, if that
ye konne,
Sumwhat to quyte with the knyghtes
tale.'
The Millere(e), that for-dronken was al
pale,
So that vnnethe vp-on his hors he sat,
He nolde aualen neither hood ne hat, 20
Ne abyde no man for his curtesie,
But in Pilates voys he gan to crie,
And swoor by arms, and by blood
and bones:
'I kan a noble tale for the nones,
With which I wol now quyte the 25
knyghtes tale!'
Oure hooste saugh that he was dronke
of ale,
And sayde, 'Abýd, Robyn, my leue
brother!
Som bettre man shal telle vs first
another.
Abýde(e), and lat vs werken thritfylly!' 26
†'By Goddes soule,' quod he, 'that 30
wol nat I
ffor I wol speke, or elles go my wey.'
Oure hoost answere, 'Telle on a deuèle
wey!'
3. The Milleres Tale.

"Thou art a fool, thy wit is overcome!"

"Now herkneth," quod the Millere, "alle and some!"

35 But first I make a protestacioun
That I am dronke, I knowe it by my soun;
And therfore, if that I mysspeke or seye,
Wyte it the ale of Southwerk, I you preye.

ffor I wol telle a legende and a lyf
40 Bothe of a carpenter and of his wye,
How that a clerk hath set the wrightes cappe.'

The Reue answere, and seyde, 'Stynfi thy clappe!
Lat be thy lewed drunken harlotrye!
It is a synne and eek a greet folye
45 To apreyen any man or hym defame,
And eek to bryngen wyues in swich fame;
Thou, mayst ynogh of othere thynges seyn.'

' This dronke Millere spak ful soone ageyn,
And seyde, 'Leue brother Osewold,
50 Who hath no wye, he is no okewold.
But I seye nat therfore that thou art oon;
Ther been ful goode wyues many oon,
And euer a thousand goode ayeyns oon badde,
That knowestow wel thy-self, but if thou madde.

55 Why artow angry with my tale now?
I haue a wyf, pardee, as wel as thow;
Yet nolde I, for the oxen in my plogh,
Taken vp-on me moore than ynogh,
As demean of my-self that I were oon;
60 I wol bileeue wel that I am noon.
An housbondé shal nat been inquisityf
Of Goddes pryuetee, nor of his wyf;
So he may fynde Goddes foysen there,
O'f the remenant nedeth nat enquere.'

"What sholde I moore seyn? but this 65
Miller(e),
He nolde his wordes for no man forbere,
But tolde his cherles tale in his manere.
Mathynketh that I shal reheere it heere;
And ther-fore euer gentil wight I preye,
ffor Goddes loue, demeth nat that I 70
seye
Of yuél entente, but that I moot reheere

Hir tales alle, be they bettre or worse,
Or elles falsen som of my mateere;
And therfore, who-so list it nat yheere,
Turne ouer the leef, and chese another 75
tale,
ffor he shal fynde ynowe, grete and smale,
Of storial thyng that toucheth gentillesse,
And eek moralitee and hoolynesse.
Blameth nat me if that ye chese amys;
The Millere is a cherl, ye knowe wel 80
this;
So was the Reue, and othere manye mo,
And harlotrié they tolden bothe two.
Auyseth yow, putteth me out of blame,
And eek men shal nat make[n] ernest
of game.

b) 'Heere bigynneth the Millere
his tale.

Whilom ther was dwellynge at Oxen-85
ford
A riche gnof, that gestes heeld to bord,
And of his craft he was a carpenter.
With hym ther was dwellynge a pouré scoler,
Hadde lerned art, but al his fantasye
Was turned to for to lerne astrologye, 90
And koude a certeyn of conclusiouns
To demen by interrogations,  
If that men asked hym in certein houres  
When that men sholde have droghte or elles shoures,
95 Or if men asked hym what shold he bifalle  
Of every-thyng—I may nat rekene hem alle.  

This clerk was cleped hende Nicholas;  
Of deerne loue he koude and of solas,  
And ther-to he was sleigh and ful priuee,  

And lyk a mayden meke for to see.  
A chambré hadde he in that hostelrye  
Allone, with-outen any compaignye,  
fful fetisly ydight with herbes swoote,  
And he hym-self as sweete as is the roote  

Of lycorys or any cetevale.  
His Almageste and booke grete and smale,  
His astrelable, longynge for his art,  
His augrym stones layen faire a-part,  
On shelles couched at his beddes heed;  

His presse ycovered with a faldyng reed.  
And all[l] aboué ther lay a gay sautrie,  
On which he made a-nyghtes melodie  
So swetely, that al the chambré rong:  
And ‘Angelus ad virginem’ he song,  
And after that he song the kynges noote;  
fful often blessed was his myrie throte,  
And thus this sweete clerk his tyme spente  
After hisé freendes fyndyng and his ende.  

This carpenter hadde wedded newe a wyf,  

Which that he louéde moore than his lyf.  
Of XVIII. yeer she was of age;  
Ialous he was, and heeld hir(e) narwe in cage,  

ffor she was yong and wylde, and he was old,  
And deméd hym-self been lik a coke-wold.  
He knew nat Catoun, for his wit was 25 rude,  
That bad man sholde wedde his simy-litude:  
Men sholde wedde after hir estaat,  
ffor youthe and elde is often at debaat.  
But sith that he was fallen in the snare,  
He moste endure, as oother folk, his 30 care.  

ffair was this yonge wyf, and therewith-al,  
As any wezèle, hir body gent and smal.  
A ceynt she weréde, ybarred al of silk,  
A barmeclooth, as whit as morne-milk,  
Vp-on hir lendes, ful of many’a goore;  
35 Whit was hir smok, and broyden al bifoore  
And eek hihynde on hir coler aboute,  
Of colblak silk, with-inne and eek withoute.  
The tapes of hir white voluper  
Were of the same suyte of hir coler;  
40 Hir filet brood of silk and set ful hye,  
And sikerly she hadde a likerous [e]yé.  
fful smale ypulled were hir(e) broues two,  
And tho were bent and blake as any sloo.  
She was ful moore blisful on to see 45  
Than is the newe pereionette tree,  
And softer than the wolfe is of a wether;  
And by hir girdel heeng a purs of lether,  
Tasseled with grene, and perled with latoun:  
In al this world, to seken vp and don, 50  
There né no man so wys þat koude thensce
And with hir heed sche .wryed haste awey,
And seyde, 'I wol nat kissë thee, by my fey!
Why, la! be, quod ich, lat be, Nicholas!
Or I wol crie "out, harrow, and allass!"
Do wey youre handes for youre cur- 85 teisye!' 

This Nicholas gan mercy for to crye,
And spak so faire, and profred hir(e) so haste,
That she hir loue hym graunted atte laste,
And swoor hir ooth by seint Thomas of Kent,
That she wol been at his comandement, 90
Whan þat she may hir leyser wel espie:
'Myn housbonde is so ful of ialousie,
That, but ye wayte wel and been priuee,
I woot right wel I nam but deed,'
quod she.
'Ye moste been ful deerne, as in this 95 cas.'

'Nay, ther-of care thee nocht,' quod Nicholas,
'A clerk hadde litherly biset his whyle
But if he koude a carpenter bigyle,'
And thus they been accorded and ysworn
To wayte a tyme, as I hauë told 00 biforn.

Whan Nicholas had doon thus eueri-deel,
And thakked hire aboute the lendes well,
He kist hire sweete, and taketh his sawtrie,
And pleyeth faste, and maketh melodie.
Thanne fil it thus, þat to the paryssh 05 chirche,
Crístes owene werkes for to wirche,
This goode wyf went on an haliday.
Hir forheed shoon as bright as any day,
So was it wasshen whan she leet hir werk.
Now was ther of that chirche a parissh clerk, The which that was ycleped Absolon. Crul was his heer, and as the gold it shoon, And strouted as a fanne, large and brode; fful streight and euene lay his ioly shode;

5 His rodé was reed, his [e]yën greye as goos;

With Powles wyndow coruen on his shoes, In hoes rede he wente fetisly. Yclad he was ful smal and proprely Al in a kirtel of a lyght waget,

fful faire and thikke been the poyntes set; And ther-vp-on he hadde a gay surlys, As wht as is the bloisme vp-on the rys. A myrie child he was, so God me saue. Wel koude he laten blood, and clippe, and shauhe,

5 And make[n] a chartre of lond or acquit- auncce—

In twenty manere koude he trippe and daunce—

After the scole of Oxenforde tho—

And with his legges casten to and fro, And pleyen songs on a smal[l] rubible;

0 Ther-to he song som-tyme a loud quynble, And as wel koude he pleye on his giterne. In al the toun nas brewhous ne tauerne That he ne visited with his solas, Ther any gaylard tappestere was.

5 But, sooth to seyn, he was somdel squymous Of fartyng, and of speche daungerous. ¶This Absolon, þat iolif was and gay, Gooth with a sencer on the haliday, Sensynge the wyues of the parissh, faste,

And many—a louely look on hem he 40 caste, And namely on this carpenteres wyf; To loke on hir(e) hym thoughte a myrie lyf, She was so propre, and sweete, and likerous; I dar wel seyn, if she hadde been a mous, And he a cat, he wolde hir(e) hente 45 anon.

This parissh clerk, this ioly Absolon, Hath in his herte swich a loue-longyng, Thát of no wyf took he noon offrynge; ffor curtéisie, he seyde, he wolde noon. The moone, whan it was nyght, ful 50 brighte shoon,

And Absolon his gyrner hath ytake, ffor paramours he thoughte for to wake; And forth he gooth, iolif and amorous, Til he cam to the carpenteres hous, A litel after kokkes hadde ycrowe, 55 And dressed hym ke by a shotwyn-dowe That was vp-on the carpenteres wal. He syngeth in his voys gentil and smal:

'Now, deere lady, if thy wille be, I praye yow that ye wolé thynde on 60 me,' ffuful wel acordaunt to his gytemnynge. This carpenter awook, and herde syngye, And spak vn-to his wyf, and seyde anon,

'What, Alison, herestow nat Absolon, That chaunteth thus vnder oure bours 65 wal?' And she answerde hir housbonde ther-with-al:

'Yis, God woot, Iohn, I heere it every-del.' ¶This passeth forth—what wol ye bet than weel?—

ffro day to day [to day] this ioly Absolon

3319. lyght] fyn H. 4 20. Schapen with goores in þe newe get H. 4 25. maken E.He., make G., etc. 27. Oxenford E.He.D., Oxenforthe G., -forde C., etc. 31. his E., a He., etc. 37. ioly He., etc. 48. ne took He.H. 4 (Sk., Gl.). 60. thynke E., rewe He., etc. (Sk.); preye G.L.H. 4 62. herde hym He., etc. (Sk.).
And somtyme, to shewe his lightnesse and maistrye,  
He pleȝeth Herodes [vp] on a scaffold hye; 
But what auailleth hym as in this cas?  
She loueth so this hende Nicholas,  
That Absolon may blowe the bukke horn: 
He nê hadde for his labour but a scorn; 
And thus she maketh Absolon hir ape, 
And al his ernest turneth til a iape.  
ffor som folk wol ben wonnen for richesse,  
And somme for strokes, and somme for gentillesse.

Somtyme, that Absolon may waille and syng ‘allas!’  
And so bifel it on a Saterday,  
This carpenter was goon til Òsenay, 
And hende Nicholas and Alisoun  
Acorded been to this conclusioun,  
That Nicholas shal shapen hym a wyle  
This sely alous housbondë to bigyle;  
And, if so be the game wente arißt, 
She sholde slepen in his arm al nyght;  
ffor this was his desir and hir(e) also.  
And right anon, with-outen wordes mo,  
This Nicholas no lenger wolde tarie, 
But dooth ful softe vn-to his chambre carie  
Bothë mete and drynke for a day or tweye,  
And to hir housbondë bad hir(e) for 10 to seye,  
If that he axed after Nicholas, 
She sholde seye she nyste where he was,  
Of al that day she saugh hym nat with [e]yé;  
She trowed that he was in maladye,  
ffor for no cry hir mayde koude hym 15 calle,  
He nolde anserwe for thyng that myghte falle.

This passeth forth al thilke Saterday,  
That Nicholas stille in his chambre lay, 
And eet and sleep, or dide what hym leste,  
Til Sunday, that the sonne gooth to 20 reste.  
This sely carpenter hath greet merueyle  
Of Nicholas, or what thyng myghte hym eyle, 
And seyde, ‘I am adrad, by Seint Thomas,  
It stondeth nat arißt with Nicholas—  
God shilde that he dyde sodeynly! 25  
This world is now ful tikle, sikerly;
I saugh to-day a cors ybore to chirche
That now on Monday last I saugh
hym wirche.
\[Go vp,' quod he vn-to his knaue anoon,
0 'Clepe at his dore, or knokke with a
stoon,
Looke how it is, and tell me boldely.'
\[This knaue gooth him vp ful sturdily,
And at the chambre-dore whil that
he stood,
He cride and knokked as that he were
wood:
5 'What, how! what do ye, maister Nicho-
lay?
How may ye slepen al the longe day?'
\[But al for noght—he herde nat a
word.
An hole he found ful lowe vp-on a
bord,
Ther-as the eat was won in for to
derpe;
10 And at that hole he looked in ful
depe,
And at the laste he hadde of hym a
sighte.
This Nicholas sat capynge euere vp-
righte,
As he had kidde on the newe moone.
Adoun he gooth, and tolde his maister
soone
5 In what array he saugh that ilke man.
\[This carpenter to blessen hym bigan,
And seyde, 'Help vs, seinte ffrydes-
wyle!
A man woot litel what hym shal bityde.
This man is falle with his astromye
10 In som woodnesse or in som argonye.
I thoghte ay wel how that it sholde be!
Men sholde nat knowe of Goddes
puytee.
Ye, blessed be alwey a lewed man
That noght but oonly his bileue kan!
5 So ferde another clerk with astromye:

He walked in the feeldes for to prye
Vp-on the sterres, what ther sholde
bifalle,
Til he was in a marleput yfalle;
He saugh nat that; but yet, by seint
\[Thomas!
Me reweth soore of hende Nicholas. 60
He shal be rated of his studiyng,
If that I may, by Ihesus, heuene kynge!
\[Get me a staf, that I may vnder-
spore,
Whil bat thou, Robyn, heuest of the
dore.
He shal out of his studiyng, as I 65
gessel'
And to the chambre dore he gan hym
dresse.
His knaue was a strong carl for the
noones,
And by the haspe he haaf it of atones;
In-to the floor the dore fil anon.
This Nicholas sat ay as stille as stoon, 70
And euere caped vpward in-to the ei.
This carpenter wende he were in despeir,
And hente hym by the sholdres myghti-
ly,
And shook hym harde, and cride spiu-
tously,
'What, Nicholay! what, how! what, 75
looke adoun!
Awak[e], and thenk on Cristes pas-
sioun!
I crouche thee from elues and fro
wightes!
Ther-with the nyghtspel seyde he anon-
rightes
On foure halues of the hous aboute,
And on the threshold of the dore 80
with-oute:
'\[Ihesu Crist and seinte Benedight!
Bl\[esse this hous from euery wikked
wight!
ffor nyghtes uerye, the white pater
noster;

\[3427. born He.G.P.L. 31. tel E.He.L. [vgl. 7002]. 33. that f. H.\(^4\) (Gl.). 42. gapynge G.D.P.L.H.\(^4\) (Sk., Gl.) [vgl. 3471, 3841]. 45. that E.P., this He., etc. (Sk., Gl.). 49. astromye E.He.L., astronemye (-omye) G., etc.; id. 3455 (L. = G., etc.). 58. Marele pit He., etc. (marbil p. G.). 59. Thomas: \[pater E. 60. of] for He.H.\(^4\), f. P. 64. of E.D., vp He., etc. (Sk.). 67: vgl. 545. 68. of E.G.D.C., vp He., etc. (Sk.). 71. caped E.He.C.H.\(^4\), gapede G., etc. (Sk., Gl.). 75. what looke E., man l. H.\(^4\), looke He., etc. 81. seinte H.\(^4\), seint E., etc. 83. nyghtes E.H.\(^4\), the n. He., etc.; uerye] mare D., verray H.\(^4\)
Wheré wentestow, seint Petres soster?'

And atte laste this hende Nicholas Gan for to sike soore, and seye, 'Alas! Shal al this world be lost eftsoones now?'

This carpenter anwerde, 'What seythow? What! thanke on God, as we doon, men hat swynkel'

This Nicholas anwerde, 'Fecche me drynke!

And after wol I spoke in pryuctee Of certeyn thyng that toucheth me and thee;

I wol telle it noon oother man, certeyn.'

This carpenter goth doun, and comth ageyn, And broughte of myghty ale a large quart.

And whan hat ech of hem had dronke his part, This Nicholas his dore faste shette, And doun the carpenter by hym he sette.

He seyde, 'Iohn, myn hooste lief and deere,

Thou shalt vp-on thy trouthe swere me heere

That to no wight thou shalt this conseil wreye;

ffor it is Cristes conseil that I seye, And if thou telle man; thou art forlore, ffor this vengance thou shalt han therfore,

That, if thou wreye me, thou shalt be wood.'

'Nay, Crist forbede it, for his hooly blood!'

Quod tho this sely man, 'I nam no labbe,

Ne, though I seye, I am nat lief to gabbe.

Seyf what thou wolt, Ishal it neure telle

To child ne wyf, by hym that harwed 10 helle!'  

'NOw Iohn,' quod Nicholas, 'I wol nat lye,

I have yfounde in myn astrologye,

As I haue looked in the moone bright,

That now a Monday next, at quarter nyght,

Shal falle a reyn, and that so wilde and 15 wood,

That half so greet was neure Noees flood.

This world,' he seye, 'in lasse than an hour

Shal al be dreyny, so hidous is the shour:

Thus shal mankynde drenche, and lese hir lyf.'

This carpenter anwerde, 'Alas, my 20 wyf!

And shal she drenche? alases, myn Alisoun!

ffor sorwe of this he fil almoost adoun, And seye, 'Is ther no remedie in this cas?'

'Why, yis, for gode,' quod hende Nicholas,

'If thou wolt werken after loore and 25 reed. Thou mayst nat werken[n] after thyne owene heed;

ffor thus seith Salomon, that was ful trewe,

"Werke al by conseil, and thou shalt nat rewce."

And if thou werken wolt by good conseil,

I vndertake, with-outen mast and seyl, 30 Yet shal I sauen hir(e) and thee and me.

Hastow nat herd hou saued was Noe, Whan hat oure Lord haddé warned hym biforn

That al the world with water sholde be lorn?'
3. The Milleres Tale.

35 ¶ "Yis," quod this carpenter, 'ful yore ago.'
¶ "Hastow nat herd,' quod Nicholas, 'also
The sorwe of Noë with his felawe-
Er þat he myghte brynge his wyf to shipe?
Hym hadde be leuere, I dar wel vnder-
take,
40 At thilke tymé than alle hike wetheres blake,
That she hadde had a ship hir-self allone;
And ther-for, woostou, what is best to doone?
This asketh haste, and of an hastif thyng
Men may nat preche or maken tari-

45 ¶ Anon go gete vs faste in-to this in
A knedyng-trogh, or ellis a kymelyn
ffor ech of vs, but lokë þat they be large,
In whiche we mowe swymme as in a barge,
And han ther-ìnë vitaille suffisant
50 But for a day—fy on the remenant!
The water shal aslake and goon away
Aboute pryme vp-on the nexte day.
But Robyn may nat wite of this, thy
knaue,
Në eek thy mayde Gille I may nat saue.
55 Axe nat why, for though thou aske me,
I wol nat tellen Goddes pryuetee.
Suffiseth thee, but if thy wittes madde,
To han as greet a grace as Noë hadde.
Thy wyf shal I wel sauen, out of doute.
60 Go now thy wey, and speedë thee hear aboute.
¶ But whan thou hast for hir(e) and thee and me
Ygeten vs thise knedyng-tubbes thre,

Thanne shaltow hange hem in the roof ful hye,
That no man ofoure purueiaunce spy.
And whan thou thus hast doon as I 65
haue seyd,
And hast oure vitaille faire in hem y leyd,
And eek an ax to smyte the corde atwo,
Whan þat the water comth, that we may go,
And broke an hole an-heigh vp-on the gable
Vnto the gardynward, ouer the stable, 70
That we may frely passen forth oure way,
Whan þat the grete shour is goon away:
Thanne shaltow swymme as myric, I vndertake,
As dooth the white doke after hir d rake.
Thanne wol I clepe, "How Alison, how 75
Iohn! 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 thanne shul we be lorde al oure lyf
Of al the world, as Noë and his wyf. 80
¶ But of o thyng I warne thee ful right:
Be wel ayused on that ilke nyght
That we ben entred in-to shippes bord,
That noon of vs ne speke nat a word,
Ne clepe, ne crie, but be[en] in his 85
preyer;
ffor it is Goddes owené heeste deere.
¶ Thy wyf and thou moote hange fer atwynne,
ffor that bitwixe yow shal be no synne,
Na-moore in lookyng than ther shal in deede,

3538. brynge E., he gat H., gete He., etc. (Sk.). 39. be E.G.D., f. He., etc.
60. spedè D.P.L. 64. espye He.D.C.P., aspye G.L.H. 69. broke E.C.P., breke He., etc.
73. shal I E. 74. hir E.D.H., his He.C.L., the G.P. 85. be H. [fôn.j], been E., etc.
(Sk., Gl.).
90 This ordinance is seyd, so God thee speeded!
Tomorwe at nyght, whan folk ben alle aslepe,
In-to oure knedyng-tubbes wol we crepe,
And sitten thers, abidyng Goddes grace.
Go now thy wey! I haue no lenger space

95 To make of this no lenger sermonyng.
Men seyn thus: "Send the wise, and s Sey no-thyng.'
Thou art so wys, it nedeth thee nat to teche.
Go saue oure lyf, and that I the biseche.'

This sely carpenter goth forth his wey;
00 fful ofte he seith 'allas and weylawey',
And to his wyf he tolde his pryuetee,
And she was war, and knew it bet than he
What al this queynte cast was for to seye.
But natheles she ferde as she woldē deye,
05 And seyde, 'Allas, go forth thy wey anon,
Help vs to scape, or we been lost echon!
I am thy trewe, verray wedded wyf—
Go, deere spouse, and help to saue oure lyf!'
Lo, which a greet thyng is affeccioun!
["Author"

10 Men may dyen of ymagnacioun,
So depe may impressioun be take!
This sely carpenter bigynneth quake,
Hym thynketh verrayly that he may see
Nóees flood comē walwynge as the see
15 To drenchen Alisoun, his hony deere;
He wepeth, weyleth, maketh sory cheere;

He siketh with ful many—a sory swogh;
He gooth, and geteth hym a knedyng-trogh,
And after that a tubbe and a kyme-lyn,
And pryuely he sente hem to his in, 20
And heng hem in the roof in pryuetee.
His owene hand then made ladders thre,
To clymben by the ronges and the stalkes
In-to the tubbes hangyng in the balkes,
And hem vitailleth, bothe trogh and 25 tubbe,
With breed and chese, and good ale in a tubbe,
Suffisynge right ynoth as for a day.
But er that he hadde maad al this array,
He sente his knaue, and eek his wenche also
Vp-on his nedē to London for to go; 30
And on the Monday, whan it drow to nyght,
He shette his dorē with-oute candel-lyght,
And dresseth alle thyng as it shal be,
And shortly: vp they clomben alle thre;
They sitten stille wel a furlong way. 35
"Now, Pater noster—clom,' seyd Nicholay.
And 'clom' quod Iohn, and 'clom' seyd Alisoun.
This carpenter seyde his deuocioun,
And stille he sit, and biddeth his preyere,
Awaityng on the reyn, if he it heere. 40
'The dede sleep, for wery bisyngnesse,
ffil on this carpenter, right as I gesse,
Aboute corfew-tyme or litel moore.
ffor trauaille of his goost he groneth soore,
And eft he routeth, for his heed mys- 45 lay.

3590. so E.D.P.H.4, go He., etc. (Sk.). 91. folk E., we G., men He., etc. (Sk.). 97. to f. He.G.P.L.H.4 (Sk., Gl.); preche E., teche He., etc. 3600. seyde He., etc. c6. lost E., dede He., etc. 19. that E.H.4, f. He., etc. 2. With his G.; þan H.4; he made He.G.D.C.P.L. (Sk., Gl.). 25. vialiied He., etc. (Sk.). 33. dressed He., etc. (Sk.); al D.P.L., al þis H.4 (Gl.); sholde He., etc. (Sk.). 35. seten He.D.P.H.4, setten C.L. 40. Ay waytyng H.4 (Gl.). 41. wery) verry G.D.H.4 (Gl.).
Doun of the laddre stalketh Nicholay
And Alisoun—ful softe adoun she spedde;
With-outen wordes mo they goon to bedde.
Ther-as the carpenter is wont to lye,
Ther was the reuel and the melodye,
And thus lyth Alison and Nicholas
In bisynesse of myrthe and of solas,
Til that the belle of laudes gan to rynge,
And freres in the chauncel gonne synge.

This parish clerk, this amorous Absolon,
That is for loue alwey so wo-bigon,
Vp-on the Monday was at Oseneye
With [a] compaignye, hym to dispore
And pleye,
And axed vp-on cas a cloisterer
ful priuyly after Iohn the carpenter;
And he drough hym a-part out of the chirche,
And seye, 'I noot, I saugh hym heere nat wirche
Syn Saterday—I trowe that he be went
ffor tymbre ther ourbe abbot hath hym sent;
ffor he is wont for tymbre for to go,
And 'dwellen at the grange a day or two;
Or elles he is at his hous, certeyn—
Wher(e) that he be, I kan nat soothly seyn.'

This Absolon ful ioly was and light,
And thoghte, 'Now is tyme wake al nyght!
ffor, sikirly, I saugh hym nat styrnyge
Aboute his dor, syn day bigan to sprynge.
So moot I thryue, I shal at cokkes crowe
fful pryuel knokken at his wyndowe
That stant ful lowe vp-on his bounes wal.
To Alisoun now wol I tellen al

My loue-longynge, for yet I shal nat mysse
That at the leste wey I shal hir(e) kisse.
Som maner confort shal I haue, par-fay!
My mouth hath icched al this longe 80
day:
That is a signe of kissyng atte leste;
Al nyght me mette eek I was at a feeste.
Therfore I wol goon slepe an houre
or tweye,
And al the nyght thanne wol I wake
and pleye.'

Whan that the firste cok hath crowe, 85
Vp
Vp rist this ioly louer(e) Absolon,
And hym arraieth gay, at poynyt deuys,
But first he cheweth greyn and lycorys
To smellen sweete, er he hadde kembd
his heer.
Vnder his tonge a trewe-loue he beer; 90
ffor ther-by wende he to ben gracious.
He rometh to the carpenteres hous,
And stille he stant vnder the shot-wyn-
dowe—
Vn-to his brist it rauhte, it was so lowe—
And softe he knokketh with a semy-95
soun:
'What do ye, hony-comb, sweete Alisoun,
My faire bryd, my sweete cynamome?
Awaketh, lemmamyn, and speketh
to me!
Wel litel thynken ye vp-on my wo,
That for youre loue I swete ther I go. 00
No wonder is thogh that I swelte
and swete,
I moorne as dooth a lamb after the
tete.
Ywis, lemmam, I haue swich loue-
longynge,
That lik a turtel trewe is my moorn-
ynge,
05 I may nat ete na-moore than a mayde.'
   'Go fro the wyndow, Iakke-fool!' she sayde,
   'As helpe me God! it wol nat be "com pa me;"
   I loue another—and elles I were to blame—
   Wel bet than thee, by Ihesu, Absolon!
   Go forth thy wey, or I wol caste a ston,
And lat me slepe, a twenty deuel wey!'
   'Alias,' quod Absolon, 'and weylaway,
That trewe loue was euere so yuelt biset!
   That trewe kysse me, syn it may be no bet,
15 ffor Ihesus loue, and for the loue of me!'
   'Wiltow thanne go thy wey?' quod she.
   'Ye certes, lemmam,' quod this Absolon.
   'Thanne make thee redy,' quod she,
   'I come anon.'
And vn-to Nicholas she seyde stille,
20 'Now hyst! and thou shalt laughen al thy fille.'
   'This Absolon doun sette hym on his knees,
   And seydé, 'I am lord at allè degrees;
   ffor after this I hope ther cometh moore.
   Lemman, thy grace, and, sweete bryd,
   thyn ore!'
25 'The wyndow she vndoth, and that in haste,
   'Hauë do,' quod she, 'com of, and speedè thee faste,
   Lest that oure neighbores thee espie.'
   'This Absolon gan wyse his mouth ful drie.
   Dirk was the nyght as pich, or as the cole;
30 And at the wyndow out she putte hir hole.
   And Absolon—hym fil no bet ne wers—
   But with his mouth he kiste hir naked ers
   fful sauourly, er he was war of this.
   Abak he styrte, and thoughte it was amys,
   ffor wele wiste a womman hath no 35 berd.
   He felte a thyng al rough and long yherd,
   And seyde, 'ffy, alas! what haue I do?'
   'Teheel!' quod she, and clapte the wyndow to,
   And Absolon gooth forth a sory pas. 40
   'A berd, a berd!' quod hende Nicholas,
   'By Goddes corpus! this gooth faire and weel.'
   This sely Absolon herde euery-deel,
   And on his lippe he gan for anger byte,
   And to hym-self he seyde, 'I shal thee quyte!'
   'Who rubbeth now, who frotheth now 45 his lippes
   With dust, with sond, with straw, with clooth,
   With chippes
   But Absolon?—that seith ful ofte, 'Alas! My soule bitake I vn-to Sathanas,
   But me were leuere than al this toun,'
   quod he,
   'Of this despit awroken for to be. 50
   Alas,' quod he, 'allas, I nè hadde ybleynt!'
   His hoote louë was coold and al yqueynt;
   ffor fro that tymë that he hadde kist[e] hir ers,
   Of paramours he sette nat a kers;
   ffor he was heeled of his maladie. 55
   fful ofte paramours he gan defifie,
   And weep as dooth a child that is ybete.
   A softe paas he wente ouer the strete
   Vn-till a smyth men cleped daun
   Gerueys,
That in his forge smythed plough-harnesys,
He sharpest shaar and kultour bisily.
This Absolon knokketh al esily,
And seyde, 'Vndo, Gerueys, and that anon!'

30 That, in his forge smythed plough-harnesys,
He sharpest shaar and kultour bisily.
This Absolon knokketh al esily,
And seyde, 'Vndo, Gerueys, and that anon!'

65 'What, Absolon, for Cristes swete treel
Why rise ye so rathe? Ey, benedictee!
What eyleth yow? Som gay gerl, God
it woot,
Hath broght yow thus vp-on the virtu.

70 This Absolon ne roghte nat a bene
Of al his pley, no word agayn he yaf;
He hadde moore tow on his distaf
Than Gerueys knew, and seyde, 'ffreend
so deere,
That hoote kultour in the chymenee heere,
As lene it me, I haue ther-with to doone,
And I wol bryngye it thee agayn ful soone.'

Gerueys answerde, 'Certes, were it gold,
Or in a poke nobles alle vntold,
Thou sholdest have, as I am trewe smyth;
Ey, Cristes foo, what wol ye do ther-with?'

'Ther-of,' quod Absolon, 'be as be may,
I shal wel telle it thee to-morwe day,'
And caughte the kultour by the colde stele.

fful softe out at the dore he gan to stele,
And wente vn-to the carpenteres wal.
He cogheth first, and knokketh ther-with al
Vp-on the wyndowe, right as he dide er.

3764. I am heere E., it am I He., etc. (Sk., Gl.). 65. for E.C.H.4 [pater], what He., etc. 68. merytot G., verytrot H.4 76. And E., f. He., etc. 82. to-morwe another He.D. 98. ers f. E. 3808. amyde E.G.H., in He., etc.; the f. E. 16. comth E., cometh He., etc.; Noes D.P.L.H.4 17. sit E.G.H., sette He., etc.

This Alison anserwede, 'Who is ther
That knokketh so? I warante it a theef.'

'Why, nay,' quod he, 'God woot, my 90
sweete leef!
I am thyn Absolon, my deerelyng.
Of gold,' quod he, 'I haue thee broght
a ryng;
My mooder yaf it me, so God me saue!

fful syn it is, and ther-to wel ygraue:
This wol I yeue thee if thou me 95
kisse.'

This Nicholas was risen for to pisse,
And thoughte he wolde amende al the stepe,
He shold se his ers er that he scape.
And vp the wyndowę dide he hastily,
And out his ers he putteth pryuely 00
Ouer the buttok to the haunche-bon.
And ther-with spak this clerk, this Absolon:
'Speck, sweete bryd, I noot nat where
thou art.'

This Nicholas anon leet fle a fart
As greet as it had been a thonder-dent, 05
That with the strook he was almoost yblent;
And he was redy with his iren hoot,
And Nicholas amyde the ers he smoot. 16.

Of gooth the skyn an hande-brede aboute!
The hoote kultour brende so his toute, 10
And for the smert he wende for to dye.
As he werę wood, for wo he gan to crye,
'Help! water, water! help, for Goddes herte!' 17.

This carpenter out of his slomber sterte,
And herde oon crien 'water,' as he 15
were wood,
And thoughte, 'Alas, now comth Nowelis flood'

He sit hym vp with-outen wordes mo,
And with his ax he smoot the corde atwoo,
And doon goth al—he found neither
to selle
20 Ne breed nè ale, til he cam to the selle
Vp-on the floor, and ther aswowne he lay.

ffor every clerk anonright heeld with 45
oother;
They seyde, 'The man was wood, my
leeue brothyer';
And every wight gan laughen of this
stryf.
Thus swyued was this carpenteres wyf
ffor al his kepynge and his ialousye;
And Absolon hath kist hir nether [cyjë, 50
And Nicholas is scalded in the towte.
This tale is doon, and God saue al the
rowte!
Heere endeth the Millere his tale.

4. The Reues Tale.

a) The prologue of the Reues tale.

When folk hadde laughen at this
nyce cas
Of Absolon and hende Nicholas,
Diverse folk diversely they seyde; 55
But for the moore part they louge and
pleyde.
Nè at this tale I saugh no man hym
greue,
But it were oonly Osewold, the Reue.
By-cause he was of carpenteres craft,
A litel iere is in his herte ylaft; 60
He gan to grucche, and blamed it a
lite.
'So theek,' quod he, 'ful wel koude
I yow quite
With bleryng of a proud milleres [e]yë,
If that me liste speke of ribaudye.
But ik am oold, me list no pley for 65
age:
Gras-tyme is doon, my fodder is now
forage,
This white top writeth myne olde yeres,
Myn herte is mowled also as myne
heris,
But if I fare as dooth an openers;
That ilke fruyt is euer leng the wers, 70
Til it be rote[n] in mullok or in stree.
We olde men, I drede, so fare we:
Til we be roten kan we nat be rype,
We hoppen ay, whil that the world
wol pype;
75 ffor in oure wyl ther stiketh euere a
nayl,
To haue an hoor heed and a grene
tayl,
As hath a leek; for thogh oure myght
be goon,
Oure wyl desireth folie euere in oon;
ffor when we may nat doon, than wol
we speke,
80 Yet in oure ashen olde is fyr yrike.
ffoure gleedes han we, whiche I shal
deuysye:
Avauntaung, liyng, anger, couetise;
Thise foure sparkles longen vn-to eelde.
Oure olde lemes mowe wel been vn-
weelde,
85 But wyl ne shal nat faillen, that is
sooth.
And yet ik haue alwey a coltes tooth,
As many a yeer as it is passed henne,
Syn that my tappe of lif bigan to
renne.
ffor sikerly, when I was bore, anon
90 Deeth drough the tappe of lyf, and leet
it gon.
And euer sithe hath so the tappe
yronne,
Til that almoost al empty is the tonne.
The streem of lyf now droppeth on the
chymbe,
The sely tonge may wel rynge and
chymbe
95 Of wrecchednesse that passed is ful
yoore;
With olde folk, sauë dotage, is na-
moore.'
Whan that oure hoost hadde herd
this sermonyng,
He gan to speke as lordly as a kyng;

He seide, 'What amounteth al this
wit?
What shul we speke alday of hooly 00
writ?
The deuel made a reue for to preche,
And of a souter(e) shipman or a leche.
Seyfe forth thy tale, and tarie nat the
tyme;
Lo Depeford!—and it is half wey pryme.
Lo Grenewych! ther many a shreve is 05
inne.
It were al tymë thy tale to bigynnel'
'Now, sires,' quod this Osewold the
Reue,
'I praye yow alle that ye nat yow greue,
Thogh I answere, and somdeel sette
his howue;
ffor leueful is with force force of-10
showue.

This dronke Miller(e) hath ytoold vs
heer
How that bigyled was a carpenter,
Perauenture in scorn, for I am oon,
And, by youre leue, I shal hym quite
anoon;
Right in this cherles termes wol I 15
speke.
I praye to God his nekke mote breke!
He kan wel in myn [e]yë seen a
stalk,
But in his owene he kan nat seen a
balke.'

b) Heere bigynneth the Reues tale.
At Trumpyngtoun, nat fer fro Cante-
brigge,
Ther gooth a brook, and ouer that a 20
brigge,
Vp-on the whiche brook ther stant a
melle;
And this is verray sooth þat I yow
telle.
A millere was ther dwellyng se many—a
day;
As eny pecok he was proud and gay.
25. Pipen he koude, and fisses, and nettes beete,
And turne coppes, and wel wrastle and sheete;
And by his belt he baar a long panade,
And of a sword ful trenchant was the blade;
A ioly poper(e) baar he in his pouche:
30. Ther was no man, for peril, dorste hym touche;
A Scheffeld thvitel baar he in his hose.
Round was his face, and camuse was his nose;
As piled as an ape was his skull.
He was a market-beter(e) atte fulle;
35. Ther dorste no wight hand vp-on hym legge,
That he ne swoor he sholdie anon abegge.
A theef he was of corn and eek of mele,
And that a sly, and vsaunt for to stele.
His name was hoote 'deynous Symkyn.'
40. A wyf he hadde, ycome[n] of noble kyn:
The person of the toun hir fader was;
With hir(e) he yaf ful many a panno of bras
ffor that Symkyn sholde in his blood allye.
She was yfostred in a nonnerye,
45. ffor Symkyn wolde no wyf, as he sayde,
But [if] she were wel ynorissed and a mayde,
To sauen his estaat of yomanrye;
And she was proud and peert as is a pye.
A ful fair sighte was it vp-on hem two;
50. On haly-dayes byborn hir(e) wolde he go
With his typet bounden aboute his heed,
And she cam after in a gyte of reed,
And Symkyn hadde hosen of the same.
Ther dorste no wight clepen hir(e) but 'dame;'
Was noon so hardy that wente by 55
the wyte
That with hir(e) dorste rage or ones pleye,
But if he wolde be slayn of Symkyn
With panade, or with knyf, or boide-kyn.
ffor ialous folk ben perilous eueremo,
Algate they wolde hir(e) wyues wenden 60
so.
And eek, for she was somdel smoter-lich,
She was as digne as water in a dich,
As ful of hoker and of bismeare.
Hir thoughte þat a lady sholde hir(e) spare,
What for hir kynrede and hir nortelrie 65
That she hadde lerned in the nonnerie.
[A doghter hadde they bitwixe hem two
Of twenty yeer, with-outen any mo,
Sauynge a child þat was of half yeer age,
In eradel it lay, and was a propre page. 70
This wench he thikke and wel ygrowen
was,
With kamuse nose, and [e]yên greye as glas,
Buttokes brode, and brestes rounde and hye;
But right fair was hir heer, I wol nat lye.
This person of the toun, for she 75
was feir,
In purpos was to maken hir(e) his heir
Bothe of his catel and his mesuage,
And straunge he made it of hir mariage.
His purpos was for to bistowe hir(e) hye.
80 In to some worthy blood of auncetreye.
for hooly chirches good moot been
despeded
On hooly chirches blood that is de-
scended;
Therfore he wolde his hooly blood
honoure,
Though that he hooly chirche sholdø
devoure.

85 Gret sokene hath this mille(e), out of
doute,
With whete and malt of al the land
aboute,
And nameliche ther was a greet Col-
legge,
Men clep[en] the Soler-halle at Cante-
bregge;
Ther was hir whete and eek hir malt
ygrounde.

90 And on a day it happed in a stounde,
Sik lay the maunciple on a maladye—
Men wenden wisly that he sholdye dye—,
ffor which this mille[er] stal both[e] mele
and corn
An hundred tyme moare than biforn
ffor ther-biforn he stal but curteisly,
But now he was a therfoughte outrageousely),
ffor which the wardeyn chidde, and
made fare.
But ther-of sette the mille(e) nat a
tare,
He craketh boost, and swoor it was
nat so.

00 Thanne were ther yonge poure clerekes
two,
That dwelten in this halle of which
I seye.
Testif they were, and lusty for to
pley,
And, oonly for hir myrthe and reuel-
ye,
Vp-on the wardeyn bisily they crye
To yewe hem leue but a litel stounde,
To goon to mille, and seen hir corn
ygrounde,
And hardily they dorste leye hir nekke,
The mille(e) shold(e) nat stele hem half
a pekke
Of corn by sleighte, ne by force hem
reue;
And at the laste the wardeyn yaf hem 10
leue.
Iohn highte that oon, and Aleyn heet
that oother;
Of o toun were they born, that highte
Strother,
ffor in the North—I kan nat telle
where.

This Aleyn maketh redy al his gere,
And on an hors the sak he caste anon. 15
ftorth goth Aleyn the clerk, and also
Iohn,
With good swerd and bokeler by hir
side.
Iohn knew the wey, hem nedede no
gyde;
And at the mille the sak adoun he
layth.
Aleyn spak first, 'Al hayl, Symond, 20
yfayth!
Hou fares thy faire doghter and thy
wyf?'
'Aleyne, welcome,' quod Symkyn, 'by
my lyf!
And Iohn also! how now, what do ye
heer?'
'Symond,' quod Iohn, 'by God, nede
has na peer!
Hym boes serue hym-selne that has 25
na swayn,
Or elles he is a fool, as clerekes sayn.
Oure maunciple—I hope he wil be deed,
Swa werkes ay the wanges in his heed;
And forthy is I come, and eek Alayn,
To grynde our corn, and care—'it ham 30
agayn;
4. The Reues Tale.

I praye yow, spede vs hetheyn that ye may.'

'\textit{It shal be doon,} quod Symkyn, 'by my fay!'

What wol ye doon whil that it is in hande?'

'\textit{By God, right by the hopur wil I stande,}'

35 Quod Iohn, 'and se how that the corn gas in.

Yet saughe I neure, by my fader kynl How that the hopur waggis til and fra.'

\[ \text{Aleyne answerde, 'Iohan, wiltow swa? Thanne wil I be bynethe, by my croun!} \]

40 And se how bat the mele falles doun In-to the trough: that sal be my disport, for Iohn, yfaith, I may been of your(e) sort,

I is as ille a miller(e) as ars ye.'

\[ \text{This miller(e) smyled of hir nycetee,} \]

45 And thoghte, 'Al this nys doon but for a wyle;

They wenne bat no man may hem bigile,

But by my thirft, yet shal I blere hir [e]yë

ffor al the sleighte in hir philosophye!

The moore queynte crekes that they make,

50 The moore wol I stele whan I take;

In stide of flour yet wol I yeue hem bren.

"The gretteste clerkes been noght wisest men,"

As whilom to the wolf thus spak the mare,

Of al hir art I counte noght a tare!'

\[ \text{Out at the dore he gooth ful pruyuel,} \]

Whan bat he saughe his tyme, softely;

He lookeh vp and doun til he hath founde

The clerkes hors, ther-as it stood ybounde.

Bihynde the mille, vnder a leuesel; And to the hors he goth hym faire and 60 wel;

He strepeth of the brydel right anon, And whan the hors was laus, he gynneth gon

Toward the fen, ther wilde mares renne, ffôrth with 'weheel!' thurgh thikke and
thurgh thenne.

\[ \text{This miller(e) gooth agayn, no word 65 he seyde,} \]

But dooth his note, and with the clerkes pylede,

Til that hir corn was faire and weel yrounde.

And whan the mele is saked and ybounde,

This Iohn goth out, and fynt his hors away,

And gan to crie, 'Harrow and weilaway! 70 Oure hors is lorn! Alayn, for Goddes banes,

Step(e) on thy feet, com out, man, al atanes!

Allas! our wardeyn has his palfrey lorn!' This Aleyne al forgat bothe mele and corn,

Al was out of his mynde his hous-75 bondrie.

'What? whilk way is he geen?' he gan to crie.

\[ \text{The wyf com lepynge inward with'} \]

a ren;

She seyde, 'Allas! youre hors goth to the fen

With wilde marês as faste as he may go!

Vnthank come on his hand that boond 80 hym so,

And he bat bettre sholde han knyt the reyne!'

\[ \text{'Allas!' quod Iohn, 'Aleyne, for Cristes payne,} \]

\[ \text{[4031. that] what He.D., as G. 34. hoper He., etc. (Sk.). 38. Iohan He.P., Iohn} \]

\[ \text{and H.}^* \text{(Sk., Gl.), Iohn E., etc. 42. yfaith E.G., in faith He.D.H.}^* \text{(Sk.), in faith C.P.L.} \]

\[ \text{52. the wisest He.D.C.P.L. (Sk.). 54. I counte G. (Sk.), ne c. I H.}^* \text{(Gl.), c. I E., etc.} \]

\[ \text{55. at] of He.C. 59. lefsel E.He.D.}^* \text{44. fraught E., For H.}^* \text{And forth He., etc.; and} \]

\[ \text{thenne He.D., and eek purgh β. H.}^* \text{68. is] was He.H.}^* \text{71. lorn E.G., lost He., etc.} \]

\[ \text{72. out] on H.}^* \text{, of He., etc. 76. gane He.D.L.H.}^* \text{, gon G., etc. 82. Iohn ( ohan H.}^* \]

\[ \text{f. E.G.} \]
Laye doun thy swerd, and I wil myn
alswa!
I is ful wight, God waat, as is a raa;
85 By God herte, he sal nat scape vs
bathe!
Why nadstow pit the capul in the
lathe?
Ilhayl, by God, Aleyn, thou is a
fonne!

**Thisse sely clerkes han ful faste yronne**
To-ward the fen, bothe. Aleyn and eek
Iohn.
90 **And whan the miller(e) saugh bat**
they were gon,
He halfe a busshel of his flour hath
take,
And bad his wyf go knede it in a
cake.
He seyde, 'I trowe, the clerkes were
aferd,
Yet kan a miller(e) make a clerkes
berd,
95 ffor al his art—now lat hem goon hir
weye!
Lo! wher they goon! ye, lat the children
pleye.
They gete hym nat so lightly, by my
croun!
**Thisse sely clerkes rennen vp and
doun**
With 'keepe, keepe! stand, stand!,
ossa, warderere!
00 Ga, whistle 'thou! and I sal kepe hym
heere!
But shortly, til that it was verray nyght,
They koude nat, though they do al
hir myght,
Hir capul cacche, he ran alwey so
faste,
Til in a dych they caughte hym atte
laste.
05 Wery and weet, as beest is in the
reyn,

**Comth sely Iohn, and with him comth
Aleyn.**
'Allas,' quod Iohn, 'the day that I
was born!
Now are we dryue til hethyng and-
til scorn!'
Oure corn is stoln, me wil vs fooles
calle,
Bathe the wardeyn and oure felawes 10
alle,
And namely the miller(e), weylaway!
**Thus pleyneth Iohn, as he gooth by
the way**
Toward the mille, and Bayard in his
hond.
The miller(e) sittynge by the fryr he
fond,
ffor it was nyght, and forther myghte 15
they noght,
But 'for the loue of God han hym bi-
soght
Of herberwe and of ese, as for hir
peny.

**The millere seyde agayn, 'If ther**
be eny,
Swich as it is, yet shal ye hauë youre
part.
Myn hous is streit, but ye han lerned 20
art,
Ye konne by argumentes make a place
A myle brood of twenty foot of space.
Lat se now if this place may suffise,
Or make it rowm with speche, as in
youre gise.'
'NOW Symond,' seyde Iohn, 'by seint 25
Cutberd!
Ay is thou myrie, and this is faire
answerd.
I haue herd seyd, "man sal taa of twa
thynges
Slyk as he fyndes, or taa slyk as he
brynges.'
But specially I praye thee, hooste deere,
30 Get vs som mete and drynke, and make vs cheere,
And we wil payen treswly atte fulle;
With empty hand men may none haukes tulle:
Loo, heere oure siluer, redy for to spende.'

This miller(e) in-to toun his doghter sende

ffor ale and breed, and rosted hem a goos,
And boond hir hors, it sholde nat goon loos;
And in his owene chambre hem made a bed,
With sheetes and with chalons faire yspred,
Noght from his owene bed ten foot or twelue.

40 His doghter hadde a bed al by hir-selue,
Right in the same chambre by and by;
It myghte be no bet, and cause why?
Ther was no rommer herberwe in the place.
They soupen, and they speke hem to solace,

And drynken euere strong ale atte beste.
Aboute mydnyght wente they to reste.

Wel hath this miller(e) vennysshed his heed;
fful pale he was for-dronken, and nat reed.
He yexeth, and he speketh thurgh the nose,
50 As he were on the quakke or on the pose.
To bedde he goth, and with hym goth his wyf;
As any iay she light was and iolyf:

So was hir ioly whistle wel y-wet.
The cradel at hir beddes feet is set
To rokken, and to yeue the child to 55 sowke.
And whan that drunken al was in the crowke,
To bedde wente the doghter right anon,
To bedde wente Aleyyn, and also Iohn;
Ther nas na-moore, hem nededne no dwale.
This miller(e) hath so wisely bibbed 60 ale,
That as an hors he fnorteth in his sleep,
Në of his tayl bihynde he took no keep.
His wyf bar him a burdon, a ful strong,
Men myghte hir rowtyng heere two furlong;
The wenche rowteth eek par compaign-

Aleyyn the clerk, that herde this melodye,
He poked Iohn, and seyde, 'Slepestow?
Hérdtow euere slyk a sang er now?
Lo, whilk a cowlyng is ymell hem alle!
A Wilde fyr vp-on ther bodyes falle! 70
Wha herkned euere slyk a ferly thynge?
Ye, they sal haue the flour of il endyng!
This lange nyght ther tydes me na reste,
But yet nafors, al sal be for the beste;
ffor, Iohn,' seyde he, 'als euere moote 75
I thryue!
If that I may, yon wenche wil I swyue.
Som esement has lawe yshapen vs;
ffor, Iohn, ther is a lawe that says thus:
"That gif a man in a point be ygreued,
That in another he sal be releued." 80
Oure corn is stoln, soothly it is ne
nay,
And we han had an il fit al this day;
And syn I sal haue neen amendement,
Agayn my los, I wil haue esemant.
35 By God sale! it sal neen other bee!
This Iohn anwserde 'Alayn, auyse
thee!
This miller(e) is a perilous man,' he
seyde,
'And gif that he out of his sleep abreyde,
He myghte doon vs bathe a vileynye.'
90 'Aleyne answerde, 'I counte hym nat
a flye!'
And vp he rist, and by the wenche he
crepte.
This wenche lay vp-righte, and faste
slepte,
Til he so ny was er she myghte espie,
That it had been to late for to crie;
And shortly for to seyn, they were
aton.
Now pleye, Aleyne, for I wol speke
of Iohn.
This Iohn lith stille a furlong wey or
two,
And to hym-self he maketh routhe and
wo.
'Alas,' quod he, 'this is a wikked
iaye!
Now may I seyn that I is but an iaye.
Yet has me felawe som-what for his
harm,
He has the milleris dogther in his
arm.
He auntrde hym, and has his nedes
sped,
And I lye as a dray-sek in my bed.
And when this iaye is tald another
day,
I sal been halde a daf, a cokenay.
I wil arise, and auntrte it, by my fayth!
'Vnhardy is vnseely,' thus men sayth.'
And vp he roos, and softly he wente

Vn-to the cradel, and in his hand it 10
hente,
And baar it softe vn-to his beddes feet.
17 Soone after this the wyf hir rowtyng
leet,
And gan awake, and wente hir(e) out
to pisse,
And cam agayn, and gan hir cradel
mysse,
And groped heer and ther, but she 15
foond noon.
'Alas,' quod she, 'I hadde almoost
mysgoon!
I hadde almoost goon to the clerkes
bed—
Ey benedicite, thanne hadde I foule
y-sped!'
And forth she gooth til she the eradel
fond;
She gropeth alwey forther with hir 20
hond,
And foond the bed, and thoghte noght
but good,
By cause that the eradel by it stood,
And nyste wher she was, for it was
derk.
But, faire and wel—she creep in to the
clerk,
And liph ful stille, and wolde han 25
caught a sleep.
With-inne a while this Iohn the clerk
vp leep,
And on this goode wyf he leith on
soore.
So myrie—a fit hadde she nat ful
yoore!
He priketh harde and soore as he
wer mad.
This ioly lyf han thise two clerkes lad, 30
Til that the thridde cok began to synge.
'Aleyne wax wery in the dawenyng,
for he had swoken al the longe nyght,
And seyde, 'Far[e]-weel, Malyne, sweete
wight!'

4181. shortly E.G. (Sk.); it f. E.; na He.D.H.4 (Sk., Gl.), no(n) G., etc. 82. al this E.G.,
to He., etc. 83. neen E., naan (non) He., etc.; id. 4185. 85. God E., godde H.,
Goddess He., etc. (Sk., Gl.). 87. perlyous G.D., parlous L.H.4 88. gif E.G.D., if He., etc. 93. aspie
He.G.D.H.4, spyce C.P.L. 96. pleye P.L. 4204. sek E.G., sak He., etc. (Gl.). 95. taile
E.D.H.4, told He., etc. 11. his] the E. 28. ne hadde He., etc. (Sk.. Gl.). 29. soore E.G.,
dephe He., etc. (Sk.).
The day is come—I may no longer byde.

But eueremo, wher-so I go or ryde,
I is thyn awen clerk, swa haue I seel.'

*Now, deere lemmam,' quod she, 'go,
far[e]weel!

But er thou go, o thyngh I wol thec telle:

When that thou wenest homward by
the melle,
Right at the entree of the dor[e] bi-
hynde,
Thou shalt a cake of half a busshel
fynde,
That was ymaked of thyn owene mele,
Which that I heelp my fader for to
stele.

And, goode lemmam, God thee saue and
kepe!

And with that word almoost she gan
to wepe.
Aleyn vp rist, and thoughte, 'Er bat
it dawe,
I wol go crepen in by my felawe,'
And fond the eradel with his hand
anon.

And, goode lemmam, God thee saue and
kepe!

And with that word almoost she gan
to wepe.
Aleyn vp rist, and thoughte, 'Er bat
it dawe,
I wol go crepen in by my felawe,'
And fond the eradel with his hand
anon.

By God,' thoughte he, 'al wrang! I
have mysgon,
Myn heed is toty of my swynk to-
nigh,
That makes me that I ga nat aright.
I wat wel by the eradel I haue mysga.
Heer[e] lyys the millere, and his wyf
alswa.'

And forth he goth, a twenty deuel
way,
Vn-to the bed ther-as the miller(e)
lay.
He wende hav[e] crepen by his felawe
Iohn,
And by the millere in he creep anon,
And caughte hym by the nekke, and
softe he spak;
He seyde, 'Thou Iohn! thou swynes-
heed, awak,

ffor Cristes saule, and heere a noble
game!

ffor by that lord that called is seint
Iame,
As I haue thryes in this shorte nyght
Swyued the milleres dogther bolt vp-
right,
Whil thou hast, as a coward, been 65
agast.'

*Ye, false harlot,' quod the miller(e),
'hast?'

Al false traitour, false clerk!' quod he,
'Thow shalt be dead, by Goddes
dignitee!
Who dorste be so boold to disparage
My dogther, that is come of swich 70
lynage?'

And by the throte-bolle he caughte
Alayn,
And he hente hym despitously agayn,
And on the nose he smoot hym with
his fest—
Doun ran the blody streem vp-on his
brest,
And in the floor, with nose and mouth 75
to-broke,
They walwe as doon two pigges in a
poke;
And vp they goon, and doun agayn
anon,
Til that the miller(e) sporned at a
stoone,
And doun he fil bakward vp-on his
wyf,
That wiste no-thyng of this nyce stryf; 80
ffor she was falle aslepe a litle wight
With Iohn the clerk, that waked hadde
al nyght,
And with the fal out of hir sleep she
breyde.

'Help! hooly croyes of Bromeholm!' she
seyde,
'In manus tuas, Lord, to thee I calle! 85
Awak, Symond! the feend is on vs
falle!'
Myn herte is broken—help! I nam
but deed—
Ther lyth oon [vp] on my wombe and
on myn heed—
Help, Symkyn! for the false clerkes
fighte!'  

Of Aley and of Iohn, {at bette hym
weel;
His wyf is swyued, and his doghter 15
als.
Lo, swich it is a miller(e) to be fals!
And therfore this proverbe is seyd
ful sooth:
'Hym that nat wene wel that yuèle
dooth'—
A gyolour shal hym-self bigyled be.
And God, {at sitteth heighe in Trinitee, 20
Saue al this compaignye, grete and
smale!
Thus have I quyt the Miller(e) in my
tale.—

\*Heere is ended the Reues tale.

5. The Cokes Tale.

a) *The prologue of the Cokes Tale.*  

The Cook of Londoun/, whil [that] the
Reue spak,
ffor ioye him thoughte/he clawed him
on the bak.
'Ha, ha.' quod he/, 'for Cristes pas-25
sioun!
This Miller(e) hadde a sharp con-
clusion
Vp-on his argument of herbergage.
Wel seyde Salomon in his langage:
"Ne bryngçe nat euery man in-to thyn
hous."
ffor herberwyng[e] by nyghte is peri-30
lous.
Wel oghte a man/auysed for to be,
Whom that he brogte/in-to his pryue-
tee.
I praye to God/so yeuë me sorwe and
care,
If euere, sitthe/I highte Hogge of
Ware,
Herde I a miller(e) bettre yset a-35
werk!
He hadde a sape of malice in the
derk.
But God forbede/that we stynte heere!

4288. vp my wombe C.I. (Sk.), vp-n my w. E., etc.; vp myn hed He.C.I. (Sk.).
4300. the E.G., this He., etc. 06. bette He.P., bet L. 20. Trinitee E., magestee He., etc.
And thercfor[e/, if ye vouche-sauf to
A tale of me[/[that am a poure man,
40 I wol yow telle/, as wel as euere I
kan,
A litel iape/-that fil in oure citee.
Oure hoost answerde/, and seide, 'I
graunte it thee!
Now telle on, Roger/, lookë that it
be good!
ffor many^a pastee/hastow laten blood,
50 And many^a Iakke-of-Douere hastow
soold
That hath been/twies hoot and twies
coold;
Of many^a pilgrym/hastow Cristes
curs;
ffor of thy percely/yet they farë the
wors
That they han eten/with thy stubbel-
goos;
50 fför in thy shoppe/is many^a flye loos.
Now telle on/, gentil Roger by thy
name,
But yet I praye thee/, be nat wroth
for game;
A man may seye ful sooth/in game
and pley.'
"Thou seist ful sooth/'; quod Roger,
'by my fey!
55 But "sooth pley, quaad pley"/, as the
Flemyng seith.
And ther-forse/, Herry Bailly, by thy
feith,
Be thou nat wrooth/, er we departen
herne,
Though that my tale/be of a hosti-
leer.
But natheless/I wol nat telle it yt,
60 But er we parte/, ywis thou shalt be
quit/.'
And ther-with-al/he hough, and made
cheere,
And seyde his tale, as ye shul after
heere.

b) Heere bigynneth the Cookes tale.
A Prentys whilom dwelling in oure
citee,
And of a craft of vitaillers was hee;
Gaillard he was/as goldfynch in the 65
shawe,
Broun a berye/, a propre short fe-
lawe,
With lokkes blake/, ykempd ful fetsily.
Dauncen he koude/so wel and ilyly,
That he was cleped Perkyn Reuelour.
He was/as ful of loue and paramour 70
As is the hyve/ful of hone sweete;
Wel was the wenche/with hym myghte
meete!
At eueri bridale/wolde he synge and
hoppe;
He loved bet the tavenne than the
shoppe.
ffor/whan ther/any ridyng was in 75
Chepe,
Out of the shoppe/thider wolde he
lepe;
Til that he haddë/al the sighte yseyn,
And daunced wel/, he wolde nat come
ayeyn,
And gadeired hym/a meynee of his
sort
To hoppe and synge/, and maken swich 80
disport.
And ther/they setten steue*ene for to
meete
To pleyen/at the dys in swich a streeete;
ffor in the toon ne was ther no prentys
That fairer koude caste/a paire of dys
Than Perkyn koude/[, and ther-to he 85
was free
Of his dispense/in place of pruyete.
That fond his maister wel in his chaf-
fare;
ffor often tyme/he found his box ful
bare.
ffor sikerly/a prentys reuelour,
That haunteth dys/, riot, or paramour, 90
His maister/shal it in his shoppe abye,
Al haue he/no part of the mynstralcye;
for thefte and riot, they been conuer-
tible,
Al konne he playe on gyterne/or ri-
ibble.

95 Reuel and trouthe/, as in a lowe degree,
They been ful wrothe al day/, as men
may see.
¶ This ioly prents/with his maister
bood,
Til he were ny/out of his prentishood,
Al were he snybed/bothe erly and
late,
00 And somtyme/lad with reuel to Newe-
gate.
But atte laste/his maister hym bithoghte
Vp-on a day/, when he his papir soghte,
Of a prouerbe/that seith this same
word:
'Wel bet is roten appul/out of hoord
05 Than þat/it rote al the remaunta.'
¶ So far得住 by a riotous seruaunt:
It is wel lassé harm/to lete hym pace
Than he shende/allē the seruanz in
the place.
Therfore/his maister/yaf hym acqui-
tance,
10 And bad hym go/with sorwe and with
meschence;
And thus this ioly prents/hadde his
leue.
Now lat hym riote al the nyght/or
leue!
And for ther is no thief/with-oute a
lowe,
That helpeth hym/to wisten and to
sowke
15 Of that he brye kan/, or borwe may,
Anon he sente his bed/and his array
Vnto a compere/of his owene sort,
That loue'de dys/, and reuel, and dis-
port,

And hadde a wyf/, that heeld for con-
tenance
A shoppe/, and swuyed for hir suste-
nance.

II. Fragment (B), V. i—III.1.*)
6. The Mannes Tale of Lawe.
a) ¶ The worde of the Hooste to the
compaignye.
Ovre hooste saugh well that the brighte
sonne
Thé ark of his artificial day hath ronne
The ferthe part, and half an houre and
moore,
And though he were nat depe ystert
in loore,
He wiste it was the eighte-and-twentithe
25
day
Of April, that is messager to May,
And saugh well that the shadwe of
every tree
Was, as in lengthe, the same quantitte
That was the body erect that caused it.
And therfore by the shadwe he took
30
his wit
That Phebus, which þat shoon so clere
and brighte,
Degrees was fuy-e-and-fourty clombe on
highte,
And for that day, as in that latitude,
It was ten at the clokke, he gan
conclude—
And sodeynly he plighte his hors aboute. 35
¶'Lordynges,' quod he, 'I warne yow,
at this route:
The fourth party of this day is gon.
Now, for the loue of God and of
Scint John,
Leseth no tyme as ferforth as ye may!
40 Lordynges, the tyme wasteth nyght
And stelth from vs—what pryuely slepynge,
And what thurgh necgligence inoure wakyngne—
As dooth the streem that turneth neuere agayn,
Descendynge fro the montaigne in-to playn.

And Wel kan Senec and many—a philosophe
Biiaillen tyme moore than gold in cofre;
"ffor losse of catel may recouered be,
But losse of tyme shendeth vs," quod he,
It wol nat come agayn, with-outen drede,
Namoore than wol[e] Malkynes maydenhede,
Whan she hath lost it in hir wantownesse!
Lat vs nat mowlen thus in ydnelnesse!
Sir(e) man-of-lawe," quod he, 'so haue ye bliss!
Telle vs a tale anon, as forward is;
Ye been submytted thurgh youre free assent
To stonden in this cas at my jugge-ment.
Acquiteth yow now of yourë biheeste,
Thanne haue ye do youre deuoir atte leeste,'
'Hooste,' quod he, 'depardieux, ich assente!

To breke forward is nat myn entente;
Biheste is dette, and I wol[e] holde fayn
Al my biheste—I can no bettre sayn;
ffor swich lawe as [a] man yeueth another wight,
He sholde hym-seluen vsen it by right.

Thus wol[e] oure text; but nathelees 65
certeyn,
I kan right now no thrifty tale seyn
That Chaucer, thogh he kan but lewdely
On metres and on rymynge craftily,
Hath seyd hem in swich englissh as he kan
Of olde tyme, as knoweth many—a man.
And if he haue noght seyd hem, leue
brother,
In o book, he hath seyd hem in another.
ffor he hath toold of loueriis vp and
doun
Mo than Ouide made of mencion
In hisse epistles, that been ful olde.
What sholde I tellen hem syn they ben tolde?

In youthe he made of Ceyes and Alcione,
And sitthen hath he spoke[n] of euerich-one
Thise hath the spoke[n] of euerich eke.
Who-so that wole his large volume 80
seke,
Cleped the seintes legende of Cupide,
Ther may he seen the large woundes wyde
Of Lucrest and of Babilan Tisbee;
The swerd of Dido for the false Enee;
The tree of Phillis for hir Demophon;
The plente of Dianire and of Hermyn,
Of Adriane and of Isiphilee;
The bareyne yle stondyng in the see;
The dreynte Leandre for his Erro;
The teeris of Eleyne, and ek the wo of Brixseyde and of thee, Ladomya;
The crueltie of thee, queene Medea,
Thy litel children hangyngye by the hals
ffor thy Iason, that was in louë so fals!
O Ypermystra, Penelope, Alceste,
Youre wifhede he comendeth with the beste!

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4439—4496 6. The Mannes Tale of Lawe. [B 19—44]
45 Seneca, Epist. I. 57. now of] and holdep H. (Sk., Gl.).
63. a f. G. (Sk., Gl.).
67. That[ But D. (Sk., Gl.).
71. ne haue He.
75. Epistlese L.H.G. (?) epistles E., etc.
76. tellen He.C.P.L.H. 78. sithen He.D.C.L.;
spoken E.D.L. 83. Tesbee E.D.
84. sword serwe H. 86. Diane E.G.D.H. (and Her-
mion Sk.).
90. eek f. E. [i. Eleyne?]. 91. and the E.
94. the E. etc. [i. Brixseyda? (vgl. H.F. 398) vs.
Laedomya? 117681]; thee Sk., the E., etc.; f. H. 92. thee Sk., the E., etc.; f. C.P.L.
B.D. 1081, A. A. 82].
Thou blamest Crist, and seist ful bitterly
He mysdeparteth richesse temporal;
Thy neighbo[e] thou wytest synfully,
And seist thou hast to lite, and he hath al.
'Parfay,' seistow, 'sometyme he rekene 30 shal,
Whan that his tayl shal brennen in the gleede,
ffor he noght helpeth needfulle in hir neede.'

Herke, what is the sentence of the wise!
'Bet is to dyen than haue indigence.'
Thy selue neighbo wol thee despise, 35
If thou be pouë, farwel thy reuereuce!
Yet of the wise man tak[e] this sentence:
'A'lle dayes of poure men been wikk.'
Be war therfore, er thou comë to that prikke!
If thou be pouë, thy brother hateth 40 thee,
And allë thy freendes fleen from thee, allass!
O riche marchauntz, ful of welë been yee,
O noble, o prudent folk, as in this cas!
Youre bagges been nat fild with ambes as,
But with sys synk, that renneth for 45 youre chaunce;
At Cristemasse myrie may ye daunce!
Ye seken lond and see for youre wynnynges;
As wise folk ye knowen all[ ] thestaat
Of regnes; ye been fadres of tidynge
And tales, bothe of pees and of debaat. 50
I werë right now of tales desolaat
Nerë that a marchant—goon is many a yeere—
Me taughte a tale, which that ye shal heere.

4502—55. Sl. für G. 05. hire D.L. — Heere bigynmeth the tale He.: ... incipit fabula ... D., etc. — 22. so soore E.D., with nede He., etc. (Sk.). 33. Herke E.He., Herkeneth D.H. 4, Herkne C., etc. (Sk.) [vgl. 14435 ff.]. 38. Alle E.SL, Alle the He., etc. (Sk., Gl.). 40. S. Spr. Gal. XIV, 20.
6. The Mannes Tale of Lawe.

[134-158]

Heere begynneth the man of lawe his tale. *)

In Surrye whilom dwelte a companigne
55 Of chapmen riche, and therto sadde and trewe,
That wyde-where senten hir spicerye,
Clothes of gold, and satyns riche of hewe.
Hir chaffare was so thriffy and so newe,
That euery wight hath deyntee to chaffare
60 With hem, and eek to sellen hem hir ware.

Now fil it that the maistres of that sort
Han shapen hem to Rome for to wende,
Were it for chapmanhode or for disport.
Noon oother messaże woldę they thider sende,
65 But come[n] hem-self to Rome, this is the ende;
And in swich place as thoughte hem auantage
ffor hir entente, they take hir herber-gage.

Soioured han thise marchantz in that toun
A certein tyme, as fil to hir[e] plesance,
And so bifel that the excellent renoun
Of the emperoures doghter, damë Custance,
Reported was, with euery circumstance,
Vn-to thise Surryen marchantz in swich[a] wyse
ffro day to day, as I shal yow deuyse.

This was the commune voys of euery man:
'Oure emperour of Rome—God hym see!—
A doghter hath that, syn the world bigan,
To rekene as wel hir goodnesse as beautee,

Nas neuere swich another as is shee.
I preyę to God in honour hir(e) sustene, 80
And woldę she were of al[1] Europę the queene!

In hir(e) is heigh beautee with-oute pride,
Yowthe with-oute grenehede or folye;
To alle hir(e) werkè vertu is hir gyde;
Humblesse hath slayn in hir(e) al 85

tiranny;
She is mirour of alle curteisye;
Hir herte is verray chambre of hooly-
esse,
Hir hand, ministre of fredom for al-
messe.'

And al this voys was sooth, as God is trewe.
But now to purpos lat vs turne agayn. 90
Thise marchantz han doon fraught hir shippes newe,
And whan they han this blisful mayden sayn,
Hoom to Surrye been they went ful fayn,
And doon hir nedes as they han doon yore,
And lyue[n] in wele—I kan seye yow 95
namoore.

Now fil it that thise marchantz stode in grace
Of hym that was the sōwdan of Surrye;
ffor whan they came from any strange place,
He wolde, of his benigne curteisye,
Make hem good chiere, and bisily espye 100
Tidynges of sondry regnes, for to leere
The wondres that they myghte seen or
heere.

Amonges othere thynges specially,
Thise marchantz han him toold of damë Custance
So greet noblesse in ernest, seriously, 05
That this sōwdan hath caught so greet
pleasance
To han hir figure in his remembrance,

*) Nur in E.— 4565. cam(e) L.H., comen E., etc. 70. And E.D., But He., etc. 71. themperourys G.H.(' Sk.), the Emperoures D. (Gl.), the Emperoures E.He., þe Emperour C.P. L. 73. [a] E.D., f. He., etc. 81. [Randnotë] Europa est tertia pars mundi; længere lat. Glos. im folg. burdı) bejetynet, i. im Unhang. 98. coome He.G.D.H., came C.P., cam E.L. 4605. [über seriously] i. ceriose E.He.
6. The Mannes Tale of Lawe.

That all[ly] his lust and al his bys cure
Was for to loue hir[e] while his lyf
may dure.

10 Parauenture in thilke large book
Which þat men clepe the heuene y-
written was
With sterres, whan that he his birth
took,
That he for loue sholde han his death—
allas!
For in the sterres, clerer than is glas,
15 Is written—God woot who-so koude it
rede—
The deeth of every man, withouten
drede.
In sterres many-a wynter ther biform]
Was written the deeth of Ector,
Archilles,
Of Pompei, Iulius, er they were born;
20 The strif of Thebes, and of Ercules,
Of Sampson, Turnus, and of Socrates
The deeth; but mennes wittes ben so
dulle,
That no wight kan wel rede it atte fulle.
This sowdan for his priuie conseil
sente,
25 And, shortly of this matiere for to pace,
He hath to hem declared his entente,
And seye hem certein, but he myghte
haué grace
To han Custance with-inne a litel space,
He nas but deed, and charged hem in
hye
30 To shapen for his lyf som remedye.
Diverse men diuere thynge seyd-
en;
They argumenten, casten vp and doun,
Many-a subtill resoun forth they leyden;
They spoke[n] of magyk and abusioun,
35 But finally, as in conclusioun,
They kan nat seen in that noon au-
tage,
Né in noon oother wey, saué mariage.
Thanne sawe they ther-înne swich
difficultee
By wey of reson, for to speke al playn,

By cause that ther was swich diuersitee 40
Bitwene hir bothe lawes, that they
sayn
They trowe þat 'no cristene prince
wolde fayn
Wedden his child vnnder oure lawes
sweete,
That vs were taught by Mahoun, oure
prophete.'

¶ And he answerde, 'Rather than I 45
else
Custance, I wol be cristned, douteles;
I moot been hiris, I may noon oother
chese.
I preye you, hould youre argumentz
in pees,
Saueth my lyf, and beth noght recche-
les.
Fo geten hir(e) that hath my lyf in 50
cure;
For in this wo I may nat longe endure.'

¶ What nedeth gretter dilatacioun?
I seye, by treys and embassadric,
And by the popes mediaicioun,
And al the chirche, and al the chialric, 55
That, in destruccioun of maumettrie,
And in encrees of Cristes lawe deere,
They been acorded so as ye shal heere:
How that the sowdan and his ban-
nage,
And alle his liges sholde ycrystned be, 60
And he shal han Custance in mariage,
And certein gold—I noot what quan-
titee—
And heer-to founden sufficient surete;
This same accord was sworn on eyther
syde.

Now, faire Custance, almyghty God 65
teethe gyde!

¶ Now wolde som men waiten, as I
gesse,
That I sholde tellen al the purueiunce
That themperour of his grete noblesse
Hath shapen for his doghter, damé
Custance.
Wel may men know[e]n hat so greet 70
ordinance


May no man telle in a litel clause,  
As was arrayed for so heigh a cause.  
Bisshopeñ been shapen with hire(e)  
for to wende,  
Lórdes, ladies, knyghtes of renoun,  
75 And oother folk ynoñ-this is the  
ende.  
And notifis is thurgh-out the toun  
That every wight with greet deucionioun  
Sholdé preyen Crist that he this mariage  
Recceuye in gree, and spede this viage.  

60 ❧ The day is comen of hir depart- 
ynge—  
I seye: the woful day fatal is come—,  
That ther may be no lenger tarynge,  
But forthward they hem dressen, alle  
and some.  
Custance, þat was with sorwe al over- 
come,  
fful pale arist, and dresseth hire(e) to  
wende;  
ffor wel she seeth ther is noon oother  
ende.  
Allas! what wonder is it thogh she  
wepte  
That shall be sent to strange nacioun  
ffro frendes, þat so tendrely hire(e)  
kepte.  

90 And to be bounden vnder subiecioun  
Of oon she knoweth nat his condicioun!  
Housbondes been alle goode, and han  
been yoore,  
That knowen wyues—I dar seye [yow]  
nà-moore.  
ffader,' she seyde, 'thy wrecched  
child Custance,  
95 Thy yonge doghter, fostred vp so  
softe;  
And ye, my moorder, my souerayn ples- 
ance  
Ouð alle thyng, out-taken Crist on  
lofte,  
Custance, youre child, hire(e) recom- 
enth ofte  
Vn-to youre grace, for I shal to Surrye,

Ne shal I neuere seen yow moore with 00  
[e]yë.  
Allas! vnto the Barbre nacioun  
I moste goon, syn that it is youre wille,  
But Crist, that starf for oure sauacioun,  
So yewe me grace hise heestes to ful- 
 fille!  
I, wrecche womman, no fors though 05  
I spille!  
Wommen are born to thraldom and  
penance,  
And to been vnder mannes govern- 
ance.'  

[O firste moeuyng, cruelle firma- 15  
ment,†]  
With thy diurnal sweigh that crowdest  
ay,  
And hurlest al from Est til Occident,  
That naturelly wolde holde another  
way!  
Thy crowdyng set the heuene in swich  
array  
At the bigynnyng of this fierse viage, 20  
That cruel Mars hath slayn this  
mariage.  
Infortunat ascendent tortuous,  
Of which the lord is helplesse falle,  
allas!  
Out of his angle in-to the derkest hous;  
O Mars! o Atazir, as in this cas! 25  
O fieble Moone, vnhappy been thy  
paas!
Thou knytest thee ther thou art nat receyued,
Ther thou were weel, fro thennes arto all eyued.

Imprudent emperour of Rome, allass!†)

30 Was ther no philosophre in al thy toun?
Is no tymé bet than oother in swich cas?
Of viage is ther noon eleccion,
Namely to folk of heigh condicion,
Noght whan a roote is of a burthe
ynkowye?

35 Allas, we been to lewed or to slowel

To ship is broght this woful faire mayde
Solempnely, with every circumstance.
‘Now Ihesu Crist be with yow alle,’ she sayde.

Ther nys namoorë but ‘far[e]wel, faire
Custance!’

40 She peyneth hir(e) to make good con-
tenance,
And forth I lete hir(e) saille in this
manere,
And turne I wol[e] agayn to my mater.

The mooer of the sowdan, welle of vices,
Espied hath hir sones pleyen entente,

45 How he wol lete hise olde sacrifices.
And right anon she for hir conseil sente,
And they been comé to knewe what she
mente.
And whan assembled was this folk
in feere,
She sette hir(e) doun, and sayde as ye
shal heere.

[‘Lordes,’ she sayde, ‘ye knowen
euerichon
How that my sone in point is for
to lete
The hooly lawes of oure Alkaron,
Yeuen by Goddes message Makomete.
But oon auow to grete God I heete:
The lyf shal rather out of my body
sterte.

50 Than Makometes lawe out of myn
herte!]

What sholde vs tyden of this newe
lawe
But thraldom to oure bodies and pen-
ance?
And afterward in helle to be drawe,
ffor we reneyed Mahoun oure creance? 60
But, lorde, wol ye maken assurance,
As I shal seyn, assentyngë to my
loore,
And I shal make vs sauf for euere-
moore?’

They sworn and assenten every
man
To lyuë with hir(e) and dye, and by 65
hir(e) stonde;
And euerich, in the beste wise he
kane,
To strengthen hir(e) shal alle his frendes
fonde.
And she hath this emprise ytake on
honde,
Which ye shal heren that I shal deuyse,
And to hem alle she spake right in 70
this wyse:

‘We shal first feyne vs cristenden-
dom to take;
Coold water shal nat greue vs but a
lite,
And I shal swich[e] a feeste and reuel
make,
That, as I trowe, I shal the sowdan
quite;
ffor thogh his wyf be cristned neuer 75
so white,
She shal haue nedë to washe away
the rede,
Thogh she a font-ful water with hir(e)
ledë.’

O sowdanesse, roote of iniquitee!

Virago thou, Semyrame the secounde!
O serpent vnder femynnyttee,
Lik to the serpent depe in helle
ybounde!
O feyned woman! al that may con-
founde

4727. nart He.C. 36. broght] come E. 39. far C.H.† 50. she seyde E.D., quod she He., etc. (Sk.). 56. Than E.He., Er D., Or C., etc. (On G.†). 78. Auctor: nur E.; jo mei6
im folg.
Vertu and innocence thurgh thy malice
Is bred in thee, as nyste of every vice!
O Sathan, enious syn thilke day
That thou were chaced from oure heritace,
Wel knowestow to wommen the olde way!
Thou madest Eua brynge vs in seruage,
Thou wolt fordoon this cristen marriage.

And first, to wommen, when thou wolt bigile:

This sowdanesse, whom I thus blame and warye,
Leet priuely hir conseil goon hir way,
What sholde I in this tale lenger tarye?

She rydeth to the sowdan on a day,
And seyde hym that she wolde reneye hir lay,
And cristendom of preestes handes fonge,
Repentynge hir(e) she hethen was so longe;
Bisechynge hym to doon hir(e) that honour,
That she moste han the cristen folk to feeste:
'To plesen hem, I wol do my labour.'
The sowdan seith, 'I wol doon at youre heeste,'
And knelyng thanketh hir(e) of that requeste;
So glad he was, he nyste what to seye.

Koch, Chaucer's Canterbury Tales.
6. The Mannes Tale of Lawe.

And deynte mo than I kan yow
deuys, 40 But al[.] to deere they boghte it er they ryse!
O sodeyn wo, that euere art suc-
cessor[.] To worldly bliss! Spreynd with bitter-
ness To the ende of the joie of oure worldly
labour! Wo occupieth the fyn of oure gladness.

Herke this conseil for thy sikereness: Vp-on thy glade day haue in thy mynde
The vnwar wo or harm path comth
bihynde!
ffor shortly for to tellen at o word,
The sowdan and the cristen euerichone
Ben al tohewe and stiked at the bord,
But it were oonly dame Custance allone.
This olde sowdanesse, cursed krone!
Hath with hir frendes doon this cursed
dede; ffor she hir-self wolde al[.] the contree
led. 55 Ne was Surryen noon that was
conuerted,
That of the conseil of the sowdan woot,
That he nas al tohewe er he asterte.
And Custance han they take anon foot-
hoot,
And in a ship al[.] steereleses—God
woot—
They han hire set, and bidde[th] hir[e]
lerne saile
Out of Surrye agaynward to Vtaille.
A certein tresor that she with hir[e]
ladde,
And, soothe to seyn, vitaille greet plentea
They han hir[e] yeue[n], and clothes eek
she hadde;
And forthe she sailleth in the salte see.
O my Custance, ful of benigne[te]
O emperoures yonge doghter deere,
He that is Lord of ffortune be thy
steere!

4842. spreyn is with C.P.L.H.4 (Gl.) 48. soothly E. 55. was E.D., 'bere was G.L.H.4
(Sk.), ther nas He.C.P. (Nether was Gl.). 60. bidde He.G. (Sk.), biddeh E. (Gl.), bad H.4,
bidden D., etc. 62. with hir[e] E., thider He., etc. (Sk., Gl.). 67. Emperours E.He.P.L.
woful E., wilful G. 79. the spere E., a sp. He., etc. 82. helpe E. (Gl.), kepe
He., etc. (Sk.). 83. fleth G., flette H.4, fleet He.C.P. (Sk.). 86. On E.G., O He., etc.
6. The Mannes Tale of Lawe.

[B 477—504]

God listeth to shewe his wonderful myracle
In hir(e), for we shold see his myghty werkis.
Crist, which that is to euery harm triacle,

0 By certein meenes ofte, as knowen clerkis,
Dooth thyng for certein ende that ful
derk is
To mannes wit, that for oure ignorance
Ne konne noght knowe his prudent puruciance.

Now sith she was nat at the feeste yslawe,
05 Who kepte hir(e) fro the drenchyng in the see?
Who kepte Ionas in the fisshes mawe,
Til he was spouted vp at Nynyue?
Wel may men knowe it was no wight
That kepte peple Ebrayk from hir
drenchynge,

10 With drye feet thurgh-out the see pas-synge.

Who bad the foure spirtes of tempest,
That power han tanoyen lond and see:
'Both the North and South, and also West
Anoyeth neither see, ne land, ne tree?'
15 Soothly, the comandour of that was he
That fro the tempest ay this womman kepte,
A's wel whan she wook as whan she slept.

Where myghte this womman mete
and drynké haue?
Thre yeer and moore how lasteth hir
vitaille?
20 Who fedde thè Egypcien Marie in the
cauë,
Or in desert? No wight but Crist, sanz
faille.
ffyue thousand folk it was a greet
meruaille
With loues ffyue and fisshes two to feede.
God sente his foyson at hir grete neede.

33. this] his E.D. 4950—5131. Ëg. fur D, 51. plesen Sk., plese E., etc.
That alle hire loue[n] that looken in hir face.

This constable and dame Hermengyld, his wyf, Were payens, and that contree every-where,
55 But Hermengyld loued hir(e) right as hir lyf,
And Custance hath so longe soiourned there
In orisons, with many-a bitter teere,
Til Ihesu hath conuerted thurgh his grace
Dame Hermengyld, constablesse of that place.
60 In al that lond no cristen dorste route,
Allè cristen folk been fled fro that contree
Thurgh payens, that conquerèden al aboute
The plages of the North by land and see.
To Walys fledde the crystyanytee
65 Of olde Britons, dwellynge in this ile;
Ther was hir refut for the meene while.
But yet nère cristene Britons so exiled,
That ther nère somme that in hir priuette
Honoured Crist, and hethen folk bigil
d;
70 And ny the castel swiche ther dwelten three.
That oon of hem was blynd, and myghtè nat see
But it were with thilke [e]yèn of his mynde,
With whiche men seen whan þat they ben blynde.
Bright was the sonne, as in that somères day,
75 ffór which the constable, and his wyf also,
And Custance han ytake the righte way
Toward the see, a furlong way or two,

To pleyen and to romen [to romen] to and fro;
And in hir walk this blynde man they mette,
Croked and oold; with [e]yèn faste 80 yshette.

'In name of Crist,' cride this olde Britoun,
'Dame Hermengyld, yif me my sighte agayn!'
This lady weex affrayed of the soun,
Lest that hir housbonde, shortly for to sayn,
Wolde hir(e) for Ihesu Cristes loue han 85 slayn,
Til Custance made hir(e) boold, and bad hir(e) wirche
The wyl of Crist as doghter of his chirche.

The constable weex abasshed of that sight,
And sayde, 'What amounteth al[l] this fare?'
Custance answerd, 'Sire, it is Cristes 90 myght,
That helpeth folk out of the feendes snare.'

And so ferforth she gan oure lay declare,
That she the constable, er that it were eue,
Conuerteth, and on Crist maketh hym bileue.

This constable was no-thyng lord of 95 this place
Of which I speke, ther he Custance fond,
But kepte it strongly, many wyntres space,
Vnder Alla, kyng of al Northumbre-lond,
That was ful wys and worthy of his hond
Agayn the Scottes, as men may weel 100 heere;
But turne I wol[e] agayn to my mateere.
Sathan, that euer es waiteth to bigile,
Saugh of Custance al hir perfeccioun,
And caste anon how he myghte quite hir while,
And made a yong knyght, šat dwelte in that toun,
Louë hir(e) so hoote of foul affeccioun,
That verraily hym thoughte he sholde spille,
But he of hir(e) myghte ones haue his wille.

He woweth hir(e), but it auailleth noght,
She wolde do no synne, by no weye,
And for despit he compassed in his thought
to maken hir(e) on shameful deeth to deye.
He wayteth whan the constable was aweye,
And Pryuely, vp-on a nyght, he crepte
In Hermengyldes chambre whil she slepte,
Wery, for-waked in hir(e) orisouns,
Slepth Custance, and Hermengyld also.
This knyght, thurgh Sathanas temptaciouns,
Al[l] softly is to the bed ygo,
And kitte the throte of Hermengyld atwo,
And leyde the blody knyf by damë Custance,
And wente his wey, ther God yeue hym meschance!
Soone after cometh this constable hoom agayn,
And eek Alla, šat kyng was of that lond,
And saugh his wyf despitously yslayn,
ffor which ful ofte he weep, and wroong his hond.
And in the bed the blody knyf he fond
By damë Custance; allas, what myghte she seye?
For verray wo hir wit was al aweye.

To kyng Alla was toold al this meschance,
And eek the tyme, and where, and in what wise
That in a ship was founden dame Custance,
As heer-biforn that ye han herd deuyse.
The kynges herte of pite gan agryse,
Whan he saugh so benigne a creature 35 ffalle in dise and in mysaurent.
ffor as the lomb toward his deeth is broght,
So stant this innocent bifore the kyng.
This false knyght, šat hath this tre- soon wroght,
Berth hir(e) on hond šat she hath doon 40 thys thyng.
But nathelees, ther was ful greet moorung.
Among the peele, and seyn they kan nat gesse
That she had doon so greet a wikkednesse,
ffor they han seyn hir(e) euere so vertuous
And louynge Hermengyld right as hir 45 lyf.
Of this baar witnesse euerich in that hous
Saue he šat Hermengyld slow with his knyf.
This gentil kyng hath caught a greet motyf
Of this witnesse, and thoghte he wolde enquere
Depper in this, a trouthe for to lere. 50
Allas, Custance! thou hast no cham-piouñ,
Ne fighte kanstow noght, so weylaway!
But he that starf for our redempcioun,
And boond Sathan, and yet lith ther he lay,
So be thy stronge champion this day! 55 ffor, but if Crist open myracle kithe,
Withouten gilt thou shalt be slayn as swithe.
She sit hir(e) doun on knees, and thus she sayde:
Immortal Go! that sauested Susanne
Was fet, and on this book he s wor anoon
She gilty was, and in the meene whiles
An hand hym smoot vpon the nekkeboon,
That doun he fil atones as a stoon, 90
And bothe his [elyen] broste out of his face
In sighte of euer-body in that place.

|| A voys was herd in general audience,
And seyd, 'Thou hast desclaundred gilteles
The doghter of hooly chirche in heigh 95
presence!
Thus hastou doun, and yet holde I my pees.'
Of this meruaille agast was al the prees;
As mazed folk they stoden euerichone
ffor drede of wrecche, sauë Custance alone.

| Greet was the drede and eek the 00
repen tance
Of hem that hadden wrong[e] suspecioun
Vpon this sely innocent Custance,
And for this miracle, in conclusioun,
And by Custances mediacioun
The kyng and many-another in that 05
place
Conuerted was, thanked be Cristes grace!

| This false knyght was slayn for his
vntrouthe
By iuggement of Alla, hastilly,
And yet Custance hadde of his deeth
 greet routhe.
And after this Ihesus, of his mercy, 10
Made Alla wedden ful solemnely
This hooly mayde[n], that is so bright
and sheene,
And thus hath Crist ymaad Custance a
queene.
But who was woful, if I shal nat lye,
6. The Mannes Tale of Lawe.

5115—5167

15 Of this weddyng but Donegild and na-
ono,
The kynges mooder, ful of tirannye?
Hire thoughte hir cursed herte brast
atwo;
She wolde noght hir soné had do so;
Hire thoughte a despit that he sholde
take
20 So strange a creature vn-to his make.
15 Me list nat of the chaf or of the stre.
Maken so long a tale as of the corn.
What sholde I tellen of the roialtee
At mariages, or which cours goth bi-
form?
25 Who bloweth in the trumpe or in an
horn?
The fruyt of every tale is for to seye;
They ete, and drynke, and daunce, and
synge, and pleye.
They goon to bedde, as it was skile
and right;
ffor thogh þat wyues be ful hooiy
thynges,
30 They moste take in pacience at nyght
Swiche [manere] necessariés as been
plesynges
To folk þat han ywedded hem with
rynges,
And leye a lite hir hoolynesse aside
As for the tyme, it may no bet bitide.
35 On hir(e) he gat a knaue child anon,
And to a bisshop and his constable eke
He took his wyf to kepe when he is
gon
To Scotlandward, his foomen for to
seke.
Now faire Custance, that is so humble and
meke,
40 So longe is goon with childe, til that
stille
She halt hir chambre, abidyng Cristes
wille.
The tyme is come a knaue child she
beer;
Mauricius at the fontstoon they hym
calle.
This constable dooth forth come a
messageer,
And wroth vn-to his kyng, that cleped 45
was Alle,
How that this blisful tiding is bifalle,
And outhere tidinges spedeful for to
seye.
He taketh the lettre, and forth he
gooth his weye.

This messager, to doon his avant-
age,
Vn-to the kynges mooder rideth swithe, 50
And salueth hir(e) ful faire in his
langage:
‘Madame,’ quod he, ‘ye may be glad
and blithe,
And thanketh God an hundred thou-
sand sithe!
My lady queene hath child, with-outen
doute,
To ioye and blissë to al this regne 55
aboute.
Lo, heere the lettres seled of this
thyng,
That I moot bere with al the haste I
may!
If ye wol aught vn-to youre soné the
kyng,
I am youre seruant, bothe nyght and
day.’

Donegild answerd, ‘As now at this 60
tyme, nay;
But heere al nyght I wol thou takë thy
reste;
To-morwe wol I seye thee what me
reste.’

This messager drank sadly ale and
wyn,
And stolen were his lettres pruely
Out of his box, whil he sleep as a 65
swyn;
And countrefeted was ful subtilly
Another lettre, wroght ful synfully,
6. The Mannes Tale of Lawe.

Vnto thy malice and thy tirannye;
And therfore to the feind I thee 0
cast, resignation,
Lat hym enditen of thy traitorie!
ffy, mannyssh, fy!—o nay, by God, I lye!
ffy, feendlych spirit! for I dar wel telle,
Thogh thou heere walke, thy spirit is in helle.

This messager comth fro the kyng 0
agayn,
And at the kynges moodes court he lighte,
And she was of the messageer ful fayn,
And plesed hym in al that euer she myghte.
He drank, and wel his girdel vnder-pighte;
He slepeth, and he snorteth in his 1
lyse
A'[l] nyght, til the sone gan aysye.
Eft were hise lettres stolen euerychon,
And counterfeted lettres in this wyse:
The king comandeth his constable anon,
Vp payne of hangyng and on heigh 1
iysye,
That he ne sholde suffren in no wyse
Custance in-with his reawme for tabyd
Thre dayes and o quarter of a tyde.
But in the same ship as he hir(e) fond,
Hir(e) and hir yonge sone, and al hir 2
geere
He sholde putte, and croude hir(e) fro the lond,
And chargen hir(e) she neuer eft coome theere.'
O my Custance! wel may thy goost hauë feere,
And slepyngye in thy dreem been in penance,
When Donegild caste al this ordinance. 2
Hir litel child lay wepynge in hir arm,
And knelynge pitously to hym she 55
seyde,
'Pees, litel sone, I wol do thee noon
harm.'

With that hir couerchief of hir heed
she breyde,
And ouer his lettre [ej]yen she it leyde,
And in hir arm she lulleth it ful faste,
And in to heuene hir(e) [ej]yen vp she 60
caste.

'Mooder,' quod she, 'and maybe
rightful
bright, Marie!
Sooth is that thurgh wommanes egge-
ment
Man-kynde was lorn, and damned ay to
dye,
ffor which thy child was on a croys
yrent—
Thy blisful [ej]yen sawe al his tor-
65
ment—
Thanne is ther no comparison bitwene
Thy wo and any wo man may sustene.
Thow sawe thy child yslayn biffer
thyn(e) [ej]yen,
And yet now lyueth my litel child,
parfay.
Now, lady bright, to whom alle woful 70
cryen,
Thow glorie of wommanhede, thow
faire May,
Thow hauen of refut, brighte sterre of
day!
Rewe on my child, that of thy gentillesse
Ruest on euer reweful in distresse!
'O litel child! allas, what is thy gilt, 75
That neeure wreughte synne as yet,
pardee?
Why wil thyn harde fader han thee
spilt?
O mercy, deere constable!' quod she,
'As lat my litel child dwelle heer with
thee,
And if thou darst nat sauyn hym fro 80
blame,
Yet kysse hym ones in his fadres name!

5236. regne H.4 L. (Sk., Gl.). 39. nys H.e.P. 43. the ship E.L., hir sh. H.e., etc. (Sk).
50. þe salte se G., þe see H.4 57. keerchief P.L.H.4 (Sk.); of] ouer E.He.G.D. 69. litel f. E.L. 72: vgl. 16305. 80. fro(m) G.D.L., for E., etc. 81. kys E.He.H.* (Sk., Gl.)
Toward the ship; hire folweth al the prees.
And euere she preyeth hir child to holde his pees,
And taketh hir leue, and with an hooly-entente
She blissed hir(e), and in-to ship she wente.

Vitailled was the ship, it is no drede,
Habundantly for hir(e), ful longe space,
And othere necessaries that shold pe nede
She hadde ynh, herde be Goddes grace!
ffor wynd and weder, almyghty God, purchace,
And brynge hir(e) hoom!—I kan no bettre seye
But in the see she dryue th for hir weye.

"Explicit secunda pars.*
"Sequitur pars tercia.

Alla the kyng comth hoom soone after this
Vn-to his castel, of the which I tolde,
And asketh where his wyf and his child is.
The constable gan aboute his herte colde,
And pleynly al the manere he hym tolde,
As ye han herd—I kan telle it no bettre—
And sheweth the kyng his seel and his lettre;
And seyde, 'Lord, as ye comanded me
Vp peyne of deeth, so haue I doon certein.'

This messager tormented was til he
Moste biknowe, and tellen plat and pleyn,
ffro nyght to nyght, in what place he had leyn,
And thus by wit and subtil enquerynge
Ymagine was by whom this harm gan sprynge.

The hand was knowe that the lettre 10 wroot,
And al the venym of this cursed dede,
But in what wise, certeine I noot.
The effect is this, pat Alla, out of drede,
His moorer slow—that may men pleynly rede—
ffor pat she traitour was to hir ligeance. 15
Thus endeth olde Donegild with meschance.

The sorwe that this Alla nyght and day
Maketh for his wyf and for his child child also,
Ther is no tonguee that it telle may.
But now wol I vn-to Custance go, 20
That fleteth in the see, in peyne and wo,
ffyuë yer and moore, as liked Cristes sonde,
Er that hir ship approched vn-to the londe.

Vnder an hethen castel atte lasorte,
Of which the name in my text nought 25 I fynde,
Custance and eek hir child the see vnp caste.
Almyghty God, that saued al mankynde!
Haue on Custance and on hir child som mynde,
That fallen is in hethen hand eft-soone,
In point to spille, as I shal telle yow 30 soone.

Doun fro the castel comth ther many a wight
To gauren on this ship and on Custance.
But, shortly, from the castel on a nyght
The lordes styward—God yeucl him meschance!

A theef that hadde reneyed oure 35 creance,
Cam[e] in-to [the] ship al lone, and sayde he sholde
Hir lemmen be, wher-so she wolde or nolde.

Wo was this wrecched womman tho bigon—
Hir child cride, and she cride pitously.

But blissful Marie heelp hir(e) right anon;
ffor with hir struglyng wel and myghtily
The theef fil ouer bord al sodeynly,
And in the see he dreynte for veneynce;
And thus hath Crist vnwemmed kept Custance.

O foul[e] lust of luxurie, lo, thyn ende!
Nat onely that thou feynest mannes mynde,
But verrailly thou wolt his body shende.
The ende of thy werk or of thy lustes bylynde
Is compleynyng; hou manyoon may men fynde

That noght for werk som-tyme, but for thentente
To doon this synne, been outher slayn or shente!

How may this wayke womman han this strengthe
Hir(e) to defende agayn this renegat?
O Golias! vnmesurable of lengthe,
Hou myghte Dauid make thee so maat?
So yong and of armur[e] so desolat,
Hou dorste he looke vp-on thy dredful face?
Wel may men seen it nas but Goddes grace.

Who yaf Judith corage or hardynesse
To sleyne hym, Olofernus, in his tente,
And to deliueren out of wrecchednesse The peple of God? I seye, for this entente,
That, right as God spirt of vigour sente

To hem, and saued hem out of meschance,
So sente he myght and vigour to 65 Custance.

fforth gooth hir ship thurgh-out the narwe mouth
Of Iubaltare and Sept[e], dryuyng alway,
Som-tyme West, and som-tyme North and South,
And som-tyme Est, ful many-a very day,
Til Cristes mooder—blessed be she 70 ay!—
Hath shapen, thurgh hir endeelies goodnesse,
To make an ende of al hir heuynesse.

Now lat vs stynte of Custance but a throwe,
And speke we of the Romayn emperour,
That of Surrye hath by lettres knowe 75 The slaughtre of cristen folk and dis-honour
Doon to his doghter by a fals traytour,
I men[e] the cursed wikke sowedanesse,
That at the feest[e] leet sleen both[e] moore and lesse;
ffor which this emperour hath sent 80 anon
His senatour, with roial ordinance,
And other lorde, God woot, many oon,
On Surryens to taken heigh vengeance.
They brennen, sleen, and brynyng hem to meschance
Ful many a day; but shortly, this is 85 thende:
Homward to Rome they shapen hem to wende.

This senatour repaireth with victorie
To Rome-ward, saillyng ful roially,
And mette the ship dryuyng, as seith the storie,
In which Custance sit ful pitously. 90
N6-thyng knew he what she was, ne why
She was in swich array, ne she nyel seye
Of hir estaat, al-thogh she sholdhe deye.
He bryngeth hir(e) to Rome, and to
his wyf
95 He yaf hir(e), and hir yonge sone also,
And with the senatour she ladde hir
ly.
Thus kan oure Lady bryngen out of wo
Woful Custance and many another mo.
And longe tyme dwellēd she in that
place
00 In hooly werkes euer, as was hir grace.
The senatours wyf hir aunte was,
But for al[l] that she knew hir(e) nue\er
the moore.
I wol no lenger tarien in this cas,
But to kyng Alla, which I spake of
yoore,
05 That wepeth for his wyf, and siketh
soore,
I wol retourne, and lete I wol Custance
Vnder the senatours governaunce.
Kyng Alla, which that hadde his
mooder slayn,
Vp-on a day fil in swich repentance,
10 That, if I shortly tellen shal and playn,
To Rome he comth to receyue[n] his
penance,
And putte hym in the popes ordinance,
In heigh and logh, and Ihesu Crist
bisoghte
fforuye hise wikked werkes þat he
wroghte.
15 ¶ The fame anon thurgh-out the toun
is born,
How Alla kyng shal come[n] on pil-
grymage,
By herbergeours that wenten hym bi-
forne;
ffor which the senatour, as was vsage,
Rood hym agayns, and many of his
lynage,
20 As wel to shewe[n] his heighþe magni-
ficence
As to doon any kyng a reuerence.

¶ Greet cheere dooth this noble sena-
tour
To kyng Alla, and he to hym also,
Euerich of hem dooth oother greet
honour;
And so bifie that, in [with] a day or 25
two,
This senatour is to kyng Alla go-
To feste, and shortly, if I shal nat
lye,
Custances sonë wente in his compaignye.
¶ Some men woldë seyn, at requeste
of Custance
This senatour hath lad this child to 30
feeste;
I may nat tellen evry circumference—
Be as be may—ther was he at the
leeste.
But soothe is this, that, at his moodres
heeste,
Biforæ Alla, duryng ye metes space,
The child stood lookynge in the kynges 35
face.
¶ This Alla kyng hath of this child
greet wonder,
And to the senatour he seyd anon,
'Whos is that faire child that stondeth
yonder?'
'I noot,' quod he, 'by God and by seint
Iohn!'
A mooder he hath, but fader hath 40
he noon
That I of woot.' And shortly, in a
stounde,
He tolde Alla how that this child was
founde.
'But, God woot,' quod this senatour
also,
'So vertuous a lyuere in my lyf
Ne saugh I neuer as she, ne herde 45
of mo
Of worldily wommen, maybe, ne of
wyf.
I dar wel seyn hire hadde leuere a
knyf

5393. al bough H. 4, bough þat P., thogh E., etc. 5401. Senatours (ys) C.G.H. 4
id. 5407. 05. for his wyf wepeth He.G. (wepede) C.P.L.H. 4 (Sk.). 11. receyue G.D.H. 4
15. out the E.D., Rome He., etc. (Sk.). 16. come G.D.L.H. 4 (Sk.); on E.D., in He., etc.
(Sk.). 20. scheue L. 25. with-in G.D., on L.H. 4, in He., etc. 41. And] but E.D. (Gl).
46. ne] nor G. (Sk.), or L.H. 4. 47. hir E.He., sche C., etc.
Thurgh-out hir brest than ben a wom-
man wikke;
There is no man koudè brynge hir(e)
to that prikke.'

As possible is a creature to be.
This Alla hath the face in remembrance
Of dame Custance, and ther-on mused
he
If that the childes mooder were aught
she

That is his wyf, and pryuely he sighte,
And spedde hym fro the table that he
myghte.
'Parfay,' thoughte he, 'fantome is in
myn heed
I oghte deme, of skilful iuggement,
That in the salte see my wyf is deed.'

And afterward he made his argument:
'What woot I if that Crist haue hyder
ysent
My wyf by see, as wel as he hir(e)
sente
To my contree fro thennes that she
wente?'
And after noon, hoom with the sena-
tour

Goth Alla for to seen this wonder
chaunce.
This senatour dooth Alla greet honour,
And hastily he sente after Custaunce;
But trusteth weel: hir(e) liste nat to
doueur
Whan þat she wiste wherfor-þat was that
sonde;

Vnnethe vp-on hir feet she myghte
stonde.

When Alla saugh his wyf, faire
he hir(e) grette,
And weep, that it was routhe for to see;
ffor at the firste look he on hir(e)
sette
He knew vel verrailly that it was she;

And she for sorwe as doumb stant as a
tree:

So was hir herte shet in hir distresse,
Whan she remembred his vnkynde-
nesse.

Twyes she swowned in his owene
sighte;
He weep, and hym excuseth pitously:
'Now God,' quod he, 'and hisè halwes 80
brighte
So wisly on my soule as hauè mercy,
That of youre harm as gitelées am I
As is Maurice, my sone, so lyk youre
face—
Elles the feend me fecche out of this
place!'

Long was the sobbyng and the 85
bitter peyne
Er that hir woful hertes myghte cesse,
Greet was the pitee for to heere hem
pleyne,
Thurgh whiche pleintes gan hir wo
encresse.
I prayè yow alle my labour to relese—
I may nat telle hir wo vn-til to-morwe, 90
I am so wery for to speke of sorwe.
But finally whan that the sothe is
wist
That Alla gitelées was of hir wo,
I trowe an hundred tymes been they
kist,
And swich a blisse is ther bitwix hem 95
two,
That, sauè the ioyè that lasteth eure-
mo,
Ther is noon lyk that any creature
Hath seyn or shal, whil þat the world
may dure.
Tho preyde she hir housbondè
mekely,
In relief of hir longe pitous pyne, 00
That he wolde pryeve hir fader specially,
That of his magestee he wolde enclyne
To vouche-sauf som day with hym to
dyne;
She preyde hym eek he wolde by no
weye
Vn-to hir fader no word of hir(e) seye. 05

5461. haue E.D., hath He., etc.; ysent E.G., sent He., etc. 67. hastily E.P., hastilye
G., hastily He., etc. 78. swowneth He.G.C.P. 80. and alle his H.4 (Sk., Gl.) [vgl. 10016,
15298]. 89. alle E.C.P.H.; al He.L. (Sk., all Gl.), Alla D., of G. 5504. wolde E.D.,
sholde He., etc. (Sk.).
Some men wold seyn how he the child Maurice
Dooth this message vn-to this emperour.
But, as I gesse, Alla was nat so nyce
To hym that was of so soure-yyn honoure.

As he that is of cristen folk the flour
Sende any child, but it is bet to deeme
He wente hym-self, and so it may wel seeme.

This emperour hath graunted gentilly
To come to dyner, as he hym bisoughte,
And wel rede I, he looked bisily
Vpon this child, and on his dogther thoughte.
Alla goth to his in, and, as him oghte,
Arrayed for this feste in every wise
As ferforth as his konnyng may suffice.

The morwe cam, and Alla gan hym dresse,
And eek his wyf, this emperour to meete,
And forth they ryde in ioye and in gladnesse.
And whan she saugh his fader in the strete,
She lighte doun, and fallenth hym to feete.

ffader,' quod she, 'youre yonge child Custance
Is now ful clene out of youre remembrance.
I am youre doghter Custance,' quod she,
'That whilom ye han sent vn-to Surrye;
It am I, fader, that in [the] salte see
Was put allone, and dampted for to dye.
Now, goode fader, mercy I yow crye.
Sende me namore vn-to noon hethenesse,
But thonketh my lord heere of his kyndenesse!'

Who kan the pitous ioye tellen al
Bitwixe hem thre syn they been thus ymette?

But of my tale make an ende I shal—
The day goth faste—I wol no lenger lette,
This glade folk, to dyner they hem sette;
In ioye and blisse at mete I lete hem dwelle
A thousand-foold wel moore than I 40
kan telle.

This child Maurice was sitten emperour
Maad by the pope, and lyued cristenly;
To Cristes chirche he dide greet honor.
But I lete al[l] his storie passen by,
Of Custance is my tale specially;
In the olde Roman geestes may men fynde
Maurices lyf—I bere it noght in mynde.

This kyng Alla, whan he his tyme say,
With his Custance, his hooly wyf so sweete,
To Engelond been they come the righte way,
Wher-as they lyue in ioye and in quiete.
But litel while it lasteth, I yow heete;†
Ioye of this world for tymè wol nat abyde,
ffro day to nyght it changeth as the tyde.

Who lyued euer in swich teliit o 55
day†)
That hym ne moeud other conscience,
Or òre, or talent, or som kynnes affray,
Enuye, or pride, or passion, or offence?
I ne seyn but for this ende this sentence,
That litel while in ioye or in plesance 60
Lasteth the blisse of Alla with Custance.
ffor deeth, that taketh of heigh and
logh his rente,
Whan passed was a yeer, euene as I gesse,
Out of this world this kyng Alla he hente,
ffor whom Custance hath ful greet 65
heuynesse.

[5506-5565]

65. The Mannes Tale of Lawe.

[Sente: alle ñj. (Sk., Gl.) [boð ñi. infinitiv; i. 5508]. 29. [the] ñ. L. [vgl. 5250].
33. thonketh E.D., thonke He., etc. 44. his] this He.D.P. 55. o E., oo D., a He., etc.
57. kynnes (kenys) E.G., maner D.H.‘, kyn He., etc. (Sk.).

[1086-1115]

Owere oost vpon his stropes stood anon,

Now lat vs praye to God his soule blessel.
And damé Cystance, finally to seye,
Toward the toun of Rome gouth hit weye.

*To Rome is come this hooly creature,
70 And fyndeth ther hir(e) freendes hoole and sounde.
Now is she scape al hir auenture,
And whan þat she hir fader hath yfounde,
Doun on hir knees falleth she to gronde;
Wepynge for tendrenesse in herte blithe,
75 She heryeth God an hundred thousand sithe.

*In vertu and hooly almes-dede
They lyuen alle, and neuere a-sonder wende;
Til[†] deareth departed hem, this lyf they lede.
And fareth now weel, my tale is at an ende!
80 Now Ihesu Crist, that of his myght may sende
Ioye after wo, gouerne vs in his grace,
And kepe vs alle that been in this place! Amen.

*Heere endeth*) the tale of the man
of Lawe.

[(And) here bygynneþ þe prolege vpon the squiere.*)

And sayde, 'goode men, herkeneþ euer-ych on,
This was a thrifty tale for þe nones.
Sire parissiche prest, quod he, for goddes boones,
Telle vs a tale, as was þi forward yore. (5)
I se wel þat ye lerned men in loore
Can moche good, by goddes dignete!'
The parson hym anwerde 'benediciteel
What eyleþ þe man so synfully to swere?'

Oure ost anwerde. 'O Ianeckyn, be(10)
ye þere?
I smelle a lollere in þe wynd,' quod he.
'how goode men, quod oure host,
herkeneþ me!'
Abydeþ for goddes dignere passiouñ!
ffor we schal han a predicacion;
This lollere heer wil prechen vs som(15)
what.'
'Nay, by my fader soule! þat schal he
nat,'
Seyde þe Esquier, 'heer schal he nat
preche,
He schal no gospel glosen here ne
techel.'

We leuen alle in þe grete god,' quod he.
'he wolde sowen som difficulte
Or springen Cokkel in oure clene corn,
And þerfore, oost, I warne þe biforn.
My Ioly body schal a tale telle,
And I schal clynken you so mery
a belle,
That I schal waken al þis compaignie.(25)
But it schal not ben of philosophie,
Ne Phislyas, ne termesQueinte of lawe,
Ther is but lilet latyn in my mawe.]

a) "The Prologue of the Wyues tale of Bathe.*"

Experience, though noon auctoritee Were in this world, were right ynoth to me To speke of wo that is in mariage. ffor, lordynges, sith I XII. yeer was of age— Ythonked be God, that is eterne on lyue!— Housbondes at chirche-dore I haue had fyue— ffor I so often haue ywedded bee— And alle wer worthy men in hir degree. But me was toold certeyn—not longe agoon is— That, sith that Crist ne wente neuere but onis To weddyng in the Cané of Galilee, ["In Cana Galilee By the same ensample taughte he me That I ne sholde wedde be but ones." Hérkne eek which a sharp word for the nones Beside a welle Ihesus, God and man, Spak in repreuce of the Samaritan. 'Thou hast yhad fyue housbondes,' quod he, 'A'nd that man the which ſat hath now thee, Is noght thy housbondé—thus seyde he certeyn. What that he mentė ther-by, I kan nat seyn.

But ſat I axe, why that the fifte man Was noon housbondé to the Samaritan? How manye myghte she haue in marriage? Yet herde I neuere tellen in myn age Upon this nombre diffincion; Men may deuyne and glossen vp and doun. But wel I woot expres, with-oute lye, God bad vs for to wexe and multiplye; That gentil text kan I wel vnderstone. Eek wel I woot he seyde myn housbonde Sholde lete faðer and moder, and take me, But of no nombre mencion made he, Of bigamyre or of octogamyre; Why sholde men speke of it vlyeny? Lo, heere the wise kyng dann Salomon; I trowe he hadde wyues mo than oon, As woldé God it were leuelvyn vn-to me To be refreshed half so ofte as he! Which yfte of God hadde he for alle hise wyuys! No man hath swich ſat in this world alyue is. God woot, this noble kyng, as to my wit, The firste nyght had many a myrie fit With ech of hem—so wel was hym on lyue. Yblessed be God that I haue wedded fyue! Welcomé the sixte, whan that euere he shal!

*) fölt in E.G.D.H.° unmittelbar auf M.L.; in allen §§. vor Sh. (B II91 ff., S.-T.) — "überdr. Ähnl. He.P.Sl.(G.)H.°, lat. D.C.L. — 5583—5609. Sl. für G. 84. were E., it were H., is He., etc.; to) for He., etc. 86. sith ſat He., syn D.C.L., syns H.; twelf, etc. He., etc. 87. I thank it H., Thonked He., etc. (Sk.). 88. atte (at the) He., etc. 89. ffor E.H., If He., etc.; often D.C.P.; myghte han wedded He., etc. 92. f. Co.; sith that E.He., sithen D., etc. 93: 306. II, 1. 94. Tha by He., etc. (Sk.); thoughte me E. 5595—5592. lat. Rándglosßen aus Hieronymus’ ‘Adversus Iovinianum,’ f.  şişi. 96. Herke(n) H.°Sl., loo herkene D., Herke eek lo He., etc. (Sk.). 98: 306. IV, 7 ff. 5600. that ilke man which (f. C.P.L.Sl.) that now hath the He., etc. (thilke Sk., that ilk Gl.). 01. he seyde He.H.° 10: I. 22. 11. wel f. E. [Mattf]. XIX, 5. 12. seyde ſat He.D. 13. take to me He., etc., folwe me H.° 16. men thanne speke He.D., men þenne haue C., m. (y) þen... han P.L., m. haue G. 17. [über heere] audi E. 18. mo than] many He. 19. were leuelvyn (leful) vn-to E.H., it leuelvyn were to He., etc. (Sk., Gl.) 26. Yblessed E.H.°, Blessed He., etc. (Sk.). [D. følt hiernach 6 VV. ein, deren Echttheit zweifelhaft ist (vgl. jeboð) Sk.).]
ffor sothe, I wol nat kepe me chaast in al;†
Whan myn housbonde is fro the world ygon,
50 Som cristen man shal wedde me anon;
ffor thanne thapostle seith hat I am free†
To wedde, a Goddes half, wher(e) it liketh me,
He seith that to be wedded is no synne,†
Bét is to be wedded than to brynne.†
What reketh me thogh folk seyere viley-nye
Of shrewed Lameth and of bigamyte?†
I woot wel Abra[h]am was an hooly man,
And Iacob eek, as feforthe as I kan,
And ech of hem hadde wyues mo than two,
5 And many—another hooly man also.
Whanne saugh ye euere, in any maner age,
That hye God defended mariage
By expres word? I praye you telleth me.
Or wher(e) comanded he virginitee?
5 I woot as wel as ye, it is no drede,
Whan thapostel speketh of maydenhede,
He seyd that precept ther-of hadde he noon;
Men may conselle a womman to been oon,
But consellying is nat comandement;
He putte it in oure owene ruggement.
ffor hadde God comanded maydenhede,
Thanne hadde he dampeped weddyng with the dede;
And certein, if ther were no seed y-sowe,

Virginitie wher-of thanne sholde it growe?
Poul [ne] dorste nat comanden atte 55 leeste†
A thyng of which his maister yaf noon heeste.
The dart is set vp of virginitee:†
Cacche who-so may, who reneeth best lat see!
† But this word is nat take[n] of euery wight,
But ther-as God lust gyue it of his 60 myght.
I woot wel the Apostel was a mayde;
But nathelesse, thoghe that he wroot and sedyde
He wolde bat euerie wight were swich as he,†
Al nys but conseil to virginitee;
And for to been a wyf, he yaf me leue 65
Of indulgence; so it is no repreue
To wedde me, if that my make dye,
With-outen excepcion of bigamyte.
Al were it good no wommen for to touche,†
He mente as in his bed or in his 70 couche;
ffor peril is bothe fyr and tow tassemble—
Ye knowe what this ensample may resemble.
This is al and som that virginitee
Moore profiteeth than weddyng in frele-tee;
ffreeltee clepe I, but if that he and she 75
Wolde leden al hir lyf in chastitee.
† I graunte it wel I haue noon envie,
Thoghe maydenhede preferre bigamyte:
Hem liketh to be clene, body^and goost,
Of myn estata I nyl nat make no boost; for wel ye knowe: a lord in his household, He nath nat euer vessel al of gold; Somme been of tree, and doon hir lord seruyse.

God clepeth folk to hym in sondry wyse, And euerich hath of God a propre yfte,†

Sóm this, som that, as hym liketh shifte.

Virginitie is greet perfecion, And continence eek with deuotion.†

But Crist, that of perfecion is welle, Bánd nat euer wight sholde go selle Al[l] that he hadde, and gyue it to the poore, And in swich wise folwe hym and his foore.

He spak to hem that wolde lyue parfitly, And, lordynges, by youre leue, that am nat I.

I wol bistowé the flour of al myn age In the actes and in fruyt of mariage.

Tellè me also to what conclusion Were membre[y] maad of generacion? And for what profit was a wight yrworght?

Trusteth right wel, they were maad for noght.

Glose who-so wolde, and seye bothe vp and down Thát they were maad for purgacion Of vrynge, and our bothe thynges smale Were eek to knowe a feme from a male,

And for noon oother cause—seye ye no?

The experience woot wel it is noght so;

So that the clerkes be nat with me wrothe,

I seye yis, that they made been for bothe,

This is to seye, for office and for esse Of engendrurè, ther we nat God dis-10 plese.

Why sholde men elles in hir bookes sette

That [a] man shal yelde to his wyf hir dette?

Now wher-with sholde he make his paiement

If he ne vshed his sely instrument? Thanne were they maad vp-on a creature

To purge vryne and eek for engendrure.

But I seye noght that euer wight is holde,

Thát hath swich harneyes as I of tolde, To goon and vsen hem in engendrure, Thanne sholde men take of chastitee no 20 cure.

Crist was a mayde, and shapen as a man,

And man-y-a seint, sithen the world bigan;

Yet lyued they euer in perfitt chastitee.

I nyl nat enuye no virginitie;

Lat hem be breed of puret whete seed, 25 And lat vs wyues hoten barly breed; And yet with barly breed, Mark telle kan, Oure Lord Ihesu refresshed many-a man.

In swich estaat as God hath clepes vs,†

5680. I nyl nat enuye no virginitie; Lat hem be breed of puret whete seed, 25 And lat vs wyues hoten barly breed; And yet with barly breed, Mark telle kan, Oure Lord Ihesu refresshed many-a man.

In swich estaat as God hath clepes vs,†
30 I wol perseuere, I nam nat precius.  Of which I am expert in al myn age—

In wyfhode I wol vse myn instrument This to seyn: my-self hauë been the
As frely as my makere hath it sent. whippe—:
If be daunegour, God yeuë me Than maystow chese whether thou wolt

sorwe!
Myn housbondë shal it hauë bothe

ue and morwe, O'f that tonne that I shal abroche:

35 Whan þat hym list comë forth and paye Be war of it er thou to ny approche! 60
his dette. ffor I shal telle ensamples mo than ten:
An housbondë I wol haue—I nyl nat

lette—
Which shal be bothe my dettoure and By hym shul othere men corrected be:

my thral,†) The same wordes writeth P[ro]tholo-
And haue his tribulacion with-al mee,

Vp on his flessh whil that I am his Red' [it] in his Almageste, and take it 65
wyf;

I hauë the power durynge al my lyf there!

Vp on his propre body, and noght he: Ye sires, now wol I telle forth my 75
Right thus the Apostel tolde it vn-to
tone, me,†)
And bad oure housbondës for to loue vs weel;

Al this sentence me liketh every-deel.' And teche vs yonge men of youre
45 Vp stirte the Pardoner, and that anon, praktike!

'Now, damë,' quod he, 'by God and 'Dame, I wolde prayen, if youre

by seint Iohn! wyl it were,'
Ye been a noble prechour in this cas. Seyde this Pardoner, 'as ye bigan,
I was aboute to wedde a wyf, alas! Télë forth youre tale, spareth for no

What sholde I bye it on my flessh so man,

dee? And the wylentyn of that I seye,

50 Yet hadde I levere wedde no wyf to- ff or my entente nys but for to pleye.—
yeere.'

†'Abyd[e],' quod she, 'my tale is nat NOw, sire, now wol I telle forth my 75
bigonne! tale.

Nay, thou shalt drynken of another as euere moote I drynken wyn or ale,
tonne, I shal sey sooth of tho housbondës

Er that I go, shal sauour(e) wors than [bat] I hadde,

ale. The thré men were goode, and two As thre of hem were goode, and two

And when þat I haue toold forth my tale were badde.

Of tribulacion that is in marriage,

In which that they were bounden vn-to me—†) Vnnenethe myghte they the statut holde 80
Ye woot wel what I meene of this, pardee.

As help ye God, I laugh when I thinke

How pitously anyght I made hem swynke!

And by my fey! I tolde of it no stoor.
They had me yeue[n] hir lond and hir tresoor,
Me neded nat do lenger diligence
To wynne hir loue, or doon hem reverence.

They loued me so wel, by God aboue!

That I ne tolde no deynte of hir loue.
A wys womman wol sette hir(e) euere in oon
To gete hir loue ther-as she hath noon.
But sith I hadde hem hooly in myn hond,
And sith they hadde me yeuen al[l] hir lond,

What sholde I taken heede hem for to plese,

But it were for my profit and myn ese?
I sette hem so a-werke, by my fey,
That many a nyght they songen 'weilaweey'!

The bacon was nat fet for hem, I trowe,

That som[e] men han in Essex(e) at Dunmow.

I gourent hem so wel after my lawe.
That ech of hem was ful blisful and fawe
To brynge me gaye thynges fro the fayre.
They were ful glad when I spak to hem faire;

ffor, God it woot, I chidde hem spitously.

Thus shul ye speke, and beren hem on honde;

ffor half so boldely kan ther no man
Sweren and lyen as kan a womman.

But if it be whan they hem mysauyse.

A' wys wyf, if that she kan hir good,
Thal beren hym on hond: the cow is wood,

And take witnesse of hir owene mayde

Of hir assent; but herkneth how I sayde:

Sir(e) olde kaynard, is this thyn array?
Why is my neighebores wyf so gay?
She is honoured ouer-al ther she gooth,
I sitte at hoom, I hauë no thrifty 20 clooth.

What dostow at my neighebores hous?
Is she so fair? artow so amorous?

What rownë ye with oure mayde?

Thou seist to me, "It is a greet mes-

To wedde a poure womman for costage;"

And if she be riche and of heigh pa-

Thanne seistow, "It is a tormentrie
To soffre[n] hir pride and hir malen-

And if that she be fair, thou verray 35 knaue!
Thou seyst that every holeur wol hir(e) haue.  
She may no while in chastitee abode, 
That is assaileld vp-on ech a syde.  
†Thou seyst [that] som folk desire[n] vs for richesse, 
Somme for oute shap, and somme for oute fairnesse,  
And somme for pat she kan synge and daunce;  
And somme for gentillesse and [som for] daialaunse;  
Somme for hir handes and hir armes smale—
Thus goth al to the deuel by thy tale!  
Thou seyst, "Men may nat kepe a castel-wal, 
It may so longe assaileld been oueral."
†And if that she be fowle, thou seist that she Coueitheth evert man that she may se;  
ffor as a spaynel she wol on hym lepe.
Til þat she fynde som man hir(e) to chepe.
Ne noon so grey a goos gooth in the lake, 
A's, seistow, wol been with-oute make.
And seyst, "It is a hard thyng for to wilde 
A thyng þat no man wol[e] his thankes helde."
Thus seistow, lorel, whan thou goost to bedde, 
And þat "no wys man nedeth for to wedde, 
Ne no man that entendeth vn-to heuene."
With wilde thonder-dynt and firy leuene 
Moote thy welked nekke be to-broke!
†Thow seyst "that droppyng houses, 
And eek smoke, And chidyng wyues maken men to flee 
Out of hir owene hous[es]"—a! bene-
dicþee! 
What eyleth swich an old man for to chide?
†Thow seyst þat "we wyues wol oure vices hide 
Til we be fast, and thann[e] we wol 65 hem shewe:"  
Wel may that be a prouerbe of a shrew.
†Thou seyst þat "oxen, asses, hors, 
And houndes, They been assayed at diuerse stoundes; 
Bâcyns, lauours, er that men hem bye, 
Spoones and stooleþ, and al swich hous-  
And so been pottes, clothes, and array; 
But folk of wyues maken noon assay 
Til they be wedded)—olde dotard shrewel 
Thanne, seystow, we wol oure vices shewe.  
†Thou seyst also that "it displeseth 75 me 
But if that thou wolt preyse my beautee, 
And but thou poure alwey vp-on my face, 
And clepe me 'fairþ dame' in every place; 
And but thou make a feeste on thilke day 
That I was born, and makè me fressh 80 and gay; 
And but thou do to my norice honour, 
And to my chambrereþ with-inne my bour, 
And to my fadres folk and hisse allyes"— 
Thus seistow, olde barel ful of lies!  
†And yet of oure apprentice lane- 85 kyn,þ"

5836—5885 7. The Wyues Tale of Bathe. 117

ffor his crispe heer, shynynge as gold
syn, 
And for he squiereth me bothe vp and
doun, 
Yet hastow caught a fals suspicioun:
I wol hym noght, thogh thou were
deed tomorwe.

But telle me, why hydestow with
sorwe 
The keyes of thy cheste awaye fro me? 
It is my good as wel as thyn, pardee! 
What, wenestow [to] make an ydiot of
oure dame?
Now by that lord that called is seint
Iame!
Thou shalt nat bothe, though thou were
wood,
Be maister of my body--and of my
good.
That oon thou shalt forgo, maugree
thyne [e]yén!
What nedeth thee of me to enquire
or spyen?
I trowe thou woldest loké me in thy
chiste.

Thou sholdest seye, "Wyf, go wher
thee liste,
Taak youre disport! I wol leue no
talys,
I knowe yow for a trewe wyf, dame
Alys."
We loué no man that taketh keep[e]
or charge
Wher that we goon; we wol ben at oure
large.

Of alle men yblessed moote he be,
The wise astrologien Daun P[ro]tho-
lome,
That seith this prouerbe in his Al-
mageste:
"Of alle men his wysdom is the hyeste
That rekketh neuerçe that hath the
world in honde.""

By this prouerbe thou shalt vnder-
rende:
Haué thou ynogh, what that thee recche
or care
How myrily that othere folkes fare?
ffor certeyn, olde dotard, by youre leue,
Ye shul haue quyteynt right ynogh at
eue.
He is to greet a nynard that woldé 15
werne
A man to lighte his candle at his lan-
terne.
He shal haue neuer the lasse light,
pardee!
Haué thou ynogh, thee thar nat pleyne
thee!
Thou seist also þat, "if we make vs
gay
With clothynge and with precious array, 20
That it is peril of oure chastitee."
And yet with sorwe thou most enforce
thee,
And seye these words in the Apostles
name:†)"
"In habit, maad with chastitee and
shame,
Ye wommen shul apparaile yow," quod 25
he,
"And noght in tressed heer and gay
perree,
As perles, ne with gold, ne clothes
riche."
After thy text, ne after thy rubriche
I wol nat wirche as muchel as a gnat.
Thou seyst this, that I was lyk a 30
cat;
"for who-so wolde senge a cattes skyn,
Thanne woldé the cat wel dwellen
in his in;
And if the cattes skyn be skly and
gay,
She wol nat dwelle in housë half a
day.

5888. a (and C.L.) f. He.G. 90. tel E.He.L.H.* (Sk., Gl.); t. me this He.D.C.P.L.
(Sk.), 98. nedeth thee E.D., helpeth it He., etc.; or] and He.D.C.P.L. 5901. wol (wil)
E.P., nyl He.G.H.4 wol nat D.C.L. (Sk., Gl.). 05. yblessed He.D.H.4; moote He.G.C.;
id. 6114, 8484, ëññl. 5943 u. 5. 06. phtholomee C.P.L. 08. the f. He.D.C.P.L.H. 4 09. neuree
E.G., nat He., etc. 11. rekke He.D.C.P.L. 13. certeyn E.G., certes He., etc. [bgl. 5653].
16. his candyle E., a c. He., etc. 23: I. ëm. II, 9. 25. shal He., shulde D.P.L.H. 4
29. muchel E.C.P., muche He., etc.; as is He., as doth D.
7. The Wyues Tale of Bathes.

[D 353—375]

35 But forth she wol[e], er any day be dawed, To showe hir skyn, and goon a-cater-wawed;" This is to seye: if I be gay, sir(é) shrewe, I wol renne out my borel for to shewe, ¶Sire olde fool, what eyleth thee to spyen?

40 Thogh thou preye Argus with hise hundred [e]yen To be my wardeors, as he kan best, In feith, he shall nat kep(e) me but me lest; Yet koude I make his berd, so moote I thee! ¶Thou seiest eek that "ther been thynge thre,†"

45 The whiche thynge troublen al this erthe, A'nd þat no wight may endure the ferthe." O leue(e) sir(e) shrewe, Ihesu shorte thy lyf! Yet prechestow, and seyst "an[d] hateful wyf Yrekened is for oon of thise mes-chances."

50 Been ther none othere of thise resemblances That ye may likne youre parables to, But if a sely wyf be oon of tho? ¶Thou likenest wommenes loue to helle,†

To bareyne lond, ther water may nat dwelle.

55 ¶Thou likenest it also to wilde fyr: The moore it brenneth, the moore it hath desir To consume[n] euery-thynge þat bren wol[e] be.

Thou seyst, "Right as wormes shende[th] a tree;† Right so a wyf destroyeth hir housbondes; This knowe they that been to wyues 60 bonde."

Lordsynge, right thus as ye haue vnder-stonde Baar I stifly myne olde housbondes on honde That thus they seyden in hir dronkenesse;

And al was fals, but that I took witnesse On Ianekyn and on my wece also. 65 O Lord! the peyne I ride hem and the wo
fful giltelees, by Goddes sweete pyne! If for as an hors I koude byte and whyne.

I koude pleyne, thogh I were in the gilt, Or elles often tyme hadde I been 70 spilt.

Who-so that first to mille comth, first grynt:
I pleyed first, so was oure werre y-stynt. They were ful glade to excuse[n] hem blyue Of thynge of which they neuere agilete hir lyue.

¶Of wenches wolde I beren hym on 75 honde, Whan that for syk vnnenes myghte he stonde;
Yet tikled it his herte, for that he Wende þat I hadde of hym so greet chiertee.

I svoor þat al my walkynge out by ngyhte.

5939. eyleth E.G., helpeth He., etc.; tespyen He., to aspien G.D.H.† 40: Ov., Met., I 625. 42. me f. E. 43. so] as He., also D., bough, etc., H.† 46. ne may P.L. (Sk., Gl.). 50. of þese G., of þy H.† (Gl.), maner C.P.L. (Sk.), f. E.He.D. 51. vnto H.† (Gl.) 53. likenest E.He.P.; l eek H.e.D.; wommanes He., etc. (Sk.). 57. consumen E.He. (Gl.) 58. seyst afte sif], seist þat C.P. (Sk.); shendeth E.L., shenden D.H.†, consume G., shende He., etc. [Epr. XXV, 20 (Vulg.)]. 69. thogh I were] & gyt was G., þet I was H.†, and I was He., etc. 70. I hadde He., etc. 71. that f. E.G.H.†; comth (come) first to Mille E.G., first cometh to the m. D.H.† (Gl.) 72. y-stynt E.D., stynt, etc. He., etc. 73. glad(de) C.L.; ful blyue He., etc. (Sk., Gl.). 75. hym] hem He., etc. (Gl.). 76. he f. G.; they myghte vntenhe(s) He., etc. (u. m. thay Gl.). 77. it E., I He., etc.
I broghte it so aboute by my wit,
That they moste yeue it vp as for the beste,
Or elles hadde we neuere been in reste;
ffor thogh he looked as a wood leon,
Yet sholde he faille of his conclusion.
Thanne wolde I seye, 'Goode lief,
taak keep,
How mekeely looketh Wilkyn, oure sheep!
Com neer my spouse, lat me ba thy cheke!
Ye sholde been al pacient and meke,
And han a sweete spiced conscience,
Sith ye so preche of Iobes pacience.
Suffreth alwey, syn ye so wel kan preche,
And but ye do, certein, we shal yow teche
That it is fair to haue a wyf in pees.
Oon of vs two moste bowen, doutelee,
And sith a man is moore resonalbe
Than womman is, ye moste been suffrable.
What eyleth yow to grucche thus and grone?
Is it for ye wolde hauë my queytene alone?
Wy, taak it al! lo, haue it euery-deel!
Peter! I shrewë yow but ye loue it weel!
ffor if I wolde sellë my bele chose,
I koude walke as fressh as is a rose;
But I wol kepe it foroure owene tooth,
Ye be to blame—by God, I seye yow sooth!
Swiche manera wordes hadde we on honde.
Now wol I speken of my fourthe housbonde.
[Of the condicion of the fourth housbonde of this gode wyf. And how she served hym]
My fourthe housbonde was a reuelour;
This is to seyn: he hadde a paramour,
And I was yong and ful of ragerye,

5982. thynge was E., wit is He., etc. (Sk., Gl.). 84. that f. He.H* (Sk., Gl.).
97: vgl. 4132. 6027. Wy E.He.P., we D., Whi C., etc. (Sk.). 30. as is a E.He., as ony
(any) G.D.P.H*., as a C.L.
Stibourne and strong, and ioly as a pye.
Wel koude I daunce to an harpe smale
And synge ywis as any nyghtynge, 
Whan I had dronde a draughte of sweete wyn.
Metellius, the foule cherle, the swyn, for
That with a staf birs is his wyf his wyf lyf,
ffor she drank wyn; thogh I hadde been his wyf,
He sholde nat han daunted me fro drynke!
And after wyn on Venus moste I thinke.
ffor al-so sikér as cold engendreth hayl, 
A likeneous mouth moste han a likeneous tayl.
In wowmen vinolent is no defence.
This knownen lechours by experience.
But, Lord Crist! whan that it remembreth me
Vp on my yowthe, and on my iolitee,
It tikleth me aboute myn herte-roote!
Vnto this day it dooth myn herte boote
That I haue had my world as in my tyme!
But age, alas! that al wol[e] enuenyme, 
Hath me birs myne beautee and my pith.
Lat go! far[e]-wel! the deuel go therwith!
The flour is goon—ther is namosé to telle;
The bren, as I best kan, now moste I selle;
But yet to be right myrie wol I fonde.
Now wol I telleth of myn fourthe housbonde.
I seye I hadde in herte grete despit 
That he of any oother had delit.
But he was quit, by God and by
I made hym of the same wode a croce;

Nat of my body in no foul manere, 
But certenly, I made folk swich cheere, 
That in his owene grece I made hym fuye
ffor anger and for verray ialousye. 
By God! in erthe I was his purgatorie, 
ffor which, I hope, his soule be in glorie.
ffor, God it woot, he sat ful ofte and song,
Whan that his shoo ful bitterly hym wrong.
Ther was no wight, saue God and he, 
In many wise how soore I hym twiste.
He dayed whan I cam fro Jerusalem, 
And lith ygraeu vnder the roode-beem, 
Al is his tombe noght so curyus
As was the sepulcre of hym, Daryus, 
Which that Appelles wroghte subtillery—th
It nys but wast to burye hym preciously.
Lat hym fare wel! God yeue his soule reste!
He is now in his graue and in his cheste.
Of the fift the housbonde of this wyf. and how she bar hir[e] ayens hym
Now of my fiftthe housbonde wol I telle.
God lete his soule neure come in helle!
And yet was he to me the mooste shrew.
That feele I on my ribbes al by rewe, 
And euere shal vn-to myn endyng day.
But in oure bed he was ful fresh and gay, 
And ther-with-al so wel koude he me close,
Whan that he wold han my bele chose, 
That, thogh he hadde me bet on euery bon, 
He koude wynne agayn my loue anon.
I trowe I loued hym best, for that he

6039. Wel E.G., How He.H.\(^4\), Tho D., lord how C.L., lord P. 45. He E.G.D., Ne He., etc. 49. wommen E.H.\(^4\), womman He., etc. (Sk). 68. certein E., certeiny He., etc. 70. angre E.He. [Bgl. 7563]. 77. Jerusalem: Bgl. 463. 81. Appellus He.H.\(^4\), Appollus D., Arpelles G. 86. lete E.G.H., lat He., etc. 90. ful E.D., so He., etc. (Sk, Gl.). 95. beste G.H.\(^4\) (Sk., Gl.!), þe bet C.P., bette L.
Was of his loue daungerous to me, 
We wommen han, if that I shal nat lye, 
In this materse a queyte fantasye; 
Wayte what thynge we may nat lightly haue, 
Ther-after wol we crie al day and craue; 
fforbede vs thynge, and that desiren we; 
Preesse on vs feste, and thanne wol we fle.
With daunger ouste we al oure chaffare; 
Greet prees at market maketh deere ware,
And to greet cheep is holde at litel prys;
This knoweth euyer womman that is wys.

[My fiftse housbondë—God his soule blesse!]

Which þat I took for loue and no richesse, 
He som-tyme was a clerk of Oxenford, 
And hadde left scole, and wente at hom to bord
With my gossib dwellynge in oure toung—
God haue hir soule!—hir name was Alisoun.

She knew myn herte and eek my priuetee 
Bet than oure parisshe-preest, as moote I thee! 
To hir(e) biwreyed I my conseil al. 
ffor hadde myn housbondë pised on a wal,
Or doon a thynge þat sholde han cost 
his lyf,
To hir(e), and to another worthy wyt, 
And to my nece, which þat I loued weel,
I wolde han toold his conseil every-deel. 
And so I dide ful often, God it woot, 
That made his face ful often reed and hoot
ffor verray shame, and blamed hym- 
self, for he

Had toold me to so greet a priuyete.

¶And so bifen that ones in a Lente, 25
So ofteen tymes I to my gossyb wente—
ffor euere yet I loued to be gay, 
And for to walke in March, Auërill, 
And May
ffro hous to hous, to heere sondry talys—
That I ankyn clerk, and my gossyb 30
dame Alyse, 
And I my-self in-to the feeldes wente. 
Myn housbondë was at London al the Lente, 
I hadde the bettre leyser for to pleye, 
And for to se, and eek for to be seye 
Of lusty folk; what wiste I wher my 35 grace
Was shapen for to be, or in what place?
Therfore I made my visitaciouns 
To vigilies and to processiouns, 
To prechyng eek, and to thise pil-
grimages,
To pleyes of myracles, and [to] 40 marriages,
And wered vpon my gaye scarlet gytes. 
Thise wormes, ne thise motthes, ne thise 
mytes, 
Vpon my peril, frete hem ynuer-a-deel; 
And wostow why? ffor they were vset weel.
NOW wol I tellen forth what happe 45 me.
I seye þat in the feeldes walked we, 
Til[i] treweyly we hadde swich daliance, 
This clerk and I, that of my purueiunce 
I spak to hym, and seyde hym how þat he, 
If I were wydwe, sholde wedde me. 50 
ffor certeinely, I seye for no bobance, 
Yet was I ynuer with-outen purueiunce 
Of marriage, nol othere thynge eek. 
I holde a mouses herte nat worth a leek, 
That hath but oon holfe for to sterse to, 55 
And if þat faille, thanne is al ydo.

611. [l. ouré?]. 14. as E.He., so G., etc. (Sk.). 22. ful E.D., ÿ. He., etc. 32. the E., 
that He., etc. (Sk., Gl.). 40. [to] E.He., of G., etc., ÿ. H. (Sk.). 49. seyde hym E.He., 
seyde G., etc. 51. sey E.H.4 [l. 5708, etc.].
And I was fourty, if I shal seye soothe.
But yet I hadde alway a coltes tooth;
Gat-tothed I was, and that bicam me 85
weel,
I hadde the prente of seinte Venus seel.
As helpe me God! I was a lusty oon,
And faire[e] and riche, and yong, and wel bigon,
And trewely, as myne housbonde toled me,
I hadde the beste quonyam myghte be. 90
ffor certes I am al Venerien
In feelynge, and myn herte is Marcien.
Venus me yaf my lust, my likerous-
nesse, \[\dag\]
And Mars yaf me my sturdy hardys-
esse.

Myn ascendent was Taur, and Mars 95
ther-inne.
Allas, allas! bat euere loue was synne!
I folowed ay myn inclinacion
By vertu of my constellacion,
That made me I koude noghte withdrawe 00
My chambr of Venus from a good felawe.
Yet haue I Martes mark vp-on my face,
And also in another priee place.
ffor God so wys be my saucion,
I ne loued neuere by no discricoyn,
But euere folwed me myn appetit; 05
Al were he short, or long, or blak, or whit,
I took no keep[e], so that he liked me,
How poore he was, ne eek of what degree.
\[\dag\]What sholde I seye? but, at the monthes ende,
This ioly clerk Iankyn, bat was so 10
hende,
Hath wedded me with greet solemnpy-
te, 15
And to hym yaf I al the lond and fee
That euere was me yeuen ther-bifoore, 
But afterward repented me ful soore.
15 He nolde suffre nothyng of my list; 
By God! he smoot me ones on the lyst,
ffor þat I rente out of his book a leef, 
That of the strook myn eyn wax al deef.
Stibourne I was as is a leonesse, 
And of my tonge a verray ðangleresesse, 
And walke I wolde, as I had doon biforn, 
ffor whiche he often tymes wolde preche;
And me of olde Romayn geestes teche,
25 How he, Symplicius Gallus, lefte his wyf, 
And hir(e) forsook for terme of al his lyf, 
Noght but for open-heueded he hire say Lokynge out at his dore vpon a day. 
ÞAnother Romayn tolde me by name,
30 That, for his wyf was at a someres game
With-outen[n] his wityng, he forsook hir(e) eke.
And thanne wolde he vp-on his Bible seke
That ilke prouerbe of Ecclesiaste, 
Wher(e) he comandeth, and forbedeth faste,
35 Man shal nat suffre his wyf go roule aboute,
Thann(e) wolde he seye right thus, withouten doute:
¶ "Who-so that buyldeth his hous al of salwe,
And priketh his blinde hors ouer the falwes,
(¶) And suffreth his wyf to go seken halwes, ¶"

Is worthy to been hanged on the 40 galwes."
But al for noght! I sette noght an hawe
Of his prouerbes, nof his olde lawe,
Në I wolde nat of hym corrected be.
I hate hym that my vices tellethe me,
And so doo mo, God woot, of vs 45
than I.
This made hym with me wood al outrely;
I nolde noght forbere hym in no cas.
¶ Now wol I seye yow sooth, by seint Thomas!
Why þat I rente out of his book a leef,
ffor which he smoot me so, þat I was 50
defeef.
¶ He hadde a book þat gladly, nyght
and day,
ffor his desport he wolde rede alway;
He cleped it 'Valerie and Theofraste,' 
At whiche book he lough alwye ful faste.
¶ And eek ther was som-tyme a clerk 55
at Rome,
A cardinal, that highte Seint Jerome,
That made a book agayn Iouinian,
In whiche book eek ther was Tertulan,
Crisippus, Trotula, and Helowys,
That was abbesse nat fer fro Parys; 60
And eek the Parables of Salomon,
Ouides 'Art,' and bookes many on;
And alle thise were bounden[n] in o
volume.
And everi nyght and day was his
custume,
When he hadde leyser and vacacion 65
From oother worldly occupacion,
To redden on this book of wikked
wyues.
He kneu of hem mo legends and
lyues
Than been of goode wyues in the Bible.
ffor trusteth wel, it is an impossible 70
That any clerk wol speke good of wyues,
But if it be of hooly seintes lyues,
Né noon oother womman neuer the mo.
Who peynytede the leon, tellł me who?

75 By God! if wommen hadde written stories,
As clerkes han with-inne her(e) oratories,
They wolde han write[n] of men moore wikkednesse
Than al[l] the mark of Adam may redresse.

The children of Mercuriē and Venus
80 Been in hir wyrkyng ful contrarious;
Mercurie loueth wysdam and science,
And Venus louyeth ryot and dispence;
And for hir diuerse disposicioun
Ech falleth in othere exaltacioun.†

85 And thus, God woot, Mercurie~is de-solat
In Pisces, wher Venus is exaltat;
And Venus falleth ther Mercurie~is reysed.
Therfore no womman of no clerk is preyesed.

The clerk, whan he is oold and may noght do
90 Of Venus werkes worth his olde sho,
Thanne sit he doun, and writyn in his dotage
That womman kan nat kepe hir mariagе.  
But now to purpos why I tolde thee
That I was beten for a book, pardée!

95 Vp-on a nyght Iankyng, þat was oure sire,
Redde on his book, as he sat by the fire,
Of Eua first, that for hir wikkednesse
Was al mankynde broght to wrecchen-nesse,
ffor which þat Ithesu Crist hym-self was slayn,
Hath priuely vn-to the Grekes told
Wher that hir housbonde hidde hym
in a place,
for which he hadde at Thebes sory grace.

Of Lyvia tolde he me and of Lucye;
They bothe made hir housbondes for
to dye,
That oon for loue, that oother was for hate.
Lyvia hir housbonde [vp-on] an euen late,
Empoysoned hath, for þat she was his fo.

Lucia, likeorous, loued hir housbonde so,
That, for he sholde alwey vp-on hir(e) thynke,
She yaf hym swich a manere loued-drynke,
That he was deed er it werë by the morwe;
And thus algates housbondes han sorwe.

Thanne tolde he me how [bat] oon Latumyus
Compleyned vn-to his felawe Arrius
That in his gardyn growed swich a tree,
On which, he seyd, how that hise wyues thre
Hanged hem-self for herte despitus.

'O leue brother,' quod this Arrius,
Yif me a plante of thilke blissed tree,
And in my gardyn planted it shal bee.'

Of latter date of wyues hath he red
That somme han slayn hir housbondes
in hir bed,
And lete hir lecchour dighte hir(e) al
the nyght,
When that the corps lay in the floor
vp-right.

And somme han dryue nayles in hir
brayn
Whil þat they slepte, and thus they han
hem slayn.

Somme han hem yeue poysoun in
hir drynke.
He spak moore harm than herte may
bithynke;
And ther-with-al he knew of mo pro-55
uerbes
Than in this world ther growen gras or
herbes.
'Bet is,' quod he, 'thyne habitacioun
Be with a leoun or a foul dragoun,
Than with a womman vynge for to
chydye.

Bet is,' quod he, 'hye in the roof 60
abyde
Than with an angry wyf doun in the
hous;
They been so wikked and contrarious,
They haten that hir housbondes loueth,
ay.'

He seyde, 'A womman cast hir shame
away
When she cast of hir smok,' and 65
forther-mo:
'Ac a fair womman, but she be chaast also,
Is lyk a gold-ryng in a sowes nose.'†
Who wolde leeuen, or who wolde sup-
pose
The wo that in myn herte was, and
pyne?

And when I saugh he wolde neuer yxe 70
fyne
To reden on this cursed book al nyght,
Al sodeynlly thre leues haue I plyght
Out of his book, right as he radde,
and eke
I with my fest so took hym on the
chek,
That in oure fyr he fil bakward adoun. 75
And he vp-stirte as dooth a wood
leoun,
And with his fest he smoot me on the
heed,
That in the floor I lay as I were dead.
And when he saugh how stille þat
I lay,
As any wif from Denmark vn-to Ynde,
And also trewe, and so was he to me,
I prey for God, that sit in magestee.
So blesse his soule for his mercy deere.
Now wol I seye my tale, if ye wol
heere.

*Bihold[el] the wordes bitwene this
Somounour and the frere.*

The frere lough whan he hadde here all this,
'Now, dame,' quod he, 'so haue I joye,
or blis!
This is a long preambel of a tale! And
whan the Somounour herde the frere gale,
'Lo,' quod the Somounour, 'Godde,
armes two!
A frere wol entremette him euere-more.
Lo, goode men, a flye and eek a frere.
Wol falle in euery dyssh and eek
mateere!
What spekestow of preambulaicoun
What, amble, or trotte, or pace, or go si
doun!
Thou lettest oure disport in this mat
ere.'

*Ye, woltow so, sire Somounour?' quod th
frere.
'Now, by my feith, I shal, er that I goe
Telle of a somounour swich a tale of
two,
That alle the folk shal laughen in
this place.'

*Now elles, frere, I bishrew ye face,'
Quod this Somounour, 'and I bishrew ye
me,
But if I telle tales two or thre
Of freres er I come to Sidyingborne.
That I shal maké thyn herte for to
morne;
ffor wol I woot thy pacience is gon.

*Oure hooste criade, 'Pees, and that
anon!'

6980. his way E.He., a-way G., etc. 87. helpe G.D.P.L. 97. of f. E.He.P. (ober tonge?)
6402. to E., for G., in H. the He., etc. (Sk.). — * Bhilde, etc.: nat E.; Heere maken the
frere an interempcion (interpretation) of the wyues tale D.H.; Heere (Thus) enden.
be prologue of he (gode) wif of Bale C.P. — 13. preambel H., preamble E., etc. (Sk., Gl.)
bishrew He.
Wommen may go saufly vp and doun; 60
In ever busshe, or vnder ever tree,
Ther is noon oother incubus but he,
And he ne wol doon hem no dishonour.

And so bifel it that this kyng Arthour
Hadde in his hous a lusty bacheler, 65
That on a day cam ridynge fro ryuer,
And happep that, alone as she was born,
He saugh a mayde walkynge hym biforn,
Of whiche mayde anon, maugree hir heed,
By verray force biraft hir mayden-70
hed,
ffor which oppressioun was swich clamour
And swich pursueu vn-to the kyng
Arthour,
That damped was this knyght for to be deed
By cours of lawe, and sholde han lost his heed
Parauenture-swich was the statut tho,— 75
But that the queene and othere ladyes mo
So longe prayeden the kyng of grace,
Til he his lyf hym graunted in the place,
And yaf hym to the queene al at hir wille,
To chesethe whether she wolde hym saue 80
or spille.

The queene thanketh the kyng with al hir myght,
And after this thus spak she to the knyght,
Whan þat she saugh hir tyme vp-on a day:
‘Thou standest yet,’ quod she, ‘in swich array,
That of thy lyf yet hastow no surëtee; 85
I graunte thee lyf, if thou kanst tellen me

[D 851—877]
And seyde, ‘Lat the womman telle hir tale!
Ye fare as folk that drunken were of ale.
Do, dame, telle forth youre tale, and that is best!’
‘Al redy, sire,’ quod she, ‘right as yow lest,
If I haue licence of this worthy frere.’
‘Yis, dame,’ quod he, ‘tellè forth, and I wol heere.’

Heere endeth the Wyf of Bathe hir Prologe/

b) And bigynneth hir tale.

In tholde dayes of the kyng Arthour,
Of which that Britons spoken greet honour,
Al[l] was this land fulfild of ffaierye.
The Elf-queene with hir ioly compaignye
Daunced ful ofte in many—a grene mede;
This was the olde opinion, as I rede—
I speke of manye hundred yeres ago.
But now kan no man se none elues mo

ffor [now] the grete charitee and the prayeres
Of lymytours and othere hooly freres,
That serchen every lond and every streem
As thikke as motes in the sonne-beem,
Bléssynghe halles, chambres, kichenês, boures,
Citées, hurghes, castels, hye toures,
Thrópes, bernes, shipnes, dayeryes:
This maketh that ther never no fayeryes.
ffor ther as wont to wolk was an elf,
Ther walketh now the lymytour hymself,
In vndermeles and in morwenynge,
And seyth his matyns and his hooly thynges
As he gooth in his lymytacioun.

6434. were E.G., ben He., etc. (Sk., Gl.). 39. the f. E.G.D. 41. fayerie C. (faîrye Gl.). 47. [now] f. C.L. 60. go now safty D.C.P.L. (Gl). 63. non G. (Gl). 64. it f. E.He.G.D. 65. his f. E. 67. that E.He.D., f. G., etc.; she] he E.He.D. 70. he rafte He.C.P.L. (Sk.), by-rafte he G. 77. preyden E.He.P.L. 81. thanked He.G.L.H.
What thyng is it that wommen moost desiren?
Be war, and keep(e) thy nekke-boon from iren!
And if thou kanst nat tellen it anon,
Yet shal I yeue thee leue for to gon
A twelf-month and a day, to seche and leere
An answere suffisant in this mateere;
And surette wol I han, er pat thou pace,

| 95 | Wo | was this knyght, and sorwefull he siketh—
|    |    | But he may nat do al as hym liketh,
|    |    | And at the laste he chees hym for to wende,
|    |    | And come agayn, right at the yeres ende,
|    |    | With swich answere as God wolde hym purueye,
| 00 | And taketh his leue, and wendeth forth his wyte.
|    |    | He seketh every hous and every place.
|    |    | Where-as he hopeth for to fynde grace
|    |    | To lerne what thyng wommen louen moost.
|    |    | But he ne koude arryuen in no coost
| 05 | Wher-as he myghte fynde in this ma-teere
|    |    | Two creatures accordynge in feere.
|    |    | Somme seyde wommen louen best richesse,
|    |    | Sommë seyde honour, sommë seyde iolynesse,
|    |    | Sommë riche array, sommë sayden lust abedde,
|    |    | And ofte tyme to be wydwe and wedde.
|    |    | Sommë seyde pat ounce hertes been moost esed
|    |    | Whan that we been yflatered and ypleased.
|    |    | He gooth ful ny the sothe, I wol nat lye,

A man shal wynne vs best with flaterye,
And with attendance and with bisynesse 1
Been we ylymed bothe moore and less.
And somme seyen that we louen best
ffor to be free, and do right as vs lest,
And that no man repure vs ofoure vice,
But seye pat we be wise and no-thyng 2
nyce.
ffor trewey, ther is noon of vs alle,
If any wight wol clawe vs on the galle,
That we nykike, for he seith vs sooth:
Assaye, and he shal fynde it pat so dooth.
ffor be we neuer so vicios with-inne, 2

We wol been holde wise and clene of synne.
And somme seyn that greet delit han we
ffor to been holde stable and ekë secreë,
And in o purpos stedfastly to dwelle,
And nat biwreye thyng that men vs telle;
But that tale is nat worth a rake-stele!
Pardee, we wommen konne no-thyng hele:
Witnesse on Myda—wol ye heere the tale?

Ouyde, amonge othere thynges smale,
Seyde Myda hadde, vnder hise longe 3
heres,
Growynge vp-on his heed two asses eres,
The whiche vice he hydde, as he best myghte,
fful subtilly from every mannes sighte,
That, saue his wyf, ther wiste of it namo.
He loued hir(e) moost, and tristé hir(e) 4
also;
He preyde hir(e) that to no creature
She sholde tellen of his disfigure.
She swoor him nay, for al this world

to wynne,

6489. it E.H. 4, me He.G., it me D., etc. 90. shal E., wol He., etc. (Sk.). 96. But E., But git G., But what He., etc. (Sk., Gl.).
The day was comè þat homward moste 70
he tourne,
And in his wey it happed hym to
ryde,
In al this care, vnder a fforest syde,
Wher-as he saugh vp-on a daunce go
Of ladyes foure-and-twenty, and yet
mo;
Toward the whiche daunce he drow 75
ful yerne,
In hope that som wysdom sholde he
lerne.
But certeinly, er he cam[e] fully there,
Vanysshed was this daunce—he nyste
where.
No creature saugh he that bar lyf,
Saue on the grene he saugh sittynge 80
a wyf—
A fouler wight ther may no man
deuyse.
Agayn the knyght this olde wyf gan
ryse,
And seyde, 'Sirè knyght, heer-forth
ne lith no wey!
Telle me what that ye seken, by youre
fey!
Perauenture it may the bettre be: 85
This olde folk kan muchel thynge,' quod
she.
¶ 'My leue moode,' quod this knyght,
'certeyn
I nam but deed, but if that I kan
seyn
What thynge it is that wommen moost
desire;
Koude ye me wisse, I wolde wel quitè 90
y youre hire.'
¶ 'Plightè me thy trouthe heere in myn
hand,' quod she:
'The nexte thynge that I requere thee,
Thou shalt it do, if it lye in thy
myght,
And I wol telle it yow er it be nyght.'
¶ 'Haue heer my trouthe,' quod the 95
knyght, 'I grante!'
¶ 'Thanne,' quod she, 'I dar me wel
auante
7.
The Wyues Tale of Bathe.

[D 1015—1041]

Thy lyf is sauf, for I wol stonde therby;
Vp-on my lyf, the queene wol seye as I!
Lat se which is the proudeste of hem alle
00 That wereth on a couerchief or a calle,
That dar seye nay of that I shal thee teche!
Lat vs go forth, with-outen lenger speche.'
Tho rowned she a pistol in his ere,
And bad hym to be glad, and haue no fere.
05 ¶When they be comen to the court,
this knyght
Seyde he had holde his day as he hadde hight,
And redy was his answere, as he sayde.
fful many-a noble wyf, and many-a mayde,
And many-a wydwe, for that they been wise,
10 The queene hir-self, sittynge as iustise,
Assembled been his answere for to heere,
And afterward this knyght was bode appeere.
¶To every wight comanded was si-
lence,
And that the knyght shold telle in audience
15 What thyng that worldly women louen best.
This knyght ne stood nat stille as doth a best,
But to his question anon answere
With manly voys, that al the court it herde:
¶'My lige lady, generally,' quod he,
20 'Wommen desiren hauë souereynnetee
As wel ouer hir housbonde as hir loue,
And for to been in maistrie hym aboue.
This is youru mooste desir, thogh ye me kille.

[D 1042—1069]

Dooth as yow list—I am at yourë wille!'
¶In al the court ne was ther wyf, ne 25 mayde,
Ne wydwe that contraried that he sayde,
But seyden he was worthy han his lyf.
¶And with that word vp stirithe the olde wyf,
Which that the knyght saugh sittynge on the grene.
'Mercy!' quod she, 'my souereyn lady 30 queene,
Er that youre court departe, do me right!
I taughte this answere vn-to the knyght,
ffor which he plighte me his trouthe there.
The firste thyng I wolde hym require,
He wolde it do, if it lay in his myght. 35
Bifore the court thanne preye I thee,
sirë knyght,'
Quod she, 'that thou me take vn-to thy wyf,
ffor wel thou woost that I hauë kept thy lyf.
If I seye fals, seye nay, vp-on thy fey!'
¶This knyght answerede, 'Allas and 40 weilawey!
I woot right wel that swich was my bieste.
ffor Goddes loue, as chees a newë requeste!
Taak al my good, and lat my body go!'
¶'Nay, thanne,' quod she, 'I shrewes vs bothe two!
ffor though that I be foul, and oold, 45 and poore,
I noldë, for al the metal, ne for oore
That vnder erthe is graue, or lith aboue,
But if thy wyf I were and eek thy louë!
¶'My loue?' quod he, 'nay, my damp-
nacioun!
'Allas! that any of my nacioun 50 Sholde euèrë so foule disparaged be!'
But al for noght—the ende is this, that he
Constreyned was he nedes moste hir(e) wedde,
And taketh his olde wyf, and gooth to bedde.

55 ¶ Now wolden some men seye, parauen-ture,
That for my negligence I do no cure
To tellen yow the ioye and al tharray
That at the feeste was that ilke day,
To whiche thyng shortly answere I shal:

60 I seye ther nas no ioye ne feeste at al,
Ther nas but heuennesse and muche sorwe.

ffor priuely he wedde[d] hir(e) on a morwe,
And al day after hidde hym as an owle,
So wo was hym—his wyf looked so foule!

65 ¶ Greet was the wo the kynght hadde
in his thoght,
When he was with his wyf abedde ybrught;
He walweth, and he turneth to and fro.
His olde wyf lay smyllyng eueremo,
And seyde, 'O deer[e] housbonde, benedici-tee!

70 ffareth eueri kynght thus with his wyf as ye?
Is this the lawe of kynge Arthures hous?
Is eueri kynght of his so dangerous?
I am youre owene loue and youre wyf,
I am she which þat saued hath youre lyf,

75 And certes, yet ne dide I yow euerne vnright.
Why far ye thus with me this firste nyght?
Ye faren lyk a man had lost his wit.

What is my gilt? ffor Goddes loue, telle it,
And it shal been amended, if I may.'
¶ 'Amended?' quod this kynght, 'allas, 80 nay nay!
It wol nat been amended neure mo!
Thou art so loothly, and so oold also,
And ther-to comen of so lough a kynde,
That litel wonder is thogh I walwe
and wynede.

So wolde God myn herte wolde breste! 85
¶ 'Is this,' quod she, 'the cause of youre vnreste?'
¶ 'Ye, certeiny,' quod he, 'no wonder is.'
¶ 'Now, sir(e), quod she, 'I koude amende al this,
If that me liste, er it were dayes thre;
So wel ye myghte bere yow vn-to me. 90
But for ye spenen of swich gentillesse

As is descended out of old richesse,
That therfore sholden ye be gentil-men:
Swich arrogance nys nat worth an hen.

Looke, who that is moost vertuous alway,
Priuë and apert, and moost entendeth ay
To do the gentil dedes that he kan:
Táak hym for the gretteste gentil-man.
Crist wol[e] we clamyte of hymoure gentillesse,
Natyre of oure eldres for hir olde ri-chesse;
ffor though they yeue vs al hir heritage,
ffor which they clamyte to been of heigh parage,
Yet may they nat biquethe, for no-thynge,
To noon of vs hir vertuous lyuynge,
That made hem gentil-men ycallte be, 95
And bad vs folwen hem in swich degree.

6652. thende E. He., Danne G. 59. whiche G. L. 62. wedde G., wede L. [f. t. Br., § 1708], wedded E., etc. (Sk., Gl.); on] in G.H. 4 a f. H. E.; the G.D. 73. eke D. C. P. L. (Sk.). 75. yet f. G. H. 4; ne f. G. C. P. L. (Sk., Gl.). 78. tel(le) me it G. H. 4 (Sk.). 83. Iowe He. G., etc. (Sk.). 91 f.: vulg. Chaucers Ballade 'Gentillesse' u. Boeth. III, pr. 6. 94. dys C. P., is E., etc. 96. Pryeue E. He., Preuy C., Privye P.; vulg. 2460 u. 6718; pert H. 98. And take C. P. L. (Sk.); gentil man E. [bätter; grettest gentil] gentileste He.; grettest G.
And he \[hat wol[e] han pris of his gentreye,  
ffor he was boren of a gentil hous, 35  
And hadde his eledres noble and vertuous,  
And ny[gl] hym-seluen do no gentil dedis,  
Ne folwe[n] his gentil auncestre \[hat\]  
heed is:  
He nys nat gentil, be he duc or e[rl];  
ffor vileyns synful dedes make a cherl. 40  
ffor gentillesse nys but renomee  
Of thyne auncestres for hir heigh  
bountee,  
Which is a strange thyng to thy person.  
Thy gentillesse cometh fro God alone;  
Thanne comth oure vrayr gentillesse 45 
of grace,  
It was no-thyng biquethe vs withoure  
place.  
¶ Thenketh hou noble, as seith Valerius,  
Was thilke Tullius Hostillius,  
That out of pouer	roos to heigh  
noblesse!  
Redeth Senek, and redeth eek Boccce, 50  
Ther shul ye seen expres \[hat\] \[it\] no  
dredes is,  
That he is gentil that dooth gentil  
dedis.  
And theryfore, leeue housbonde, I thus  
conclude:  
Al were it that myne auncestres were[n]  
rude,  
Yet may the hye God, and so hope I, 55  
Grante me grace to lyuen vertuously.  
Thanne am I gentil whan that I bi-  
gynne  
To lyuen vertuously, and weyue synne.  
And thers-as ye of pouert[\[e\]] me repreeue,  
[¶] De paupertate  
The hye God, on whom \[hat\] we bileuee,  
In wilful pouert[\[e\]] chees to lyue his lyf,  
And certes, euyer man, mayden, or wyf  
May vnderstonde that Ithesus, heuene  
kyng,
Ne woldē nat chesēn vicious lyuyng.
65 Glad pouerētē is an honestē thynge, cer-
teyn;†
This wol[e] Senec and othere clerkes seyn.
Who-so ūat halē hym payd of his
pouerē, I holde hym riche, al hadde he nat a
sherte;†
He ūat coueieth is a pouere wight,
70 ffor he wold han that is nat in his
myght.
But he ūat noght hath, ne coueieth
haue,
Is riche, al-though ye holde hym but
a knaue..
†Verray pouerēte, it syngeth proprely;
Iuuënal seith of pouerēte myrily:
75 "The pouere man, when he goth by
the weye,†
Bifore the theues he may syngge and
pleye."
Pouerēte is hatēful good and, as I
gesse,†
A ful greet bryngr(e) out of bisynesse,
A greet amender(e) eek of sapience
80 To hym that taketh it in paciencē.
Pouerēte is this, al-though it semē
alengē, Possessioune that no wight wol cha-
lenge.
Pouerēte ful ofte, when a man is
lowe,
Maketh his God and eek hym-self to
knowe.†
85 Pouerēte a spectacle is, as thynkē
me,
Thurgh which he may hise verry
freendes see;
And therafter, sire, syn ūat I noght
yow greue,
Of my pouerēte namoorē ye me repuree.
NOw, sire, of elde ye repuree me,
†["De senectute
90 And certes, sire, thogh noon auctoritee
Were in no book, ye gentils of honour

Seyn ūat men sholde an oold wight
doone fauour,
And clepe hym fader, for youre gen-
tsilles,
And auctours shal I fynden, as I
gesse.
NOw ther ye seye ūat I am fould and 98
old,
Than dredē ye noght to been a coke-
wold;
ffor filthe and eeldē—al-so moote I
thee!
Been grete wardeyns vp-on chastitee.
But nathelesse, syn I knowe youre
delit,
I shal fulfille youre worldlyd appetit. 00
†Chees now,' quod she, 'oon of these
thyngez tweye:
To han me foule and old til that I
deye,
And be to yow a trewe humble wyf,
And neuere yow displese in al my
lyf;
Or elles ye wol han me yong and fair, 05
And takte youre auenture of the repair
That shal be to youre hous by cause
of me,
Or in som oother place, may wel be:
Now cheez your-seluen wheather ūat
yow liketh.'
†This knyght ayseth hym, and sore 10
siketh;
But atte laste he seyde in this manere:
'My lady and my loue, and wyf so
deere,
I putte me in youre wise gouernance.
Cheseth youre-self whiche may be moost
plesance
And moost honour to yow and me 15
also.
I do no fors the wheither of the two;
ffor as yow liketh, it suffiseth me.'
†'Thanne haue I gete of yow maistrie,'
quod she,
'Syn I may cheze and gouerne as me
lest?"
And olde and angry nygarde of dispence,
God sende hem soone verray pestilence!

Heere endeth the Wyues tale of Bathe.

3. The Freres Tale.

a) The prologue of the freres tale.

This worthy lymytour, this noble frere,
He made alwye a maner louryng chiere
Vpon the Somnour, but for honestee
No vileyns word as yet to hym spak he.

But atteuste he seyde vn-to the wyf:
'Dame,' quod he, God yeuë yow right
good lyf!

Ye han heer touched—al-so moote I thee!

In scole-materë, greet difficultee.
Ye han seyd muche thyng right wel,
I seye;

But, dame, heere as we ryde by the weye,
Vs nedeth nat to spoken but of game,
And leta auctorites on Goddes name
To prechynyng and to scoles of clergye!
And if it lyke to this compaignye,
I wol yow of a somënon telle a game.

Pardee! ye may wel knowe by the name,

That of a somënon may no good be sayd—
I praye pat noon of you be yeuele
apayd.

A somënon is a renner(e) vp and doun

With mandementz for fornacioun,
And is y-bet at euery townes ende.'

Oure hoost tho spak, 'A sire, ye shold be hende

And curteys, as a man of youre estaat!
ffor er the bisshope caughte hem with his hook,
They weren in the erchedeknes book; 00
And thanne hadde he, thurgh his iurisdictioun,
Power to doon on hem correccioun.
He hadde a somonour redy to his hond,
A slyer boye nas noon in Engelond.
ffor subtilly he hadde his espiaille, 05
That taughte hym wher hat hym myghte auaille.
He koude spare of lecchours oon or two,
To techen hym to fourte-and-twenty mo.
ffor thogh this somonour wood were as an hare,
To telle his harlotrye I wol nat spare; 10
ffor we been out of his correccioun.
They han of vs no iurisdictioun,
Ne neuere shullen, terme of alle hir lyues.'
‘Peter! so been the wommen of the styues,'
Quod the Somonour, ‘yput out of my 15 cure,'
‘Pees, with myschance and with mysauenture!'
Thus seyde ooure hoost, ‘and lat hym telle his tale!
Now telleth forth, thogh hat the Somonour gale,
Ne spareth nat, myn owene maister deere!'
‘This false thief, this somonour,' quod 20 the frere,
‘Hadde alwey bawdes redy to his hond,
As any hauk to lure in Engelond,
That tolde hym al the secrey hat they knewe;
ffor his acqueyntance was nat come of newe,
They weren his approwours priuely. 25

6870. haue E.D.H.; [f. He., etc. 77/78. fügt H. [besegl. Sk., Gl.] hinter 6890 ein, wo biehe Verse jedoch nicht beijer sitzen [f. 6891 ‘Of vsure, etc.’] wie hier; vielleicht fand sie überhaupt zu freiden. 82. leene E.H., my l. C.L.H. (Gl.), myn oven D.P., myh H. 90. eek E.H., f. D., etc. 97. for (eek for C., eke P.L.) f. E.H.; 99. hym E.H. 6894. nas E.H., was D., etc. 06. hat C.P. (Sk.), it D., f. E., etc. 09. was E. (Gl.). 13. alle f. E.H. [ob. termé?]. 14. the f. E.G. 15. the E.G.D., this He., etc.; my E.H., oure G., etc.
He took hym-self a greet profit therby;  
His maister knew nat alwey what he  
wan.  

With-outen mandement, a lewed man  
He koude somne, on peyne of Cristes  
curs,  
30 And they were glade for to fille his  
purs,  
And make hym grete feestes atte nale.  
And right as Iudas hadde purses smale,  
And was a theef, right swich a theef  
was he.  
His maister hadde but half his dutee.  
35 He was, if I shal yeuen hym his  
laude,  
A theef, and eek a somnour, and a  
baude.  
He hadde eek wenches at his retenue,  
That, wheither pat sire Robert or sire  
Hu[w]e,  
Or Iakke, or Rauf, or who-so pat it  
were  
40 That lay by hem, they tolde it in his  
er.  
Thus was the wenche and he of oon  
assent;  
And he wolde fecche a feyned mande-  
ment,  
And somne hem to [the] chapitre bothe  
two,  
And pilè the man, and letè the wenche  
go.  
45 Than ne wolde he seye, ‘ffreend, I  
shal for thy sake  
Do striken thee out of oure lettres  
blake;  
Thee thar namoore as in this cas tra-  
vaile—  
I am thy freend, ther I thee my  
auaille.’  
Certeyn, he knew of briberyes mo  
50 Than possible is to telle in yeres two;  
ffor in this world nys dogge for the  
bowe  
That kan an hurt deer from an hool  
yknowe  
Bet than this somnour knew a sly  
lecchour,  
Or an auowtier, or a paramour;  
And for that was the fruyt of al his 55  
rente,  
Therfore on it he sette al his entente.  
And so bifel that ones on a day  
This somnour, euere waytyng on his  
pray,  
Rood for to somne an old wydwe, a  
ribibe,  
ffeynyng a cause, for he wolde bryce;  
60 And happed that he saughe before hym  
ryde  
A gay yeman vnder a fforest-syde.  
A bowe he bar, and arwes brighte and  
kene;  
He hadde vp-on a courtepy of grene,  
An hat vp-on his heed with frenges 65  
blake.  
‘Sir(e), quod this somnour, ‘hayl and  
wel atake!’  
‘Wel-come,’ quod he, ‘and euery good  
felawe!  
Wher rydestow vnder this grene-woode  
shawe?’  
Seyde this yeman, ‘wiltow fer to-day?’  
Thus this somnour hym answere, and 70  
seyde, ‘Nay,  
Heere faste by,’ quod he, ‘is myn  
entente  
To ryden, for to reysen vp arente  
That longeth to my lorde dutee.’  
‘A’rtow thanne a bailly?’ ‘Ye,’ quod  
he.  
He dorste nat for verray filte and 75  
shame  
Seye þat he was a somonour, for the  
name.  
‘Depardieux,’ quod this yeman, ‘deere  
broother,  
Thou art a bailly, and I am another.
And spareth nat for conscience ne synne,
But, as my brother, tellè me how do 05 yé?'
¶ 'Now, by my trouthe, brother deere,',
sayde he,
'As I shal tellen thee a feithful tale,
My wages been ful streite and ful smale.
My lord is hard to me and daungereus,
A'nd myn office is ful laborous,
And therfore by extorcion I lyue.
ffor sothe! I take al[l] that men wol me yfue;
Algate by sleightë, or by violence,
ffro yer to yer I wynne al my dis-pence—
I kan no bettre telle, feithfully.' 10
¶ 'Now certes,' quod this somonour,
'so fare I.
I spare nat to taken, God it woot,
But if it be to heuy or to hoot,
What I may gete in conseil priuely—
No maner conscience of that haue I. 20
Nere ymun extorcion, I myghtë nat lyuen,
Nor of swiche iapes wol I nat be shryuen;
Stomak ne conscience ne knowe I noon,
I shrewë thise shrifte-fadres everych-oon!
Wel be we met, by God and by seint 25
Iame!
But, leeue brother, tellë me thanne thy name,'
Quod this somonour. In this meene while
This yeman gan a litel for to smyle:
¶ 'Brother,' quod he, 'wiltow þat I thee telle?
I am a feend—my dwellyng is in 30
helle,
And heere I ryde aboute my purchas-
yng,
8. The Freres Tale.

[8. The Freres Tale.]

To wit, wher men wolde yeuse me anything;
My purchas is theffect of al my rente.
Lookè how thou rydest for the same entente!

35 To wynne, thou rekkrest neuerè how.
Right so fare I; for ryde I woldë right now
Vn-to the worlds ende for a preye.'
"Al! quod this somonour, 'benedicite! what sey ye?
I wende ye were a yeman trewely.
40 Ye han a mannes shap as wel as I;
Han ye figure thanne determinat
In helle, ther ye been in youre estat?'
"Nay, certainli,' quod he, 'ther hauë we noon;
But whan vs liketh, we kan take vs oon,

45 Or elles make yow yow seme we been shape
Som-tyme lyk a man, or lyk an ape,
Or lyk an angel kan I ryde or go.
It is no wonder thyng thogh it be so;
A lowys iogelour kan deecye thee,

50 And pardee! yet kan I moore craft than he.'
"Why,' quod the somonour, 'ryde ye thanne or goon
In sondry shap, and nat alwey in oon?'
"ffor we,' quod he, 'wol vs swiche forms make
As moost able is oure preyes for to take.'

55 "What maketh yow to han al this labour?"
"fful many—a cause, leue sire somonour,'
Seyde this feend, 'but alle thyng hath tymë,
The day is short, and it is passed pryme,
And yet ne wan I no-thyng in this day.

I wol entendë to wynnen, if I may, 60
And nat entendë oure wittes to declare.
ffor, brother myn, thy wit is al to bare
To vnderstonde, al-thogh I tolde hem thee.
But for thou axest why laboure we:
ffor som-tyme we been Goddes instru-65
mentz
And meenes to doon hise comandemen-
tz,
Whan that hym list, vp-on his creatures
In diuers art and in diuers figures.
Withouten hym we hauë no myght, certayn,
If that hym list to stonden ther-agayn; 70
And som-tyme, at oure prayere, han we leue
Oonly the body, and nat the soule greue—
Witnesse on Iob, whom that we diden wo—
And som-tyme han we myght of bothe two,
This is to seyn: of soule and body 75
ekë;
And som-tyme be we suffred for to seke
Vp-on a man, and doon his soule vnreste,
And nat his body, and al is for the beste.
Whan he withstandeth oure temp-tacioun,
It is cause of his sauacioun, 80
Al be it that it was nat oure entente
He sholdë be sauf, but þat we wolde hym hente;
And som-tyme be we servaunt vn-to man,
As to the erchebissop Seint Dunstan,
And to þe Apostles servaunt eek was I.' 85
"Yet tellë me,' quod the somonour,
‘feithfully,
Lat hym be trewe, and parte with his brother.'

†'I graunte,' quod the deuel, 'by my fey!' And with that word they ryden forth hir wey. And right at the entryng of the townes ende,

To which this somonour shoop hym for 20 to wende, They saugh a cart that charged was with hey, Which pat a carter(e) droof forth in his wey. Deep was the wey, for which the carte stood. The carter(e) smoot, and cryde, as he were wood: 'Hayt, Brok! hayt, Scot—what, spare 25 ye for the stones? The feend,' quod he, 'yow fecche, body and bones, As ferforthly as euere were ye foled! So mucche wo as I haue with yow tholed! The deuel haue al—bothe hors and cart and hey!'

†This somonour seyde, 'Heerë shal 30 we haue a pley!'' And neer the feend he drought, as noght ne were, fful priuely, and rowned in his ere: 'Herkne, my brother, herkne, by thy feith! Herestow nat how pat the carter(e) seith? Hente it anon, for he hath yeue it 35 thee, Bothe hey and cart, and eek his caples thre.'

†'Nay,' quod the deuel, 'God woot, neuer-a-deel! It is nat his entente, truste thou me weel! Axe hym thy-self, if thou nat trowest me, Or elles stynte a while, and thou shalt 40 see!'
This carter taketh his hors vp-on the croupe,
And they bigonnew drawen and to-stoupe.
'Heyt, now!' quod he 'ther Ihesu Crist yow blesse,
And al his handwerk, bothe moore
And lesse!

That was wel twight, myn owene lyard boy!
I praye to God sauë thee, and seinte Loy!
Now is my cart out of the slow, pardee!

'Lo, brother,' quod the feend, 'what tolde I thee?
Heere may ye se, myn owene deere brother,
The carl spak o thynge, but he thoughte another.
Lat vs go forth abouten oure viage!
Heere wynne I no-thynge vp-on cariage.'

Whan that they coomen som-what out of towne,
This somonour to his brother gan to rowne:

'Brother,' quod he 'heere woneth an old rebekke,
That hadde almoost as lief to lese hir nekke
As for to yeue a peny of hir good.
I wol[e] han .XII. pens though dat she be wood,
Or I wol sompne hir[e] vn-to oure office,

And yet, God woot, of hir[e] knowe I no vice.
But for thou kans nat, as in this contree,
Wynne thy cost, taak heer ensample of me.'

This somonour clappeth at the wydges gate:
'Com out,' quod he, 'thou olde vyraste office!'
I wolde I hadde thy smok and euery 15 clouth!

And with that word this foule feend hym hente—

Bōdy and soule he with the deuel wente

Wher-as that somonours han hir heritate.

And God, þat maked after his ymage

Mankynde, saue and gyde vs alle and 25 some,

And leue this somonours goode men bicome!

Lordynges, I koude han tooled yow,' quod this frere,

Hadde I had leyser for this Somnour heere,

After the text of Crist, and Poul, and

Iohn,

And of oure othere doctours many oon, 30 Swiche peynes, that youre herte myghte agryse,

Al be it so no tongue may [it] deuyse—

Though þat I myghte a thousand wynter telle—

The peynes of thilkc cursed hous of helle.

But, for to kepe vs fro that cursed 35 place,

 Waketh and preyeth Ihesu for his grace

So kepe vs fro the temptour Sathanas!

Herketh this word, beth war as in this cas:

The leoun sit in his awayt alway
To sle the innocent, if that he may. 40

a) ¶The prologue of the Somonours tale.

This Somonour in his styropes hye stood;
Vpon this frere his herte was so wood,
That lyk an aspen leef he quook for ire.

50 ¶'Lordynges,' quod he, 'but o thyng
I desire:
I yow biseke that of youre curteisye,
Syn ye han herd this false frere lye,
As suffreth me I may my talle telle!
This frere bosteth that he knoweth helle,

55 And God it woot that it is litel wonder:
freres and feendes been but lyte a-sonder;
ffor, pardee! ye han ofte tyme herd telle
How that a frere rauysshed was to helle
In spirit ones by a visioun;

60 And as an angel ladde hym vp and doun,
To shewen hym the peynes that ther were,
In al the place saugh he nat a frere;
Of oother folk he saugh ynowe in wo.

Vn-to this angel spak the frere tho:
¶'Now, sire,' quod he, 'han freres 65
wich a grace,
That noon of hem shal come to this place?'
¶'Yis,' quod this angel, 'many-a mil-
lioun!'
And vn-to Satanas he ladde hym
doun—
'And now hath Satanas,' seith he,
'a tayl
Brodder than of a carryk is the sayl.
Hold vp, thy tayl, thou Satanas!' quod he,
Shewè forth thyn ers, and lat the frere
se
Wher(e) is the nest of freres in this place.'
And er þat half a furlong wey of
space,
Right so as bees out swarmen from an 75
hyue,
Out of the deüles ers ther gonne dryue
Twénty thousand freres in a route,
And thurgh-out helle swarmeden aboute,
And come[n] agayn as faste as they may gon,
And in his ers they crepten euerychon.
He clapte his tayl agayn, and lay ful stille.
This frere, whan he haddè lookèd al
his fille
Vpon the tormentz of this sory place,
His spirit God restored of his grace
Vn-to his body—a-gain, and he awooke; 85
But natheles, for fere yet he quook.
So was the deüles ers ay in his mynde,
That is his heritage of verray kynde.
God sauè yow alle, sauè this cursed
frere!
My prologue wol I ende in this manere.'

b) ¶Heere bigynmeth the Somonour his tale.

LOrdynges, ther is in Yorkshire, as
I gesse,
A mersshy contree, called Holdernesse,  
In which ther wente a lymyour aboute,  
To preche and eek to begge, it is no doute.  

95 And so bifel that on a day this frere  
Hadded preched at a chirche in his manere,  
And specially, abouen euer-thyng,  
Excited he the peple in his prechyng  
To trentals, and to yeue for Goddes sake  

00 Wher-with men myghte hooly houses make,  
Ther-as diuine seruyce is honoured,  
Nat ther-as it is wasted and deuoured,  
Ne ther it nedeth nat for to be yiue,  
As to possesioners that mowen lyue,  

05 Thanked be God! in wele and habundancia.  
'Trentals,' sayde he, 'deliueren fro penaunce  
Hir freendes soules, as wel olde as yonge,  
Ye, whan pat they been hastily ysonge,  
Nat for to holde a priest  
Now sped yow hastily, for Cristes sake!'  

10 He syngeth nat but o masse in a day.  
Deliuereth out,' quod he, 'anon the soules!  
fful hard it is with flessshhook or with oules  
To been yclawed, or to brenne or bake.  
And beggeth mele, and chese, or elles corn.  
His felawe hadde a staf tipped with horn,  
A peyre of tables al of yuory,  
And a poynetl polyshed fetisly,  
And wroote the names alwey as he stood,  
Of alle folk that yaf hym any good,  
Aseaunces that he wolde for hem preye.  
'Yif vs a bussel whete, maill, or reye,  
A goddes kechyl, or a tryp(e) of chese,  
Or elles what yow lyst—we may nat cheese;  
A goddes halpeny, or a masse peny,  
Or yif vs of youre brawn, if ye have eny;  
A dagon of youre blanket, leue damel  
Oure suster deere, lo, heere I write youre name!  
Bacon or beef, or swich thyng as ye fynde.'  

A sturdy harlot wente ay hem bi-hynede,  
That was hir hostes man, and bar a sak,  
And what men yaf hem, leyde it on his bak.  
And whan pat he was out at dore,  
He planed away the names euerichon  
That he biforn had writen in his tables—  
He serued hem with nyfles and with fables.'  

'Nay, ther thou lixt, thou Somonour!' quod the frere.  
'Pees!' quod oure Hoost, 'for Cristes mudder deere!  
Tellede forth thy tale, and spare it nat at al.'  
'So thrye I,' quod this Somonour, 'so I shal!'—  
'So longe he wente hous by hous, til he  
Cam til an hous ther he was wont to be  

7292] 7292. merssh E.He. 7306. deliueren E.D., deliuereth He., etc. 17. leste He.C., lest E., etc. (Gl.). 18. wente He.C.H., went E., etc. (Gl.). 25. wroote E.P.L. 27. prey E. (Gl.). 28. vs] hym E. 36. hem ay G.D.C.L., alway P., hem ... ay H.
Refresshed moore than in an hundred placis.

50 Syk lay the goode man whos bat the place is;

Bedrede vp-on a couche lowe he lay. 'Deus hic!' quod he, 'o Thomas, freend, good day!'

Seyde this frere curteisly and softe. 'Thomas,' quod he 'God yelde yow! ful ofte

55 Haue I vp-on this bench faren ful weel;

Heere haue I eten many—a myrie meel.'

And fro the bench he droof away the cat,
And leyde adoun his potente and his hat,
And eek his scrippe, and sette hym softe adoun.

60 His felawe was go walked in-to toun ffforth with his knaue, in-to that hostelrye

Wher(e)-as he shoop hym thilke nyght to lye.

O deere maister,' quod this sike man,

'How han ye fare sith pat March bigan?

65 I saugh yow noght this fourtenyth or moore.'

'Good woot,' quod he, 'laboured I haue ful soore,

And specially for thy sauacioun Haue I seyd many—a precious orison,

And foroure othere freendes—God hem blesse!—

70 I haue to-day been at your(e) chirche at messe,

And seyd a sermoun after my symple wit,

Nat al after the text of hooly writ. ffor it is hard to yow, as I suppose;

And therfore wol I teche yow al the glose.

75 Glösyng is a glorious thyng, certeyn,

ffor lettre sleeth, so as thise clerkes seyn.

There haue I taught hem to be charit-

able,

And spende hir good ther it is reso-

nable;

And there I saugh oure dame—a, where is she?'

Yond in the yerd I trowe pat she 80 be,'

Seyde this man, 'and she wol come anon.'

Ey, maister, wel-come be ye, by seint Iohn!'

Seyde this wyf, 'how fare ye, hertely?'

The frere ariseth vp ful curteisly, And hir(e) embraceth in his armes 85 narwe,

And kiste hir(e) sweete, and chirthet as a sparwe

With his lyppes. 'Dame,' quod he, 'right weel,

As he that is youre seruant every-deel. Thanked be God, bat yow yaf soule and lyf!

Yet saugh I nat this day so fair a wyf 90
In al the chirche—God so saue me!'

Ye, God amendë defautes, sir(e),' quod she,

'Algates wel-come be ye, by my feyl' 'Graunt mercy, dame, this haue I founde alwey;

But of youre grete goodnesse, by youre 95 leue,

I wolde preyë yow bat ye nat yow greue—

I wol[e] with Thomas speke a litel throwe.

This curatz been ful negligent and slowe

To grope tendrely a conscience.

In shrift, in prechynge is my diligence, 00

And studie—in Petres wordes and in

Poules:

I walke, and fisshe cristen mennes soules,

To yelden Ihesu Crist his propre rente;

---
To sprede his word is set al myn entente.

05 'Now, by youre leue, o deere sir(e),'
quod she,
'Chideth him wel, for seinte Trinitee!
He is as angry as a pissemyle,
Though hat haue al that he kan desire;
Though I him wrye a-nyght, and make hym warm,

And on hym leyde my leg outherlyn arm,
He groeth lyk oure boor lith inoure sty.
Oother desport ryght noon of hym haue I—
I may nat plese hym in no maner cas.'

'O Thomas! Ie vous dy, Thomas, Thomas!
This maketh the feend—this moste ben amended.
Ire is a thynge that hye God defended,
And ther-of wol I speke a word or two.'

'TNow, maister,' quod the wyf, 'er hat I go,
What wol ye dyne? I wol go ther-about.'

20 'Now, dame,' quod he, 'Ie vous dy sanz doute,
Haue I nat of a capoun but the lyner,
And of youre softe breed nat but a shuyere,
And after that a rosted piggis heed—
But that I nolde no beest for me were deed—,

25 Thanne hadde I with yow hoomly suffisaunce;
I am a man of litel sustenauce.
My spirit hath his fostring in the Bible,
The body—is ay so redy and penyble
To wake, that my stomak is destroyed.

I preye yow, dame, ye be nat anoyed,
Though I so frendly yow my conseil shewe—
By God! I wolde nat telle it but a fewe.'

'TNow, sir(e),' quod she, 'but o word er I go!
My child is deed with-inne thise wykes two,
Soone after hat ye wente out of this toun.'

'THis deeth saugh I by reuelacioun,'
Séyth this frere, 'at hoom inoure dortour.
I dar wel seyn that, er hat half an hour
After his deeth, I saugh hym born to blisse
In myn avisioun, so God me wisse!
So dide oure sexteyn and oure fermerer,
That han been trewe freres fifty yeer—
They may now—God be thanked of his loone!—
Maken hir jubilee, and walke allone.
And vp I roos, and al oure euent eke,
With many a teare triklyng on my cheke;
Withouten noyse or claterynge of belles,
"Te deum" was oure song, and no-thynge elles,
Sawe that Crist I seyde an orisoun,
Thankyng hym of his reuelacioun.
ffor, sir(e) and dame, trusteth me right weel,
Oure orisons been wel moore effectueel,
And moore we seen of Cristes secre thynges
Than burel folk, al-though they weren kynges.
We lyne in pouerte and in abstinence,
And burrell folk in richesse and des-pence
Of mete and drynke, and in hir foul delit.
We han this worldes lust al in despit.
Lazar and diues lyneden diuersely,
And diurvede gerdoun hadden they ther-by.

Warë that!—I seye namoore, for it suf- fiseth.
Oure Lord Ihesu, as hooly writ deyseth,
Yaf vs ensample of fastynge and preyeres;
Therfore we mendynantz, we sely freres,
Been wedded to pouerte and continence,
To charite, humblesse, and abstinance, 90
To persecucion for rightwisnesse,
To wepyng[e], misericordé, and clennesse.
And therfore may ye se þat oure preyeres—
I speke of vs, we mendynantz, we freres—
Been to the hye God moore acceptable 95
Than yores, with youre feestes at the table.
ffro Paradys first—if I shal nat lye—
Was man out-chaced for his glotonye,
And chaast was man in Paradys, certeyn.

But herkne, Thomas, what that I 100
shal seyn!
I nê hauë no text of it, as I suppose,
But I shal fynde it in a maner close,
That specially oure sweete Lord Ihesus
Spak this by freres, when he seyde thus:

"Blessed be they that pouere in spirit 05
been,"
And so forth al the gospel may ye seen,
Wher it be likker oure professiou
Or hirs that swymmen in possessioni.
ffy on hir pompe and on hir glotonye,
And for hir lewednesse I hem diffye! 10

Me thynketh they been lyk louiny-an,
ffat as a whale, and walkynge as a swan,
Al vinolent as botel in the spence.
Hir preyer(e) is of ful greet reuerence:


[\(\text{[D 1933--1959]}\]

15 Whan they for soules seye the psalm of Daut,  
Lo! "buf" they seye, "cor meum eructauit!"
Who folweth Cristes gospel and his foore,  
But we þat humble been and chaast,  
and poore,  
Werkeris of Gods word, not auditors?

20 Therfore, right as an hauk vp at a sour  
Vp-springeth in-to their, right so prayers  
Of charitable and chaste bisy freres  
Maken hir sour to Goddes eres two.  
Thomas, Thomas! so moote I ryde or go,

25 And by that lord þat clepid is seint Yue!  
Nere thou our brother, sholdestou nat thyue!  
In oure chapitre praye we day and nyght  
To Crist þat he thee sende heele and myght
Thy body for to weelden hastily.'

30  
"God woot,' quod he, 'no-thyng ther-of feele I!"
As helpe me Crist, as in a fewe yeres  
I han spent vp-on diuerse manere freres  
fful many-a pound, yet fare I neuer the bet.  
Certeyn, my good I haue almoost biset—

35 ffarwel, my gold!—for it is al ago!'  
"The frere answerde, 'O Thomas, dostow so?"

3. What nedeth yow diuerse freres seche?  
What nedeth hym þat hath a parfit leche  
To sechen othere leches in the toun?

40 Yore inconstance is yore confusione.  
Holdè ye thanq me, or elles oure couent,  
To praye for yow been insufficient?  
Thomas, that ÿape nys nat worth a myte!  
Youre maladye is for we han to lyte.  
A! yif that couent half a quarter  
otes!

A! yif that couent XXXII. grotes!
Al yif that frere a peny,' and lat hym go!
Nay, nay Thomas, it may no-thyng be so.

What is a ferthyng worth parted in twelue?
Lo! ech thyng that is oned in it-selue\(^\dagger\)  
Is moore strong than whan it is to-scatered.

Thomas, of me thou shalt nat been yflatered!
Thou woldest han oure labour al for noght.

The hye God, that al this world hath wroght,
Seith that the werkman worthy is his  
hyre.\(^†\)
Thomas, noght of youre tresor I desire
As for my-self, but that al oure couent
To praye for yow is ay so diligent,
And for to buylden Cristes owene chirche.

Thomas, if ye wol lernen for to wirche  
Of buyldyng vp of chirches, may ye fynde,

If it be good, in Thomas lyf of Inde.
Ye lye heere ful of anger and of ire,  
With which the deuel set youre herte ayyre,  
And chiden heere the sely innocent,  
Youre wyf, that is so meke and pacient.

And therfore, Thomas, trowe me if thee leste,  
Ne stryue nat with thy wyf, as for thy beste,
And ber this word awey now, by thy feith,
It is greet harm, and eke greet pitee,
To sette an irous man in heigh degree.

WHilom ther was an irous potentat,
As seith Senek, that duryng his 00
estaat
Vp-on a day out ryden knygthtes two;
And as ffortune woldé that it wer, so,
That oon of hem cam hoom, that
other night.
Anon the knygth biforè the iuge is
broght,
That seyde thus: "Thou hast thy fe-05
lawe slayn,
ffor which I demé thee to the deeth,
certayn!"
And to another knygth comande he:
"Go lede hym to the deeth, I charge
thee!"
And happed, as they wente by the
weye
Toward the place ther he sholde deye, 10
The knygth cam which men wenden
had be deed.
Thanne thoughte they it was the beste
reed,
To lede hem bothe to the iuge agayn.
They seiden, "Lord the knygth ne hath
nat slayn
His felawe heere he standeth hool 15
alyuel"
"Ye shul be deed," quod he, "so moote
I thryuel
That is to seyn, bothe oon, and two,
and thre."
And to the firste knygth right thus
spak he:
"I dampned thee, thou most algate be
deed.
And thou also most nedes lesé thyn 20
heed,
ffor thou art cause why thy felawe
deyth."
Andvpthestrenghepulledtopthisere,
Andwithananrheslowthechild5
gerightthere.
"Now,whetherhaueIsaikyghtand
myndeagon?
Hathwymbireuedmeyne[e]yënsight?"

Whatsholdetellthanswereofthe
knyght?
Hissonëwasslayn—therenamooreseto
seye.
Bethwartherforewithlordeshowypeyel,
Syngeth'Placebô,'andIshal,ifI
kan,
Butitbevn-toapoureman.
Tòaapouremansholdehisepices
telle,
Butnatòalord,thoghheholdsègo6
tothelle!
LOírousCirus,thilkePercien,
HowhedestroyedtheryerofGysen,
fforthatanhorsofhiswassreynt
therinne,
Whanpathewentebabiloignetowynne.
He makenastheryerwassosmal,62
Thatwommenmyghtewadeduoer-
al.
Lo,whatseydehethosweltechenkan?
"Nebenofelaweatoanírousman,
Newithnowoodmanwalkebythe
weye,
Lesttheerepente"—therenamooreseto
seye.
NOW,Thomas,leeuebrother,leftythyn
îre!
Thoushaltmyfynquadjustasisan
squyre.
Hooldnatthedeuelësknyfayat
thynhertel!
Thyn angre dooth thee al to soore smerte,—

75 But shewe to me al thy confessioun.‘
   ‘Nay,’ quod the sike man, ‘by Seint Symoun!
I hauë be shryue[n] this day at my curat,
I hauë hym tooold hoolly al myn estaat;
Nedeth namoore to speke[n] of it, seith he,

80 But if me list of myn humylitee.’
   ‘Yif me thanne of thy gold to make oure cloystre,’
Quod he, ‘for many a muscle and many an oystre,
Whan othere men han ben ful wel at eyse,
Hath been oure foode, oure cloystre for to reyse;

85 And yet, God woot, vnneneth the fundem-
Parfourned is, né of oure pauement
Nys nat a tyle yet with-inne oure wones—
By God, we owen fourty pound for stones!

90 ffor elles moste we oure booke selle;
And if ye lakke our predicacioun,
Thanne goth the world al to destruc-
ffor who-so wolde vs fro this world bireue,
So God me saue,—Thomas, by youre leve—

95 He wolde bireue out of this world
ffor who kan teche and werchen as we konne?
And that is nat of litel tyme,’ quod he,

‘But syn Elie was or Elise,’
Han freres been—that fynde I of re-

In charitee, ythanked be oure Lord! 00
Now, Thomas, help for seinte charitee!’
And doun anon he sette hym on his knee.

THis sike man wax wel ny wood for
fire;
He wolde þat the frere had been on
fire
With his false dissymulacioun.

‘Swich thyng as is in my possessioun,’
Quod he, ‘that may I yeuen, and noon oother.
Ye seye me thus, that I am youré brothe?’

‘Ye, certes,’ quod the frere, trusteth well,
I took oure dame oure lettre and pure 10
seel.’

‘Now wel,’ quod he, ‘and som-what
shal I yiuë
Vn-to youre hooly couent whil I lyue,
And in thyn hand thou shalt it haue anon,
On this condicioun, and oother noon:
That thou departe it so, my leue 15
brother,
That euery frere haue also muche as oother;
This shaltou swere on thy professioun,
With-ousten fraude or cauillacioun.’

‘I swere it,’ quod this frere, ‘by
my feith!’—
And ther-with-al his hand in his he 20
leith—
‘Lo, heer my feith! in me shall be
no lak.’

‘Now thanne, putte in thyn hand
doun by my bak,’

Seyde this man, ‘and grope wel bi-

bynde;
Bynethe my buttok ther shaltow fynde
25 A thyng that I haue hyd in pryuetee.'

\[D 2142—2166]\n
This lord sat etyngh at his bord.
Vnnenethes myghte the frere speke a word,
Til atte laste he seyde, 'God yow see!'  

\[D 2167—2189]\n
and ouer he shal the frere a wordsi This lord [bilgan] [to] looke, and seide, 'Benedicitee!'

What? frere Iohn! what maner world is this!
I trowe som maner thyng ther is amys;
Ye looken as the wode were ful of theuyys!

Sit doun anon, and tell me what youre grief is,
And it shal been amended, if [that] I may.'

'I haue,' quod he, 'had a despit this day,
God yelde yow! adoun in youre village,
That in this world is noon so poure a page,
That he holde haue abhomynacioun
Of that I haue receyued in youre toun.
A'nd yet greueth me no-thyng so soore,
As that this olde cherl with lokkes hoore
Blasphemed hathoure hooly couent eke!'

'TNow, maister,' quod this lord, 'I yow biseke...'

'TNo maister, sire,' quod he, 'but seruitour,
Thogh I haue had in scole swich honoure;
God liketh nat that "Raby" men vs calle,
Neither in market, ne in youre large halle.'

'No fors,' quod he, 'but tel me al youre grief.'

I shal disclaundre hym ouer-al ther I spake.
This false blasphemour, that charged 95 me
To parte that wol nat departed be
To every man yliche, with meschaunce!

The lord sat stille as he were in a
traunce,
And in his herte he rolled vp and
doun:

'How hadde the cherl this ymagin- 00 aciouin
To shewe swich a problemé to the
frere?

Neuere erst er now herd I of swich
mateeere!

I trowe the deuel putte it in his mynde.
I'nn ars-metrik shal ther no man fynde,
Biforn this day, of swich a question: 05
Certes, it was a shrewed conclusion
That every man sholde haue yliche
his part

As of the soun or savour of a fart.
O vile proude cherl, I shrewse his
face!

Lo, sires,' quod the lord with harde 10 grace,

'Who euëre herde of swich a thynge
er now?

To every man ylike? Telle me how?
It is an impossible—it may nat be!

Ey, nyce cherl! God letethe neuere
thee!

The rumblynge of a fart and euery 15 soun

Nis but of eir reuerberacioun,
And euere it wasteth lite[l] and lite[l]
awey.

Ther is no man kan demen, by my fey,
If that it were departed equally.
What! lo, my cherl! lo, yet how shrewedly
Vn-to my confessour to-day he spak!
I holde hym certeyn a demonyak.
Now et[e] youre mete; and lat the cherl go pleye—
Lat hym go honge hymself a deaul weye!

The wordes of the lorde Squier and
ts his keruere for departynge of the fartyt on twelue.*

NOW stood the lorde squier at the bord,
That kart his mete, and herde, word by word,
Of alle thynges whiche that I haué sayd.
'My lord,' quod he, 'beth ye nat yuèle apayd!'

I koude telle for a gowne-cloth
To yow, sir(e) frere, so ye be nat wrooth,
How that this fartyt sholde euene deled be
Among youre couent, if it lyked me.
'Telle,' quod the lord, 'and thou shalt haue anon
A gowne-cloth, by God and by Seint Iohn!'

'My lord,' quod he, 'whan þat the weder is fair,
With-outen wynd or perturbynge of air,
Lat brynge a cartewheel in-to this halle,
But looke that it haue his spokes alle—
Twelue spokes hath a cartewheel com-fynly—,
And brynge me thanne xij. freres, woot ye why?
For thrittene is a couent, as I gesse.

The confessour heere, for his worthy-
Shal parfourne vp the nombre of his couent.
Thanne shal they knele doun by oon assent,
And þo every spokes ende, in this 4 manere,
fulf sadly leyse his nose shal a frere.
Your noble confessour ther—God him saue!—
Shal holde his nose vpright vnder the naue.
Thanne shal this cherl, with bely stif
and toght
As any tabour, hyder been ybrought; 5
And sette hym on the wheel right of this cart
Vpon the naue, and make hym lete a fart,
And ye shul seen, vp peril of my lyf,
By preeuue which that is demonstratif,
That equally the soun of it wole wende, 5
And ekþ the styenk, vn-to the spokes ende,
Saué þat this worthy man, youre confessour,
By cause he is a man of greet honour,
Shal haué the firste fruyt, as resoun is.
The noble vsage of freres yet is this, 6
The worthy men of hem shul firste be serued,
And certeynly, he hath it weel deserued;
He hath to-day taught vs so mucho good
With prechyng in the pulpit ther he stood,
That I may vouche-sauf, I seye for me, 6
He hadde the firste smel of fartyt three,
And so wolde al the couent hardily:
He bereth hym so faire and hoolily.'

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[D 2237—2259]

[D 2260—2286]
10. The Clerkes Tale.

IV. Fragment (E).

10. The Clerkes Tale.

a) "Heere folweth the Prologue of the clerkes tale of Oxenford.

Sirë clerk of Oxenford, our Hooste sayde,
Ye ryde as coy and stille as dooth a mayde
Were newe spoused, sittynge at the bord.

This day ne herde I of youre tonge a word;
I trowë ye studie aboute som sophyme,
But Salomon seith, "Euerly-thyngh hath tyme."

ffor Goddes sake! as beth of bettre cheere—
It is no tyme for to studien heere;
Telle vs som myrie tale, byoure fey!

ffor what man that is entred in a pley,
He nedes moost vnto the pley assente.
But prechet nat, as freres doon in Lente,

To make vs foroure olde synnes wepe,
Ne that thy tale make vs nat to slepe. 90
Telle vs som murie thyng of auentures!
Youre termes, youre colours, and youre figures,
Keep(e) hem in stoor til so be [that] ye endite
Heigh style, as whan þat men to kynge write.
Speketh so pleyn at this tyme, we yow 95 preye,
That we may vnderstondé what ye seye.'

This worthy clerk benignely anwerde:
'Hooste,' quod he, 'I am vnder youre yerde!
Ye han of vs as now the gouernance,
And therfore wol I do yow obeisance, 00
As fer as resoun axeth, hardily.
I wol yow telle a tale which that I
Lerned at Padowe of a worthy clerk,
As preued by his wordes and his werk.
He is now deede, and nayled in his 05
cheste;
I preyë to God so yeue his soule reste!
ffrauncseys Petrark, the laurit poet, Highthe this clerk, whos rethorike sweete
Enlymyned al Taille of poerie,
As Lynyan side of philosophie, 10
Or lawe, or oother art particular.
But deeth, þat wol nat suffre vs dwellen heer,
But as it were a twynklyng of an [e]yë,
Hem bothe hath slayn, and alle shul we dye.

But forth to tellen of this worthy 15
man,
That taughte me this tale, as I bigan,
I seye that first with heigh stile he enditeth,
Er he the body of his tale writeth,
A prohemye, in the which discryueth he

Pemond and of Saluces the contree, And spekeoth of Apennyn, the hilles hye,
That been the boundes of Westumbardye,
And of Mount Vesulus in special, Where-as the Poo out of a welle smale

Taketh his firste spryngyng and his souris, That estward ay enccesseth in his cours To Emeléward, to sferare, and Venyse, The which a long thyng were to deuyse;
And trewely, as to my fuggement,

Me thynketh it a thyng impertinent, Sauç that he wol[e] conuoyen his matteere, But this his tale, which that ye may heere.'

b) Ṣeere bigynneth the tale of the Clerke of Oxenford.*

Thër is at the West syde of Ytaillé,† Doun at the roote of Vesulus the colde, A lusty playne, habundant of vitaille, Where many a tourn thou mayst biholde, That founded were in tym of fadres olde, And many another delectable sighte, And Saluces this noble contree higte.

A markys whilom lord was of that lond, As were hisse worthy elders hym biforn, And obeisant and redy to his hond Were alle hisse liges, bothe lasse and moore.
Thuss in delit he lyueth, and hath doon yoorre

Bothe of hisse lordes and of his commune.
Therwith he was, to speke as of lynage, The gentillette yborn of Lumbardye;
A fair persone, and strong and yonge of age,
And ful of honour and of curteisy;
Discreet ynoth his contree for to gye, Sauç that in somme thynges [bat] he was to blame;
And Walter was this yonge lorde's name.
I blame hym thus, that he considereth noght In tyme comynge what hym myghte bityde,
But in his lust present was al his thought,
As to hauke and hunte on euery syde, Wel ny alle uther cures leet he slyde;
And eek he nolde—and that was worst of alle— Wedde no wyf for noght bat may biface.
Oonly that point his peple bar so score,
That flokmeele on a day they to hym wente, And oon of hem, that wisest was of loore, Or elles that the lord best wolde assente That he shoulde tell hym what his peple mente, Or elles koude he shewe wel swich matteere—
He to the markys seyde as ye shul heere

*O noble markys! youre humanitie†

Asseureth vs, and yeueth vs hardinesse As ofte as tyme is of necessitee, That we to yow moyeu telle owre heynesse.

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7819. prohemye Se.H.⁴ (Sk.), probleme D., procheyn (-em) P.Sl. 32. this E.He., this is D., etc. (Gl) [vgl. 5757, 11205, etc.]; may E.L., moun D., shal He., etc. — * Here b. the t. He., Sl.; lat. D.L.H.⁴ — 35. [Manbgl] E.He.D. 42. and E.P.Sl., ay He., etc. 50. of f. E. 52. that E., f. He., etc.; [bat] E.He., f. D., etc. 54. considereth E.Sl., considered He., etc. (Gl). 55. myghte hym He.D.C.L. (Sk.), myȝt P.Sl.H.⁴ 56. in E., on He., etc. (Sk.). 60. myȝht D.P.Sl.H.⁴. 62. [Manbgl] catueratim E.He.D. 69. and yeueth, to yeue E.
Accepteth, lord, now of youre genti-
lesse,
That we with pitous herte vn-to yow
pleyne,
And lat youre eres nat my voys des-
deyne!

Al haue I noght to doone in this
manteere
Moore than another man hath in this
place,
Yet for as muche as ye, my lord so
deere,
Han alwey shewed me favouur and grace,
I dar the better aske of yow a space

Of audience, to shewenoure requeste,
And ye, my lord, to doon right as yow
leste.

ffor certes, lord, so wel vs liketh yow
And al youre werk, and euere han doon
hat we
Ne koude nat vs-self deuySEN how

We myghte lyue[n] in moore felicitee,
Saue o thyng, lord, if it youre wille
be
That for to been a w redded man yow
leste:

Thanne were youre peple in soureyn
hertes reste.

Boweth youre nekke vnder that
blisful yok

Of soueraynetee, noght of seruyse,
Which hat men clepeth spousaille or
wedlok,
And thenketh, lord, among youre
thoghtes wyse,
How hat ouray dayes passe in sondry
wyse;

ffor thogh we slepe, or wake, or rome,
or ryde,

Ay fleeth the tyme—it nyl no man
abyde.

And thogh youre grene youthe floure
as yit,
In crepeth age alwey as stille as stoon,
And deeth manaceth euery age, and
smyt

In ech estaat—for ther escapeth noon;
And al-so certein as we knowe echoon 00
That we shul deye, as vncerteyn we
alle
Been of that day when deeth shal
on vs falle.

Accepteth thanne of vs the trewe
entente,
That neuere yet refuseden thyn heeste,
And we wol, lord, if that ye wolde 05
assente,
Chesè yow a wyf in short tyme atte
leeste,
Born of the gentilleste and of the
meeste
Of al this land, so that it oghte sem
Honour to God and yow, as we kan
deeme.

Deliuere vs out of al this bisy drede, 10
And taak a wyf, for hye Goddes sake;
ffor if it so bifelle, as God forbede!
That thurgh your(e) deeth your(e) lyne
sholde slake,
And that a straungue successour sholde
take
Yourer heritaj, o, wo were vs alyue! 15
Wherfore we praye you hastily to wyue.'

Hir meeke preyere and hir pitous
cheere
Made the markys herté han pitee:
'Ye wol,' quod he, 'myne owene peple
deere,
To that I neuere erst thoughte streyne 20
me;
I me reioysed of my libertee,
That seelde tyme is founde in mariage;
Ther I was free, I moot been in
seruage.

But nathelees, I se youre trewe en-
tente,
And truste vpon your(e) wit, and haue 25
doon a'

Wherfore of my free wyf I wol[e]
assente
To wedde me as soone as euere I
may.

86. it f. E.L. [lo youré?]. 91. clepeth E., clepe He., etc. 94. rome] renne He.C., renne P.
8004. thyn E.He.G. (Gl.), youre D., etc. 13. lyne E., ligne He., lyf G., lynage D., etc.
(Sk.).
But ther-as ye han profrd me this day
To chese me a wyf, I yow relese
That choys, and prey ye yow of that profre cesse.
ffor God it woot that children ofte been
Vnlyk hir worthy eldres hem before;
Bountee comth al of God, nat of the streen
Of which they been engendred and ybore.
35 I truste in Goddes bountee, and therfore
My mariage, and myn estaat and reste
I hym bitake—he may doon as hym leste.
Lat me alone in chesynge of my wyf:
That charge vp-on my bak I wol[e] endure.
40 But I yow preye, and charge vp-on youre lyf,
What wyf that I tak, ye me assure
To worship hir(e), whil that hir lyf may dure,
In word and werk, bothe heere and euerywheere,
As she an emperoures doghter were.
And forthermore, this shal ye swere that ye
Agayn my choys shul neither grucche ne stryue;
ffor sith I shal forgoon my libertee
At youre requeste, as euere moote I thryue!
Ther-as myn herte is set, ther wol I wyue,
And but ye wolde assente in this manere,
I prey ye speketh namoore of this matere.'
With hertely wyf they sworen and assenten
To al this thynge, ther seyde no wight nay,
Bisekynge hym of grace, er that they wenten,
That he wolde graunten hem a certein 55
day
Of his spouses, as soone as euere he may;
ffor yet alwey the peple som-what dredde
Lest þat this markys no wyf wolde wedde.
He graunted hem a day swich as hym leste,
On which he wolde be wedded sikerly, 60
And seyde he dide al this at hir requeste;
And they, with humble entente, buxomly,
Knelynge vp-on hir knees ful reuerently,
Hym thonken alle, and thus they han an ende
Of hir entente, and hoom agayn they 65
wende.
And heer-vp-on he to hise officeres
Comaundeth for the feste to purveye,
And to hise priuue knyghtes and squieres
Swich charge yaf as hym liste on hem lye;
And they to his comandement obeye, 70
And ech of hem dooth al his dili-
genec
to doon vn-to the feeste reuerence.
Explicit prima pars.
Incipit secunda pars.
Nought fer fro thilke paleys hon-
urable†)
Ther-as this markys shoop his mariage,
Ther e stood a throp of site delitable, 75
In which that pore folk of that village
Hadden hir beestes and hir herberg-
age,
And of hir labour tooke hir sustenance,
After that the erthe yaf hem habund-
ance.

8028. this E., to He., etc. (Sk.).
30. yow f. E. 40. pray yow He. 41. What wyf that E.G., That what w. þat He.D. (Sk., Gl.), þat what w. C.L., þat w. þat P.H.4
50. this E., swich He., etc. (Sk.). 58. this] the He.G.D.H.4 74. Ther E., Wher He., etc.
75. site E.He., þe Cite C.L., sighte G., etc. 79. that f. C.P.L.H.4 (Gl.).
fful ofte sithè this markys caste his [e]yè,  
As he on huntyng rood parauenture. 10  
And whan [bat] it fil þat he myghte  
hir(e) espye,  
He noght with wantown[e] lookyng of  
folye  
Hise [e]yên caste on hir(e), but in  
sad wyse  
Vp-on hir chiere he gan hym ofte  
ausye;  
Commendynge in his herte hir wom-  
manhede,  
And eek hir vertu, passyng in wight  
Of so yong age as wel in chiere as  
dede.  
ffor thogh the peplè hadde no greet  
insight  
In vertu, he considered ful right  
Hir bountee, and disposed that he 20  
wolde  
Wedde hir(e) oonly, if euere he wedde  
sholde.  
]>The day of weddyng cam, but no  
wight kan  
Telle what womman that it sholde be,  
ffor which merueille wondred many a  
man,  
And seyden, whan [that] they were in  
25  
priuetee:  
'Wol nat our lord yet leue his vany-  
tee?  
Wol he nat wedde? Allas, allas the  
while!  
Why wol[e] he thus hym-self and vs  
bigile?'  
]>But nathelees this markys hath  
doon make  
Of gems, set in gold and in asure, 30  
Brooches and rynges for Grisildis sake;  
And of hir clothynge took he the mesure  
By a mayde lyk to hir stature,  
And eek of ottere aornementes alle  
That vn-to swich a weddyng sholde 35  
falle.

8080. Among He.C.P.L.H.⁴ (Gl.); this He.C.H.⁴ 87. bountee E. 8106. euerich E.,  
every He., etc. 08. caste E., sette He., etc. (Sk., Gl.). 11. [bat] E. 14. gan E., wolde  
He., etc. (Sk.). 18. hadde E., hath He.G., hauc D., etc. (Sk., Gl.). 25. [that] E.G. [ob.  
seyde?]. 33. By E.G.H.⁴, Of He., etc.; of stature H.⁴ (Gl.). 34. aornementes E.He.G.,  
ornementes D., etc. (Sk., Gl.).
The time of vn-dren of the same day
Approcheth, that this weddying sholde be,
And al the paleys put was in array,
Bothe halle and chambres, ech in his degree,
Houses of office stuffed with plente;
Ther maystow seen of deynteous vitaille
That may be founde as fer as last Ytaille.
This roial markys, richely arrayed,
Lordeis and ladyes in his compaignye,
The whiche that to the feeste were[n]
yprayed,
And of his retenue the bachelrye,
With many-a soune of sondry melodye,
Vn-to the village of the which I tolde
This array the righte wey han holde.
Grisilde, of this, God woot, ful innocent
That for hir(e) shapen was al this array,
To fecchen water at a welle is went,
And cometh hoom as soone as euer she may;
ffor wel she hadde herd seyd that thilke day
The markys sholde wedde, and if she myghte,
She wolde fayn han seyn som of that sighte.
She thoghte, 'I wol[e] with other maydens stonde,'
That been my felawe[s], in oure dore and se
The markysesse, and thurfore wol I fonde
To doon at hoom, as soone as it may be,
The labour which that longeth vn-to me,
And thanne I may at leser hir(e) biholde,
If she this wey vn-to the castel holde.'

And as she wolde ouer hir threshfold gon,
The markys cam, and gan hir(e) for 65
to calle;
And she set doun hir water pot anon
Biside the threshfold in an oxes stalle,
And doun vp-on hir knes she gan to falle,
And with sad contenance kneleth stille,
Til she had herd what was the lorde's wille.

If This thoghtful markys spak vn-to this mayde
fful sobrely, and seyde in this manere:
'Where is youre fa[n]er, o Grisildis?'
he seyde.
And she, with reuerence, in humble cheere,
Answerde, 'Lord, he is al reddy heere.'
And in she gooth with-outen lenger lette,
And to the markys she hir fader fette.
He by the hand thanne took this olde man,
And seyde thus, whan he hym hadde asyde:
'Ianicula, I neither may ne kan
Lenger the plesance of myn hertè hyde;
If that thou vouche-sauf, what-so bityde,
Thy doghter wol I take, er þat I wende,
As for my wyf vn-to hir lyues ende.
Thou louest me—I woot it wel cer-
And art my faithful lige man ybore,
And al[!] that liketh me, I dar wel seyn,
It liketh thee, and specially therfore
Tell me that poynt that I hauë seyd before,
If that thou wolt vn-to that purpos 90
drawe,
To take me as for thy sone-in-lawe?

This sodeyn cas this man astonyed so,
That reed he wax; abayst and al quak-yng.
He stood; vnethe seyde he wordes mo,
95 But oonly thus: 'Lord,' quod he, 'my willynge
Is as ye wol, ne aeyeys youre likynge
I wol no-thyng; ye be my lord so deere:
Right as yow lust gouerneth this ma-teeere.'

'TYet wol I,' quod this markys softly,
00 'That in thy chambré I and thou and she
Haue a collacion, and wostow why?
ffor I wol axe if it hir will be
To be my wyf, and reule hir(e) after me.
And al this shal be doon in thy pre-sence,
05 I wol noght soked out of thyn audience.'

'And in the chambre whil they were aboute
Hir tretys, which as ye shal after heere,
The peple cam vn-to the hous withoute,
And wondred hem in how honeste manere
10 And tentifly she kepte hir fader deere.
But outrely Grisildis wondre myghte,
ffor neuere erst ne saugh she swich a sighte.

No wonder is thogh þat she were astonéd ①
to see so greet a gest come in that place;
15 She neuere was to swiche gestes woned,
ffor which she looked with ful pale face.
But shortly forth this tale for to chace,
Thise arn the wordes þat the markys sayde
To this benigene, verray feithful mayde:

'TGrisilde,' he seyde, 'ye shal wel vnderstonde
It liketh to youre fader and to me, ①'

That I yow wedde, and eek it may so stonde,
As I suppose, ye wol that it so be.
But thise demandes axe I first,' quod he,

'That, sith it shal be doon in hastif 25 wyse,
Wol ye assente, or elles yow auyse?
I seye þis, be ye redy with good herte
To al my lust, and that I frely may,
As me best thykneth, do yow laughe or smerte,
And neuere ye to grucche it nyght ne 30 day?
And eek when I seye ye, ne seye nat nay,
Neither by word, ne frownyng con-
tenance:①
tweré this, and heere I swore oure alliance!

Wondrynge vp-on this word, quak-
yngé for drede,
She seyde, 'Lord, vndigne and vn-35 worthy ①
Am I to thilke honour þat ye me beede;
But as ye wolc your(e)-self, right so wol I,
And heere I sere that neuere willingly,
In werk ne thoght, I nyl yow disobeye
ffor to be deed, though we were looth 40 to deye.'

'TThis is ynogh, Grisilde myn,'
quod he.

And forth he gooth, with a ful sobre cheere,
Out at the dore, and after that cam she.
And to the peple he seyde in this manere:

'This is my wyf,' quod he, 'þat stand-45 th heere!
Honoureth hir(e), and loue hir(e), I preye,

Koch, Chaucer's Canterbury Tales.
Who-so me loueth—ther is namoore to seye.'
And for that no-thyng of hir olde geere+)
She sholde brynge in-to his hous, he bad
50 That wommen sholde dispoillen hir(e) right theree,
Of which thise ladyes were nat right glad
To handle hir clothes wher-inne she was clad;
But nathelees, this mayde bright of hewe
ffro foot to heed they clothed han al newe.
55 Hir heris han they kembd, that lay
vntressed ful rudely, and with hir fyngres smale
A corone on hir heed they han ydressed,
And sette hir(e) ful of nowches grete and smale.
Of hir array what sholde I make a tale?
60 Vnnethe the peple hire knew for hir
fairnesse, When she translated was in swich richesse.
This markys hath hir(e) spoused with a ryng
Broght for the same cause, and thanne
hir(e) sette
Vp-on a hors, snow-whit and wel amblyng,
65 And to his paleys, er he lenger lette,
With joyful peple bat hir(e) ladde and mette,
Conuoyed hir(e), and thus the day they spende
In reuel, til the sonne gan descende.
And shortly forth this tale for to chace.
70 I seye that to this newe markysesse
God hath swich faavour sent hir(e) of his grace,
That it ne semed nat by liklynesse

That she was born and fed in rude-
nesse,
As in a cote or in an oxe-stalle,
But norissed in an emperoures halle. 75
To every wight she wozen is so deere+)
And worshipful, bat folk ther she was bore,
And from hir birthe knewe hir(e) yeer
by yeere,
Vnnethe trowed they, but dorste han
swore
That [she] to Ianicle, of which I spak 80
bfore,
She doghter nerç; for, as by coniecture,
Hem thoughte she was another creature.
ffor though that euere vertuous was she,
She was encressed in swich excellence
Of thewes goode, yset in heigh bountee, 85
And so discreet and fair of eloquence,
So benigne and so digne of reuerence,
And koude so the peple herte em-
brace,
That ech hir(e) loueđ that looked on hir face.
Noght oonly of Saluces in the toun 90
Publiced was the bountee of hir name,
But eek biside in many-a region,
If oon seide wel, another seyde the same.
So spradde of hir heigh bountee the
fame,
That men and wommen, as wel yonge 95
as olde,
Goon to Saluce vp-on hir(e) to bi-
holde.
Thus Walter lowely(?)—nay, but
roially,†)
Wedded with fortunat honestetee,
In Goddes pees lyueth ful esily
At hoom, and outward grace ynogh
he had he,
And for he saugh that vnder lowe degree†)

8274. Oxes He.G.D.P. 75. norisshed D.C.L., norchede G., noshed P., norischt H.‡
80. [she] E. 81. nere Gl., ne were P., nas C.L. (Sk.), were E., etc. 90. Saluce He.P.H.‡
91. Published D.G.P., etc. [vgl. 8625]; beautee E. 94. fame] name E. 8300. hath He.G.H.‡
91. lowe] heigh E.
Ther was ofte vertu hid, the peple hym heeld
tA prudent man, and that is seyn ful seelde
Nat oonly this Grisildis thurgh hir wit
Koude al the feet of wyfly hoomlynesse,
But eek, whan that the cas required it,
The commune profit koude she redresse,
Ther nas discord, rancour, ne heuynesse
In al that land that she ne koude apese,
10 And wisely brynge hem alle in reste and ese.
Though that hir housbonde absent were anon,†
If gentil-men or othere of hir contree
Were wrethe, she wolde bryngen hem aoton:
So wise and rype wordes hadde she,
15 And physique of so greet equitee,
That she from heuene sent was, as men wende,
Peple to saue, and euerly wrong tamende.

Ther fil, as it bifalleth tymes mo,*
Whan þat this child had souked but a throwe,
This markys in his herte longeth so
To tempte his wyf, hir sadnesse for to knowe,
That he ne myghte out of his herte throwe

This merueillous desir his wyf tassaye; 30
Nedelees, God woot, he thoughte hir(e) for taffraye.
He hadde assayed hir(e) ynoth bi-
And found hir(e) euere good; what neded it
Hir(e) for to tempete, and alwey moore and moore?
Though somé men preise it for a 35
subtil wit,
But as for me, I seyé that yuele it sit
To assaye a wyf whan þat it is no nede,
And putten hir(e) in angwyssh and in drede.

ffor which this markys wroghte in this manere:
He cam allone a-nyght, ther-as she lay,
With stierne face and with ful trouble cheere,
And seyde thus: ‘Grisilde,’ quod he, ‘that day
That I yow took out of youre pouere array,
And putte yow in estaat of heigh noblesse,
Ye hauê nat that forgotten, as I gesse? 45
I seye: Grisilde, this present dignitee
In which that I hauê put yow, as I trowe,
Maketh yow nat foryetful for to be
That I yow took in powre estaat ful lowe
ffor any wele, ye moot your(e)-seluen knowe.
Taak heede of every word that I yow seye!—
Ther is no wight that hereth it but we twyeye.
Ye woot your(e)-self wel how þat ye came heere
In-to this hous—it is nat longe ago.
And though to me þat ye be lief and 55
deere,
Vn-to my gentils ye be no-thyng so.

8302. ofte f. E. 05. homlynesse C.L., humblenesse, etc. [f. bie Gloffe]. 20. born
had He.H.*; knaue] man E.; bêgl. 8323, 8458; vgl. 5136. 26. had E.C.L., hath He., etc.
35. summe (some) D. C. P. L. 51. y E. 53. come C., etc.

11*
They seyn to hem it is greet shame and wo
ffor to be subgetz, and [to] been in seruage
To thee, that born art of a smal village.

And namely sith thy dochter was ybore,
Thise wordes han they spoken, doute-lees;
But I desire, as I hauue doon bifoere,
To lyue my lyf with hem in reste and pees.
I may nat in this caes be recchelees;
65 I moote doon with thy dochter for the beste,
Nat as I wolde, but as my peple leste.
And yet, God woot, this is ful looth to me;
But nathelees with-oute youre wityng
I wol nat doon; but this wol I,' quod he,

'That ye to me assente, as in this thyng.
Shew me now your pacienye in youre werkyng,
That ye me highte and swore in youre village
That day that maked was oure mariage.'

When she had herd al this, she noght ameued

Neither in word, or chiere, or counten-auce;
ffor as it semed, she was nat agreeued.
She seyde, 'Lord, al lyth in youre plesaunce;
My child and I with hertely obeisaunce
Been youres al, and ye mowe saue or spille

Your(e) owene thyng—werketh after
youre wille.

Ther may no-thyng—God so my soule saue!—
Liken to yow that may displesse me,
Ne I ne desire no-thyng for to haue,
Ne drede for to leese, saue oonly thee:

This wyl is in myn herte, and ay 85
shal be.
No lengthe of tyme or deeth may this
deface,
Ne chaunç my corage to another
place.'

Glad was this markys of hir answerynge,
But yet he feyned as he were nat so.
Al drery was his cheere and his look-90
ynge,
Whan þat he sholde out of the chambr
go.
Soone after this, a furlong wey or
two,
He priuely hath toold al his entente
Vn-to a man, and to his wyf hym
sente.

A maner sergeant was this priuie 95
man,
The which þat feithful ofte he founden
hadde
In thynges grete, and eek swich folk
wel kan
Doon execucioen on thynges baddde;
The lord knew wel that he hym loued
and dradde.
And whan this sergeant wiste the lorde 00
wille,
In-to the chambr he stalked hym ful
stille.

'Madame,' he seyde, 'ye moote
foryeue it me,
Though I do thyng to which I am
constreyned.
Ye been so wys, that ful wel knowe
ye
That lorde, heestes mowe nat been 05
yfeyned;
They mowe wel been biwailed and
compleyned,
But men moote néde vn-to hir lust
obeye,
And so wol I—ther is namoorë to seye.
This child I am comanded for to
take'—
And spak namoore, but out the child he hente
Despitously, and gan a cheere make
As though he wolde han slayn it er he wente.
Grisildis moote al sufferen and consente,
And as a lamb she sitteth meke and stille,
15 And leet this cruel sergeant doon his wille.

Suspicous was the difname of this man,\footnote{\(\dagger\)}
Suspect his face, suspect his word also,
Suspect the tyme in which he this bigan.
Allas! hir doghter, that she loued so,
20 She wende he wolde han slawen it right tho.
But naetheles she neither weep ne syked,
Consentynge hir(e) to that the markys lyked.
But atte laste to spoken she bigan,
And mekely she to the sergeant preyde,
25 So as he was a worthy gentil-man,
That she moste kisse hir[e] child er that it deyde.
And in hir barm this litel child she leyde
With ful sad face, and gan the child to kisse,
And lulled it, and after gan it blisse.
30 And thus she seyde in hir benigne voyes:
‘ffar[e]-weel my child! I shal thee neuer see!’
But sith I thee hau[e] marked with the croys
Of thilke fader—blessed moote he be!—
That for vs deyd vp-on a croys of tree,
35 Thy soule, litel child, I hym bitake;
ffor this nyght shallow dyen for my sake!’

Wel myghte a mooder thanne han cryd ‘allas’!
But naetheles so sadd[e] [and] stidefast 40 was she,
That she endured al aduersitee,
And to the sergeant mekely she sayde,
‘Haue heer agayn your(e) litel yonge mayde.
Gooth now,’ quod she, ‘and dooth my lorde heeste!’
But o thynge wol I preye yow of youre grace:
That, but my lord forbade yow, atte leeste
Burieth this litel body in som place.
That beestes ne no briyes it to-race.’
But he no word wol to that purpos seye,
But took the child, and wente vpon 50 his weye.

\(\dagger\)This sergeant cam vn-to his lord ageyn,
And of Grisildis wordes and hir cheere
He tolde hym point for point in short and pleyn,
And hym presenteth with his doghter deere.
Somwhat this lord hath routhe in his 55 manere,
But naetheles his purpos heeld he stille,
As lorde doon when they wol han hir wille;
And bad his sergeant that he priuely
Sholde this child softe wynde and wrappe
With alle circumstances tendrely, 60
And carie-it in a cofre or in a lappe;
But, vp-on payne his heed of for to swappe,
That no man sholde knowe of his entente,
Ne whenne he cam, ne whider that he wente.
But at Boloigne to his suster deere,
Though thilke tyme of Panik was countesse,
He sholde it take, and shewe hir(e)
This mateere,
Bisekynge hir(e) to doon hir bisynesse
This child to fostre in alle gentillesse,
And whos child that it was he bad
ffrom every wight, for oght hat may bityte.

¶ The sergeant gooth, and hath fulfill
this thyng;
But to this markys now retournwe.  ffor now gooth he ful faste ymagyn-g

If by his wyues cheere he myghte se,
Or by hir word aperceyue that she Werë chaunged, but he neuere hir(e)
koude fynde
But euere in oon ylike sad and kynde.
As glad, as humble, as bisy in seruyse†)

And eek in loue as she was wont to be,
Was she to hym in euery maner wyse.
Në of hir doghter noght a word spak she;
 Noon accident for noon aduersitee
Was seyn in hir(e), ne neuere hir doghter name.

¶ Explicit tercia pars.
¶ Sequitur pars quarta.

Er she with childe was, but, as God wolde,
A knaue-child she bar by this Walter, fful gracious and fair for to biholde.

And whan that folk it to his fader tolde,
Nat oonly he, but al his contree merye
Was for this child, and God they thanke and herye.

8465. he to He.G., it to C.L. 66. Panik(e) H. C., Pavie P., Pavik E., etc. [vgl. lat.: Panico]; l. 8640, 8815. 70. hire] hym E. 85. nor E.G., ne He., etc. 88. knaue] man E.; vgl. 8320. 8502. yboren H. 4, bor(e)n C.P.I., yborn E., etc. 13. pleynly G.P.H. 4 16. seru
ede G.C.H. 4

Whan it was two yeer old, and fro the brest
Departed of his norice, on a day
This markys caughte yet another lest 95
To tempete his wyf yet ofter, if he may.
O nedelees was she tempted in assayl
But wedded men ne knowe no mesure,
Whan hat they fynde a pacient creature.

¶ ‘Wyf,’ quod this markys, ‘ye han 00 herd er this,’†)
My peple sikly berthioure mariage.
And namely sith my sone yboren is.
Now is it worsë than euere in al oure age.
The murmur[e] sleeth myn herte and my corage;
ffor to myne eres comth the voys so 05 smerte
That it wel ny destroyed hath myn herte.

¶ Now seye they thus: “Whan Walter is agon,
Thanne shal the blood of Ianiele succede,
And beenoure lord, for oother hauë we noon.”
Swiche wordes seith my peple, out 10 of drede.
Wel oughte I of swich murmur taken heed;
ffor certeiny, I drede swich sentence,
Though they nat pleyn speke in myn audience.
I wolde lyue in pees, if that I myghte;
Wherfore I am disposed outrely, 15
As I his suster seruede by nyghte,
Right so thenke I to serue hym pryue-
ly.
This warne I yow, hat ye nat sodeynly
Out of youre-self for no wo sholde outreye:
Beth pacient, and ther-of I yow preye!” 20

¶ ‘I haue,’ quod she, ‘seyd thus, and euere shal:
I wol no-thyng, ne nyl no-thyng, certayn,
But as yow list, naught greueth me at al
Though þat my daughter and my sonë be slayn

At youre comandement; this is to sayn:
I haue noght had no part of children twesye
But first siknesse, and after wo and peyne.
Ye been oure lord, dooth withoure owene thyng
Right as yow list—axeth no reed at me.

ffor as I lefte at hoom al my clothynge,
When I first cam to yow, right so,' quod she,
'Lefte I my wyl and al my libertee,
And took your(e) clothynge, wherfore
I yow preye
Dooth youre plesaunce—I wol youre lust obeye.

And certes, if I hadde prescience
Youre wyl to knowe er ye youre lust me tolde,
I wolde it doon with-outen necligence.
But now I woot your(e) lust, and what ye wolde,
Al your(e) plesaunce ferme and stable
I holde.

ffor wiste I that my deeth wolde do
yow ece,†
Right gladly wolde I dyen, yow to plese.

Deth may noght make no comparisoun
Vn-to your(e) loue.' And whan this
The constance of his wyf, he caste adoun

Hise [e]yēn two, and wondreth þat she may
In pacience suffre al this array;
And forth he gote with dery contenance,

But to his herte it was ful greet plesance.

This vugly sergeant, in the same wyse
That he hir dogther caughte, right 50
so he,
Or worsé, if men worse kan deuyse,
Hath hent hir sonë, þat ful was of beautee;
And euere in oon so pacient was she,
That she no chiere maade of heynesse,
But kiste hir sonë, and after gan it 55
blesse.
Sauë this, she preyde hym that, if he myghte,
Hir litel sonë he wolde in erthe graue,
His tender lymes, delicat to sighte,
ffro fowles and fro beestes for to saue;
But she no anweree of hym myghtë 60
haue.
He wente his wey, as hym no-thyng ne roghte,
But to Boloigne he tendrely it broghte.
This markys wondred, euere leng[er]
the moore,
Vp-on hir pacience, and if that he
Ne hadde soothly knownen ther-bifoore 65
That parfitly hir children loued she
He wolde haue, wend þat of som sub-
tilte
And of malice, or for cruel corage,
That she hadde suffred this with sad visage.

But wel he knew that, next hym-self, 70
certayn
She louëd hir children best in euery wyse.
But now of wommen wolde I axen fayn
If thise assayes myghte nat suffise?
What koude a sturdy housbondë moore deuyse
To preeue hir[e] wyfhod and hir 75
stedefastnesse,
And he continuynge euere in sturdi-

nesse?

But ther been folk of swich condicion,  
That, when they haue a certein purpos  
take,
They kan nat stynte of hir entencion,  
0 But right as they werę bounden to a  
stake,
They wol nat of that firste purpos  
slake:
Right so this markys fulliche hath  
purposed
To tempte his wyf as he was first  
disposed.
He waiteth if by word or conten-  
ance
5 That she to hym was changed of  
corage,
But neuere koude he fynde variance.  
She was ay oon in herte and in visage,  
And ay the forther þat she was in age,  
The moore trewe, if þat it were  
possible,
0 She was to hym in loue, and moore  
penyble.
ffor which it semed thus, þat of hem  
two
Ther nas but o wyl; for as Walter  
leste,
The same lust was hir plesance also,  
And—God be thanked!—al fil for the  
beste.
5 She shewed wel, for no worldly vnreste  
A wyf, as of hir-self, no-thing ne sholde  
Wille in effect but as hir housbondę  
wolde.
¶The sclaundre of Walter ofte and  
wyde spradde,†)
That of a cruuel herte he wikkedly,  
0 ffor he a poure womman wedded  
hadde,
Hath mordred bothe his children  
pruvely;
Swich murmur[e] was among hir com-  
munly.
No wonder is, for to the peples ere  
Ther cam no word but þat they  
mordred were.
5 ffor which, wher(e)-as his peple ther-  
bifore
Haddę louėd hym wel, the sclaundre  
of his diffame
Made hem that they hym hatede ther-  
fore.
To been a mordrere is a hateful name;  
But natheees, for ernest ne for game,  
He of his cruuel purpos nolde stente;  10  
To tempte his wyf was set al his  
etente.
¶When that his doghter .XJ. yeer  
was of age,
He to the court of Rome, in subtil  
wyse
Enformed of his wyl, sente his mes-  
sage,
Comaundyng hem swiche bulles to 15  
deuyse
As to his cruuel purpos may suffyse,
How þat the pope, as for his peples  
reste,
Bad hym to wedde another, if hym  
leste.
I seye: he bad they sholde countre-  
fete
The popes bulles, makyngę mencion 20  
That he hath leue his firste wyf to  
lete,
As by the popes dispensacion,  
To stynte rancour and dissencion
Bitwixe his peple and hym: thus seydę  
the bulle,
The which they han publiced atte fulle. 25  
¶The rude peple, as it no wonder is,  
Wenden ful wel that it hadde be right  
so;
But whan thise tidyngeę came to Gri-  
sildis,
I deeme that hir herte was ful wo.  
But she, ylike sad for eueremę,  
30
Disposed was, this humble creature,  
The aduersitee of ffortemo al tendure;  
Abidynge euere his lust and his  
plesance
To whom þat she was yeuen, herte  
and al,
As to hir verray worldly suffisance. 35  
But shortly if this storie—I tellen shal,  
This markys writen hath in special
A letter in which he sheweth his entente,
And secrely he to Boloigne it sente.

40. To the Erl of Panynk, which hat hadde tho
Wedded his suster, preyde he specially
To bryngen hoom agayn hise children two
In honorable estaat al openly.
But o thynge he hym preyde outrely:

That he to no wight, though men wolde enqure,
Sholde nat tellè whos children hat they were;
But seye, the mayden sholde ywedde be
Vn-to the markys of Saluce anon.
And as this erl was preyed, so dide he.

50. ffro at day set he on his wey is goon
Toward Saluce, and lordes many oon
In riche array, this mayden for to gyde,
Hir yonge brother ridynge hir(e) bisyde.

Arrayed was toward hir mariag
This fresse mayde ful of gemmes cleere,
Hir brother, which hat .VI. yeer was of age,
Arrayed eek ful fressh in his manere;
And thus in greet noblesse and with glad cheere,
Toward Saluces shapynge hir journey,
ffro day to day they riden in hir wey.

Explicit quarta pars.
Sequitur pars quinta.

Among al this, after his wikke vsage,
This markys, yet his wyf to tempete moore
To the outtreste preewe of hir corage,
ffully to han experience and loore

If that she were as stidefast as bifoore,
He on a day, in open audience,
fful boistously hap seyd hir(e) this sentence:
And in this hous ther ye me lady maade—
The heighe God take I for my witnesse!
And also wisly he my soule glaade—
I neuerè heeld me lady ne maistresse,
But humble servaunt to your(e) worthynesse,
And euere shal, whil þat my lyf may dure,
Abouen euery worldly creature.
That ye so longe of youre benognitee
Han holden me in honour and nobleye,
Where-as I was noght worthy for to bee,
That thonke I God and yow, to whom I preye
fforyelde it yow!—ther is namoore to seye.
Vn-to my fader gladly wol I wende,
And with hym dwelle vn-to my lyues ende.

10 Ther I was fostred of a child ful smal,
Til I be deed, my lyf ther wol I lede
A wydwe clene in body, herte, and al.
ffor sith I yaf to yow my maydenhede,
And am youre trewe wyf, it is no drede,
15 God shilde swich a lorde wyf to take
Another man to housbonde or to make!
And of youre newe wyf God of his grace
So graunte yow wele and prosperitee!
ffor I wol gladly yelden hir(e) my place,
In which that I was blisful wont to bee.
ffor sith it liketh yow, my lord,' quod shee,
'That whilom weren al myn hertes reste,
That I shal goon, I wol goon when yow leste.
But ther-as ye me profre swich dowaire
As I first broghte, it is wel in my 25 mynde
It were my wrecched clothes, no-thyng faire,
The whiche to me were hard now for to fynde.
O, goode God! how gentil and how kynde
Ye semed by youre speche and youre visage
The day that naked was our mariagel 30
But sooth is seyd, algate I fynde it trewe,
ffor in effect it preueued is on me:
Loue is noght ool as whan þat it is newe.
But certes, lord, for noon aduersitee,
To dyen in the cas, it shal nat bee 35
That euere 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 dide me streeepe out of my pore weede,
And richely me cladden of youre grace. 40
To yow broghte I noght elles, out of drede,
But feith, and nakednesse, and maydenhede.
And heere agayn my clothynge I restoore,
And eek my weddyng-ryng for euere-moore.
The remenant of your(e) iuele redy 45 be
In-with your(e) chambr, dar I saufly sayn;
Naked out of my fadres hous,' quod she,
'I cam, and naked moot I turne agayn.
Al your(e) plesance wol I folwen fayn,
But yet I hope it be nat your(e) 50 entente
That I smoklees out of your(e) paleys wente.

8705. for to f. E., for f. L. 33: "Die alte Liebe gleicht der neuen nicht." 35. the] this He.D.P. 42. nakednesse] meknesse G.H.
Yo koude nat doon so dishoneste a thynge,
That thilke wombe in which your(e) children leye
Sholde biforn the peple, in my walk-ynge
55 Be seyn al bare, wherfore I yow preye: Lat me nat lyk a worm go by the weye!
Remembre yow, myn owene lord so deere,
I was your(e) wyf, though I vnworthy weree.
Wherfore, in gerdon of my mayden-hede,
60 Which þat I broghte, and noght agayn I bere,
As voucheth-sauf to yeue me to my meede
But swich a smok as I was wont to were,
That I ther-with may wrye the wombe of here
That was your(e) wyf—and heer take I my leeu
65 Of yow, myn owene lord, lest I yow greue!'
'The smok,' quod he, 'that thou hast on thy bak,
Lat it be stille, and ber[e] it forth with thee!'
But wel vnnethes thilke word he spak,
But wente his wey for routhe and for pitee.
70 Biforn the folk hir-seluen strepeth she,
And in hir smok, with heed and foot al bare,
Toward hir fader hous forth is she fare.
'The folk hir(e) folwe, wepynge in hir weye,
And ffortune ay they cursed as they goon;
75 But she fro wepyng kepte hir(e) [e]yên dreye,
Nè in this tyme word ne spak she noon.
Hir fader, that this tiddyng[e] herde anoon,
Curseth the day and tyme that nature Shoop hym to been a lyues creature.
ffor, out of doute, this olde poure 80 man
Was euere in suspect of hir mariage;
ffor euere he demed, sith that it bigan,
That whan the lord fulfild hadde his corage,
Hym wolde thynke it were a disparage
To his estaat, so lowe for talighte, 85
And voyden hir(e) as soone as euer hir myghte.
Agayns his dogther hastiliche goth he—
ffor he by noyse of folk knew hir comynge—,
And with hir olde coote, as it myghte be,
He couered hir(e), ful sorwefully wyp- 90 ynge.
But on hir body myghte he it nat brynge;
ffor rude was the clooth, and she moore of age
By dayes fele than at hir mariag.
\[Thus with hir fader for a certeyn space
Dwelleth this flour of wyfly patience, 95
That neither by hir(e) wordes ne hir face,
Biforn the folk, né eek in hir absence,
Ne shewed she that hir(e) was doon offence;
Nè of hir heighe estaat no rememb-
braunce
Ne hadde she, as by hir contenaunce. 00
No wonder is, for in hir grete estaat
Hir goost was euere in pleyn humylitee:
No tendre mouth, non herte delicaat,
No pompe, no semblant of roialtee,
But ful of pacient benyngnytee, 05
Discreet and pridelees, ay honurable,
And to hir housbonde euere meke and stable.
Men speke of Iob, and moost for his humblesse,
As clerkes, whan hem list, konñe wel endite
After my lust, and ther-for wolde I fayn
That thyn were al swich manere gouern-
aunce.
Thou knoweest eek of old al my ples-
aunce;
Thogh thyn array be badde and yuèl
biseye,
Do thou thy deuoir at the leeste weye.'
"Nat oonly, lord, that I am glad,' quod she,
'To doon your(e) lust, but I desire also
Yow for to serue and ples in my 45
degree
With-outen feynntynge, and shal eueremo;
Ne neuere, for no wele ne no wo,
Ne shal the goost withinne myn herte
stente
To loue yow best with al my trewe
entente.'
And with that word she gan the 50
hous to dighte,
And tables for to sette, and beddes
make,
And peyned hire to doon al that
she myghte,
Preynge the chambrerès for Goddes
sake
To hasten hem, and faste swepe and
shake;
And she, the mooste seruysable of alle, 55
Hath euerie chambr arrayed, and his
halle.
"Abouten vndren gan this erl alighte,
That with hym broghte thise noble
children tweye,
ffor which the peple ran to see the
sighte
Of hir array, so richely biseye. 60
And thanne at erst amonges hem they
seye
That Walter was no fool, thogh þat
hym lest
To chaunge his wyf, for it was for the
beste.
ffor she is fairer, as they demen
alle,
With so glad chiere his gestes he receyveth,
And [so] konningly, euerich in his degree,
That no defaute no man aperceyveth,
But ay they wondren what she myghte bee
That in so poyre array was for to see,
And koude swich honour and reuerence;
And worthily they preisen hir prudence.
In al this meene while she ne stente
This myarde and eek hir brother to 00 commende
With al hir herte, in ful benyngne entente,
So wel, þat no man koude hir pris amende.
But atte laste, whan þat thise lorde wende
To sitten doun to mete, he gan to calle
Grisilde, as she was bysi in his halle. 05

'Grisilde,' quod he, as it were in his pley,
'How liketh thee my wyf and hir beautee?'
'Right wel,' quod she, 'my lord, for, in good fay,
A fairer saught I neuer noon than she.
I preye to God yeue hir(e) prosperiteit, 10
And so hope I that he wol to yow sende
Plesance ynoth vn-to youre luyes ende!
O thyng biseke I yow, and warne also,†)
That ye ne prikke with no tormentynge
This tendre mayden, as ye han doon 15 mo.
ffor she is fostred in hir norisynge
Moores tendrely, and, to my supposynge,
She koude nat aduersitee endure,
As koude a poure fostred creature.'

†And whan this Walter saught hir 20 pacience,
Hir glade chiere, and no malice at al,
And he so ofte had doun to hir ofence,

8971. Auctor E.G.D. 72. vane E.He., vane G., etc. 89. she E.He.D.H.†, f. G., etc. 93. so f. C.P.L. 8916. norychynge (sshynge, etc.) G., 'etc.; vgl. 8275. 21. glade H.†
22. ofence f. E.
10. The Clerkes Tale.

ffor no malice, ne for no crueltee, 50
But for tassaye in thee thy womman-
heede,
And nat to sleen my children—God
forbeede!
But for to kepe hem priuely and stille
Til I thy purpos knewe and al thy
wille.'

"When this she herde, as sowne 55
doun she falleth
ffor pitous ioye, and after hir sowny-
ynge
She bothe hir(e) yonge children [vn]
to hir(e) calleth,
And in hir armes, pitously wepynge,
Embraceth hem, and tendrely kissynge
fful lyk a mooder, with hir(e) salt 60
teeres
She bathed bothe hir visage and hir(e)
heeres.

"O which a pitous thyng it was to se
Hir sowynyng, and hir humble voys
to heere!
'Grauntmercy, lord! that thanke I yow,'
quod she,
'That ye han saued me my children 65
deere!
Now rekke I neuere to been deed right
heere,
Sith I stonde in your(e) loue and in
your(e) grace;
No fors of deeth, ne whan my spirit
pace!
"O tendre, o deere, o yonge
children myne!
Your(e) woful mooder wende stedfastly 70
That cruelle houndes or som foul ver-
myne
Hadde eten yow; but God, of his
mercy,
And youre benyngne fader tendrely
Hath doon yow kept!'—and in that
same stounde
Al sodeynly she swapte adoun to 75
grounde.

8924. [uber oueral] i. ubique E.He. 26. rewe G.D.P. 32. goode E., deere He., etc.
(Sk.). 39. ne (and P.) f. E.He.D. 43. purposed C.L.H., disposed D.P., supposed
E.He.G. 57. vn-to E.He.G.D. (Sk.). 61. bathed E.D.P., batheth He.G.C. (Sk.), babes
L.H. 64. god thanke it (f. G.) yow He.G.D.H.; god I banke it you C., g. ythenk g. P.,
g. I ponked g. L.
And in hir swough so sadly holdeth she.  
Hir(e) children two, whan she gan hem tembrace,  
That with greet sleighte and greet difficultee  
The children from hir arm they gonne arace.

80 O many a teere on many a pitous face  
Doun ran of hem þat stouden hir(e) bisyde!  
Vnnethe abouten hir(e) myghte they abyde.  
Walter hir(e) gladeth, and hir sorwe slaketh.
She riseth vp, abaysed, from hir traunce,  
And euery wight hir(e) ioye and feeste maketh,  
Til she hath caught agayn hir contenance.  
Walter hir(e) dooth so feithfully plesance,  
That it was deyntee for to seen the cheere  
Bitwixe hem two, now they been met yfeere.

90 Thise ladies, whan that they hir tyme say,  
Han taken hir(e), and in-to chambre gon,  
And strepen hir(e) out of hir rude array,  
And in a clooth of gold, þat brighte shoon,  
With a coroune of many a riche soon  
Vp-on hir heed, they in-to halle hir(e) broghte,  
And ther she was honured as hir(e) oghte.  
Thus hath this pitous day a blisful ende,  
ffor euery man and womman dooth his myght  
This day in murthe and reuel to dispende,

Til on the welkne shoon the sterres 00 lyght.  
ffor moore solempne in euery mannes syght  
This feste was, and gretter of costage  
Than was the reuel of hir mariage.  
fful many a yeer in heigh prosperitee  
Lyuen thise two in concord and in 05 reste,  
And richely his dogther maryed he  
Vn-to a lord, oon of the worthiaste  
Of al Ytaille; and thanne in pees and reste  
His wyues fader in his court he kepeth,  
Til that the soule out of his body 10 crepeth.

His sonë succeedeth in his heritage  
In reste and pees after his fader day,  
And fortunat was eek in mariage,  
Al putte he nat his wyf in greet assay.  
This world is nat so strong—it is no 15 nay—  
As it hath been of olde tymes yoore;  
And herkneth what this auctour seith therfoore.

This storie is seyd, nat for that wyues sholde Þ)  
ffolwen Grisilde as in humylitee—  
ffor it were inportable though they 20 wolde—  
But for that euery wight, in his degree,  
Sholde be constant in aduersitee  
As was Grisilde; therfore Petrark writeth  
This storie, which with heigh stile he enditeth.

ffor sith a womman was so pacient 25  
Vn-to a mortal man, wel moore vs oghte  
Recyuen al in gree that God vs sent;  
ffor greet skile is he preue that he wroghte.  
But he ne tempteth no man that he boghte,  
As seith seint Iame, if ye his pistol 30 rede;  
He preueueth folk al day, it is no drede;
To write of yow a storie of yow meruaille
As of Grisildis, pacient and kynde,
Lest Chichiuauch yow swelwe in hir entraille.
ffolweth Ekko, that holdeth no si-
ience,
But euere answereth at the countre-
taille;
Beth nat bidaffed for youre innocence,
But sharply taak on yow the gouvern-
aille.

Emprenteth wel this lessoum in youre mynde,
ffor communé profit sith it may auaille.
Ye archiwyues, stondeth at defense!
Syn ye be strong as is a greet ca-
maille,
Ne suffreth nat bat men yow doon offense!
And sklendre wyues, fieble as in bat-
aille,
Beth egre as is a tygre yond in Ynde! 7
Ay clappeth as a mille, I yow con-
saille.
Ne dreede hem nat, doth hem no reuerence!
ffor though thy housbonde armed be in maille,
The arwes of thy crabbed eloquence
Shal perce his brest, and eek his 8
auentaille;
In ûalousie I rede eek thou hym bynde,
And thou shalt make hym couche as doth a quaille.

If thou be fair, ther folk been in presence
Shewþ thou thy visage and thy appar-
aille;
If thou be foul, be fre of thy dispence, 8
To getþ thee freendes ay do thy trauaille;
Be ay of chiere as light as leef on lynde,
And lat hym care, and wepe, and
wrynge, and waille!

10. The Clerkes Tale.

And suffreth vs, as for oure exercise,
With sharpe scourgges of aduersitee
ful ofte to be bete in sondry wise,
35 Nat for to knowe oure wyl; for certes he,
Er we were born, knew ourè freletee,
And for oure beste is al his gouver-
auence;
Lat vs thanne lyue in vertuous suf-
franue.

But o word, lordynges, herkneth er I go:
It werè ful hard to fynde now a-dayes
In al a toun Grisildis tre or two;
ffor, if þat they were þut to swiche assayes,
The gold of hem hath now so badde alayes
With bras, þat, thogh the coynè be fair
at [e]yè, 45
It wolde rather breste atwo than plye.*)
ffor which heere for the wyues loue
of Bathe—
Whos lyf and al hir secte God mayntene
In heigh maistrie!—and elles were it scathe—,
I wol with lusty herte, fressh and
grene,
50 Seyn yow a song to glade yow, I wene,
And lat vs stynte of ernestful materie!
Herkneth my song, that seith in this manere:

¶Lenvoy de Chaucer.
Grisilde is deed, and eek hir pa-
cience,
And bothe atones buryed in Ytaille,
55 ffor which I crie in open audience:
No wedded man so hardy be tassaille
His wyues pacience in hope to fynde
Grisildis, for in certein he shal faille.
O noble wyues, ful of heigh pru-
dence!
60 Lat noon hymylitee youre tonge naille,
Ne lat no clerk haue cause or diligence
I seye sooth—by seint Thomas of Ynde!—
As for the moore part, I seye nat alle—
God shilde that it sholde so bifalle!

That a good sir(e) hoost! I haue ywedded bee
This monethes two, and moore nat, 10 pardee!
And yet, I trowe, he that al his lyue
Wynles hath been, though þat men wolde him ryue
Vn-to the herte, ne koude in no ma-nere
Tellen so muchel sorwe as I now heere
Koude tellen of my wyues cursednesse! 15

"Now," quod oure hoost, "Marchant,
so God yow blesse!
Syn ye so muchel knowen of that art,
fful hertely I prayþ yow telle vs part.'
"Gladly," quod he, 'but of myn owene soore,
ffor soory herte, I telle may namoore.' 20

b) Heere bigynmeth the Marchantes tale,**)

Whilom ther was dwellynge in Lum-bardye
A worthy knyght, þat born was of Pavye,
In which he lyued in greet prosperi-tee;
And sixty yeer a wyfles man was hee,
And folwed ay his bodyly delyt 25
On wommen, ther-as was his appetyt,
As doon thise fooles that been seculeer.
And whan that he was passed sixty yeer—
Where it for hoolynesse or for dotage,
I kan nat seye—but swich a greet 30 corage

*) Urprünglichere Schlußstrophe, später verworfen, und in §§ des A-Typus (E., etc.) an letzter Stelle. — 9089—9119. f. He. (hāfō H.*) C. (Se.), P. (Ad.), L. (Ro.); 9089—9139. f. G. (Blatt ausgekniitten). 90. on morwe D., etc. 93. with E.H., by D., etc. 99. and a large D., etc. 9104. liven Se. 97. seye D.Ro.1 [f. 9199]. — **) folgt ber Squieres T. in He., P. u. anberr §§, ber P.-Gruppe. — 21—68. Se. f.ür C. 21—40. Sl. für G.
Had this knyght to been a wedded man,
That day and nyght he dooth al that he kan
Tespien where he myghte wedded be;
Preyinge oure Lord to granten hym 
35 Mighte ones knowe of thilke blisful lyf
That is bitwixe an housbonde and his wyf,
And for to lyue vnder that holly boond
With which þat first God man and womman bond.
'Noon oother lyf,' seyd he, 'is worth a bene;
40 ffor wedlok is so esy and so clene,
That in this world it is a Paradys.'
Thus seyd he this olde knyght, þat was so wys.
'Th'And certeinly, as sooth as God is kyng,
To take a wyf, it is a glorious thynge,
And namedly whan a man is oold and hoor.
Thanne is a wyf the fruyt of his tresor;
Thanne sholdhe he take a yong wyf and a feir,
On which he myghte engendren hym an heir,
And lede his lyf in ioye and in solas,
50 Wher(e)-as thys bacheloris synge allass,
Whan that they fynden any aduersitee
In loue, which nys but childyssh vany-tee.
And, trewely, it sit wel to be so,
That bacheloris haue often peyne and wo;
55 On brotel ground they buylde, and brotelnesse
They fynde whan they were siker-nesse.
They lyue but as a bryd or as a beest,
In libertee and vnder noon noon arrest;

Ther-as a wedded man, in his estaat,
Lyue a lyf blisful and ordainate.
Vnder this yok of marriage ybounde.
Wel may his herte in ioye and blisse
habounde;
ffor who kan be so boxsom as a wyf?
Who is so trewe and eek so ententyf
To kepe hym, syk and hool, as is 65
his make?
ffor wele or wo, she wol[e] hym nat
forsake;
She nys nat wery hym to loue and serue,
Thogh þat he lye bedrede til he sterue.
And yet somme clerkes seyn it nys
nat so,
Of whiche he, Theofraste, is oon of 70
tho.
What force though Theofraste liste lye?
"Ne tak[e] no wyf," quod he, "for housbondrye,
As for to spare in houshold thy dis-
pence;
A trewe servaunt dooth more diligence
Thy good to kepe than yth owene 75
wyf,
ffor she wol claymè half part al hir lyf.
A'nd if thou be syk—so God me saue!—
Thy verray freendes or a trewe knaue
Wol kepe thee bet than she, þat
waiteth ay
After thy good, and hath doon many a 80
day.
And if thou take a wyf [vn-to thyn
hoold,
fful lightly maystow been a cokewold]."
This sentence and an hundred thynges
worse
Writeth this man, ther God his bones
corse!
But tak[e] no keep[e] of al swich vany-
tee,
Defie Theofraste, and herke me!
The blisse which þat is bitwixe hem tweye,
Ther may no tonge telle, or herte thynke!
If he be poure, she helpeth hym to swynke,
She kepeth his good, and wasteth neuȝer-a-deel.
Al that hir housbondȝ lust, hir(e) 20 liketh weel;
She seith nat ones "nay" whan he seith "ye."
O blisful ordre of wedlok precious!
Thou art so murye-and eek so vertuous,
And so commended and appreued eek, 25 That euer man þat halt hym worth a leek
Vp-on hise bare knees oughte al his lyf
Thanken his God, þat hym hath sent a wyf,
Or elles preyȝ to God hym for to sende
A wyf, to laste vn-to his lyues ende; 30 ffor thanne his lyf is set in sikernesse.
He may nat be deceyued, as I gesse,
So þat he werke after his wyues reede[e];
Thanne may he boldely kepen vp his head,
They been to trewe and ther-with-al so 35 wyse;
ffor which, if thow wolt werken as the wyse,
Do alwey so as wommen wol thee rede.
¶ Lo, how þat Iacob, as thise clerkes rede,†
By good conseil of his moorder Rebekke,
Bóond the kydes skyn aboute his nekke, 40
Thurgh which his fadres benyson he wan.

[Æ 1311-1339]
¶ A wyf is Goddes yfte verrailly;†
Alle othere[re] maner yftes hardly,
As londes, rentes, pasture, or commune,
Or moebles, alle been yftes of ffortune,
That passen as a shadwe vpon a wal.
But dredelees, if pleyly speke I shal,
A wyf wol laste, and in thyn hous endure
Wel lenger than thee list, parauenture.
95 ¶Márioge is a ful greet sacrament;
He which þat hath no wyf, I holde hym shent.
He lyueth helplesse and al desolat—
I speke of folk in seculer estaat—,
And herke why I seye nat this for noght,
00 That woman is for mannes help ywroght:
The hye God, whan he hadde Adam maked,
And saugh hym al allone, bely-naked,
God of his grete goodnesseseyde than,†
"Latvs now make an help vn-to this man
05 Lyk to hym-self," and thanne he made hym Eue.
Heer(e) may ye se, and heer-by may ye preue
That wyf is mannes help and his confort,
His Paradys terrestre, and his disport.
So buxom and so vertuous is she,
0 They moste nedes lyue in vnitee;
O flessh they been, and o flessh, as I gesse,
Hath but oon herte in wele and in distresse.
¶ A wyf—a! Seinte Marie, benedícite!
How myghte a man han any aduersitee
15 That hath a wyf? Certes, I kan nat seye;
And namely vp-on the wyues syde—
for which this Januarie, of whom I
told,
Considered hath, inwith his dayes 70
olde,
The lusty lyf, the vertuous quyete
That is in mariage hony-sweete.
And for his freendes on a day he
sente,
To tellen hem theeffect of his entente.
With face sad his tale he hath hem 75
toold;
He sayde, 'ffreendes, I am hoor and
oold,
And almoost, God woot, on my pittes
brynke;
Vp-on the soule somwhat moste I
thinke.
I haue my body folily despended;
Blessed be God that it shal been 80
amended!
ffor I wol be certeyn a wedded man,
And that anon, in al the haste I kan.
Vn-to som maybe fair and tendre of
age,
I preye yow, shapeth for my mariage
Al sodeynly; for I wol nat abyde, 85
And I wol fonde tespien on my syde
To whom I may be wedded hastily.
But for as muche as ye been mo than I,
Ye shullen rather swich a thyng espyen
Than I, and where me best were to 90
allyen.
But o thyng warne I yow, my
freendes deere,
I wol noon oold wyf han in no manere;
She shal nat passe twenty yeer, cer-
tayn.
Oold fissh and yong fissh wolde I
haue fayn;
Bet is,' quod he, 'a pyk than a pykerel, 95
And bet than old[e] boef is the tendre
veel.
I wol no woman thrity yeer of
age—
It is but benestraw and greet forage.

64. Cherisse E.He., Chere D., Chery(s)che G., etc. 66: vgl. 18162. 75. his E.G.P., this
He., etc. 78. the E.G., my He., etc. (Sk.). 94. wol (wil) He.P.
And eek thysse olde wydworth—God it woot!—

00 They konne so muchel craft on Wades boot,
So muchel broken harm, whan þat hem leste,
That with hem sholde I neuere lyue in reste.

ffor sondry scoles maken sotil(e) clerkis,
Womman of manye scoles half a clerk is;

05 But, certeynly, a yong thynge may men gye,
Right as men may warm wex with handes pylle.
Wherfore I seye yow pleynly in a clause,
I wol noon oold wyf han right for this cause.

ffor if so were þat I hadde swich myschaunce,

10 That I in hir(e) ne koude han no plesaunce,
Thanne sholde I lede my lyf in auoutrye,
And go streight [vn]to the deuel when I dye;
Ne children sholde I none vp-on hir(e) geten.

Yet were me leuere [þat] houndes had me eten

15 Than þat myn heritage sholde falle
In straunghe hand, and this I telle yow alle.

I dote nat, I woot the cause why
Men sholde wedde, and forthermore woot I,
Ther speketh many—a man of mariage

20 That woot namoore of it than woot my page,
ffor whiche causes man sholde tak a wyf.
Sithhe he my nat lyuen chaist hast his lyf,

Tak[e] hym a wyf with greet deuciooun,
By cause of keulful procreacioun
Of children, to thonour of God aboue, 25
And nat oonly for paramour or loue;
And for they sholde leccherey eschue,
And yelde hir dettes whan þat they ben due;
Or for that ech of hem sholde helpen oother
In meschief, as a suster shal the 30 brother,
And lyue in chastitee ful holily—
But, sires, by youre leu(e), that am nat I.

ffor—God be thanked!—I dar make auaunt,
I feel(e) my lymes stark and suffisaunt
To do al that a man blongeth to— 35
I woot my-seluen best what I may do.
Though I be hoor, I fare as dooth a tree
That blosmeth er þat fruyt ywoxen bee,
And blosmy tree nys neither dry(e) ne deed.
I feel(e) me nowhere hoor but on my 40 heed;
Myn herte and alle my lymes been as grene
As laurer thurgh the yeer is for to sene;
And syn þat ye han herd al myn entente,
I prey(e) yow to my wyf ye wole assente.'
Dierse men dieresely hym tolde 45
Of mariaghe manye~ensamples olde.
Somme blamed it, somme preysed it certeyn;
But atte laste, shortly for to seyn,—
As al day falteh altercacioun
Bitwixen freendes in disputisoun— 50
Ther fil a strfy bitwixe hise brethren two,
To weyuen fro the word of Salomon. 60
This word seyde he vn-to vs everychon:
"Wirke alle thyng by conseil," thus seyde he,
"And thanne shaltow nat repente thee." But though þat Salomon spak swich a word,
Myn owene deere brother and my lord—
So wysly God my soule brynge at reste!—
I holde your(e) owene conseil is the beste.
ffor brother myn, of me taak this motyf:
I haue now been a court-man al my lyf,
And, God it woot, though I vnworthy be,
I haue stonden in ful greet degree
Abouten lordes of ful heigh estaat,
Yet hadde I neuere with noon of hem debaat,
I neuere hem contraried, trewely.
I woot wel that my lord kan more than I;
What that he seith, I holde it ferme
and stable,
I sey the same, or elles thyng semblable.
A ful greet fool is any conseilour
That serueith any lord of heigh honour,
That dar presume, or elles thenken it,
That his conseil sholdᵉ passe his lordes wit—
Nay, lordes been no foole, by my fay!
Ye han your(e)-seluen shewed heer to-day
So heigh sentence, so holily and weel,
That I consente and conferme every-deel.
Youre wordes alle and youre opinionoun. 85
By God, ther nys no man in al this toun,
Nŷn Ytaille that koudᵉ bet han sayd!
Crist halyd hym of this conseil [ful] wel apayd.
And trewely, it is an heigh corage
Of any man that stapen is in age
To take a yong wyf; by my fader kyn,
Your(e) hertᵉ hangeth on a ioly pyn!
Dooth now in this matiere right as yow leste,
ffor, finally, I holde it for the beste:' Iustinus, þat ay stille sat and herde, 95
Right in this wise he to Placebo answere:
'Now, brother myn, be pacient, I preye,
Syn ye han seyd, and herkneth what I seye.
Senek, among hys othere wordes wyse,
Seith þat a man oghte hym right 00
wel auyse
To whom he yeuëth his lond or his catel.
And syn I oghte auyse me right wel
To whom I yeuë my good away fro me,
Wel muchel moore I oghte auysed be
To whom I yeuë my body for alwey. 05
I warne yow wel, it is no childes pley

To take a wyf with-outen auysement;
Men moste enquire—this is myn
Wheer she wys, or sobre, or dronke-
teale,
Or proud, or elles ootherweys a shrewe,
A chidester(e), or wastour of thy good,
Or riche, or poore, or elles mannyssh
wood.
Al be it so that no man fyneden shal
Noon in this world that trotteth hool
in al,
Ne man, ne beest, which as men koude
deuyse,
But natheles it oghte ynowngh suffise
With any wyf, if so were, that she
hadde
Mo goode thewes than hir(e) vices
baddre.
And al this axeth leyser for tenquere;
ffor, God it woot, I hauë wept many a
tere
fful pruelye, syn I haue had a wyf.
Preyse who-so wolde a wedded mannes
lyf!
Certein I fynde in it but cost and
care,
And obseruances, of alle blisses bare;
And namely of woomen many a route,
Seyn þat I haue the mooste stedfast
wyf,
And eek the mekest oon that bereth
lyf;
But I woot best wher(e) wryngeth me
my sho.
Ye mowe, for me, right as yow liketh
do;
Auyseth yow—ye been a man of age—
How that ye entren in-to mariaghe,
And namelie with a yong wyf and a
fair.
By hym þat made water, erthe, and
air!

The yongest man þat is in al this 35
route
Is bisy ynowngh to bryngeth it aboute
To han his wyf allone, trusteth me.
Ye shul nat plese[n] hir(e) fully yeres
thre,
This is to seyn: to doon hir(e) ful ples-
auence;
A wyf axeth ful many an obseruauence. 40
I preye yow þat ye be nat yuyle apayd.
‘Wel,’ quod this Ianuarie, ‘and hastow
[y]sayd?
Straw for thy Senek and for thy
prouerbes!
I counte nat a panyer ful of herbes
Of scold termes; wyser men than thow, 45
As thou hast herd, assenteden right
now
To my purpos; Placebo, what seye ye?’
‘I seye it is a cursed man,’ quod he,
‘That letteth matrimoigne, sikerly.’
And with that word they rysen sodeyn-
ly,
And been assented fully þat he sholde
Be wedded whanne hym list, and wher
he wolde.
Heigh fantasye and curious bisynes-
se
ffro day to day gan in the soule im-
presse
Of Ianuarie aboute his mariaghe. 55
Many fair shap, and many a fair vis-
age
Ther passeth thurgh his herte nyght
by nyght,
As who-so tooke a mirour polisshed
bryght,
And sette it in a commune market-
place,
Thaune sholde he se ful many a fi-
gure pace
By his mirour; and in the same wyse
Gan Ianuarie inwith his thoght deuye
Of maydens which þat dwellen hym
bisyde.

9407, with-outen G.C.P.H. 4. 09, or sobre E.C.H. 4, and (f. P.) s. He., etc. 11. a wast
our D.C.P.L.H. 4 (Gl.). 15. which E.G., swich He., etc. (Sk.). 21. syn(s) I haue hadde
E.H. 4, syn (sib) þat (sijens P.) I hadde He., etc. 24. obseruance H. 4 (Gl.). 28. oon j. He.
38. plese G.D.H. 4. 42. and f. G.; ysayd E.He., al sayd C.P.L. 63. dwellen E.G.P., dwelten
He., etc. (Sk.).
He wiste nat wher \( \hat{p} \)at he myghte abyde;
65 ffor if \( \hat{p} \)at oon hauë beautee in hir face, Another stant so in the peple grasce ffor hir sadnesse and hir benyngnytee, That of the peple grettjest voye hath she; And somme were riche, and hadden badde name.

70 But nathelees, bitwixe ernest and game, He atte last apoynted hym on oon, And leet alle othere from his herte goon, And chees hir(e) of his owene auctoritee;
ffor loue is blynd al day, and may nat see.

75 And whan \( \hat{p} \)at he was in his bed ybrought, He purtreyned in his herte and in his thoght Hir fresshe beautee and hir age tendre, Hir middel smal, hir(e) armes longe and sklendre, Hir wise gouernance, hir gentillesse,
80 Hir wommanly berynge, and hir sadnesse.
And whan that he on hir(e) was condescended, Hym thoughte his choys myghte nat ben amended.
ffor whan \( \hat{p} \)at he hym-self concluded hadde, Hym thoughte ech oother mannes wit so badde,

85 That impossible it were to rep[pl]ye Agayn his choys: this was his fantasye. Hise freendes sente he to at his instaunce, And preyed hem to doon hym that plesaunce, That hastily they wolden to hym come, 90 He wolde abregge hym labour, alle and some; Nedeth namoore for hym to go ne ryde,

He was apoynted ther he wolde abyde.
[Placebo cam, and eek hise freendes soone, And alderfirst he bad hem alle a boone: That noon of hem none argumentes 95 make Agayn the purpous which \( \hat{p} \)at he hath take,
Which purpous was plesant to God, seyde he, And verray ground of his prosperitee.
He seyde ther was a mayden in the toun Which \( \hat{p} \)at of beautee hadde greet oon renoun;
Al were it so she were of small degree, Suffiseth hym hir yowthe and hir beautee; Which mayde, he seyde, he wolde han to his wyf, To lede in ese and hoolynesse his lyf, And thanked God: \( \hat{p} \)at he myghte han 05 hir(e) al,
That no wight his blisse parten shal; And preyed hem to laboure in this nede, And shapen \( \hat{p} \)at he faille nat to spede; ffor thanne, he seyde, his spirit was at ese:
‘Thanne is,’ quod he, ‘no-thyng may 10 me displese, Saue o thyng priketh in my conscience, The which I wol reherce in youre presence.
I haue,’ quod he, ‘herd seyd ful yore ago,
Ther may no man han parfité blisses two,
This is to seye: in erthe and eek in 15 heuene.
ffor though he kepe hym fro the synnes
And eek from euery branche of thilke tree,
Yet is ther so parfit felicitee,
And so greet ese and lust in mariage,
That euere I am agast, now in myn age,
That I shal lede now so myrie—a lyf,
So delicat, with-outen wo and styf,
That I shal haue myn heuene in erthe here.

If for sith 'bat verray heuene is bught so deere
With tribulacion and greet penance,
How sholde I thanne, 'bat lyue in swich plesaunce,
As alle wedded men doon with hir(e) wyuus,
Comé to the blisse ther Crist eterne
on lyue is?
Ther is my drede, and ye, my bretheren tweye,
Assolleth me this question, I preye!

Justinus, which 'bat hated his folye,

Answerde anon right in his iaperye,
And for he wolde his longe tale abregge,
He wolde noon auctoritee alledge,
But syeaye, 'Sire, so ther be noon obstacle
Oother than this, God of his hygh myracle
And of his [hygh] mercy may so for yow wirche,
That, er ye haue youre right of hooely chirche,
Ye may repente of wedded mannes lyf,
In which ye seyn ther is no wo ne styf;
And elles, God forbede but he sente
A wedded man hym grace to repente
Wel ofte rather than a sengle man.
And theryfore, sire—the beste reed I kan—
Dispeire yow noght, but haue in youre memorie:
Paraunter she may be youre purgatorie,
She may be Goddes meene and Goddes whippe;

Thanne shal youre soule vp to heuene skippe
Swifter than dooth an arwe out of the bowe.
I hope to God her-after shul ye knowe
That ther nys no so greet felicitee
In mariage, ne neuere-mo shal bee,
That yow shal lette of youre saucion,
So that ye vse, as skile is and reson,
The lustes of your(e) wyf attemprely, 55
And 'bat ye plese hir(e) nat to amorously
And 'bat ye kepe yow eek from oother synne.
My tale is doon, sire, for my wit is thynne.

[Beth nat agast her-of, my brother deerel]
But lat vs waden out of this mateere. 60
The wyf of Bathe, if ye han understonde,
Of mariage, which ye haue on honde,
Declared hath ful wel in litel space.
Ffareth now wel, God haue yow in his grace!]
And with this word this Iustyn and his 65 brother
Han take hir leue, and ech of hem of oother.

If for whan they saugh(e) that it moste be,
They wrughten so by sly and wys treete,
That she, this mayden, which 'bat
Mayus highte,
As hastly as euere that she myghte, 70
Shal wedded be vn-to this Januarie.
I trowe it were to longe yow to tarie,
If I yow tolde of euery scrit and bond
By which 'bat she was fefed in his lond,
Or for to herknen of hir riche array. 75
But finally ycomen is the day
That to the chyrche bothe be they went, 
ffor to recyuen the hooly sacrement. 
fforth comith the preest with stole 
aboute his nekke, 
80 And bad hir(e) be lyk [to] Sarra and 
Rebekke 
In wyssdom and in trouthe of mariage, 
And seyde hirse orisons as is vsage, 
And crouched hem, and bad God 
sholde hem blesse, 
And made al siker ynoogh with hooly-
nesse. 
85 ¶Thus been they wedded with so-
lempinite, 
And at the feeste sitteth he and she 
With othere worthy folk vp-on the 
deys. 
Al ful of ioye and blisse is the paleys, 
And ful of instrumentz and of vitaille, 
90 The moste deynteuous of all[l] Ytaille. 
Biforne hem stode[n] instrumentz of 
swich soun, 
That Orpheus, ne of Thebes Amphionoun, 
Ne maden neuere swich a melody. 
¶At every cours thanne cam loud 
mynstralcye, 
95 That neuere tromped loab for to heere, 
Nor he, Theodomas, yet half so cleere 
At Thebes, whan the eitte was in doute. 
Bacys the wyn hem skynketh al aboute, 
And Venus laugheth vp-on every wight, 
00 ffor Januarie was become hir knyght, 
And wolde bothe assayen his corage 
In fibertee and eek in mariage, 
And, with hir fyrbrond in hir hand, 
aboute 
Daunceth biforne the bryde and al the 
route; 
05 And certeiny, I dar right wel seyn 
this: 
Ymenes, that god of weddyng is, 
Saugh neuere his lyf so myrie a wed-
ded man. 
Hoold thou thy pees! thou poete Mar-
cian, 
That writest vs that ilke weddyng murie 
Of hir(e), Philologie, and hym, Mercurie, 10 
And of the songes that the Muses 
songe— 
To smal is bothe thy penne and eek thy 
tonge 
ffor to descryuen of this mariage. 
When tendre youthe hath wedded 
stoupyng age, 
Ther is swich mytyne, hat it may nat 15 
be writen; 
Assayeth it your(e)-self, thanne may 
ye witen 
If that I ly e or noon in this matiere. 
¶Mayus, that sit with so benyngne a 
chiere, 
Hir(e) to biholde it semed faierye. 
Queene Ester looked neuerete with swich 20 
an [e]yle 
On Assuer, so meke a look hath she. 
I may yow nat deuyse al hir beautee, 
But thus muche of hir beautee telle 
I may, 
That she was lyk the brighte morwe 
of May, 
ffulfild of alle beautee and plesaunce. 25 
¶This Januarie—is rauysshed in a 
traunce 
At every tyme he looked on hir face; 
But in his herte he gan hir(e) to 
manace 
That he that nyght in armes wolde 
hir(e) streyne 
Harder than euer Parys dide Eleyne. 30 
But nathelesse yet hadde he greet pitee 
That thilke nyght offenden hir(e) moste 
he, 
And thoughte, ‘Allas! o tendre crea-
ture! 
Now wolde God ye myghte wel en-
dure 
Al my corage, it is so sharp and keene, 35 
I am agast ye shul it nat susteene, 
But God forbede hat I dide al my 
myght!
Now wolde God that it were xenox
nyght,
And that the nyght wolde lasten euere-
mo!
40 I wolde that al this peple were ago!
And finally he dooth al his labour
As he best myghte, sauynge his hon-
our,
To haste hem fro the mete in subtil
wyse.
45 And after that men daunche and drynken
faste,
And spices al aboute the hous they
caste,
And ful of ioye and blisse is euery
man—
All but a squyer highte Damyan,
Which carf biforn the kynght ful
many a day.
50 He was so rauesched on his lady
May,
That for the verray peyne he was
ny wood;
Almoost he welte and sownued ther
he stood:
So soore hath Venus hurt hym
with hir brond,
As hat she bar it daunsynghe in hir
hond;
55 And to his bed he wento hym hastily.
Namoore of hym at this tyme speke I,
But ther(e) I lete hym wepe ynoth
deyne,
Til fresshe May wol rewen on his
peyne.
0 perilous fry, that in the bedstraw
brechedth! [Auctor
60 O famulier foo, that his seruyce bedeth!
O servaunt traytour! falshe hoomly hewe,
Lyk to the naddre, in bosom sly
ntrewes!

God shilde vs alle from youre aqueynt-
aunce!
O Iauarie, drunken in plesance
In mariagie! se how thy Damyan,
Thyn owene squier and thy bornes man.
Entendeth for to do thee vileynye!
God graunte thee thyn hoomly fo
tespye!
ffor in this world nys worse pestilence
Than hoomly foo al day in thy pre-
sence.
Parfourned hath the sonne his ark
diurne,
No lenger may the body of hym
soure
On thorisonte, as in that latitude.
Night with his mantel, hat is derk
and rude,
Gan ouersprede the Hemysperie aboute,
ffor which departed is this lusty route
ffro Iauarie, with thank on euery syde.
Hoom to hir houses lustily they ryde,
Wher(e)-as they doon hir thynge as
hem leste,
And whan they sye hir tyme, goon to 80
reste.
Soone after that, this hastif Iauarie
Wolde go to bedde, he wolde no
lenger tarye.
He drynketh ypocras, Clare, and ver-
nage
Of spices hoothe, tencressen his corage,
And many a letarium hath he ful fyn, 85
Swiche as the cursed monk daun Con-
stantyn
Hath writen in his book 'de coitu,'
To eten hem alle he nas no-thynge
eschu.
And to hise priuee frendes thus seyde
he:
'ffor Goddes loue, as soone as it may be, 90
Lat voyden al this hous in curteys
wyse!'
And they han doon right as he wol deuyse.

Men dryken, and the trauers drawe anon.

The brydë was broght a-bedde as stille as stoon;

And whan the bed was with the preest yblossed,
Out of the chambere hath every wight hym dressed,
And Ianuarie hath faste in armes take
His fresshe May, his Paradys, his make.
He lulleth hir(e), he kisseth hir(e) ful ofte
With thilke brustles of his berd vnsofte,
Lyk to the skyn of houndfyssh, sharp as breere,
ffor he was shawe al newe in his manere.
He rubbeth hir(e) aboute hir tendre face,
And seyde thus: 'Alas! I moot trespace
To yow, my spouse, and yow greetly offende,
Er tyme comë þat I wil doun descende.
But nathelees, considereth this,' quod he,
'Ther nys no werkman, what-so-euere he be,
That may bothë werke wel and hastily,
This wol be doon at leyser parfitly.
It is no fors how longe þat we pleye,
In trewe wedlok wedded be we twyve,
And blessed be the yok þat we been inne,
ffor in actes we mowë do no synne.
A man may do no synne with his wyf,
Ne hurte hym-seluen with his owene knyf;
ffor we han leuë to pleye vs by the lawe.'
Thus laboureth he til þat the day gan dawe,
And thanne he taketh a sop(e) in fyn[e] clarree,
And vpright in his bed thanne sitteth he;

And after that he sang ful loude and cleere,
And kiste his wyf, and made wante[n]e cheere.
He was al coltissh, ful of ragerye, And ful of ãrgon as a flekked pye.
The slakke skyn aboute his nekke 25 shaketh
Whil þat he sang—so chaunteth he and cracketh.
But God woot what þat May thoughte
And aprCHE 19114 ii. 19174. 36. holt C., HoldeɄ P.L.H.4 (Sk.) [hirë Gl.]. 41. of Þ. He.H.4
Telle thy wo? She wol[e] alwey seye 'nay.'
Eek if thou speke, she wol thy wo bivreye.

50 God be thyn help! I kan no bettre seye.'

If this sike Damyan in Venus fyr
So brenneth, that he dyeth for desyr,
 ff or which he putte his lyf in auenture.
No lenger myghte he in this wo en-
dure;

55 But priuely a penner gan he borwe,
And in a lettre wroot he al his sorwe,
In manere of a compleynt or a lay,
Vn-to his faire fresshe lady May.
And in a purs of sylk, heng on his
sherte,

60 He hath it put, and leyde it at his
herte.
The moone, that at noon was thilke
day
That Januarie hath wedded fresshe
May
In two of Tawr, was in-to Cancre
glyden.
So longe hath Mayus in hir chambr
eyden,

65 As custume is vn-to thise nobles alle:
A bryde shal nat eten in the halle
Til dayes foure, or .III. dayes atte leeste,
Ypassed been; thanqe lat hir(e) go
to feeste.
The fourthe day compleet fro noon to
noon,

70 Whan þat the heighe masse was ydono,
In halle sit this Januarie and May,
As fresssh as is the brighte someres day.
And so bifel how that this goode man
Remembred hym vpon this Damyan,

75 And seyde, 'Seynte Marie!' how may
this be
That Damyan entendeth nat to me?
Is he ay syk? Or how may this bi-
tyde?'
Hise squiereß, whiche that stooden ther
bisyde,
Excused hym by cause of his siknesse,
Which letted hym to doon his bisy-
nesse;
Noon oother cause myghte make hym
tarye.

¶ 'That me forthynketh,' quod this
Januarie,
'He is a gentil squier, by my trouthe!
If that he deyde, it were harm and
routhe.
He is as wys, discreet, and as secrete
As any man I woot of his degree,
And ther-to manly and eek seruysable,
And for to been a thrifty man right
able.
But after mete, as soone as euere I
may,
I wol my-self visite hym, and eek May,
To doon hym al the confort that I
k'an.'
And for that word hym blessed euery
man,
That, of his bountee and his gentillesse,
He wolde so conforten in siknesse
His squier, for it was a gentil dede.

95 'Dame,' quod this Januarie, 'taak good
hede,
At afternoon ye with youre wommen
alle,
Whan ye han been in chambr out
of this halle,
That alle ye go se this Damyan.
Dooth hym disport—he is a gentil man, 00
And tellyth hym that I wol hym visite,
Haue I no-thyng but rested me a
lite;
And spedé yow faste, for I wol[e]
abyde
Til þat ye slepe faste by my syde.'
And with that word he gan to hym to
calle
A squier, that was marchal of his
halle,
And tolde hym certeyn thynges, what
he wolde.

¶ This fresshe May hath streight hir
wey yholde

9764. byden E.P.L., abyden He., etc. 67. thre He., etc. 85. as secrete] eek s. He.H."secre C.P.L. 99. se E., to Þæ., to se G., etc.
With alle hir wommen vn-to Damyan.

10 Doun by his beddes syde sit she than, Confortyng hym as goodly as she may.

This Damyan, whan that his tyme he say, In secree wise his purs and eek his bille, In which þat he ywriten hadde his wille,

15 Hath put in-to hir hand withouten moore, Sauþ þat he siketh wonder depe and soore, And softely to hir(e) right thus seyde he: 'Mercy, and that ye nat discouere me!' 

ffor I am deed if that this thynge may be kyd.'

20 This purs hath she inwith his bosom hyd, And wente hir wey—ye gete namoore of me. But vn-to Ianuarie—ycome[n] is she, That on his beddes syde sit ful softe. He taketh hir(e), and kisseth hir(e) ful ofte, And leyde hym doun to slepe, and that anon. She feyned hir(e) as that she moste gon Ther-as ye woot þat euerie wight moot neede.

And whan she of this bille hath taken heed, She rente it al to cloutes atte laste, 

30 And in the pryuee softely it caste. Who studieth now but faire fresshe May? Adoun by olde Ianuariè she lay, That sleep til þat the coghge hath hym awoke. Anon he preyde hir(e) strepen hir(e) al naked, He wolde of hir(e), he seyde, han 35 som plesaunce, And seyde hir clothes dide hym encombraunce, And she obeyeth—be hir(e) lief or looth.

But lest ye precious folk be with me wrooth, How that he wroghte, I dar nat to yow telle, Or whether [bat] hir(e) thoughte it 40 Paradys or helle.

But heere I lete hem werken in hir wyse, Til euensong rong, and þat they moste arysse.

Were it by destynyee or by auenture, Were it by influence or by nature, Or constellacion, that in swich estaat 45 The heuene stood, that tyme fortunaat Was for to putte a bille of Venus werkes—

ffor alle thynge hath tyme, as seyn thise clerkes—

To any womman for to gete hir loue, I kan nat seye, but grete God aboue, 50 That knoweth that noon act is cause-lees, He deme of al, for I wol[e] holdé my pees. But sooth is this, how that this fresshe May Hath take swich impression that day ffors pitee of this siké Damyan, 

55 That from hir herte she ne dryue kan The remembrance for to doon hym ese. 'Certeyn,' thoughte she, 'whom þat this thynge displesse, I rekke noght, for heere I hym assure To loue hym best of any creature, 60 Though he namooré hadde than his sherte.'

Lo, pitee renneth soone in gentil herte! T[He]reé may ye se how excellent

franchise
In wommen is, whan they hem narwe ayuse.

65 Som tyrant is, as ther be many oon,
That hath an herte as hard as any
stoon,
Which wolde han lat hym stören in the place
Wel rather than han graunted hym
hir grace,
And hem reiøyson in hir cruel pryde,

70 And rekke nat to been an homycide.

ически. This gentil May, fulfilled of pitee,
Right of hir hand a lettre made she,
In which she graunteenth hym hir verray
grace.

Theer lakkeh noght, oonly but day
and place

75 Wher þat she myghte vn-to his lust
suffise;
ffor it shal be right as he wol[e] deuyse.
And whan she saugh hir tyme vp-on
a day,
To visite this Damyan gooth May,
And so(t)illy this lettre doun she threste

80 Vnder his pilwe, rede it if hym leste.
She taketh hym by the hand, and
harde hym twiste
So secrecy, that no wight of it wiste,
And bad hym been al hool, and forth
she wente
To Ianuarié, whan þat he for hire
sente.

85 Vp riseth Damyan the nexte morwe;
Al passed was his siknesse and' his
sorwe.
He kembeth hym, he preyneth hym and
pyketh,
He dooth al that his lady lust and
lyketh;
And eek to Ianuarié he gooth as lowe

As euere dide a dogge for the bowe.
He is so plesant vn-to every man—
ffor craft is al who-so that do it kan—,
That euery wight is fayn to speke
hym good;

And fully in his lady grace he stood.
Thus lete I Damyan aboute his nede, 95
And in my tale forth I wol procede.

This noble Ianuarié, with al his myght
In honeste wyse, as longeth to a knyght,
Shoop hym to lyue ful deliciously.
His housynghe, his array as honestly
To his degree was maked as a kynge.

Amonges other of his honeste thynges
He made a gardyn, walled al with 05
stoon.
So fair a gardyn woot I nowher noon;
ffor, out of doute, I verrailly suppose
That he þat wrooth the romance of the
Rose
Ne koude of it the beautee wel deuyse;
Ne Priapus ne myghte nat suffise, 10
Though he be god of gardyns, for
to telle

The beaute of the gardyn and the
welle,
That stood vnder a laurere alwey greene.
fful ofte tyme he, Pluto, and his queene
Proserpina, and al hir fayrere
Disporten hem, and maken melodye
Aboute that welle, and daunced, as
men tolde.

 нескольки. This noble knyght, this Ianuarié the
olde,
Swich deynte hath in it to walke
and playe,
That he wol no wight suffren berę 20
the keye
Saue he hym-self; for of the smalę
wykět
He baar alwey of siluer a elykět,
With which, whan þat hym leste, he
it vnshette.
And whan he wolde paye his wyf
hir dette
In somer seson, thider wolde he go, 25
And May, his wyf, and no wight but
they two;
And thynges whiche þat were nat doon a-bedde, 
He in the gardyne parfourned hem and spedde. 
And in this wyse manye—a murye day 
Lyued this Ianuarie and fresshe May. 
But worldly ioye may nat alwey dure To Ianuarie, ne to no creature. 
O sodeyn hap! o thou fortune unstable! 
Lyk to the scorpion so deceyuable, 
That flaterest with thyn heed when thou wolt stynge, 
Thy tayl is deeth thurgh thyen enuenym-ynge! 
O brotil ioye! o sweete venym queynte! 
O monstre, that so subtilly kanst peynte 
Thy yiftes vnder hewe of stidefastnesse, 
That thou deceyuest bothe moore and lesse! 
Why hastow Ianuarie thus deceuyed, That haddest hym for thy ful freend receuyed? 
And now thou hast biraft hym bothe hise [e]yên, 
ffor sorwe of which desireth he to dyen. 
This noble Ianuarie free, 
Amydde his lust and his prosperitee, 
Is woxen bl tyrde, and that al sodeynly! 
He wepeth and he wyleth pitously, 
And ther-with-al the fyr of ialousye, 
Lest þat his wyf sholdë falle in som folye, 
So brente his herte, that he wolde fayn 
That som man bothë hym and hir(e) had slayn. 
ffor neither after his deeth, nor in his lyf, 
Ne wolde he þat she were louç ne wyf, 
But eure ylye as wydwe in clothes blake, 

Soul as the turtle þat lost hath hir make. 
But atte laste, after a monthe or twye, 
His sorwe gan aswage, sooth to seye; 
ffor whan he wiste it may noon oother be, 
He paciently took his aduersitee, 
Sae, out of douté, he may nat forgoon 
That he nas ialous eueremoore in oon; 
Which ialousye it was so outrageous, 
That neither in halle, nyn noon oother hous, 
Nyn noon oother place neuërthemo, 
He nolde suffre hir(e) for to ryde or go, 
But if þat he had hond on hir(e) al- 
\( Vp-on that oother syde Damyan Bicomen is the sorwefulleste man \) 
That euere was; for neither nyght ne 7 day 
Ne myghte he speke a word to fresshe May, 
As to his purpos, of no swich mateere, 
But if that Ianuarie moste it heere, 
That hadde an hand vp-on hir(e) euere- 
mo. 
But nathelees, by writyng to and fro, 
And priuee signes, wiste he what she mente, 
And she knew eek the fyn of his entente. 
O Ianuarië! what myghte it thee availle! 
Thogh thou myghte[st] se as fer as shippes sailë? 
ffor as good is blyrde deceuyed be 8 
As [to] be deceuyed when a man may se.

9933. vnstable He, etc. [vgl. Ch.'s 'Fortune' & Boeth. II, pr. I. 35. syngne E. 50. som] 
\( 52. \) hym and hire E.G., hire and hym He, etc. 65. Ne in He, etc. (Sk., Gl.). 
84. Thogh E.D.I., If H, f. He, etc. (Sk.); myght D.L.H.4, myghtest E., etc. (Sk., Gl.). 
85. as] also G.L. (Sk., Gl.). 86. [to] f. D. (Sk.).
11. The Marchantes Tale.

Lo Argus, which hat hadde an hundred [e]yên, 
ffor al hat euere he koude poure or pryen, 
Yet was he blent, and, God woot, so been mo

That wenen wisly that it be nat so. 
Passe ouer is an ese—I seyç namoorë. This fresshe May, hat I spak of so yoorë,
In warme wax hath emprented the clyket
That Januarie bar of the smalë wyket,
By which in-to his gardyn ofte he wente.

And Damyan, that knew al hir entente, 
The clyket contrefreted pryuely. 
Ther nys namoorë to seyç; but hastily Som wonder by this clyket shal bityde, 
Which ye shul heeren if ye wole abyde. O noble Ouyde! ful sooth seystou, God woot:

"What sleigthe is it, thoght it be long and hoot, 
That louë nyl fynde it out in som manere?"

By Piramus and Tisbee may men leere; 
Thogh they were kept ful longe streite ouerål, 
They been accorded, rownynge thurgh a wal, 
Ther no wight koude han founde out swich a sleigthe.

But now to purpos!—Er hat dayes eighte 
Were passed, er the monthe of Iuyl, bifil[le],
That Januarie—hath caught so greet a wil[le], 
Thurgh eggyng of his wyf, hym for to pleye 
In his gardyn, and no wight but they tweye, 
That in a morwe vn-to this May seith he:

'Rys vp, my wyf, my loue, my lady free! 
The turtle voyz is herd, my dowue 15 sweetë. 
The wyntrer is goon with hire reynes weete. 
Com forth now with thyne [e]yên columbyn!
How fairer been thy brestes than is wyn!—
The gardyn is enclosed al aboute—
Com forth, my white spouse! Out of 20 doute 
Thou hast me wounded in myn herte, o wyf!
No spot of thee ne knew I al my lyf. 
Com[e] forth, and lat vs taken som disport!
I chees thee for my wyf and my confor't.

Swiche olde lewed wordes vsed he. 25 On Damyan a signe made she, 
That he sholdë go biforn with his clyket. 
This Damyan thanne hath opened the wyket, 
And in he styrte, and that in swich manere, 
That no wight myghte it se, neither 30 yheere;

And stille he sit vnder a bussch anon. 
This Januarie, as blynde as is a stoone, 
With Mayus in his hand, and no wight mo, 
In-to this fresshe gardyn is ago, 
And clapte to the wyket sodeynly. 35 'Now wyf,' quod he, 'heere nys but thou and I,
That art the creature that I best loue. 
ffor by that Lord hat sit in heuene above! 
Lëure ich hadde to dyen on a knyf 
Than thee offende, trewe deere wyf! 40 
ffor Goddes sake, thanke how I thee chees!


Koch, Chaucer's Canterbury Tales.
Nght for no coueitise, douteles,  
But oonly for the loute I had to thee.  
And though þat I be oold, and may  
nat see,
45 Beth to me trewe, and I shal tellè  
yow why;
Thre thynge, certes, shal ye wynne  
ther-by:
ffirst loue of Crist, and to your(e)-self  
 honour,
And al myn heritage, toun and tour;  
I yeue it yow, maketh chartres as  
yow leste.
50 This shal be doon tommorwe er sonne  
reste,
So wisely God my soule brynge in  
blisse!
I preye yow first in couënant ye me  
kisse,
And though þat I be ðalous, wytè me  
noghth!
Ye been so depe enprented in my  
thoght,
55 Thât, when I considere youre beautee,  
And ther-with-al the vnlky elde of me,  
I may nat certes, though I sholde dye,  
fforberè to been out of youre  
compaignye—
ffor verray louè this is, withouten  
doute;
60 Now kissè me, wyf, and lat vs  
rome aboute!'  
This fresshe May, whan she thise  
wordes herde,  
Benyngnely to Ianuarie answerde;  
But first and forward she bigan to  
wepe:
'I hauë,' quod she, 'a soule for to  
kepe
65 As wel as ye, and also myn honour,  
And of my wyfhod thilke tendre flour  
Which þat I haue assured in your(e)  
hond,
Whan þat the preest to yow my body  
bond.

Wherfore I wol[e] answere in this  
manere  
Bþ the leue of yow, my lord so deere:  
I prye to God þat neure dawe þe  
day
That I ne sterue as foule as woman  
may,  
If euere I do vn-to my kyn that  
shame,
Or elles I empeyre so my name,  
That I be fals; and if I do that lak[ke],  
Do strepe me, and put me in a sak[ke],  
And in the nexte ryuer do me drenche.  
I am gentil-womman, and no wenche.  
Why speke ye thus? But men been  
euere euere vntrewe,
And wommen haue repreue of yow &  
ay newe;
Ye han noon oother contenance, I  
leeue,
But speke to of vntrust and repreue.'  
And with that word she saugh wher  
Damyan
Sat in the busshe, and coughen she  
bigan,
And with hir fynger signes made she, &  
That Damyan sholde clymbe vp-on a  
tree,
That charged was with fruyt, and vp  
he wente;
ffor verrally he knew al hir entente  
And eavery signe þat she koude make  
Wel bet than Ianuarie, hir owene make.  
ffor in a lettre she hadde toold hym  
al  
Of this materë, how he werchen shal.  
And thus I lete hym sitte vp-on the  
pyrie,  
And Ianuarie and May romynge myrie.  
Bright was the day, and blew the firma-  
ment.
Phebus hath doun of gold hisë streemes  
[y]sent  
To gladen euery flour with his warm-  
nesse.

10045. shal E., wol He., etc., f. G. 52. couenat E. (Gl.), couenaut G. 55. whan þat He.G.C.L.H.4 (Sk., Gl.). 60. kys E.He.G. (Sk., Gl.), kissè D., etc. 75/76. lak: sak G.D.C.H.4 (ke: ke Sk., Gl.); vol. 10222. 94. ful merye D.P.L. 96. hath of gold hise stremes doun E.He.G.D.H.4, of g. doun hæp his st. C.P.L. (Gl.), of g. his st. doun hath Sk.; ysent E.He.H.4
He was that tyme in Geminis, [as] I gesse,
But litel fro his declynacion
Of Cancer, Iouis exaltacion.
And so bifie that brighte morwe-tyde,
That in that gardyn, in the ferther syde,
Pluto, that is kyng of ffairyre, yow seith
And many a lady in his compaignye,
ffolwyng his wyf, the queene Proserpyne,
Which that he rauiyshed out of Sicilia,
Whil that she gadered floures in the mede—
In Claudyan ye may the stories rede,
How in his grisely carté he hire wyf fette—
10 This kyng of ffairyre thanne adoun hym sette
Vp-on a bench of turues fressh and grene,
And right anon thus seye he to his queene:
"My wyf," quod he, 'ther may no wight seye nay,
Theexperience so preueth every day
15 The tresons which that wommen doon to man.
Ten hondred thousand stories telle(n) I kan,
Notable of youre vntrouthe and brotinesse.
O Salomon! wys and richest of richesse!
ffulfild of sapience and of worldly glorie,
20 fful worthy been thy wordes to memorie
To euer wight that wit and reson kan
Thus preiseth he yet the bountee of man:
"Amonges a thousand men yet foond I oon,
But of wommen alle foond I noon."
Thus seith the kyng that knoweth 25 youre wikkednesse,
And Ihesus, filius Syrak, as I gesse,
Ne speketh of yow but seelde reuerence.
A wylde fyr and corrupt pestilence
So falle vp-on youre bodyes yet to-night!
Ne se ye nat this honorable knyght? 30
By cause, alas! that he is bylynd and old,
His owene man shal make hym eoke-wold.
Lo, heere he sit, the lechour, in the tree!
Now wol I graunten, of my magestee,
Vn-to this olde blynde worthy knyght 35
That he shal haue ageyn hise [e]yen syght,
Whan that his wyf wold feon hym vileyny;
Thanne shal he knownen al hir harlotrye
Bothe in reproue of hire and othere mo.'
"Ye shal?" quod Proserpyne, 'wol ye 40 so?
Now by my moodres sires soule I swere
That I shal yeue[n] hire suffisant answeres,
And alle wommen after for hir sake,
That, though they be in any gilt ytake,
With face bold they shulle hem-self excuse,
And bere hem doun that wolden hem accuse;
ffor lak[ke] of answers noon of hem shal dyen.
Pardee! as faire as ye his name em-plastre,
He was a lechour and an ydolastre,
And in his elde he verray God forsook. 75
A'nd if God nē hadde, as seith the book,
Ysparēd hym for his faders sake, he sholde
Hauē lost his regne rather than he wolde.
I sette right nought of al the vileynye
That ye of wommen write a boteryflye! 80
I am a womman, nedes moost I speke,
Or elles swelle til myn herte breke.
ffor sithe[n] he seye that we been
angleresses—
As euere hool I moote brouke, may tresses!—
I shal nat spare, for no curteisy, 85
To speke hym harm ūat wolde vs vi-
leynye.'
'Dame,' quod this Pluto, 'be no lenger wrooth!
I yeue it vp; but sith I swoor myn ooth
That I wolde graunten hym his sighte ageyn,
My word shal stonde, I warne yow, 90
certeyn.
I am a kyng, it sit me noght to lyel'
'And I,' quod she, 'a queene of ffaierye.
Hir answere shal she haue, I vnder-
take!
Lat vs namoore wordes heer-of make;
ffor sothe, I wol no lenger yow con-
95
trarie.'
Now lat vs turne agayn to Ianuarie,
That in the gardyn with his faire May
Syngeth ful murrier than the papeiay:
'Yow loue I best, and shal, and oother noon.'
So longe aboute the aleyes is he goon, 100
Til he was come agaynes thilke pyrie
[E 2326—2352]

Wher(e)-as this Damyan sitteth ful myrie
Anheigh, among the fresshe leues grene.

This fresshe May, that is so bright and sheene,
05 Gan for to syke, and seyde, 'allas, my syde!

Now, sire,' quod she, 'for aught þat may bityde,
I moste han of the peres that I see,
Or I moot dye, so soore longeth me
To eten of the smale peres grene.

Help for his loue þat is of heuene queene!
I tell yeow wel, a woman in my plit
May han to fruyt so greet an appetit,
That she may dyen but she of it haue.'

'Allas!' quod he, 'þat I nec had heer
a knau.'

15 That koude clymbe; allas, allas!,' quod he,
'That I am blyndl!' 'Ye, sire, no fors,' quod she;

'But wolde ye vouche-sauf, for Goddes sake,
The pyrie inwith youre armes for to take—
ffor wel I woot that ye mystrust me—,

20 Thanne sholde I clymbe wel ynoth,' quod she,
So I my foot myghte sette vpon youre bak.'

'Certes,' quod he, 'ther-on shal be no lak,
Mighte I yow helpen with myn herte blood!'
He stoupeth doun, and on his bak she stood,

25 And caughte hir(e) by a twiste, and
vp she gooth—

Ladyes, I preye yow þat ye be nat wrooth!
I kan nat glose, I am a rude man—,
And sodeynly anon this Damyan

Gan pullen vp the smok, and in he throng.

And whan þat Pluto saugh this grete 30 wrong,
To Ianuarie he gaf agayn his sighte,
And made hym se as wel as euere he myghte.

And whan þat he hadde caught his sighte agayn,

Ne was ther neuer man of thyng so fayn,
But on his wyf his thought was eueremo. 35
Vp to the tree he caste his[e]ynen two,
And saugh þat Damyan his wyf had dressed
In swich manere, it may nat been expressed
But if I wolde speke vncurtesly.

And vp he yaf a roryng and a cry 40
As dooth the mooder whan the child
shall dye:

'Out! help! allas! harrow!' he gan to crye,

'O stronge lady stoore, what dostow?'

And she anwerde, 'Sir(e), what eyleth yow?
Hau û pacience and resoun in your(e) 45
mynde!

I hau û yow holpe on bothe youre [e]ynen
blynde.

Vp peril of my soule! I shal nat lyen,
As me was taught to heele with youre

40

50 God woot, I did it in ful good entente!'

'Strugle?' quod he, 'ye, algate in it wente!

God yeu û yow bothe on shames deth to dyen!
He swyued thee! I saugh it with

55

And elles be I hanged by the hals!'

'Thanne is,' quod she, 'my mediciyne fals;
12. The Squieres Tale.

[Beth war, I prey ye vowl for, by heuene kyng, 
ful many a man wenet to seen a thynge,
And it is al another than it semeth; 85
Hé þat mysonceueth, he mysdemeth.'
And with that word she leep doun fro the tree.]

[TThis Ianuarie, who is glad but he? 
He kiseth hir(e), and clippeth hir(e) ful ofte,
And on hir wombe he stroketh hir(e) 90
ful softe,
And to his palays hoom he hath hir(e) lad.—
Now, goode men, I praye yow, be glad!
Thus endeth heere my tale of Ianuarie;
God blesse vs, and his mooer Seinte Marie!]

[Heere is ended the Marchantes tale of Ianuarie.

V. Fragment (F).

12. The Squieres Tale.
a) [The Prologe of the Squieres tale.]*)

'Ey, Goddes mercy!' seyde oure Hooste 95
tho,
'Now, swich a wyf I praye God kepè
me fro!
Lo, whiche sleightes and subtilitees 
In wommen been! for ay as bisy-as
bees
Been they, vs sely men for to deceye;
And from a soothe euere wol they Cơ
weyue,
By this Marchauntes tale it preueth weel.
But, doutelees, as trewe as any steel

10271. thy] his E.He.G. (Sk., Gl.). 81—94. Sl. für G. 92. alle beth D., to be 
He., etc. (Sk., Gl.). — *) Here folwen the Wordes of the Worthy Hoost to the srankeleyn 
He., The prologe of the frankeleyn P. — 10295—10324. f. G. (ausgelesen, bafür H.); 
ausgelassen C. (bafür Se.), L.(Ad.). 97. subtilitees E.He., sotilitees Ad., Se. 10309. sothe 
H.5 (Sk.); [f. wol they euere?]

102971. 10302

198
Thurgh which ther dyde many a doughty man.
This noble kyng was cleped Cambyuskan,
Which in his tymé was of so greet renoun,
That ther was no-wher in no regioun, 30
So excellent a lord in alle thyng.
Hym lakked noght that longeth to a kyng,
And of the secte of which þat he was born
He kepe his lay to which þat he was sworn;
And ther-to he was hardy, wys, and 35
riche,
A'nd pitous and íust, alway yliche;
Sooth of his word, benigne, and honó-
urable,
Of his corage as any centre stable;
Yong, fressh, strong, and in armes desirous
As any bacheler of al his hous. 40
A fair persone he was, and fortunat,
And kepte alway so wel roial estat,
That ther was nowher swich another man.
¶This noble kyng, this Tartre Cambyuskan,
Haddé two sonës on Elpheta his wyf, 45
Of whiché the eldesté highte Algar-
syf;
That oother sonë was cleped Cambalo.
A doghter haddé this worthy kyng al-
so,
That yougest was, and highte Canacee.
But for to telle yow al hir beautee, 50
It lyth nat in my tongé, nyn my konnyng—
I dar nat vn债务ake so heigh a thyng.
Myn englissh eek is insufficient;
If moste been a rethor excellen

10317. Stein Übija in den Giff. — Squier] Sir Sq. H.4, Sire ffrankeleyn He.P. 18. som-
ou. [treich quod he? Bgl. 5770. 22. lust| wyl (wille) He.P.H.4. 23. if hat He.Se.H.4 —
erleht aus Sl.; eveno 63ff. 28. Cambyuskan, geb. Cambyuskan (Sk.); bod 'more like Cambyuskan all through' E.; besgl. D. 30. was E.D.Sl., nas He., etc. (Sk.). 32. longed besgl. (eth Sk.). 36. Pietous and íust and euere moore yliche He. (Gl.); pietous Sk. 38. [flanbgl.] Centrum circuli. 39. strong and in E., stronge in Sl., and st. in He., etc (Sk., Gl.). 43. was E.H.4, nas He., etc. 54. I E., he H.4, It He., etc.
55 That koude hise colours longyngé for
that art,
If he sholde hir(e) discryuen every part;
I am noon swich—I moot speke as
I kan.
¶ And so bifel that, when this Cam-
ybuskan
Hath twenty winter born his diademé,
60 As he was wont fro yeer to yeer,
I deme,
He leet the feeste of his natuitee
Doon cryen thurgh-out Sarray, his citee,
The lasse Idus of March after the
yeer.
Phebus, the sonne, ful ioly was and
cleer,
ffor he was neigh his exaltacioun
In Martes face, and in his mansioun
In Aries, the colerik hoote signe.
fful lusty was the weder and benigne,
ffor which the fowëles agayn the sonne
sheene,
70 What for the sesoun and the yonge
grene,
fful loude sogen his(e) afeecziouns;
Hem seméd han geten hem proteccziouns
Agayn the swerd of wynter keene and
coold.
¶ This Cambyuskan, of which I haué
yow tooled,
75 In roial vestiment sit on his deys
With diademé, ful heighe in his paleys,
And halt his feeste so solempne and
so ryche,
That in this world ne was ther noon
it lyche;
Of which if I shal tellyn al tharray,
80 Thanne wolde it occupie a someries
day;
And eek it nedeth nat for to deuyse
At euery cours the ordre of hir seruysé.
I wol nat tellyn of hir strange sewes,
Né of hir swannes, nor of hir(e) heron
sewes.

Eek in that lond, as tellen knyghtes 8
olde,
Ther is som meté that is ful deynté
holde,
That in this lond men recche of it
but smal;
Ther nys no man that may reporten
al.
¶ I wol nat taryen yow, for it is pryme;
And for it is no fruyt, but los of tyme. 9
Vn-to my firste I wol[e] haué my
recours.
¶ And so bifel that, after the thritte
cours,
Whil that this kyng sit thus in his
nobleye,
Herknynge hise mynstralles hir thynges
pleye
Biforn hym at the bord deliciously, 9
In at the halle dor al sodeynly
Ther cam a knyght vp-on a steede
of bras,
And in his hand a brood mirour of
glas;
Vpon his thome he hadde of gold
a ryng,
And by his syde a naked swerd hang-
0
yng;
And vp he rideth to the heighe bord.
In al the halle nas ther spoke[n] a
word
ffor merueille of this knyght; hym
to biholde
fful bisily ther wayten yonge and olde.
¶ This strange knyght, that cam thus 0
sodeynly,
Al armed, saue his heed, ful richely,
Saleweth kyng, and queene, and lordes
alle
By ordre as they seten in the halle,
With so heighe reuerence and obeis-
aunce,
As wel in speché as in contenazmce, 1
That Gawayn with his olde curteisy,

10355—10411
Though he were come[n] ayeyn out of ffairye,
Ne koude hym nat amende with a word.
And after this, biforn the heighe bord,
15 He with a manly voys seith his message
After the forme vse'd in his langage,
With-outen vice of silable or 'of lettre;
And for his tale sholde sem[e the bettre,
Accordant to hisé wordes was his cheere,
20 As techeth art of speche h[at] it leere.
Al be it that I kan nat sowne his stile,
Ne kan natyclymbe[n] ouer so heigh a style,
Yet seye I this, as to commune entente,
Thus mueche amounteth al hat euere he mente,
25 If it so be hat I haue it in mynde:
* He seyde, 'The kyng of Arabe and of Inde,
My lige lord, on this solempne day
Saleweth yow as he best kan and may,
And sendeth yow, in honour of your(e) feeste,
30 By me, that am al redy at your(e) heeste,
This steede of bras, that esily and weel
[† Of the vertu of the steede of bras
Kan in the space of o day natureel—
This is to seyn: in foure and twenty hours—
Wher-so yow lyst, in droghete or elles shoures,
35 Beren youre body in-to every place
To which youre herte wilneth for to pace,
With-outen wem of yow, thorgh foul or fair;
Or if yow lyst to fleen as hye in the air
As dooth an egle whan [hat] hym list to soore,

This same steedë shal bere yow euere- 40 moore,
With-outen harm, til ye be ther yow leste,
Though that ye slepen on his bak or reste,
And turne ayeyn with writhyng of a pyn.
He hat it wroghte koude ful many—a gyn;
He wayted many—a constellacion 45 Er he had doon this operacion,
And knew ful many—a seel and many—a bond.
† This mirroure eek, hat I haue in wyn hond,
[† Of the vertu of the Mirour
Hath swich a myght, hat men may in it see
Whan ther shal fallen any—aduersitee 50 Vn-to your(e) regne or to your(e)-self also,
And openly who is your(e) freend or foo.
† And ouer-al this, if any lady bright
Hath set hir herte in any maner wight,
If he be fals, she shal his tresoun see, 55 His newe loue, and al his subtiltee
So openly, hat ther shal no-thyng hyde;
Wherfore, ageyn this lusty someres tyde,
This mirour and this ryng, hat ye may see,
He hath sent [vn]to my lady Canacee, 60 Your(e) excellente doghther, that is heere.
† The vertu of the ryng, if ye wol heere,
[† Of the vertu of the ryng
Is this, that, if hir(e) lust it for to were
Vp-on hir thombe, or in hir purs it bere,
Ther is no fowel hat fleeth vnder 65 the heuene,
That she ne shal wel vnderstonde his steuene,
And knewe his menyng openly and pleyn,
And answere hym in his langage ageyn.
And euer gras that groweth vp-on roote.

She shal eek knowe, and whom it wol do boote,
Al be his wounds neuër so depe
and wyde.
This naked swerd, þat hangeth by my syde,
Of the vertu of the swerd(e)
Swich vertu hath, þat what man so ye smyte,
Thurgh-out his armure it wol[e] [hym] kerue and byte,
Were it as thikke as is a branched ook.
And what man that is wounded with a strook
Shal neuër be hool til þat yow list of grace
To stroke hym with the plat in thilke place
Ther he is hurt; this is as muche to seyn:
Ye moote with the platte swerd ageyn
Strike hym in the woune, and it wol close;
This is a verray sooth, with-outen glose:
It failleth nat whils it is in youre hoold.'
And whan this knyght hath thus his tale toold,
He rideth out of halle, and doun he lighte.
His steede, which þat shoon as sonne brighte,
Stant in the court as stille as any stoon.
This knyght is to his chambre lad anoon,

And is vnarmëd, and vn-to mete yset.
The presentaþ been ful roially yfet, 90
This is to seyn: the swerd and the mirour,
And born anon in-to the heighe tour
With certeine officers ordейned therfore;
And vn-tó Canacee this ryng was bore
Solempnely, ther she sit at the table. 95
But sikerly, with-outen any fable,
The hors of bras, þat may nat be remewed,
It stant as it were to the ground yglewed;
Ther may no man out of the place it dryue
ffor noon engyn of wyndas ne poluye. 00
And cause why? for they kan nat the craft;
And therfore in the place they han it laft,
Til þat the knyght hath taught hem the manere
To voyd hym, as ye shal after heere.
Greet was the prees þat swarmeth to 05
and fro
To gauren on this hors that stondeth so;
ffor it so heigh was, and so brood and long,
So wel proportioned for to been strong,
Right as it were a steede of Lumbardye;
Ther-with so horsly and so quyk of 10
[e]yè,
As it a gentil Poilleys couser were.
ffor certes, fro his tayl vn-to his ere,
Naturë né art ne koude hym nat amende
In no degree, as al the pele wende.
But eueremoore hir mooste wonder was 15
How þat it koude go, and was of bras;
It was a ffairye, as [al] the pele semed.
Diuere folk, diuersely they demed;
They spake[n] of Alocen and Vitulon, 
And Aristotlé, that writen in hir lyues 
Of queynte mirours and of perspectiveis, 50
As knowen they that han hir bookes herd.
¶And oother folk han wondred on the swerd
That wolde percen thurgh-out every-than-
And fille in speche of Thelophus the kynge,
And of Achilles with his queynete spere; 55
ffor he koude with it bothe heele and dere,
Right in swich wise as men may with the swerd
Of which right now ye han your(e)-seluen herd.
They spake[n] of sondry hardyng of metal,
And spake of medicynes tholw-with-al, 60
And how and whanne it sholde yharded be,
Which is vnknowe, algates ynto me.  
¶Tho spake they of Canacees ryng,
And sayden alle that swich a wonder thynge
Of craft of rynges herdè they neueere 65
noon,
Sawe that he, Moyses, and kyng Salomon
Hadd the name of konnyng in swich art.
Thus seyn the peple, and drawen hem apart.
¶But natheees somme seiden that it was
Wonder to maken of fern-assen glas, 70
And yet nys glas nat lyk asshen of fern;
Bût for they han knowen it so fern,
Therfore cessenw hir thanglyng and hir wonder.

10573. murmurde(e) He.D.P.C.L.H. 23. that f. He., etc. (Sk.); [Ramdyl.] i. equis Pegaseus E. u. a. 27. may H.D., f. E., etc.; oolde geestes: Benoit de S. Maur, Guido delle Colonne u. a. 29. some G.D.P. 33. it E.G., for it He., etc. 38. moore maad He.C.L., made P. 41. wondren He.C.F.L. 42. hye E.G. [bgl. 10492], maister He., etc. (Sk.). 47. seyde C.P.L.H. (f. Another, 544) [f. Seuyn Sages, V. 2007ff.]. 48. spaken E. (Sk., Gl.), spoken G.D., speke He., etc. 55. with E.G., for He., etc. 59. speke He. 67. hadden D. (Gl.). 71. nys (ne is) E.G., is He., etc. 72. I-knowen D.H. 4, knowen E., etc.
As soore wondren somme on cause of thonder,
75 On ebe, on flood, on gossomer, and on myst,
And on alle thyng til hat the cause is wyst.
Thus honour they, and demen, and deyuse,
Til hat the kyng gan fro the bord aryse.
Phebus hath laft the angle meridional.
80 And yet ascendynge was the best roial,
The gentil leon, with his Aldrian
Whan hat this Tartre kyng Cambyus-kan
Roos fro his bord, ther that he sat ful hye.
Toforn hym gooth the loude mynstralyce,
85 Til he cam to his chambre of parementz,
Ther-as they sownen diverse instrumentz,
That it is lyk an heuene for to heere.
Now dauncen lusty Venus children deere;
ffor in the ffyssh hir lady sat ful hye,
90 And looketh on hem with a freendly [e]yče.
This noble kyng is set vp in his trone;
This strange knyght is fet to hym ful soone,
And on the daunce he gooth with Canacee.
Heere is the reuel and the iolitee
95 That is nat able a dul man to deyuse;
He moste han knowen loue and his seruyse,
And been a feestlych man, as fresh as May,
That sholde yow deyysen swich array.
Who koude telle yow the forme of daunces
So vnkouthe, and so fresshe conten-00 aunces,
Swich subtil lookyng and dissymulynges
ffor drede of jalou{ }s mennes apercyynges?
No man but Launcelet, and he is deed;
Therfore I passe of al this lustiheed.
I see{ } namore, but in this iolynesse 05 I lette hem til men to the super dresse.
The styward bit the spices for to hye
And eek the wyn, in al this melodye;
The vshers and the squiers been ygoon,
The spices and the wyn is come anoon. 10
They eie and drynke, and whan this hadde an ende,
Vn-to the temple, as reson was, they wende.
The servise doon, they soupen al by day—
What nedeth me rehercen hir array?
Ech man woot wel hat a kynges feeste 15
Hath plente to the moost and to the leeste,
And deyntees mo than been in my knowyng.
At after soper gooth this noble kyng
To seen this hors of bras, with al the route
Of lordes and of ladyes hym aboute. 20
Swich wondryng was ther on this hors of bras,
That, syn the grete sege of Troie was,
Ther-as men wondred[en] on an hors also,
Ne was ther swich a wondryng as was tho.
But fynally the kyng axeth this knyght 25
The vertu of this courser and the myght,
And preyde hym to telle his gouern-
ance.

This hors anoon began to trippe and
daunce,
Whan that this knyght leyde hand vp-
on his reyne,
30 And seyde, Sire, ther is namoore to
seyne,
But whan yow list to ryden any-where,
Ye moote trille a pyn stant in his
ere,
Which I shal yow tellé bitwixe vs two.
Ye moote nempne hym to what place
also
35 Or to what contrée þat yow list to
ryde.
And whan ye comë ther-as yow list
abyde,
Bid[de] hym descende, and trille an-
other pyn—
ffor there lith theffect of al the gyn—
And he wol doun descende and doon
youre wille,
40 And in that place he wol stonde stille.
Though al the world the con-
trarie hadde ys swore,
He shal nat thennes been [y]drawe nor
ybere.
Or if yow liste bidde hym thennes
goo,
Trille this pyn, and he wol vanysshe
anoon
45 Out of the sighte of every maner
wight,
And come again, be it by day or
nyght,
Whan þat yow list to clepen hym ageyn
In swich a gyse as I shal to yow seyn
Bitwixe yow and me, and that ful
soone:
50 Rid[es] whan yow list—ther is namoore
to doone.'

Enformed whan the kyng was of
that knyght,
And hath conceuyed in his wit aright
The manere and the forme of al this
thyng,
Thus glad and blithe this noble doghty
tyng
Repeireth to his reuel as biforn. 55
The brydel is vn-to the tour yborn,
And kept among his iuëles leuee and
deere.
The hors vanysshed—I noot in what
manere—
Out of hir sighte—ye gete namoore
of me.
But thus I lete in lust and iolitee 60
This Cambyuskan hise lordes festei-
ynge,
Til wel ny the day bigan to sprynge.

Explicit prima pars.

Sequitur pars secunda.

The noitre of digestiou, the sleep,
Gan on hem wynke, and bad hem
taken keep
That muchel drynke and labour wolde 65
han reste.
And with a galpyng mouth hem alle he
keste,
And seyde it was tymë to lye adoun,
ffor blood was in his domynacioun.
'Cherisseth blood, natures freend,' quod
he.
They thanken hym, galpyngë by two, 70
by thre,
And euyer wight gan drawe hym to
his reste;
As sleep hem bad, they tooke it for
the beste.

Hir(e) dremes shul nat been yttoold
for me.
fful were hir(e) heddes of fumositee,
That causeth drem of which ther nys 75
no charge.
They slept, till that it was pryme large,
The mooste part, but it were Canacee. She was ful mesurable, as wommen be; ffor of hir fader hadde she take leue 10
To goon to reste soone after it was eue.
Hire liste nat appalled for to be, Në on the morwe vnfeestlich for to se, And slepte hir firste sleep, and thanne awook.
ffor swich a ioye she in hir herte took 85
Bothe of hir queynte ryng and hir mirour, That twenty tymë she changed hir colour,
And in hir sleep, right for impressioun Of hir mirour, she hadde a visioun; Wherfore, er þat the sonne gan vp glyde,
90 She cleped on hir maistresse hir(e) bisyde, And seyde that hir(e) liste for to ryse. ¶Thisse olde wommen þat been gladly wyse, As is hir maistresse, answerde hir(e) anon, And seyde, 'Madame, whider wil ye goon'
95 Thus erly? ffor the folk been alle on reste.' ¶'I wol,' quod she, 'arise, for me leste No lenger for to slepe, and walke aboute.' ¶Hir maistresse clepeth wommen a greet route, And vp they rysen, wel an ten or twelue; 00
Vp riseth fresshe Canacee hir-selue, As rodŷ and bright as dooth the yonge sonne, That in the Ram is fouré degrees vp ronne.

10682. Nor He.G. (Sk.), ffor C.P.L. 83. thanne f. He.C.P.L. 88. Avisioun E. 90. on E.G., vp on He., etc. 93. is f. E. [Inflated Constraction, below 10717ff.] 94. wil E.G.L., wolde He., etc. 95. on at G., in D., etc. 10720. [f. leng? (f. 3870)]. 22. the E.G., this He., etc. 25. fordryed E.G., ful drye D., for drye He., etc. (Sk., Gl.). 30. f. L.; hath E.G., hadde He., etc.

Noon hyer was he whan she redy was, And forth she walketh esily a-pas, Arrayed after the lusty seson soote 05 Lightly, for to pleye and walke on foote, Nat but with fyue or sixe of hir meyne, And in a trench forth in the park gooth she.
¶The vapour which þat fro the erthe glood
Made the sonñe to seme rodŷ-and 10 brood,
But natheles it was so fair a sighte, That it made alle hir(e) hertes for to lighte,
What for the seson and the morwen-ynge,
And for the fowles that she herde synge;
ffor right anon she wiste what they 15 mente Right by hir song, and knew al hir entente.
¶The knotte why þat every tale is tooled, If it be taried til that lust be coold Of hem þat han it after herkned yoor, The sauour passeth euër longer the 20 moore ffor fulsomnesse of his prolixitee.
And by the same resoun thynketh me I sholde to the knotte condescende, And maken of hir walkyng soone an ende.
A mydde a tree, fordryed as whit 25 as chalk,
As Canacee was pleyyng in hir walk, Ther sat a ffaucon ouër hir heed ful hye, That with a pitous voys so gan to crye, That al the wodë resouned of hir cry.
Ybete[n] hath she hir-self so pitously 30 With bothe hir wynges, til the rede blood
Whan þat it swowned next for lak[ke] of blood.

A longe whiþe to wayten hir(e) she 60 stood,
Til atte laste she spak in this manere
Vn-to the hauk, as ye shal after heere:
¶ 'What is the cause, if it be for to telle,
That ye be in this furial pyne of helle?'
Quod Canacee vn-to the hauk aboue, 65 'Is this for sorwe of deeth or los of loue?
ffor, as I trawe, thise been causes two
That causeth moost a gentil herte wo.
Of oother harm it nedeth nat to speke,
ffor ye your(e)-self vpon youre-seluen yow 70 wreke,
Which proueth wel that outher loue
or drede
Moot been enchesoun of youre cruel dede,
Syn þat I see noon oother wight
yow chace.
ffor loue of God! as dooth youre-seluen grace,
Or what may been youre help; for 75
West nor Est
Ne saugh I neure er now no bryd ne beest
That ferde with hym-self so pitously.
Ye sle me with youre sorwe verraily—
I haue of yow so greet compassioun!
ffor Goddes loue, com fro the tree 80
adoun!
And as I am a kynges doghter trewe,
If þat I verraily the cause knewe
Of youre disese, if it lay in my myght,
I wolde amende[n] it er þat it were nyght,
As wisly helpe me the grete God of 85
kyndel!
And herbes shal I right ynowe yfynde
To heele with youre hurtes hastily.'
And, with a syk, right thus she seye
hir wille:

Ther I was bred—allas that harde 15
day!—
And fostred in a roche of marbl gray
So tendrely, that no-thyng eyled me,
I nyste nat what was aduersitee,
Til I koude flee ful hye vnder the sky.
Tho dwelte a tercele me faste by, 20
That semed welle of alle gentillesse;
Al were he ful of treson and falsnesse,
It was so wrapped vnder humble cheere,
And vnder hewe of trouthe in swich manere,
Vnder plesance, and vnder bisy payne,
That I ne koude han wend he koude fayne:
So depe in greyn he dyed his coloure.
Right as a serpent hit hym vnder floures
Til he may seen his tyme for to byte,
Right so this god of loue, this ypo- 30
cryte,
Dooth [so] hise cerymonyes and obeis-
aunces,
And kepeth in semblant alle his oseru-
aunces
That sowneth in-to gentillesse of loue,
As in a tounbe is al the faire aboue,
And vnder is the cors schich as ye 35
woot:
Swich was this ypocrityte, bothe coold and hoot;
And in this wise he serued his entente,
That, saue the feend, noon wiste what
he mente.
Til he so longe hadde wopen and compleyned,
And manyle a yeer his seruice to me 40
feyned,
Til that myn herte, to potius and to
nyce,
Al innocent of his corounded malice, 
ffor-fered of his deeth, as thoughte me, 
Vpon his othes and his seuretee  
45 Graunted hym loue vp-on this con-
dicion: 
That eueremoore myn honour and re-
noun 
Were saued, bothe priuue and apert; 
This is to seyn: that after his desert 
I yaf hym al myn herte and al my 
thught—  
50 God woot and he, þat ootherwise 
noght—, 
And took his herte in chaunge for 
myn for ay. 
But sooth is seyd—goon sithen many—a 
day— 
“A trewe wight and a theeef thenken 
nat oon.” 
And whan he saugh the thyng so fer 
ygoon, 
55 That I hadde graunted hym fully my 
loue 
In swich a gyse as I haué seyd aboue, 
And yeuen hym my trewe herte as fre 
A’s he swoor he yaf his herte to me: 
‘Anon this tigre ful of doublenesse 
60 ffil on his knees with so deoutu 
humblesse, 
With so heigh reuerence and, as by 
his cheere, 
So lyk a gentil louere of manere, 
So rauysshéd as it semed, for the ioye, 
That neuer Iason, ne Parys of Troye— 
65 I’ason? Certes, ne noon oother man 
Syn Lameth was, þat alderfirst bogan 
To louen two, as writen folk biforn— 
Ne neuer, syn the firste man was 
born, 
Ne koude man, by twenty thousand 
part, 
70 Countrefete þe sophymes of his art, 
Ne were worthy.vn bokelen his galochen, 
Ther doublenesse or feynyng sholde 
approche,

Ne so koudę thanke a wight as he 
didę me! 
His maneņ was an heuene for to se 
Til any woman, were she neuer so 75 
wys. 
So peynted he, and kembde at point 
deys 
As wel hisse wordes as his contenaunce; 
And I so louęd hym for his obeisaunce 
And for the trouthe I demed in his 
herte, 
That, if so were that any-thyng hym 80 
smerte, 
Al were it neuer so lite, and I it wiste, 
Me thoughte I felte deeth myn herte 
twiste. 
And shortly, so ferforth this thyng is 
went, 
That my wyl was his willes instrument; 
This is to seyn: my wyl obeyed his 85 
wyl 
In alle thyng as fer as resoun fil, 
Kepyngę the boundes of my worship(e) 
euere; 
Ne neuer hadde I thyng so lief, 
ne leuere, 
As hym, God woot, ne neuer shal 
namo! 
This laste[th] longer than a yeer or 90 
two, 
That I supposed of hym noght but 
good. 
But finally, thus atte laste it stood, 
That ffortunę wolde þat he moste 
twynne 
Out of that place which þat I was 
inne. 
Wher me was wo, that is no questioun— 95 
I kan nat make of it discrispion. 
ffor o thyng dar[e] I tellen boldely: 
I knowe what is the peyne of deeth 
ther-by; 
Swich harm[e] I felę for he ne myghtę 
bileue!

10842. crowned He., etc. (Sk.). 43. fior-ferd(e) E.P. 46. euere mo He.D.C.P.L.H. 49. al myn thought G.D.L.H.4 (Sk.), al f. E., etc. [oher herte?]. 51. for myn E., of myn He., etc. 53. thynke G., thynke D., thynketh He., ðenkeb C., etc. 58. swore that D. (he his herte yaf Sk.). 64. Iason] Troilus(-ys) E.G. 66: vi. 5636. 78. so f. E.G. 90. lasteth E. (Sk., Gl.), lastede G., laste He., etc. 99. he] I E. 

Koch, Chaucer's Canterbury Tales.

Leaves:

12. So on a day of me he took his leue; So sorwefully [eek], that I wende ver-raily That he had felt as muche harm as I, Whan ʃat I herde hym speke, and saugh his hewe. But natheles I thoughte he was so trewe, And eek ʃat he repaire holde ageyn With-ine a litel while, sooth to seyn, And resoun wolde eek that he moste go ffor his honour, as ofte it hapeth so, That I madé vertu of necessitice, And took it wel, syn ʃat it moste be. As I best myghte, I hiddé fro hym my sorwe, And took hym by the hond, seint Iohn to borwe, And seyde hym thus: "Lo, I am youres all
Beth swich as I to yow hauẽ been and shal."

15 What he answerd, it nedeth noght reherce—
Who kan seyn bet than he? Who kan do worse?
When he hath al seyd, thanne hath he doon.
Therfor "bihoued hir(e) a ful long spoon
That shal ete with a feend"—thus herde I seye.

20 So atte laste he moste forth his weye, And forth he fleeth til he cam ther hym leste, When it cam hym to purpos for to reste.
I trowe he hadde thilke text in mynde, That "all[le] thync, repayrynge to his kynde,
Gladeth hym-self"—thus seyn men, as I gesse,†)

Men loue[n] of propre kyndė newef-angelnesse,
As briddes doon that men in cages fede.
ffor though thou nyght and day take of hem hede,
And strawe hir eage faire and softe as silk,
And yeue hem sugre, hony, breed, 30 and milk,
Yet right anon, as that his dore is vppe,
He with his feet wol spurne adoun his cuppe,
And to the wode he wol[e], and wormes ete.
So newefangel been they of hir mete, And louen nouelrie of propre kynde— 35
No gentillesse of blood ne may hem bynde.

[So ferde this fercel—allas the day! Though he were gentil bore, fresh, and gay, And goodlich for to seené, humble, and free.
He saugh vp-on a tyme a kyte flee, 40 And sodeynly he loued this kyte so, That al his loue is clenẽ fro me ago, And hath his trouthe falsed in this wyse.
Thus hath the kyte my loue in hir seruyse,
And I am lorn with-outen remediel' 45 And with that word this ffaucon gan to crie,
And swowned eft in Canaceês harm.
"Greet was the sorwe for the haukes harm
That Canace and alle hir wommen made;
They nyste hou they myghte the 50 ffaucon glade.

To speke[n] of auentures and of bat-75
ailles,
That neure ye was herd so gretē
meruaillles.
ffirst wol I telle yow of Cambyus-
kan,
That in his tyme many-a citee wan;
And after wol I speke of Algarsif,
How that he wan Theodēra to his 80
wif,
ffor whom ful ofte in greet peril he
was,
Ne hadde he be holpen by the steede
of bras;
And after wol I speke of Cambalo,
That faught in lystes with the brethēren
two
For Canacee, er that he myghte hir(e) 85
wynne;
And ther I lefte I wol ayeyn bigynne.

Explicit secunda pars.

Incipit pars tercia.

Appollo whirleth vp his chaar so hye,
Til that the god Mercurius hous, the
slye . . .

a) Heere folwen the wordes of the
ffrankelyn to the Squier and the
wordes of the hoost to the ffrankelyn.

In feith, Squier, thow hast thee wel
yquit
And gentilly! I preise wel thy wit,' 90
Quod the ffrankelyn, 'considerynge
thy yowthe,
So feelyngly thou spekest sire, I allowe-
the;
As to my doom, ther is noon that is
heere
Of eloquence that shal be thy peere,

If that thou lyue; God yeue thee
And in vertu sende thee continuance
ffor of thy speche I haue greet deyn
e.
I haue a sone, and by the Trinitee!
I hadde leuere than twenty pound worst hond,
Though it right now were fallen in
He were a man of swich discratio[n]
As that ye been; fy on possessioun
But if a man be vertuous with-al!
I haue my sone snybbed and yet shal,
ffor he to vertu list[n]eth nat entende,
But for to pleye at dees, and to despende,
And lese al that he hath, is his vsage.
And he hath leuere talken with a page
Than to comeyn with any gentil wight,
There he myghte lerne gentillesse aright.

That knowe I wel, sire,' quod the ffrankeleyn,
'I preye yow, haueth me nat in desdeyn
Though to this man I speke a word or two.'

'Telle on thy tale with-outen wordes yow!
Gladyse, sire hoost,' quod he, 'I wol[e] obeye
Vn-to youre wyl; now herkneth what I seye!
I wol yow nat contrarien in no wyse,
As fer as that my witty wol suffysse;
I preye to God that it may plesen yow,
Thanne woot I wel that it is good ynow.*

 Explicit.

b) The Prologue of the ffrankeleyns tale.**
Thise olde gentil Britouns in hir days 20
Of diuere auentures maden layes,
Rymeyd in hir firste Briton tonge,
Which layes with hir instrumentz they songe,
Or elles reden hem for hir plesaunce,
And oon of hem haue I in remem-

Which I shal seyn with good wyl as I kan.
But, sirés, by cause I am a burel man,
At my bigynnyng first I yow biseche
Haueth me excused of my rude speche;
I lerneu neuere rethorik certeyn.
Thyne pat I speke, it moot be bare
and pleyyn.
I pleyne on the mount of Par
Ne lerneu Marcus Tulius Scithero.
Colours ne knowe I none, withouten drede,
But swich colours as growen in the 4
 mede,
Or elles swiché as men dye or peye-

Colours of rethoryk been to me queynte;
My spirit feelmeth noght of swich ma-
But, if yow list, my tale shal ye heere.

c) Heere bigynneth the ffrankeleyns tale.***
IN Armorik, that called is Britayne, 4
Ther was a knyght þat loued and dide
his payne
To serve a lady in his beste wise;
And many a labour, many a greet emprise
He for his lady wroghte, er she were wonne.

ffor she was oon the faireste vnder sonne,
And eek therto come[n] of so heigh kynrede,
That wel vnnethes dorstę this kynght for drede
Telle hir(e) his wo, his peyne, and his distresse.
But atte lastę she for his worthynesse,
And namely for his meke obeysaunce,
Hath swich a pitee caught of his pen-aunce,
That pryuely she fil of his accord
To take hym for hir housbonde and hir lord,
Of swich lordshiphe as men han ouer hir wyues.

And for to ledę the moore in blisse hir lyues,
Of his free wyl he swoor hir(e) as a knyght
That neuere in al his lyf he, day ne nyght,
Ne sholde vp-on hym take no maistrie
Agayn hir wyl, ne kithe hir(e) ialousie,
But hir(e) obeye, and folwe hir wyl in al,
As any louere to his lady shal;
Sauę that the name of soueraynetee,
That wolde he haue for shame of his degree.

She thanked hym, and with ful greet humblesse

She seyde, 'Sire, sith of youre gentilesse
Ye pro policinge me to haue so large a reyne,
Ne wolde neuere God bitwixe vs tweyne,
As in my gilte, were outher werre or stryf.
Sir(e), I wol be your(e) humble trewe wyf—

Haue heer my trouthe!—til ŧat myn herte breste!'
To lyue in ese, suffrance hir(e) bighet,
And she to hym ful wisly gan to swere
That neuere sholdè ther be defaute in here.

Thus hath she take hir servant and hir lord—
Servant in loue, and lord in mariage;
Thanne was he bothe in lordshiphe and seruage?
Seruage? Nay, but in lordshiphe aboue, Sith he hath bothe his lady and his loue;
His lady, certes, and his wyf also,
The which ßat lawe of loue acordeth to.
And whan he was in this prosperitee,
Hoom with his wyf he gooth to his contree,
Nat fer fro Pedmark, ther his dwellyng was,
Where-as he lyueth in blisse and in solas.

Who koude telle, but he hadde wedded be,
The ioye, the ese, and the prosperitee
That is bitwixe an housbonde and his wyf?—
A yeer and moore lasted this blisful lyf,
Til ßat the knyght of which I speke of thus,
That of Kayrrud was clepeßd Arueragus,
Shoop hym to goon and dwelle a yeer or tweyne
In Engelond, that clepeßd was eek Briteyne,
To seke in armes worship(e) and honour—
ffor al his lust he sette in swich labour—,
And dwelled therè two yeer: the book seith thus.

Now wol I stynte[n] of this Arueragus,
And speke[n] I wol[e] of Dorigene,
his wyf, That louèth hir housbonde as hir hertes lyf.
ffor his absence wepeth she and siketh,
As doon thise noble wyues whan hem liketh;
She moorneth, waketh, wayleth, fast-35
lheth, pleymeth;
Desir of his presence hir(e) so disstreyne-
That al this wyde world she sette at noight.

Hir(e) freendes, which ßat knewe hir
heuy thoght,
Conforten hir(e) in al ßat euèr they may;
They prechen hir(e), they telle hir(e), 40
nyght and day,
That causeles she sleeth hir-self, alas!
And euery confort possible in this cas
They doon to hir(e) with al[l] hir
bisynesse,
Al for to make hir(e) leue hir heuy-
nessse.

By proce, as ye knowen euerichoon, 45
Men may so longe grauen in a stoon,
Til som figure ther-ßene emprented be.
So longe han they conforted hir(e), til she
Receyued hath, by hope and by re-
soun,
The ëm preemptynge of hir consolacioun, 50
Thurgh which hir grete sorwe gan
awage;
She may nat alwey duren in swich rage.

And eek Arueragus, in al this care,
Hath sent hir(e) lettres hoom of his
welfare,
And ßat he wol come hastily agayn, 55
Or elles hadde this sorwe hir herte
slayn.

Hir(e) freendes sawe hir sorwe gan
to slake,
And preyde hir(e) on knees, for Goddes
sake,
To come and romen hir(e) in com-
paignye,
Awey to dryue hir derke fantasye; 60

And finally she graunted that requeste, ffor wel she saugh that it was for the beste.

75 But whan she saugh the grisly rokkes blake,
ffor verray feere so wolde hir herte quake,
That on hir(e) feet she myghte hir(e)
noght sustene.
Thanne woldę she sitte adoun von the grene,
And pitously in-to the see biholde,
80 And seyn right thus, with sorweful sikes colde:

"Eterne God! that thurgh thy puruencauce
Ledest the world by certein gouernauce,
In ydel, as men seyn, ye no-thyng
make.
But, Lord, thise grisly, feendly rokkes blake,
85 That semen rather a foul confusion
Of werk than any fair creacion
And shopen for to pleyen somwhat elles. They leden hir(e) by ryueres and by welles. 5 And eek by othere places delitable; They dauncen and they pleye[n] at ches and tables.

So on a day, right in the morwe-tyde, Vn-to a gardyn that was ther bisyde, In which that they hadde maad hir ordainance. 0 Of vitaille and of oother purueiaunce, They goon and pleye hem al the longe day; And this was on the sixte morwe of May, Which May hadde peynted with his softe shoures. This gardyn ful of leues and of floures, 5 And craft of mannes hand so curious-ly Arrayed hadde this gardyn trewely, That euere was ther gardyn of swich prys, But if it were the verry Paradys. The odour of floures and the freshe sight. 0 Woldē han maked any herte light That euere was born, but if to greet siknesse. Or to greet sorwe helde it in distresse: So ful it was of beauete with plesaunce. At after dyner gonne they to daunce, 5 And synge also, sauē Dorigene allone, Which made alwey hir compleint and hir moone; ffor she ne saugh hym on the daunce go That was hir housbonde and hir loue also. But natheelees she moste a tyme abyde, 10 And with good hope lete hir sorwe slyde. Vp-on this daunce, amonges othere men,
11 270—11 324  


[Gl. 954—981]

70 Ne dorste he nat to hir(e) his wo biwreye,
Sauë that parauenture som-tyme at daunces,
Ther yonge folk kepen hir obseruaunces,
It may wel be he looked on hir face
In swich a wise as man þat asketh grace;

75 But no-thyng wiste she of his entente.
Nathëlees it happed, er they thennes wente,
By cause that he was hir neighebour,
And was a man of worship(e) and honour,
And hadde yknowen hym of tyme yøre,

80 They fille in spechë, and forth moore and moore
Vn-to his purpos drough Aurelius,
And whan he saugh his tyme, he seyde thus:
¶'Madame,' quod he, 'by God that this world made,
So that I wiste it myghte your(e) herte glade,

85 I wolde that day that youre Arueragus
Wente ouer the see, that I, Aurelius,
Haddë went ther, neuere I sholde hauë come agayn!
ffor wel I woot my seruice is in vayn,
My gerdon is but brestynge of my herte—

90 Madamë, reweth vpon my peynes smerte!
ffor with a word ye may me sleeu
or saue.
Heere at your(e) feet God wolde þat
I were graué!
I né haue as now no leyser moore to seye—
Hauë mercy, sweetee, or ye wol do me deye!

95 ¶She gan to looke vp-on Aurelius:
'Is this youre wyl,' quod she, 'and seyë ye thys?
Neuer erst,' quod she, 'ne wiste I what ye mente,

But now, Aurelie, 'I knowe youre entente.
By thilke God that yaf me soule and lyf!
Ne shal I neuere been vntrewë wyf 00
In word ne werk, as fer as I hauë wit;
I wol been his to whom þat I am knyt.
Taak this for fynal answer(e) as of me.'
But after that in pley thus seyde she:
¶'Aurelie,' quod she, 'by heighe God 05 abouë!
Yet wolde I graunte yow to been
your(e) louë,
Syn I yow se so pitously complayne:
Looke, what day that endelong Britayne
Ye remoeue alle the rokke, stoon
by stoon,
That they ne lette ship ne boot to 10 goon—
I seye, when ye han maad the coost
so clene
Of rokke, that ther nys no stoon ysene,
Thanne wol I louë yow best of any
man—
Haue heer my trouthe!—in al þat euere I kan.'
¶'Is ther noon oother grace in yow?' 15 quod he.
¶'No, by that Lord,' quod she, 'that maked me!
ffor wel I woot þat it shal neuer bityde.
Lat schwef foliës out of your(e) herte
slyde!
What deyntee sholde a man han in
his lyf
ffor to go louë another mannes wyf, 20
That hath hir body whan so þat hym liketh?
¶Aurelius ful ofte soore siketh.
Wo was Aurelie whan þat he this herde,
And with a sorwëful herte he thus
answerde:

11 272. yong E.He.C. [vgl. 12402]. 80. forth] forthe Gl. [I], they G., ofte(e) C.L., f. P. 81. his] this E.He. (Gl.), that D. 11 300. vntrewë a wyf He., an v. wyf D.P. 05. Aurele G.
As thyn herberwe chaungeth lowe or heighhe,
Lord Phebus! caste thy merciable eighhe
On wreche Aurelië, which þat am but lorn!
Lo lord! my lady hath my deeth ysworn
With-oute gilt, but thy benignyte
Vpon my dedly herte haue som pitee.
ffor wel I woot, lord Phebus, if yow lest,
Ye may me helpen, saue my lady, best.
Now voucheth-sauf þat I may yow deuyse
How þat I may been holpe[n] and in 60
what wyse.

Your(e) blissful suster, Lucina the sheene,
That of the see is chief goddesse and queene,
Though Neptunus hauë deitee in the see,
Yet emperisse abouen hym is she.
Ye know[e[n] wel, lord, that right as 65
hir desir
Is to be quyked and lightned of youre fir—
ffor which she folweth yow ful bisily—
Right so the see desireth naturely
To folwen hir(e) as she that is goddesse
Bothe in the see and ruyeres moore 70
and lesse.
Wherfore, lord Phebus, this is my requeste—
Do this miracle, or do myn herte breste—:
That now, next at this opposicion,
Which in the signë shal be of the Leon,
As preieth hir(e) so greet a flood 75
to brynge,
That fyue fadme at the leeste it ouerespryngë
The hyeste rokke in Armorik Briteyne,
And lat this flood endure yeres tweyne.
Thanne certes to my lady may I seye:

11336. wrecche E.G., wrecched He., etc. 41. kneis(es) G., etc. 47. [Randol.] The compleint of Aurelius, etc. E. 51/52. l. hie: yë? 60 P. (Sk.). 52. cast alle ßff. (Sk., GL); [þr. merciabel?]. 53. wrechede G., etc.; þat f. E. 60. holpen E.D. (Cl.). 5l. [über Lucina]: i. luna E.He.D. 65. knowe Gl. 66. lighted He.D. (letcþ C., lihtþ L.).
80 "Holdeth youre hestę—the rokkes been aweye!"

† Lord Phebus, dooth this miracle for me!

Preye hir(e) she go no faster cours than ye.

I seye: preyeth your suster that she go
No faster cours than ye thys yeres two.

85 Thannę shal she been euene atte ful alway,
And spryng-flood laste bothe nyght and day.

And, but she vouche-sauf in swich manere
To graunte me my souæreyn lady deere,
Preye hir(e) to synken every rok adoun

90 In-to hir owene dirke regioun
Vnder the ground, ther Pluto dwelleth inne,
Or neuere mo shal I my lady wynne.

Thy temple in Delphos wol I bare-foot seke,
Lord Phebus! Se the teeris on my cheke,

95 And of my peyne hauę som compassioun!
And with that word in swowne he fil adoun,
And longe tyme he lay forth in a traunce.

† His brother, which þat knew of his penaunce,
Vp caughte hym, and to bedde he hath hym broght.

00 Dispeyred in this torment and this thought,
Lete I this woful creature lye;
Chese he for me whether he wol lyue or dye.

Aueragus with heele and greet honour,
As he þat was of chialrię the flour,
05 Is comen hoom, and othere worthy men.

O blissful artow now, thou Dorigen,

That hast thy lusty housbonde in thyne armes,
The fresshe knyght, the worthy man of armes,
That louęth thee as his owenę hertes lyf!
No-thyng list hym to been ymaginatyf
If any wight had spoke, whil he was oute,
To hire of loue; he hadde of it no doute.

He noght entendeth to no swich ma-teere,
But daunceth, üstüsteth, maketh hir(e) good cheere;
And thus in ioye and blisse I lete 15 hem dwelle,
And of the sike Aurelius I wol [yow] telle.

IN langour and in torment furyus
Two yeer and moore lay wrecche Aurelyus
Er any foot he myghte on erthe gon;
Ne confort in this tymę hadde he 20 noon,
Saue of his brother, which þat was a clerk.
He knew of al this wo and al this werk;
ffor to noon oother creature, certeyn,
Of this matere he dorste no word seyn.
Vnder his brest he baar it moore secree 25
Than euęre didę Pamphilus for Gala-

† His brest was hool with-oute for to sene;
But in his herte ay was the arwe kene,
And wel ye knowę that of a sursanure
In surgye is perilous the cure, 30
But men myghtę touche the arwe,
or comę therby.
His brother weep and wayled pruely,
Til atte laste hym fil in remembraunce
That, whiles he was at Orliens in

As yonge clerkes, that been lykerous 35
To reden artes that been curious,

Now thanne conclude I thus: þat if I myghte
At Orliens som oold felawe yfynde
That hadde this moones mansions in 70
mynde,
Or oother magyk natureel aboue,
He sholdæ wel makæ my brother han
his loue.
ffor with an apparence a clerk may
make
To mannes sightæ þat alle the rokkes
blake.
Of Britaignæ were[n] yvoyled euerychon, 75
And shippes by the brynke come[n]
and gon,
And in swich forme endure[n] a wowke
or two:
Thanne were my brother warisshed
of his wo,
Thanne mostæ she nedes holden hir
biheste,
Or elles he shal shame hir(e) atte 80
leeste.'
What sholde I make a lenger tale
of this?
Vn-to his brotheres bed he comen is,
And swich confort he yaf hym for to
gon
To Orliens, that he vp stirte anon,
And on his wey forthward thanne is 85
he fare,
In hope for to been lissed of his care.
Whan they were come almoost to
that eitee,
But if it were a two furlong or three,
A yong clerk romynge by hym-self
they mette,
Which þat in latyn thriftyly hem 90
grette,
And after that he seyde a wonder
thyng:
'I knowæ,' quod he, 'the cause of
youre comyng.'
And er they fether any foote wente,
He tolde hem al that was in hir en-
tente.
This Briton clerk hym asked of felawes
The whiche hat he had knowe in olde dawes;
And he anserde hym that they dede were,
ffor which he weep ful ofte many a teeere.
Doun of his hors Aurelius lighte anon,
And with this magicien forth is he gon
Hoom to his hous, and made hem wel at ese.
Hem lakked no vitaille hat myghte hem plese;
So wel arrayed hous as ther was oon Aurelius in his lyf saugh neuere noon.
He shewed hym, er he wente to soper,
fforestes, parkes ful of wilde deer;
Ther saugh he hertes with hir hornes hye,
The gretteste that euere were seyn with [e]yé.
He saugh of hem an honerd slayn with houndes,
And somme with arwes blede of bittre woundes.
He saugh, when voyded were thise wilde deer,
Thisse ffauconers vpon a fair ruyer,
That with hir haukes han the heron slayn.
Tho saugh he knyghtes iustying in a playn;
And after this he dide hym swich plesaunce,
That he hym shewed his lady on a daunce,
On which hym-self he daunced, as hym thoughte.
And whan this maister hat this magyk wroughte
Saugh it was tyme, he clapte hise handes two—

And far[e]wel—all ooure reuel was ago! 20
And yet remoeued they neuere out of the hous,
Whil they saugh al this sighte merueil-
But in his studie, ther-as his bookes be,
They seten stille, and no wight but they thre.
To hym this mayster called his 25 squier,
And seyde hym thus: 'Is redy oure soper?
Almoost an houre it is, I vndertake,
Sith I yow bad ooure soper for to make,
Whan that thise worthy men wenten with me
In-to my studie, ther-as my bookes 30 be.'
'Sire,' quod this squier, 'whan it liketh yow,
It is al redy, though ye wol right now.'
'Go we thanne soupe,' quod he, 'as for the beste;
This amorous folk som-tyrne moote han hir reste.'
At after soper fillé they in treetee, 35
What somme sholde this maistres gerdon be
To remoeue[n] alle the rokke c Bri-
And eek from Gerounde to the mouth of Sayne.
He made it straunge, and swoor, so God hym saue,
Lasse than a thousand pound he wolde 40 nat haue,
Ne gladly for that somme he wolde nat goon.
Aurelius, with blisful herte anoon,
Answerde thus: 'ffy on o thousand pound!
This wyde world, which that men seye is round,
I wolde it yeue, if I were lord of it! 45

[F 1230—1255]
This bargayn is ful drye, for we have knyt;
Ye shal be payed trewely, by my trouthe!
But looketh now, for no necligence
or slouthe,
Ye tarie vs heere no lenger than to-
morowe.'

50 'Nay,' quod this clerk, 'haue heer my feith to borwe!'
To bedde is goon Aurelius whan hym leste,
And wel ny al that nyght he hadde
his reste;
What for his labour and his hope
of blisse,
His woful herte of pennaunce hadde
a lisse.

55 Upon the morwe, whan that it was
day,
To Britaigne tooke they the righte
way,
Aurelius and this magicien bisyde,
And been descended ther they wolde abyde;
And this was, as this bookes me
remembre,

60 The colde frosty seson of Decembre.
The Phebus wax old and hewed lyk laton,
That in his hoote declynation
Shoon as the burned gold with stremes
brighte;
But now on Capricorn adoun he lighte,
Wher(e)-as he shoon ful pale, I dar
wel seyn.
The bittre frostes, with the sleet
and reyn,
Destroyed hath the grene in euer
yerd.
Janus sit by the fyr with double berd,
And drynketh of his bugle-horn the
wyn;
70 Biforn hym stant brawen of the tusked
swyn,
And 'Nowel!' crieth eueri lusty man.

[F 1256—1284]
Aurelius, in al that euere he kan,
Dooth to his maister chiere and reuer-
ence,
And preyeth hym to doon his diligence
To bryngen hym out of his peynes 75
smerete,
Or with a swerd þat he wolde slitte
his herte.

This subtil clerk swich routhe had
of this man,
That nyght and day he spedde hym
þat he kan
To wayte[n] a tyme of his conclusioun,
This is to seye: to maken illusioun 80
By swich an apparence or iogelrye—
'th'ne kan no termes of astrology—,
That she and eueri wight sholdé wene
and seye
That of Britaigne the rokkes were
aweye,
Or ellis they were sonken vnder 85
grounde.
So atte laste he hath his tyme yfounde
To make[n] hisapes and his wrecched-
nesse
Of swich a supersticious cursednesse.
Hise tables tolletones forth hath he
brought
fful wel corrected, ne ther lakked 90
nought,
Neither his collect, ne his eapers
yeris,
Né hise rootes, ne hise othere geeris,
As been hise centrís, and hise argu-
mentz,
And hise proporciones convenientz
ffor hise equacions in euery-thyng;
And by his .8. speere in his wirkyng
He knew ful wel how fer Alnath was
shoue
ffro þe heed of thilke fixe Aries
aboue,
That in the .9. speere considered is;
fful subtilly he hadde kalkuled al 100
this.

11561. wax E.He.C.H., wex G.D.P. (Sk.), waxede L. (wox Gl.) [vgl. 8193],
68. [Ranb.] Ianus biceps E.He.D. 73, his] this He.D. 79 waite C.P.L.H.* (Sk.). 81. a E.
87. maken E.He. 89. hath: in feiner S., both brought Partilyv. 96. eighte D. (þre H.²),
97. [Ranb.] Alnath dicitur prima mansio lune E. 99. ninte G, fourþe H.²; [Ranb.] In
nona spera E. 11600. hadde f. He., etc. (Sk., Gl.); calkeþ, etc. C., etc.
11601—11657

[F 1285—1313]

When he hadde founde his firste mansioun, He knew the remenaut by proporcioun, And knew the arisyng of his moone weel, And in whos face and terme, and euyndeel;

05 And knew ful weel the moones mansioun Acordaunt to his operacioun; And knew also his eithe obersuances for swiche illusionis and swich mes-chaunes As hethen folk vseden in thilke dayes; 10 for which no lenger maked he delayes, But thurgh his magik, for a wyke or twyee, It semed that alle the rokkes were aweye.

Aurelius, which pat yet despeired is Wher he shal han his loue or fare amys,

15 Awaiteth nyght and day on this myracle. And whan he knew pat ther was noon obstacle That voyded were thise rokkes euerichon, Doun to his maistres feet he fil anon, And seyde, 'I woful wrecche, Aurelius, Thanke yow, lord, and lady myn Venus,

20 That me han holpen fro my cares colde!' And to the temple his wey forth hath he holde, Wher(e)-as he knew he sholde his lady see. And whan he saughe his tyme, anon right hee,

25 With dreadful herte and with ful humble cheere, Salewed hath his souereyn lady deere. 'My righte lady,' quod this woful man, 'Whom I moost drede and loue as I best kan, And lothest were of al this world displese,

[F 1314—1341]

Nere it pat I for yow haué swich 30 disese, That I moste dye[n] heere at youre foot anon, Noght wolde I telle how me is wobigon, But certes, uther moste I dye or pleyne. Ye sle me gîtlees for verray peyne, But of my deeth thogh pat ye haue 35 no routhe, Auyseth yow, er pat ye breke youre trouthe.

Repenteth yow, for thilke God aboue, Er ye me sleen by cause pat I yow loue. ffor, madame, wel ye woot what ye han hight! Nat pat I chalange any-thyng of right 40 Of yow, my soureyn lady, but youre grace; But in a gardyn yond, at swich a place, Ye woot right wel what ye bighighten me, And in myn hand youre trouthe plighten ye

To loue me best—God woot ye seyde 45 so—:

Al be pat I vnworthy be therto. Madame, I speke it for the honour of yow Moorë than to sauë myn hertes lyf right now:

I hauë do so as ye comanded me, And, if ye vouche-sauf, ye may go see. 50 Dooth as yow list—hauë youre biheste in mynde!

ffor, quyk or deeed, right therë ye shal me fynde.

In yow lith al to do me lyue or deye, But wel I woot—the rokkes been aweye!' He taketh his leue, and she astonied 55 stood,

In al hir face nas a drope of blood— She wende neuere han come in swich a trappe.

11631. dye C.P., deye L.H. 46. (2tes) be E., am He., etc. 47. thonour H. 55. astoned He.D.C.H., -yd G.
'Alas! quod she, 'hat euere this sholde happe! ffor wende I neuere by possibilitee 60 That swich a monstre or merueille myghte be— It is agayns the proces of nature.' And hoom she goth a sorweful creature, ffor verray feere vnneth the may she go; She wepeth, wailleth al a day or two, And swowneth, that it routhe was to see, But why it was, to no wight tolde shee; ffor out of towneth was goon Arueragus. But to hir-self she spak, and seyde thus, With face pale and with ful sorweful cheere, 70 In hir compleynt, as ye shal after heere: [The compleynt of Dorigene ayeysn ffortune 'Alas! quod she, 'on thee, ffortune, I pleyne, That vnwar wrapped hast me in thy cheyne, ffor which tescap woot I no socour Saue oonly deeth or elles dishonour. Oon of these two bihoueth me to chese; But nathelesse yet haue I leuere to lease My lif than of my body haue a shame, Or knowe my-seluen fals, or lesse my name, And with my deth I may be quyt, ywis. 80 Hath ther nat many—a noble wyf er this,†) And many—a mayde yslayn hir-self, allas! Rather than with hir body doon trespas? Yis, certes, lo, thise stories bere[n] witnesse. Whan XXX. tirauntz, ful of cursednesse, Haddë slayn Phidon in Athennes at feste, They comanded his doghtres for tarest, And bryngen hem biforn hem in despit Al naked to fulfille hir foule delit; And in hir fadres blood they made hem daunce Upon the pauement—God yeue hem 90 myscraunce!— ffor which thise woful maydens, ful of drede, Rather than they wold lese hir maydenhede, They priauely been stirt in-to a welle, And dreynte hem-seluen, as the bokes telle. They of Mecene leete enquire and 95 seke†) Of Lacedomye fifty maydens eke, On whiche they wolden doon hir lecherye. But was ther noon of al that campaignye That she nas slayn, and with a good entente Chees rather for to dye than assente 00 To been oppressed of hir maydenhede. Why sholle I thanne to dye been in drede? Lo, eek the tiraunt Aristoloides,†) That loued a mayden heet Stymphalides! Whan that hir fader slayn was on a 05 nyght, Vn-to Dianes temple goth she right, And hente thë ymage in hir handes two, ffor which ymage wolde she neuere go; No wight ne myghte hir handes of it arace Til she was slayn right in the selue 10 place. Now sith þat maydens hadden swich despit To been defoulèd with mannes foul delit, 11704. heete E.H., highte He., etc. 09. race C.P.L.H.
Wel oghte a wyf rather hier-seluen slee
Than be defouled, as it thinketh me.

What shal I seyn of Hasdrubales wyf,†
That at Cartage biraftie hier-self hier lyf?
ffor whan she saugh that Romayns
wan the tong,
She took hier children alle, and skipte
adoun
In-to the fyr, and chees rather to dye

Than any Romayn dide hier(e) vileynye.
Hath nat Lucrese ysslayn hier-self,
allas!†

At Rome whan that she oppressed was
Of Tarquyn? ffor hier(e) thoughte it
was a shame
To lyuen whan she hadde lost hier name.

The seuene maydens of Milesie† also†
Han slayn hem-self for verray drede
and wo,
Rather than folk of Gawle hem holde
opresse.

Mo than a thousand stories, as I gesse,
Koude I now telle as touchynge this
mateere.

Whan Habradate was slayn, his wyf
so deere†
Hirseluen slowe, and leet hier blood
to-glyde
In Habradates woundes depe and wyde,
And seyde, "My body, at the leasest
way,
 ther shal no wight defoulen, if I may."

What sholde I mo enamples heer-of
sayn?
Sith that so manye han hem-seluen
slayn
Wel rather than they woldè defoulen
be,
I wol conclue that it is bet for me
To sleen my-self than been defoulen
thus.

I wol be trewe vn-to Arueragus,
Or rather sleen my-self in som manere,

As dide Demociones doghter deere†
By cause þat she wolde nat defouled
be.
O Cedaus! it is ful greet pitee†
To reden how thy doghtren deyde, 45
allas!

That slowen hem-self for swich manere
cas.
As greet a pitee was it, or wel moore,†
The Theban mayden that for Nichanore
Hier-seluen slow right for swich manere
wo.

Another Theban mayden dide right 50
so;†

ffor oon of Macidonye hadde hier(e)
oppressed,
She with hier deeth hier maydenhedethe
redressed.

What shal I seye of Nicerates wyf,†
That for swich cas biraftie hier-self hier
lyf?

How trewe eek was to Alcebiades†

His loue, that rather for to dyen chees
Than for to suffre his body-vnburied
be!

Lo, which a wyf was Alcestel' quod
she,†

"What seith Omer of goode Penelopee?
Al Grece knoweth of hier chastitee. 60
Pardee, of Laqdomya is writen thus:†
That, whan at Troie was slayn Prothese-
laus,
No lenger woldè she lyue after his
day.
The same of noble Porcia telle I may;†
With-oute Brutus koude she nat lyue, 65
To whom she hadde al hool hier herte
yiue.
The parfit wyfhood of Arthemesie†
Honoured is thrugh al the Barbarie.
O'Teuta queenè! thy wyfly chastitee†
To alle wyues may a mirour bee! 70
The same thyng I seye of Bilyea,†
Of Rodogone, and eek Valeria."
Thus pleyne Dorigene a day or tweye,
Purposynge euere that she wolde deye.
75 But nathelees, vpon the thridde nyght,
Hoom cam Arueragus, this worthy knyght,
And asked hir(e) why that she weep so soore?
And she gan wepen euër lenger the moore.
‘Alas,’ quod she, ‘that euère I was born!
Thus haue I seyd,’ quod she, ‘thys haue I sworn’—
And toold hym al as ye han herd bi-
fore;†)
It nedeth nat hererce it yow namoore.
This housbonde with glad chiere, in
freendly wyse,
Answerde and seyde as I shal yow deuyse:
‘Is ther oght elles, Dorigen, but this?’
‘Nay, nay,’ quod she, ‘God help(e)
me so as wys!
This is to muche, and it werë Goddes wille.’
‘Ye, wyf,’ quod he, ‘lat slepen that
is stille!
It may be wel, parauenture, yet to-
day;
Ye shul youre trouthe holden, by my
fay!
ffor God so wisly hauë mercy [vp]on
me,
I hadde wel euere ystiked for to be
ffor verray louë which that I to yow
haue,
But if ye sholde youre trouthe kepe
and saue;
Trouthe is the hyest thynge þat man
may kepe.’
But with that word he brastr anom to
wepe,
And seyde, ‘I yow forbede, vp Payne
of deeth,
That neuere, whil thee lasteth lyf ne
breeth,
To no wight tellë thou of this auen-
ture!
As I may best, I wol my wo endure, 00
Ne make no contenance of heuynesse,
That folk of yow may demen harm
or gesse.’
And forth he cleped a squier and
a mayde:
‘Gooth forth anon with Dorigen,’ he
sayde,
‘And bryngeth hir(e) to swich a place 05
anon.’
They take hir leue, and on hir wey
they gon,
But they ne wiste why she thider
wente;
He nolde no wight tellen his entente.
Paraunture an heep of yow ywis
Wol holden hym a lewed man in this, 10
That he wol putte his wyf in ūparate;
Herkneth the tale er ye vp-ôn hir(e)
crie!
She may haue bettre ffortune than
yow semeth,
And whan þat ye han herd the tale,
demeth.
This squier, which þat highte Aurelius, 15
On Dorigen that was so amorus,
Of auenture happed hir(e) to meete
Amydde the toun, right in the quykkest
strete,
As she was bown to goon the wey
forth-right
Toward the gardyn ther-as she had 20
hight.
And he was to the gardynward also;
ffor wel he spyed whan she wolde go
Out of hir hous to any maner place.
But thus they mette of auenture or
grace;
And he saleweth hir(e) with glad en-
tente,
And asked of hir(e) whiderward she
wente?
As of the treweste and the beste wyf 55
That euere yet I knew in al my lyf.'
But euery wyf be war of hir biheeste!
On Dorigene remembreth, atte leeste.
Thus kan a squier doon a gentil dede
As wel as kan a knyght, with-outen 60
drede.

She thonketh hym vp-on hir knees
al bare;
And hoom vn-to hir housbonde is she
fare,
And tolde hym al, as ye han herd me
sayd;
And ye be siker he was so well
apayd,
That it were impossible me to wryte. 65
What sholde I lenger of this cas
endyte?

Aueragus and Dorigene his wyf
In souereyn blisse laden forth hir lyf.
Neuere eft ne was ther anger hem
bitwene;
He cherisseth hir(e) as though she 70
were a queene,
And she was to hym trewę for euere-
moore.
Of thię folk ye gete of me namoore.—
Auerlius, that his cost hath al forlorn,
Curseth the tymę þat euere he was
born.
'Allas,' quod he, 'allas! that I bighyte 75
Of pured gold a thousand pound of
wighte
Vn-to this philosophrę! How shal I
do?
I se namoorę but that I am fordo;
Myn heritage moot I nedes selle,
And been a begger(e); heere I may 80
nat dwelle,
And shamen al my kynrede in this
place,
But I of hym may gete bettre grace.
But nathelees I wol[e] of hym assaye
At certeyn days, yeer by yeer, to
paye,
And thanke hym of his grete cur-
teisy.

My trouthe wol I kepe, I wol nat lye.'
And that she leure had lost that day her lyf,
And that hir trouthe she swoor thrugh innocence:
She neuere erst hadde herd speke of apparence—
'That made me han of hir(e) so greet pitee,
And right as frely as he sente hir(e) 20 me,
As frely sente I hir(e) to hym ageyn.
This al and som—ther is namoorë to seyn.'

This philosophre answere, 'Leeue brother,
Euerich of yow dide gentilly til oother;
Thou art a squier, and he is a knyght. 25
But God forbede, for his blisful myght,
But if a clerk koude doon a gentil dede
As wel as any of yow, it is no drede.
'Sire, I releesse thee thy thousand pound,
As thou right now werë crope[n] out 30 of the ground,
Ne neuere er now ne haddest knownen me.

ffor, sire, I wol nat take[n] a peny of thee
ffor al my craft, ne noght for my trauaille.
Thou hast ypayed wel for my vitaille;
It is ynoth, and far[e] wel—haue good 35 day!
And took his hors, and forth he gooth his way.—
Lordynges, this question thanne wolde I askë now:
Which was the mooste fre, as thynketh yow?
Now telleth me, er that ye ferther wende.
I kan namoorë—my tale is at an ende. 40

Heere is ended the ffrankeleyns tale.

11891—11940. Sl. für G.; oo—40. Se. für C. 1191—18. H. für L. 16. had f. P.Sl., had that day lost Se.L., lost had leuere th. d. D., had han lost H. 4. 22. This E.He., This is P., etc. [vgl. 5757]; Ms. Gerrissen D. 30. crope Se.H. 4. crepe L. 32. taken E.Sl.Se. (Gl.). 37. thanne f. P.Sl.H. 4 (Sk.); wol (wil) He.D.P.Sl.
VI. Fragment (C.).

14. The Phisiciens Tale.

¶ Heere folweth the Phisiciens*) tale.

Ther was, as telleth Titus Liius,
A knyght that called was Virginiuus,
fulfilld of honour and of worthynesse,
And strong of freendes, and of greet richness.

This knyght a doghter hadde by
his wyf,
No children hadde he mo in al his lyf.
ffair was this mayde, in excellent beatee
Abouen every wight that man may see;
ffor Nature hath with souereyn diligence
Yformed hir(e) in so greet excellence,
As though she wolde seyn, 'Lo! I, Nature,
Thus kan I forme and peyne a creature
When that me list; who kan me countrefete?
Pigmalion noght, though he ay forge
and bete,

Or graue, or peyne; for I dar wel seyn
Apelles, Zanzis sholde werche in veyn†)
Outher to graue, or peyne, or forge, or bete,
If they presumed me to countrefete.
ffor he that is the former(e) principal
Hath maked me his vicaire general,
To forme and peynten ertyeth creatures
Right as me list, and ech thyng in
my cure is
Vnder the moone þat may wane and
waxe,
And for my werk right no-thyng wol
I axe;

My lord and I been ful of oon accord.

I made hir(e) to the worship(e) of my lord;
So do I alle myne othere creatures,
What colour that they han, or what figures.'
Thus semeth me that Nature wolde seye.

¶ This mayde of age XII. yeer was 70

In which þat Nature hadde swich delit;
ffor right as she kan peyne a litel whyt,
And reed a rose, right with swich peynture
She peynted hath this noble creature,
Er she were born, vp-on hir lymes fre, 75
Where-as by right swich colours sholde be.
And Phebus dyed hath hir(e) tresses grete
Lyk to the stremes of his burned heete.
And if þat excellent was hir beatee,
A thousand-foold more vertuous was 80
she.
In hire ne lakke no condicion
That is to preyse, as by discrecioun.
As wel in goost as body chast was she,
ffor which she floured in virginitee
With alle humylitee and abstinence, 85
With alle attempurance and paciencie,
With mesure eek of beryng and array.
Discreet she was in answerying alway,
Though she were wise Pallas, dar I seyn;
Hir facound eek, ful womanly and 90
pleyn.
No countrefeted termes hadde she
To seme wys, but after hir degree
She spak, and alle hir(e) wordes, moore
and lesse,
Sownynge in vertu and in gentillesse.
Shameast she was in maydens shame-95
fastnesse,

*) doctour of phisik C.H.† — See He. hinter Cl., in C.P.L.S.I.H.† hinter Chan. Y. —
11 947—12 106 u. 12 185—12 237 f. G., dafür Sl. [Die zahlreichen Abweichungen des B-Typs
können nur gelegentlich vermerkt werden.] 11942. was called E. 54. [Randpl.] Quere in
60: vgl. P. F. 379. 70. twelue D.L.SI. (Gl.). twelw H.† (Sk.). 77. tresses E. 89. wys as
C.P.L.Sl. (Sk., Gl.). 90. a E. 95. in f. E.
14. The Phisiciens Tale.

A theef of venysoun that hath forlaft His likingounesse and al his olde craft Kan kepe a forest best of any man. 25 Now kepeth wel, for if ye wol ye kan! Lookë wel þat ye vn-to no vice assente, Lest ye be dampeened for your(e) wikke entente!

ffor who-so dooth, a traitour is certeyn;
And taketh keep[e] of that þat I shal 30 seyn:
Of alle tresons souereyn pestilence

Notë
Is whan a wight bitrayseth innocence.
þe fadres and ye moodres eek also, Though ye han children, be it oon or two,
Youre is the charge of al hir suruei- 35 aunce,
Whil þat they been vnder youre gouern-
aunce.
Beth war, if by ensample of youre lyuynge,
Or by youre necligence in chastisyng,
That they ne perisse, for I dar wel seye,
If þat they doon, ye shul it deere 40 abeye!
Vnder a shepherde softe and necligent
The wolf hath many a sheep and lamb to-rent.
Suffiseth oon ensample now as heere; ffor I moot turne agayn to my mateure.
This mayde of which I wol this tale 45 expresse
So kepte hir-self, hire neded no mai-
tresse;
ffor in hir lyuyng maydens myghten rede,
As in a book, every good word or dede That longeth to a mayden vertuouns.
She was so prudent and so bounteuous, 50 ffor which the fame out sprong on
every syde,

12000. man E., men He., etc. (Sk.); wasten E. 07. Swich E.He.D. (Sk., Gl.), Such H.⁴, Suche C.L.SL, Whiche P.; binges C.P.L.S.I.H.⁴ (Sk., Gl.). 10. they E.He.D., she C., etc. (Sk., Gl.). 14. word C.L.S.I.H.⁴ 26. kepeth hem C.P.L.S.I.(Sk.), kepe hir H.⁴ 30. keep H.⁴, kepe E.He.D. (Sk., Gl.), heed C., f. P.L.Sl. 31. tresse He., etc. 34. two E.P.SL., mo He., etc. (Gl.). 37. if E.He.D., þat C., etc. (Sk.). 39. ne f. E.He.D. 43/44. f. E.
Bothe of hir beautee and hir bountee, wyde,  
That thurgh that land they preised hir(e) echone  
That loued vertu, saue enuye allone,  
That sory is of oother mennes wele,  
And glad is of his sorwe and his vnheele;  
The doctour maketh this descripcioun.  
This mayde vp-on a day wente in the toun  
Toward a temple, with hir mooder deere,
As is of yonge maydens the manere.  
Now was ther thanne a justice in that toun,  
That gouernour was of that region.  
And so bifel this iuge his[e]r[e]n caste.  
Vp-on this mayde, auysynge hym ful faste,
As she cam forby ther [as] this iuge stood.  
Anon his herte chaunged and his mood; So was he caught with beautee of this mayde.  
And to hym-self ful pryuely he sayde, 'This mayde shal be myn, for any man!'
Anon the feend in-to his herte ran,  
And taughte hym sodeynly hat he by slyghte,  
The mayden to his purpos wynnyn myghte;  
ffor certes, by no force, ne by no meede,  
Hym thoughte he was nat able for to speede.
ffor she was strong of freendes, and eek she  
Confirmed was in swich souereyn bountee,  
That wel he wiste he myghte hir(e) neuere wynne  
As for to make[n] hir(e) with hir body synne.  
ffor which, by greet deliberacioyn,
He sente after a cherl was in the 80 toun,  
Which hat he knew for subtil and for boold.  
This iuge vn-to this cherl his tale hath toold,  
In secre this wise, and made hym to ensure  
He sholde telle it to no creature,  
And if he dye, he sholde lese his 85 heed.  
Whan hat assented was this cursed reed,  
Glad was this iuge, and maked him greet cheere,  
And yaf hym yiftes preciouse and deere.
Whan shapen was al hir conspiracie  
ffro point to point, how hat his lecherie  
Parfourned sholde been ful subtilly,  
As ye shul heere it after openly,  
Hoom gooth the cherl, hat higthe Claudius.  
This false iuge, that highte Apius—  
So was his name, for this is no fable,  
But knownen for historialthyng notable;  
The sentence of it soothe is, out of doute—,  
This false iuge gooth now faste aboute  
To hasten his delit al that he may.  
And so bifel soone after, on a day, 00  
This false iuge, as telleth vs the storie,  
As he was wont, sat in his consistorie,  
And yaf hisse doomes vp-on sondry cas.  
This false cherl cam forth a ful greet pas,  
And seyde, 'Lord, if hat it be youre 05 wille,  
As dooth me right vp-on this pitous bille,  
In which I pleyne vp-on Virginius;  
And if hat he wol seyn it is nat thus,  
I wol it preeeu, and fynde good witnesse  
That soothe is that my bille wol ex-10 presse.'

14. The Phisiciens Tale.

Thou shalt no lenger in thy hous hire saue.
Go brynge hir(e) forth, and put hir(e) in ourde warde;
The cherlshal haue his thral, this I awarde.'

And whan this worthy knyght Virginius,
Thurgh sentence of this iustice Apius,
Moste by force his deere doghter yuyen 45
Vn-to the iuge, in lecherie to lyuen,
He gooth hym hoom, and sette him in his halle,
And leet anon his deere doghter calle,
And, with a face deed as ashen colde,
Vpon hir humble face he gan biholde, 50
With fadres pitee stikynge thurgh his herte,
Al wolde he from his purpos nat converte.

'Doghter,' quod he, 'Virginia by thy name!'
Ther been two weyes, outre deeth or shame,
That thou most suffre—allas, that I 55
was bore!
ffor neuere thou deseruedest wherfore
To dyen with a swerd or with a knyf.
O, deere doghter! ender(e) of my lyf!
Which I haue fostred vp with swich plesaunce,
That thou were neuere out of my 60
remembrance.

O doghter! which þat art my laste wo,
And in my lyf my laste ioye also!
O gemme of chastitee! in paciencie
Tak[e] thou thy deeth, for this is my sentence,
ffor loue, and nat for hat[e] thou most 65
be deed;
My pitous hand moot smytyn of thyn heed.
Allas! that euêre Apius the say!
Thus hath he falsly ðuggage the to-day'—
And tolde hir(e) al the cas, as ye bifoire
Han herd—nat nedeth for to telle it 70
moore.

12111. This ðuge He.D. 12. diffynuye E. 12/13. ¶.4337/38. 28. Wher He. 41. bryng E.He.C. 63, of] o E. 64. Tak He.C.H.⁴
"O mercy, deere fader!" quod this mayde,
And with that word she bothe hir armes layde
Aboute his nekke, as she was wont to do.
The teeris bruste out of hir [e]yen two,
75 And seyde, 'Goode fader, shal I dye? Is ther no grace, is ther no remedye?'
76 'No, certes, deere doghter myn,' quod he.
77 'Thanne yif me leyser, fader myn,' quod she,
'My deeth for to compleyne a litel space.'
80 ff or, pardee, Iepte yaf his doghter grace?)
ff for to compleyne, er he hire slow, allass!
And, God it woot, no-thyng was hir trespas,
But for she ran hir fader first to see,
To welcome hym with greet solemnpi-te.
85 And with that word she fil aswowne anon.
And after, when hir sownynSy was agon,
She riseth vp, and to hir fader sayde,
'Blisshed be God that Ishal dye a mayde!
Yif me my deeth, er that I haue a shame.
90 Dooth with your(e) child youre wyl,
a Goddes name!' And with that word she preyed hym ful ofte
That with his swerd he wolde Smyte softe;
And with that word aswowne doun she fil.
Hir fader, with ful sorwefull herte and wil,
95 Hir heed of smoot, and by the top it hente,
And to the gane hit to presente,
As he sat yet in doom in consistorie.
And when the iuge it saugh, as seith the storie,
He bad to take hym, and anhange hym faste.
But right anon a thousand peple in 00 thraste
To saue the knyght, for routhe and for pitee;
ffor knownen was the false iniquitee.
The peple anon hath suspect of this thyng,
By manere of the cherles chalangyng,
That it was by the assent of Apius; 05
They wisten wel that he was lecherus.
ffor which vn-to this Apius they gon,
And caste hym in a prisoun right anon,
Ther-as he slow hym-self; and Claudius,
That servuant was vn-to this Apius, 10
Was demed for to hange vpon a tree,
But that Virginius, of his pitee,
So pryde for hym, that he was exiled,
And elles, certes, he had been bigyled.
The remenant were anhanged, moore 15
and lesse,
That were consentant of this cursed-
nesse.—
Heere men may seen how synne hath his merite!
Beth war! for no man woot whom
God wol Smyte
In no degree, né in which maner(e) wyse
The worm of conscience may a grise 20
Of wikked lyf, though it so prysyee be,
That no men woot ther-of but God and he.
ffor be he lewed man, or ellis lered,
He noot how soone pat he shal been
afered.
Therfore I rede yow this conseil take: 25
fforsaketh synne, er synne yow forsake!
Heere endeth the Phisiciens tale.
15. The Pardoners Tale.

a) "The wordes" of the Hoost to the Phisicien and the Pardoner.

Oure Hooste gan to swere as he were wood:
'Harrow,' quod he, 'by nayles and by blood!' This was a fals cherl and a fals justise.

As shameful death as herte may deuyse Come to thise [false] iuges and hir(e) aduocats!
Algate this sely mayde is slayn, allass! Allass, to deere boughte she beautee! Wherfore I seye al-day, as men may see,

That yiftes of ffortune and of Nature Been cause of deeth to many^a creature. [C 297/98]

Of bothe yiftes that I speke of now Men han ful ofte moore for harm than prov.

But trewely, myn owene mayster deere,
This is a pitous tale for to heere; But nathelees, passe ouer—is no fors!

I pray to God so saue thy gentil cors, And eek thyne virnals and thy fur-dones, Thyn ypocras, and eek thy galiones, And euer boyste ful of thy leturie; God blesse hem, and oure lady Seinte Marie!
So mote I theen, thou art a propre man And lyk a prelat, by Seint Ronyan! Seyde I nat wel? I kan nat spekhe in terme,

But wel I woot thou doost myn herte to erme,

That I almost hauè caught a cardynalc.

By corpus bones but I hauè triacle,
Or elles a draughte of moyste and corny ale,
Or but I heere anon a myrie tale,
Myn herte is lost for pitee of this 55 mayde.

Thou beel amy, thou Pardoner,' he sayde,
'Telle vs som myrthe or stapes right anon.'

'It shal be doon,' quod he, 'by Seint Ronyon!'

'But first,' quod he, 'heere at this ale-stake I wol bothe drynke and eten of a 60 cake.'

And right anon the gentils gonè to crye,

'Nay, lat hym telle vs of no ribaudye! Telle vs som moral thynge, bat we may leere

Som wit, and thanne wol we gladly heere.'

'I graunte ywis,' quod he, 'but I 65 moot thinke
Vp-on som honeste thynge, while bat I drynke.'

b) "Heere folweth the Prologue of the Pardoners tale."

"Radix malorum est Cupiditas. Ad Thimotheum. 60."

'Lordynges,' quod he, 'in chirches whan I preche,
I peyne me to han an hauteyn speche, And rynge it out as rounde as goth a belle,
70 For I can al by rote that I telle.
My theme is alwey oon, and euere
was:
Radix malorum est cupiditas.
First I pronounce whennes þat I come,
And thanne my bulles shewe I, alle
and some;
75 Oure lige lordes seel on my patente,
That shewe I first, my body to
warente,
That no man be so boold, ne preest,
ne clerk,
Me to destourbe of Cristes hooly werk.
And after that thanne telle I forth
my tales;
80 Bulles of popes and of cardynales,
Of patriarkes and bishoppes I shewe,
And in latyn I spoke a wordes fewe,
To saffron with my predicacioun,
And for to stire hem to devocioun.
85 Thanne shewe I forth my longe cristal
stones,
Ycrammed ful of cloutes and of bones;
Relikes been they, as wen they
echoon.
Thanne haue I in latoun a sholder-
boon;
Which that was of an hooly Iewes
sheep.
90 "Goode men," I seye, "taak of my
wordes keep[e]!
If that this boon be wasshe in any
welle,
If cow, or calf, or sheep, or oxe swelle,
That any worm hath ete, or worm
ystonge,
Taak water of that welle, and wassh
his tongs,
95 And it is hool anon; and forthmoore
Of pokkes, and of scabble, and every
soore
Shal euerie sheep be hool þat of this
welle
Drynketh a draughte—taak keep[e] eek
what I telle!

12270—12326 15. The Pardoners Tale.

[C 332—360]

If that the goodge man that the
beestes oweth
Wol every wyke, er that the eok hym 00
croweth,
ffastyng drinkeñ of this welle a
draughte,
As thilke hooly Few oure elders taughte,
Hise beestes and his stoor shal multi-
plie.

And, sire, also it heeleth †alousie;
ffor though a man be falle in †alous 05
rage,
Lat maken with this water his potage,
And neuere shal he moore his wyf
mystriste,
Though he the soothe of hir defaute
wiste,
Al had she taken preestes two or
three.

Heere is a miteyn eek, that ye may 10
se!
He þat his hand wol putte in this
mitayn,
He shal haue multipliyng of his grayn,
Whan he hath sowen, be it whete or
otes,
So þat he offre pens, or elles grotes.

Goodge men and wommen! o thynge 15
warne I yow!

If any wight be in this chirche now
That hath doon synne horrible, þat he
Dar nat for shame of it yshythuen be,
Or any wommen, be she yong or old,
That hath ymaad hir housbondë coke- 20
wold:
Swich folk shal haue no power ne no
grace
To offren to my relikes in this place;
And who-so fyndeth hym out of swich
blame,
They wol come vp and offre on Goddes
name,
And I assoille hem by the auctoritee 25
Which that by bulle ygraunted was
to me."
By this gaudé haue I wonne yeer by yeer
And hundred mark sith I was pardonner.
I stonde lyk a clerk in my pulpet,
And whan the lewed peple is doun yset,
I preche so as ye han herd bisfoore,
And telle an hundred false tapes moore.
Thanne peyne I me to streccche forth the nekke,
And est and west vp-on the peple I bekke,
As dooth a dowue sittynge on a berne.
Myne handes and my tonge goon so yerne,
That it is ioye to se my bisynesse.
Of avarice and of swich cursednesse
Is al my prechynge, for to make hem free.
To yeue[n] hir pens, and namelý vn-to me.
Ffor myn entente is nat but for to wyne,
And no-thyng for correccioun of synne.
I rekke neure, whan þat they been beryed,
Though þat hir soules goon a-blake-beryed.
FFor certes, many a predicacioon
Comth ofte tymé of yuel entencioun;
Som for plesance of folk and flaterye,
To been aunaunt by ypcrisyne,
And som for veyne-glorie, and som for hate.
Ffor whan I dar noon other weyes debate,
Thanne wol I styngé hym with my tonge smerte
In prechynge, so þat he shal nat astere
To been defamed falsly, if that, he Hath trespassed to my brethrene or to me.
Ffor though I telle noght his propre name,
Men shal wel knowe that it is the same
By signes and by othere circumstancies.
Thus quyte I folk that doon vs displesances;
Thus spitte I out my venym vnder hewe
Of holynesse, to semen hoolly and 60 trewe.
But shortly myn entente I wol deuyse:
I preche of no-thyng but of coueityse;
Therfore my theme is yet and euere was:
Radix malorum est cupiditas.
Thus kan I preche agayn that same 61 vice
Which þat I vse, and that is auarice.
But though my-self be gilty in that synne,
Yet kan I maken oother folk to twynne
ffrom auarice, and soore to repente.
But that is nat my principal entente; 7
I preche no-thyng but for coueitise—
Of this mateere it oghte ynoth suffise.
Thanne telle I hem ensamples many oon
Of olde stories longe tymé agoon;
Ffor lewed peple louen tales olde,
Swich thynges kan they wel reporte and holde.
What, trowe ye, the whiles I may preche,
And wynne gold and siluer for I teche,
That I wol lyue in pouerté wifullly?
Nay, nay, I thoughte it neure trewely! 8
Ffor I wol preche and begge in sondry landes;
I wol nat do no labour with myne handes,
Ne make baskettes, and lyue therby,
By cause I wol nat beggen ydelly.
I wol noon of the Apostles countrefete, 8
I wol haué moneié, wolle, chese, and whete,
Al were it yeuen of the pouereste page,

The pardoner's tale.

Or of the pourest wydwe in a village, 
Al sholde his children sterue for fa-
myne.

90 Nay, I wol drynke licour of the yyne, 
And haue a ioly wenche in euery 
toun.

But herkyneth, lordynges, in con-
clusioun:

Youre likyng is that I shal telle a tale;
Now haue I dronke a draught of 
corny ale,

95 By God, I hope I shal yow telle a 
thyng

That shal by reson been at youre 
likyng.
ffor though my-self be a ful vicious 
man,
A moral tale yet I yow telle kan, 
Which I am wont to preche for to 
wynne.

00 Now, hoolde your(e) peas! my tale I 
wol bigynne.'

c) Heere bigynneth the Pardoner's 
tale.

In fflaundres whilom was a compaignye 
Of yonge folk, that haunteden folye, 
As riot, hasard, stywes, and tauernes, 
Where-as with harpes, lutes, and gy-
ternes

05 They daunce and pleye[n] at dees, 
bothè day and nyght,
And ete[n] also and drynken ouer hir 
myght,
Thurgh which they doon the deuel 
sacrifice

With-inq, that deuëles temple, in 
cursed wise,

By superfluytee abhominable.

10 Hir othes been so grete and so dampa-
nable, 
That it is grisly for hir head 
swere.

Oure blissed Lordes body they to-tere; 
Hem toughte þat Iewes rente hym 
noght ynough,

And ech of hem at othere synne 
lough.

And right anon thanne comen tom- 15 
besteres
ffetys and smale, and yonge ffrutesteres, 
Syngereþ with harpes, Þaudes, wafereres, 
Whichþ been the verray deuëles offi-
ceres,

To kyndle and blowe the fryr of lech-
erye,

That is annexed vn-to glotonye. 20
The hooly writ take I to my witnesse 
That luxurie is in wyn and dronke-
nesse.

Lo, how þat dronken Looth, vnkynde-
ly,†)

Lay by his doghtres two vnwityngly; 
So dronke he was, he nyste what he 25 
woghte.

† Herodes—who-so wel the stories 
soghte—

Whan he of wyn was repleet at his 
feeste,
Right at his owene table he yaf his 
heeste
To sleen the Baptist Iohn ful githeees.
† Senec seith a good word, doutelees: 30

[‡ Seneca]

He seith he kan no difference fynde 
Bitwix a man that is out of his mynde, 
A'nd a man which that is dronkelewe, 
But that woodnesse, fallen in a shrew, 
Perseuereth longer than dooth dronke- 35 
nesse.

O glotonye, ful of cursednesse! 
O cause first of our confusionn!
O original of ourse dampnacioun, 
Til Crist hadde boght vs with his 
blood agayn!

Lô, how deere, shortly for to sayn, 40
Aboght was thilke cursed vileynye! 
Corrupt was al this world for glotonye.

† Adam,oure fader, and his wyf also 
ffro Paradys to labour and to wo 
Were dryuen for that vice, it is no 45 
drede.

[C 508—537]

ffor whil þat Adam fasted, as I rede,†
He was in Paradys, and whan þat he
Eet of the fruyt defended on the
tree,
Anon he was out-cast to wo and payne.

50 O glotonye, on thee wol oghte vs
pleyne!
O, wiste a man how manye maladyes
ffolwen of excesse and of glotonyes,
He wolde been the moore mesurable
Of his diete, sittynge at his table!

55 Allas! the shorte throte, the tendre
mouth
Maketh þat Est, and West, and North,
and South,
In ewart, in eir, in water, man to
swynke,
To gete a glotoun deyntee mete and
drynke.
Of this matiere, o Paul, wel kanstow
trete!

60 'Mete vn-to wombe, and wombe eek
vn-to mete,†)
Shal God destroyen bothe, as Paulus
seith.
Allas, a foul thynge is it, by my feith!
To seye this word, and fouler is the
dede,
Whan man so drynketh of the white
and rede,

65 That of his throte he maketh his pryuee
Thurgh thilke cursed superfliuitee.
† The Apostel wepyng seith ful pitously,
'Ther walken manye of whichþ yow
toold haue I—
I seye it now wepyng, with pitous
voys—

70 Thát been enimys of Cristes croys,
Of whichþ the ende is deeth, wombe
is hir god.
O wombe! o bely!† o stynkyng cod,
ffullfilled of donge and of corrupcioun!
At either ende of thee foul is the soun.

75 How greet labour and cost is thee to
fynde!

This eookes, how they stampe, and
strenye, and grynde,
And turnen substaunce in-to accident,
To fullile[n] al thy likerous talent!
Out of the harde bones knokke they
The mary, for they caste noght a-wey 86
That may go thurgh the golet softe and
swoote;
Of spicerie, of leef, and bark, and roote
Shal been his sauce ymakedy by delit,
To make hym yet a newer appetit.
But, certes, he that haunteth swichæ 85
delices†)

Is deed, whil þat he lyueth in tho vices.
[A lecherous thynge is wyn, and
dronkenesse†)
Is ful of struyng and of wreckednesse.
O dronke man! disfigured is thy face,
Sour is thy breeth, foul artow to em-
brace;
And thurgh thy dronke nose semeth
the soun
As though thou seydest ay, 'Samp-
soun, Sampson!
And yet, God woot, Sampson drank
neuere no wyn.
Thou fallaste as it were a styked swyn;
Thy tonge is lost, and al thyn honeste 9a
cure,
ffor dronkenesse is verray sepulture
Of mannens wit and his discrecioun.
In whom þat drynketh hate dominacioun,
He kan no conseil kepe, it is no drede.
Now kepe yow fro the white and fro 06
the rede,
And namely fro the white wyn of Lepe,
That is to selle in fysshstrete or in
Chepe.

This wyn of Spaigne crepeth subtilly
In othere wynes growyng faste by,
Of which ther ryseth swich fumositee, 05
That, whan a man hath dronken
draughtes thre,
And weneth that he be at hoom in
Chepe,
He is in Spaigne, right at the tourne of Lepe, Nat at the Rochele, nê à Burdeux toun;
10 And thanne wol he seye, 'Sampsoun, Sampsoun!'

But herkneth, lordynges, o word I yow preye!
That alle the soucreyn actes, dar I seye, Of victorie in the olde testament
Thurgh verray God, hat is omnipotent,
15 Were doen in abstinence and in preyere:
Looketh the Bible, and ther ye may it leere!
Looke Atilla, the grete conquereur, Deyde in his sleep, with shame and dishonour,
Bledynge ay at his nose in dronkenesse;
20 A capitayn sholdè lyue in sobrenesse.
And ouer al this auyseth yow right wel
What was commaundè vn-to Lamuel—†)
Nat Samuel, but Lamuel seye I—:
Redeth the Bible, and fynd[e] it expressly
25 Of wyn yeuyng to hem þat han justise.
Namoore of this, for it may wel suffise.
And now that I haue spoke[n] of glotonye,
Now wol I yow defenden hasardrye.

Hasard is verray mooder of lesynges,†
30 And of deceite, and cursed forswerynges,
Blaspheme of Crist, manslaughter, and wast also
Of catel and of tyme, and forthermo
It is repreeue and contrarie—of honour
ffor to been holde a commune hasardous,
35 And euer the hyer he is of estaat,
The more he is ffholde desolat.
If that a tryncè vseth hasardrye,

In alle gouernance and polycye
He is, as by commune opinion
Yholdè the lasse in reputacion.

† Stilboun, that was a wys embassadour,
Was sent to Corythe in ful greet honour
ffro Lacedomye to make[n] hir alliaunce.
And whan he cam, hym happeped par chaunce
That alle the gretteste that were of 45
that lond,
Plëyynge atte hasard he hem fond;
ffor which, as soonè as it myghte be,
He stal hym hoom agayn to his contree,
And seyde, ' Ther wol I nat lesè my name,
Nè I wol nat take on me so greet 50
defame,
Yow for to allie vn-to none hasardours;
Sendeth otherwise embassadours!
ffor, by my trouthe, me were leure dye
Than I yow sholdè to hasardours allye;
ffor ye, that been so glorus in honours,
Shul nat alleyen yow with hasardours
As by my wyl, nè as by my tretee.'
This wise philosophre, thus seyde he.
Looke eek that to the kynge Demetrius
The kynge of Parthes, as the book seith 60
vs,
Sente him a pair of dees of gold in scorn,
ffor he hadde vsed hasard ther-biforn;
ffor which he heeld his glorie—or his renoun
At no value or reputacioun.

Lordes may fynden oother maner playe 65
Honeste ynoon to dryue the day awey.

Now wol I speke of othes false and grete
A word or two, as olde bookes trete.
Gret sweryng is a thyng abominable,
And fals sweryng is yet more repreuable.
The heigh God forbad sweryng at al—\(\dagger\)

Witnesse on Mathew—, but in special
Of sweryng seith the hooly Ieremye,\(\dagger\)
‘Thou shalt swery sooth thyne othes, and nat lye,

And were in doom, and eek in right-wisnesse;
But ydel sweryng is a cursednesse.
Bihoold and se that in the firste table
Of heigh Goddes heestes honurable, Hou that the seconde heeste of hym is this:

‘Tak[e] nat my name in ydel or amys.’
Lo, rather he forbedeth swich sweryng Than homycide or any cursed thyng!
I seye that, as by ordre, thus it stondeth;
This knowen that hishe heestes under-stondeth,

How \(\dagger\) that the seconde heeste of God is that.
And, forther-ouer, I wol thee telle al plat
That vengeance shal nat parten from his hous
That of hishe othes is to outrageous.
“By Goddes precious herte, and by his nyales,
And by the blood of Crist that is in Hayles!
Seuene is my chaunce, and thyn is cynk and treyle!
By Goddes armes! if thou falsly pleye,
This dagger(e) shal thurgh-out thyne herte go!”
This fruyt cometh of the bicched bones two:

fforsweryng, ire, falsnesse, homycide.
Now for the loue of Crist, \(\dagger\) for vs dyde,

Leteth youre othes, bothe grete and smale!
But, sire, now wol I telle forth my tale.

THise riotoures thre of whiche I telle,
Longe erst er prime rong of any belle,
Were set hem in a tauerne to drinke.
And as they sat, they herde a belle clynke
Biforn a cors, was caried to his graue.
That oon of hem gan callen to his knaue:
‘Go bet,’ quod he, ‘and axe redily
What cors is this \(\dagger\) passeth heer forby?
And look, \(\dagger\) that thou reporte his name weel!’

‘Sire,’ quod this boy, ‘it nedeth neueradeel,
It was me toold er ye cam heer two hours;
He was, pardee, an old felawe of yours,
And sodeynly he was yslayn to-nyght, fordronde, as he sat on his bench vpright.
Ther cam a pritue theef men clepeth deeth,
That in this contree al the peple sleeth,
And with his spere he smoot his herte atwo,
And wente his wey with-outen wordes mo;
He hath a thousand slayn this pestilence.
And, maister, er ye come in his presence,
Me thynketh that it were necessarie ffor to be war of swich an aduersarie:
Beth redy for to meete hym euere-moore!
Thus taughte me my dame—I seye nammore.’

‘By seinte Marie!’ seythe this tauerner,
Right as they wolde han troden ouer 50
a stile,
An oold man and a pore with hem
mette.
This olde man ful mekely hem grette,
And sayde thus: 'Now, lordes, God
yow see!'
The proudeste of thise rioutours three
Answerde agayn, 'What, carl with sory 55
grace,
Why artow al forwrapped sauë thy
face?
Why lyuestow so longe in so greet
age?'
This olde man gan looke in his
visage,
And sayde thus: 'ffor I ne kan nat
fynde
A man, though þat I walked in-to 60
Ynde,
Neither in citee, nor in no village,
That wolde chaunge his youthe for
myn age;
And therfore moot I han myn age
stille,
As longe tyme as it is Goddes wille.
Ne deeth, alas! ne wol nat han 65
my lyf;
Thus walke I lyk a resteles kaityf,
And on the ground, which is my
moodres gate,
I knokke with my staf, bothe erly¬and
late,
And seye, "Leeue mooder, leet me
in!
Lo, how I vanysshe flesshe, and blood, 70
and skyn!
Alas! whan shul my bones been at
reste?
Möoder, with yow wolde I chaunge
my cheste
That in my chambre longe tyme hath
be,
Ye, for an heyre-clowt to wrappe me!"
15. The Pardoners Tale.

Vnder a tree, and there he wol[e] abyde;
Noght for your(e) boost he wol[e] him no-thyng hyde.
Se ye that ook? Right ther ye shal hym fynde.
God saue yow, þat boghte agayn man-kynde,
And yow amend[e]!—Thus seyde this olde man,
And euereich of thise riotoures ran
Til he cam to that tree, and ther they founde
Of floryns fyne of gold, ycoyned rounde,
Wel ny an .VIIJ. bussheles, as hem thoughte.
No lenger thanne after deeth they 1 soughte,
But ech of hem so glad was of that sighte,
ffor þat the floryns been so faire and brighte,
That doun they sette hem by this precious hoord.
The worste of hem, he spak the firste word:
'Bretheren,' quod he, 'taak keep[e] 1 what þat I seye!
My wit is greet, though þat I bourde and pleye.
This tresor hath ffortune vn-to vs yuen,
In myrthe and iolifte eure lyf to lyuen;
And lightly as it comth, so wol we spende.
Ey, Goddes precious dignitee! who 2 wende
To-day that we sholde han so fair a grace?
But myghte this gold be caried fro this place
Hoom to myn hous, or elles vn-to youres—

12680. hooly writ: III. 81/82. j. G. 82. shal He., schullen C. 87. mo(o)te E.P.L. 91. speke He.G., spakkest L. 98. ye E.G., yow He.D.H.* (Sk.), to you C.P.L. [bgl. 3508]. 12703. shal E.He.(Gl.), schul(n) G., etc. 99. eighete D., seuen C., etc. (Gl.). 11. that E.P.H.*, the He., etc.; sighte E.He., syg[t G., etc. 12. brighte He., bright E., etc. 15. keep H.*, hede P., thyn[g] G., kepe E., etc.; what þat He.D., what E., etc.; I schal say H.* [bgl. 9375, etc.].
That shal departed been among vs.thre. 50
But nathelees, if I kan shape it so,
That it departed were among vs two,
Hadde I nat doon a freendes torn
to thee?'

'If that oother answerde, 'I nout hou
that may be;
He woot how that the gold is with 55
vs tweye.

What shal we doon? What shal we
to hym seye?'

'If 'Shal it be conseil?' seyde the firste
shrewes,
'And I shal tellen, in a wordes fewe,
What we shal doon, and bryngen[n] it
wel aboute.'

'I graunte,' quod that oother, 'out 60
of doute,
That, by my trouthe, I shal thee nat
biwreye.'

'If 'Now,' quod the firste, 'thou woost
wel we be tweye,
And two of vs shul strenger be than
oon.
Looke, whan pat he is set, thou right
anoon

Arys, as though thou woldest with 65
hym pleye,
And I shal ryue hym thurgh the sydes
tweye,
Whil that thou stroglest with hym as
in game,
And with thy dagger(e) looke thou do
the same.
And thanne shal al this gold departed
be,
My deere freend, bitwixen me and thee. 70
Thanne may we bothe our lustes al[l]
fulfille,
And pleye at dees right at our owene
wille.'

And thus acorded been thise shrewes
tweye

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12726. daye E.He.L. [Dat.] day, G., etc. 31. Therfore He.G. [vgl. V. 835f.]. 34. be
L.H.¹ [vgl. 43, 90]. 41. hym E. 44. agon He.D.H.⁴ y-gon C. [Siaf?]. 45. of hem f. E.
46. sworn E.He.D.P., swore G. 55. how E., wel C.P.H.⁴ f. He., etc. 56. Whal? E.;
schulde C., etc. 58. telle it D., t. he H.⁴ (Sk., GL); a f. D.C.P.L.H.⁴ (Sk., GL.). 59. bryngen
E. (GL). 61. shal E., nyl P., wel He., etc. (Sk.). 64. that right E.He.G.D., and \[anne C., and \[pat P.l.H.⁴ (Sk., GL) [vgl. 68, etc.]. 65. Arys E.He.G.H.⁴ (Sk., GL), Arise D., etc.
70. thee and me He.C.P.H.⁴ 71. all E., al He.G.D. (Sk.), f. C., etc.
To sleen the thride, as ye han herd me seye.

That ete[n] or dronke[n] hath of this confiture

Noght but the montance of a corn of whete,

That he ne shal his lif anon forlete;

Ye, sterue he shal, and that in lasse while

Than thou wolt goon a-paas nat but a mile;

This poyson is so strong and violent.'

'This cursed man hath in his hand yhent

This poyson in a box, and sith he ran In-to the nexte strete vn-to a man, And borwed hym large botelles thre, And in the two his poyson poured he, The thride he kepeth clene for his owene drynke;

ffor al the nyght he shoop hym for to swynke In carynge of the gold out of that place.

And whan this riotour with sory grace Haddë fillëd with wyn his grete botels thre, To his felawës agayn repaireth he.

What nedeth it to sermente of it moore?

ffor right [so] as they haddë cast his deeth bifoore,

Right so they han hym slayn, and that anon.

And whan þat this was doon, thus spak þat oon: 'Now lat vs sitte and drynke, and make vs merie,

And afterward we wol his body berie.'

And with that word it happed hym, par cas,

To take the botel ther the poyson was,

And drank, and yaf his felawe drynke also,

ffor which anon they storuen bothe two.

But certes, I suppose that Aucyen Wroot neuere in no canon, né in no fen,
Whichë were me yeuen by the popes 60 hond.
If any of yow wolde of deuocioun Offren, and han myn absolucioun, Com forth, anon, and kneleth heere adoun,
And mekely receyue thy pardoun;
Or elles taketh pardoun as ye wende, 65 Al newe and fressh, at every miles ende,
So pat ye offren alwey newe and newe Nobles or pens whichë pat be goode and trewe.
It is an honour to euerich that is heer
That ye mowe haue a suffisant par-70 doneer
Tassoille yow, in contree as ye ryde,
ffor aventure whichë pat may bityde. Paraunturë ther may fallen oon or two
Doun of his hors, and breke his nekke atwo;
Lookë which a seurëtée is it to yow 75 alle
That I am in your(e) felaweship(e) yfalle,
That may aoosille yow, bothë moore and lasse,
Whan pat the soule shal fro the body passe.
I rede pat oure hoost heere shal bi-
gynne,
ffor he is moost envoluped in synne. 80 Com forth, sir(e) hoost, and offre first anon,
And thou shalt kissë my relikes euerych-
on,
Ye, for a grote \( \text{Vnbokële anony thy purs!} \)
'Nay, nay,' quod he, 'thanne haue I Cristes curs!' Lat be,' quod he, 'it shal nat be, so 85 theech!

12833. of alle] ful of C.L.H.4 (Sk.), ful of al P. 48. Com(e) E.D., Cometh He., etc. (Sk., Gl.) [vgl. 63]. 49. name He.G.C.P.L. (Sk.). 52. Yow E.G., Ye He., etc. (If ye H*). 61. wele E.C., wele G., wol He., etc. (Sk.). 66. Miles] tounes C.L.H.4 (Sk.). 73. par-
Cuarter H.4; falle He., etc. (Sk.). 75. swich He.P.H.4 79. heere E.G., f. He., etc. [I. (h)oste = L.H.*?]. 82. my(ne) E.G., the He., etc. (Sk.).
Thou woldest make me kiss thyn olde breech,
And swere it were a relyk of a seint,
Though it were with thy fundement depoint.
But by the croys which hat seint Elyne fond!
I wolde I hadde thy coyllons in myn hond
In stide of reliques or of seintuarie!
Lat kutte hem of! I wol with thee hem carie;
They shul be shryned in an hoggis toord.'
This Pardoner anserde nat a word;
So wrooth he was, no word ne wolde he seye.
'Now,' quod oure hoost, 'I wol no lenger playe
With thee, ne with noon oother angry man!'
But right anon the worthy knyght bigan,
Whan hat he saugh hat al the peple lough:
'Namoore of this! for it is right ynowe.
Sir(e) Pardoner, be glad and myrie of cheere!
And ye, sire, hoost, hat been to me so deere,
I preye yow hat ye kiss the Pardoner; And Pardoner, I preye thee, draw[e] thee neer,
And, as we diden, lat vs laughe and playe!'
Anon they kiste, and ryden forth hir weye.

Heere is ended the Pardoners tale.

VII. Fragment (B 2—7).
16. The Shipmannes Tale.

Heere bigynneth the Shipmannes tale.
A Marchant whilom dwelled at Seint Denys

That riche was, for which men helde hym wys.
A wyf he hadde of excellent beautee,
And compaignable and reuelous was to she,
Which is a thyng that causeth more dispence
Than worth is al the chiere and reuerence
That men hem doon at festes and at daunques.
Swich salutacionys and conentaunces
Passen as dooth a shadow vp-on the l wall;
But wo is hym that payen moot for al!
The sely housbonde, algate he moot paye;
He moot vs clothe, and he moot vs arraye.
Al for his owene worship(e) richely,
In which array we dauncen ioily. 20
And if hat he noght may, par aventure,
Or ellis list no swich dispence endure,
But thynketh it is wasted and ylost,
Thanne moot another payen for oure cost,
Or lene vs gold, and that is perilous. 25

This noble marchaunt heeld a worthy hous,
ffor which he hadde alday so greet repair
ffor his largesse, and for his wyf was fair,
That wonder is; but herkneth to my tale!
Amonge alle hisse gestes, grete and smale,
Ther was a monk, a fair man and a boold—
I trowe of thrity wynter he was oold—,
That euere in oon was comynge to that place.
This yonge monk, hat was so fair of face,
Aqueynted was so with the goode man, 30
Byow 55
60
50
65

But as muchel as this goode man
And eek this monk, of which þat I begun,
Were bothe two yborn in o village,
The monk hym claymeth as for cosynage;
And he agayn, he seith nat ones nay,
But was as glad ther-of as fowel of day,
ffor to his herte it was a greet plesaunce.
Thus been they knyt with eterne alliaunce,
And ech of hem gan oother for tassure
Of bretherhed, whil þat hir lyf may dure.
ffree was Daun Iohn, and namely of dispence
As in that hous, and ful of diligence
To doon plesaunce, and also greet costage.
He noht forgat to yeuþ the leeste page
In al the hous; but after hir degree
He yaf the lord, and sitteth al his meynée,
Whan that he cam, som manere honest thynge;
ffor which they were as glad of his comyng
As fowel is fayn whan þat the sonne vp riseth.
Na-moore of this as now, for it suffiseth.
But so bifel this marchant on a day
Shooþ hym to make reedy his array
Toward the toun of Brugges for to fare,
To byen there a porcioun of ware;
ffor which he hath to Parys sent anon
A messager, and preyed hath daun Iohn
That he sholde come to Seint Denys to pleye
With hym and with his wyf a day
or tweye,
Er he to Brugges wente, in alle wise.
ffree with hym broghte he a iubbe of Malnesye
And eek another, ful of fyn vernage,
And volatyl, as ay was his vsage,
And thus I lete hem ete, and drynke, and pleye,
This marchant and this monk, a day 80
or tweye;
The thridde day this marchant vp ariseth,
And on his nedes sadly hym auyseth,
And vp in-to his countour-hous gooth he
To rekene with hym-selue, wel may be,
Of thilke yeer how þat it with hym 85
stood,
And how þat he despended hadde his good,
And if þat he encresseth were or noon.
Hise bookes and hisse bagges many oon
He leith biforn hym on his countyr-bord.
fful riche was his tresor and his hord,
ffor which ful caste his countour-dore he shette;
And eek he nolde þat no man sholde hym lette
Of hisse accountes, for the meene tyme;
And thus he sit til it was passed pyme.
Daun Iohn was rysen in the morwe 95
also,
And in the gardyn walketh to and fro,

12936—39. f. P.Sl. 38. it p. is H. (Sk.). 65. to pleye E.P.Sl., and p. He., etc.
79. drynke & ete G., ete and f. E. 84. himselfe C., hym self E., etc.; as wel P.H. (Sk., Gl.).
And hath hisse thynge seyd ful curteisly.

‡"This goode wyf cam walkynge pryuely
In-to the gardyn, ther(e) he walketh softe,
00 And hym saleweth, as she hath doon ofte.
A mayde-child cam in hir compaignye,
Which, as hire list, she may gouerne and gye,
ffi for yet vnder the yerde was the mayde.
'O deere cosyn myn, daun Iohn,' she sayde,
05 'What eylethe yow so rathe for to ryse?'
‡'Nece,' quod he, 'it oghte ynoogh suffise
ffyue hours for to slepe vp-on a nyght,
But it were for an old appalled wight,
As been thise wedded men, hat lye and dare
10 As in a fourme sit a wery hare,
Were al forstraught with houndes grete and smale.
But deere nece, why be ye so pale?
I trowe, certes, that oure goode man
Hath yow laboured sith the nyght bigan,
15 That yow were nedo to resten hastily.
And with that word he lough ful murily,
And of his owene thought he wax al reed.
‡"This faire wyf gan for to shake hir heed,
And sayde thus: 'Ye, God woot al,'
quod she,
20 'Nay, [nay] cosyn myn, it stant nat so with me;
ffi for, by that God that yaf me soule
and lyf!
In al the reawme of ffrance is ther no wyf
That lasse lust hath to that sory pley;
ffi for I may syngne "allas and weialwey
25 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,
Or elles of my-self to make an ende:
So ful am I of drede and eek of care.'
‡"This monk bigan vp-on this wyf to 30
stare,
And sayde, 'Allas, my nece, God forbede
That ye for any sorwe or any drede
ffordo your(e)-self but telle me of your(e) grief;
Parauenture I yow may in your(e) meschief
Conseille or helpe, and therfore telleth 35
me
Al(l) your(e) anoy, for it shal been secree.
ffi for on my porthors I make an ooth
That neure in my lyf, for lief ne looth,
Ne shal I of no conseil yow biwreye.'
‡"The same agayn to yow,' quod she, 40
'I see ye:
By God and by this porthors I yow swere,
Though men me wolde al in-to pieces tere.
Ne shal I neure, for to goon to helle,
Biwreye a word of thyng that ye me telle,
Nat for no cosynage ne alliance, 45
But verraily for loue and affiance!
Thus been they sworn, and heer-vpon they kiste,
And ech of hem tolde oother what hem liste.
‡"Cosyn,' quod she, 'if that I hadde a space,
As I haué noon, and namely in this 50
place,
Thanne wolde I telle a legende of my lyf,
What I haue suffred, sith I was a wyf,
With myn housbonde, al be yeoure cosyn.'

13017. wax E.C., was H.; we(e)x He., etc. (Sk.) [Bgl. 14959, etc.]. 20. Nay nay E. — 25. Sl. für G.). 33. tel me of E., telle me D., telleb forf C.L., telleth me He., etc. (Sk.). 34. yow E., f. He., etc. (Sk., Gl.). 37. portoos here I G. (Sk., Gl.). 41. yow E.G., f. He., etc. 53. of youre kyn E. [Bgl. 55] (Gl).
‘Nay,’ quod this monk, ‘by God and [by] seint Martyn!

He is na-moore cosyn vn-to me
Than is this lief þat hangeth on the tree;
I clepe hym so—by Seint Denys of fraunce!—
To hauë the moore cause of aqueyntance
Of yow, which I hauë loved specially
Abouen alle wommen sikerly—
This swere I yow on my profession!
Telleth youre grief, lest þat he come adoun,
And hasteth yow, and gooth youre wyey anon.’

‘My deere louë,’ quod she, ‘o my daun Iohn!
fful lief werë me this conseil for to hyde,
But out it moot—I may namoore abyde!
Myn housbonde is to me the worste man
That euere was sith þat the world bigan.
But sith I am a wyf, it sit nat me
To telle no wight of oure priuetee,
Neither a-bedde, nê in noon oother place—
God shilde I sholde it telleth for his grace!
A wyf ne shal nat seyn of hir housbonde
But al honour, as I can vnderstonde;
Saue vn-to yow thus muche I telleth shal:
As help(e) me God! he is noght worth at al,
In no degree, the value of a flye,
But yet me greueth moost his nygardye.
And wele woot þat wommen naturally
Desiren thynge sixe, as wel as I;
They wolde that hir housbonde sholde be
Hardy and wise, and riche, and ther-to free,

And buxom [vn] to his wyf, and fressh abedde.
But by that ilke Lord that for vs bledde!
FFor his honour my-self for to arraye, 85
A Sunday next, I moste nedes paye
An hundred frankes, or ellis I am lorn.
Yet were me leuere that I were vnborn
Than me were doon a sclaundre or vileyneye!
And if myn housbonde eek it myghte 90
Espye, I nerë but lost, and therfore I yow praye,
Lenë me this somme, or ellis moot I deye.
Daun Iohn, I seye, lenë me this hun-
dred frankes!
Pardee, I wol nat faille yow my thankes,
If that yow list to doon that I yow 95
paye;
Ffor at a certeyn day I wol yow paye,
And doon to yow what plesance and seruice
That I may doon, right as yow list
deuise.
And but I do, God take on me venge-
ance
As foul as euere hadde Genylon of oo
ffrance!’

This gentil monk answerde in this manere:
‘Now trewely, myn owene lady deere, I hauë,’ quod he, ‘on yow so greet a routhe,
That I yow swere, and plighte yow my trouthe,
That, whan your(e) housbonde is to 05
fflaunderes fare,
I wol deluyure yow out of this care,
Ffor I wol brynge yow an hundred frankes.’
And with that word he caughte hir(e)
by the flanke,
And hir(e) embraceth harde, and kiste hir(e) ofte.
10 ‘Goeth now youre wey,’ quod he, ‘al stille and softe,
And lat vs dyne as soone as þat ye may;
ffor by my chilyndre it is pryme of
day.
Gooth now, and beeth as trewe as I shal be!'
‘Now elles God forbede, sire,’ quod she;
15 And forthe she gooth, as yolif as a pye,
And bad the cookes þat they sholde
hem hye,
So þat men myghte dyne, and that anon.
Vp to hir housbonde is this wyf ygon,
And knokketh at his countour boldly.

20 ‘Whô ther?’ quod he. ‘Peter! it am I!’
Quod she, ‘what sire, how longe wol
ye faste?
How longe tyme wol ye rekene and caste
Your(e) sommes, and your(e) bookes,
and your(e) thynges?
The deuël haue part on alle swichê
rekenynges!
25 Ye haue ynoth, pardee, of Goddes
sonde.
Com doun to-day, and lat your(e)
bagges stonde!
Ne be ye nat ashamed that Daun Iohn
Shal fastinge al this day alengen goon?
Lát vs heere a messe, and go we
dyne!’

30 ‘Wyf,’ quod this man, ‘litel kanstow
deyunye
The curious bisynesse that we haue.
ffor of vs chapmen—also God me
saue,
And by that lord þat clepid is Seint
Yuel—
Scarsly amonges .XII. ten shul thruye,
Continuël lastynge vn-to oure age.
We may wel make chiere and good
visage,
And dryue forth the world, as it may
be,
And kepen oure estaat in pryuetee
Til we be deed, or elles that we pleye
A pilgrymeage, or goon out of the 40
weye.
And therfore haue I greet necessitee
Vp-on this queynte world tayse me;
ffor eueroemoorê we moote stonde in
drede
Of hap and ffortune in oure chapman-
’hede.
‘To fflaundres wol I go to-morwe at 45
day,
And come agayn as soone as euere
I may;
ffor which, my deere wyf, I the he
biseke
As be to euery wight buxom and meke,
And for to kepe oure good be curious,
And honestly gouroene wel oure hous.
50 Thou hast ynoth, in euery maner
wise,
That to a thryftie houshould may suffise;
The lakketh noon array ne no vitaile,
Of siluer in thy purs shalowe nat fallie.’
And with that word his countour-dore 55
he shette,
And doun he gooth—no lenger wolde
he lette.
But hastily a messe was ther seyd,
And spedil the tables were yled,
And to the dyner faste they hem spedde,
And richely this monk the chapman 60
fedde.
‘At after dyner daun Iohn sobrely
This chapman took a-part, and priuely
He seyde hym thus: ‘Cosyn, it standeth
so,
That wel I se to Brugges wol ye go.
God and seint Austyn spede yow and 65
gyte!
I preye yow, cosyn, wisely that ye
ryde,
Gouerneth yow also of youre diete
Atemprely, and namely in this hete;

16. The Shipmannes Tale.

[13110—13168]  

13120. Who ther E.G., Who is (ys He. [pater] ther He.D., Quy la C., etc. (Sk., Gl.)
[E.H.E.D. am Rande]. 29. What lat He., etc. (Sk, Gl.); masse He., etc. 35. twelve G.,
etc. [I. twenty? Tw.]; ten] tweye C.P.L., two H.1 (Gl.). 43. euere mo He.G., euere D.
57. messe E.L., masse He., etc. 59. spedd E.
Bitwixe vs two nedeth no strange fare.

70 for[e]-wel, cosyn, God shilde yow fro
care!

And if þat any thyng, by day or
nyght,
If it lye in my power and my myght,
That ye me wol comande in any wyse,
It shal be doon, right as ye wol deuyse.

75 O thyng, er þat ye goon, if it may
be,
I wolde preyeg yow: for to lene me
An hundred frankes, for a wyke or
twayne,
ffor certein beestes þat I moste beye
To stroore with a place þat is oures—
80 God helpe me so, I wolde it were
yours!—
I shal nat faille, surely, at my day,
Nat for a thousand frankes a mile
way:
But lat this thyng be secrey, I yow
preye,
ffor yet to-nyght thise beestes moot
I beye.
85 And far[e] now wel, myn owene cosyn
deeere—
Graunt mercy of youre cost and of
youre cheerel'

¶This noble marchant gentilly anon
Answered, and seyde, 'O cosyn myn,
Daun Iohn!
Now sikerly this is a smal requeste;
90 My gold is youre whan þat it yow
leste,
And nat oonly my gold, but my
chaffare;
Tak[e] what yow list—God shilde þat
ye spare!
¶But o thyng is—ye knowe it wel
ynogh—
Of chapmen, that hir moneie is hir
plough.

95 We may creauncce whil we haue a
name,
But goldlees for to be, it is no game.

Paye it agayn whan it lith in youre
ese;
After my myght ful fayn wolde I yow
plese.'
¶This hundred frankes he fette hym
forth anon,
And priuely he took hem to daun 00
Iohn.
No wight in al this world wiste of
this loone,
Sauynge þis marchant and daun Iohn
alloone.
They drynke, and speke, and rome
a while, and pleye,
Til þat daun Iohn rideth to his ab-
beye,
The morwe cam, and forth this march-
ant rideth
To fflaudres-ward; his pretys wel
hym gydeth,
 Til he cam in-to Brugges murily.
Now gooth this marchaunt faste and
bisily
Aboute his nede, and byth, and cre-
aunceth.
He neither pleyeth at the dees, ne 10
daunceth,
But as a marchaunt, shortly for to
telle,
He let his lyf, and there I lete hym
dwelle.
The Sunday next this marchant was
agon,
To seint Denys ycomen is Daun Iohn,
With crowne and berd al[l] fressh and 15
newe y-shaue.
In al the hous ther nas so litel a
knaue,
Ne no wight elles, þat he nas ful fayn
That my lord Daun Iohn was come
agayn;
And shortly, to the poynt right for
to gon,
This faire wyf accorded with daun 20
Iohn

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13181. at E., of He., etc. (Sk., Gl.). 83. f. L. 92. Tak He.C.H.4, Takeþ L. 99. hym
E., f. He., etc. (Sk.). 13210. the f. E.G. (atte D.H.4). 12. let E.He., lat G., ledeth D.,
leet C., letep L., lad P.H.4 (Gl.). 13. this E.L., the He., etc. 15. shawe He.G.C.L.
C.P.L.H.4
That for this hundred frankes he sholde al nyght
Hāue hir(e) in his armes bolt upright;
And this acord parfourned was in dede.
In myrthe al nyght a bisy lyf they led
25 Til it was day, þat Daun Iohn wente his way,
And bad the meynere ‘far[e]-wel, haue good day!'
ffor noon of hem, ne no wight in the toun,
Hath of Daun Iohn right no suspe-cioun;
And forth he rydeth hoom to his abbeye,
30 Or where hym list—namoore of hym I seye.
This marchant, whan þat ended was the faire,
To Seint Denys he gan for to repaire,
And with his wyf he maketh feeste and cheere,
And telleth hir(e) that chaffare is so deere,
35 That nedes moste he make a cheuissauce;
ffor he was bounde[n] in a recon-
nyssauce
To paye twenty thousand sheeld anony
ffor which this marchant is to Parys gon,
To borwe of certeine freendes þat he hadde
40 A certeine frankes, and somme with hym he ladde.
And whan þat he was come in-to the toun,
ffor greet chierette and greet affectioun,
Vn-to daun Iohn he gooth hym first to pleye,
Nat for to axe or borwe of hym mo-
neye;
45 But for to wite and seen of his wel-
fare,
And for to tellen hym of his chaffare,
As freendes doon whan they been met yfeere.

Daun Iohn hym maketh feeste and murye cheere,
And he hym tolde agayyn ful specially
How he hadde wel yboght and gra-

ciously—
Thanked be God!—al hool his marchandise,
Sauþ þat he moste, in alle maner wise,
Maken a cheuissauce as for his beste,
And thanne he sholden been in ioye
and reste.
[Daun Iohn answerde, ‘Certes, I am 55
fayn
That ye in heele ar come hom agayyn,
And if þat I were riche—as haue I blisse!—
Of twenty thousand sheeld shold ye not myssse;
ffor ye so kyndely this oother day
Lente me gold, and, as I kan and 60
may,
I thanke yow, by God and by seint \[Lame!]
But nathelees I took vn-to oure dame,
Youre wyf, at hom the same gold ageyn
Vpon your(e) bench; she woot it wel, cerceyn,
By certeyn tokenes that I kan yow telle. 65
Now, by youre leue, I may no lenger
dwelle;
Oure abbot wol[e] out of this toun
anon,
And in his compaignye moot I goon.
Gretë wel oure dame, myn owene
nee sweete,
And far[e]-wel, deere cosyn, til we 70
meete.'
This marchant, which þat was ful war
and wys,
Creanced hath and payd eek in Parys
To certeyn Lumbardes, redy in hir
hond,
The somme of gold, and hadde of hem
his bond,
And hoom he gooth murie- as a pa-
75
peiy;
ffor wel he knew he stood in swich
array,

13236. bounde D.H.* (Sk.). 43. first goth He., etc. (f. him g., etc. C.P.L.). 67. wole
E.G. 74. hadde E., took H.*, gat He., etc. (Sk.); [über bond] i. obligationem E.He.D.
That nedes moste he wynne in that viage
A thousand frankes aboue[n] al his costage,
His wyf ful redy mette hym atte gate,
As she was wont of oold vsage algate,
And al that nyght in myrthe they bisette,
ffor he was riche and cleerly out of dette.
Whan it was day, this marchant gan embrace
His wyf al newe, and kiste hir(e) on hir face,
And vp he gooth, and maketh it ful tough.

'Thameore,' quod she, 'by God, ye haue ynoough!'
And wantownely agayn with hym she pleyde;
Til atte laste thus this marchant seyde:
'By God,' quod he, 'I am a litel wrooth
With yow, my wyf, al-though it were me looth,
And woot ye why? By God, as þat I gesse
That ye han maad a manere straunge-

Butwixen me and my cosyn daun Iohn.
Ye sholde han warned me, er I had gon,
That he yow hadde an hundred frankes payed
By redy tokene, and heeld hym yuèle
ffor þat I to hym spak of cheuys-
Me semed so, as by his contenauce.
But nathelees, by God, oure heuene kynge!

I thoughte nat to axen hym no-thyng.
I preye thee, wyf, as do namoore so;
Tell me alwey, er that I fro thee go,
If any dettoure hath in myn absence

Ypayed thee, lest thurgh thy nec-
gligence
I myghte hym axe a thing that he 05
hath payed.'
'This wyf was nat afered nor affrayed,
But boldely she seyde, and that anon,
'Marie!' I defiè the false monk daun Iohn!
I kepè nat of his tokenes neuer-a-deel.
He tooke me certeyn gold, that woot 10
I weel—
What! yuel thedam on his monkes snowte!—
ffor God it woot, I wende withouten doute
That he hadde yeue it me bycause of yow,
To doon ther-withyn myn honour and my prow,
ffor cosynage, and eek for beele cheere
That he hadd ful ofte tymes heere.
But sith I se I stonde in this disioynt,
I wol answerè yow shortly to the poyn.
Ye han mo slakkerè dëtours than am I;
ffor I wol payè yow wel and redily
ffro day to day, and if so be I faille,
I am youre wyf—if score it vp-on my taille,
And I shall paye as soone as euër I may.
ffor by my trouthe! I haue on myn array,
And nat on wast, bistowed euery-deel,
And for I haue bistowed it so weel
ffor your(e) honour, for Goddes sake,
As be nat wrooth, but lat vs laughe
And pleye!
Ye shal my ioly body haue to wedde—
By God, I wol nat payè yow but 30
a-bedde!
fforgyue it me, myn owene spouse deere;
Turne hiderward, and maketh bettre cheere!'
17. The Prioresses Tale.

a) Bihoold the murie wordes of the Hoost to the Shipman and to the lady Prioress. *)

'Wel seyd, by corpus dominus! quod oure Hoost.
'Now longe moot thou saille by the cost,
Sir(e) gentil maister, gentil maryneer!
God yeue this monk a thousand last quade yeer!

45 A hal felawe, beth ware of swich[e] a tape!
The monk putte in the mannes hood an ape,
And in his wyues eek, by Seint Austyn!
Draweth no monkes moore vn-to youre in.

But now passe ouer, and lat vs seke aboute
Who shal now telle first of al this route
Another tale—and with that word he sayde,
As curteisly as it had ben a mayde,

'My lady Prioress, by youre leue,
So that I wiste I sholde yow nat greue,
I wolde demen that ye telle sholde 55
A tale next, if so were that ye wolde.
Now wol ye vouche-sauf, my lady deere?'

'Gladly,' quod she, and seye as ye shal heere:

\[\text{Explicit.}\]

b) The prologue*) of the Prioresses tale.

\[\text{Domine dominus noster}\]

'O Lord oure Lord! thy name how merueilous
Is in this large world ysprad,' quod 60 she;
'ffor noght oonly thy laude precious
Parfourned is by men of dignitee,
But by the mouth of children thy bountee
Parfourned is, for on the brest souk-ynge
Somtyme shewn they thyn heriynge. 65
Wherfore in laude, as I best kan or may,
Of thee and of the white lyyle flour,
Which that thee bar, and is a mayde alway,
To telle a storie—I wol do my labour—
Nat that I may encreessen hir honour, 70
ffor she hir-self is honour and the roote
Of bountee, next hir sone, and soules boote.
O mooder mayde, o mayde mooder fre!
O bussh vnbrent, brenynge in Moyseys sighte!
Thât rauysedest doun fro the deitee, 75
Thurgh thyn humblesse, the goost þat
in thalighte,

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13338. oure E. [vgl. 13149], thy He.Eg., my C., etc.; that E., this He., etc. (Sk., Gl.).
39. endeþ now C., etc. (Sk., Gl.).
40. Talving C.L., Talving H.*Sl. (Sk., Gl.) [vgl. 13321 u. 13330].)
57. vouche it s. He.Eg. —*) proheme He. — 59ff.: P.S. VIII, 1—2. 67. white f. E.
76. thalghte E.He., þe alight C.L.H.*, the light Eg., etc.
Of whos vertu, than he thyn herte lighte,
Conceyued was the fadres sapience—
Help me to telle it in thy reuerence!

80 Lady, thy bounte, thy magnificence,
Thy vertu, and thy grete humylyttee,
Ther may no tounge expresse in no science!

ffor somtyme, lady, er men praye to thee,
Thou goost biforn of thy benyngnytee,

85 And getest vs the lyght, thurgh thy preyere,
To gyden vs vn-to thy sonë so deere.
My konnyng is so wayk, o blisful queene!

ffor to declare thy grete worthynesse,
That I ne may the weighte nat sustene;

90 But as a child of twelwel monthe old or lesse,
That kan vnnethes any word expresse,
Right so fare I, and therfore I yow prey:
Gydeth my song hat I shal of yow seye!

†Explicit.

c) Heere bigynneth the Priories tale.

Ther was in Asye, in a greet citee,

95 Amonges cristene folk a fewerye,
Sustened by a lord of that contree
ffor foule vsure and lucre of vileynye,
Hateful to Crist and to his compaignye;
And thurgh this strete men myghte ride or wende,

00 ffor it was free and open at eyther ende.

A litel scole of cristen folk ther stood
Doun at the ferther ende, in which ther were
Children an heep(e), ycome[n] of cristen blood,

That lerned in that scole yeer by yere
Swich manere doctrine as men vsed 05 there,
This is to seyn: to syngen and to rede,
As smale children doon in hir child-hede.
Among thys children was a wydwes sone,

A litel clergeon, seuen yeer of age,
That day by day to scole was his 10 wone;
And eek also, wher(e)as he saugh thymage
Of Cristes mooder, he hadde in vsage,
As hym was taught, to knele adoun and seye
His Aue Marie, as he goth by the weye.
Thus hath this wydwe hir litel sone 15 ytaught
Oure blisful lady, Cristes mooder deere,
To worshipe ay, and he forgat[e] it naught,
ffor sely child wol alday soone leere.
But ay, when I remembre on this mateere,
Seint Nicholas stant euere in my pre-20 sence,
ffor he so yong to Crist did[e] reuerence.
This litel child, his litel book lern-ynge,

As he sat in the scole at his prymer, He 'Alma rede[mptoris]' herde synge,
As children lerned hir ant[h]iphoner; 25 And, as he dorste, he drough hym ner and ner,
And herkned ay the wordes and the noote,

Til he the firste vers koude al by rote.
Noght wiste he what this latyn was to seye,
ffor he so yong and tendre was of 30 age;
But on a day his felawe gan he preye

13380 ff.: vgl. 16:280ff. 85. thurgh lyght of E., the 1. of He.D., to l. burgh C.P. 91. vnnethes C.P.H. 97. [Randol.] turpe lucrum E.He.D. 99. this E.D., the He., etc. (Sk., Gl.). 13403. ycome C.P., commen L Sl. 12. hadde he He., etc. (Sk.). 17. forgate E.P.Sl. (Gl.). 18. alway He.D.H. 19. on] of He.H. 4 Sl. 26. drow He.D.P.Sl.
Texpounden hym this song in his language,
Or telle hym why this song was in vsage.
This preyde he hym to construe and declare
35 fful often tyme vpon hise knowes bare.
His felawe, which that elder was than he,
Answerde hym thus: 'This song, I haue herd seye,
Was made of oure blissful lady free,
Hir(e) to salue, and eek hir(e) for to preye
40 To been oure help and socour whan we deye.
I kan na-moore expounde in this ma-teere,
I lerne song, I kan but smal grammeere.'
'And is this song made in reuerence
Of Cristes mooder,' seyde this inno-cent,
'Now certe, I wol do my diligence
To konne it al er Cristemasse is went.
Though pat I for my prymer shal be shent,
And shal be beten thri in an houre,
I wol it konne oure lady for to ho-noure.'
50 His felawe taughte hym homward priuely,
ffro day to day, til he koude it by rote,
And thanne he song it wel and boldely
ffro word to word [to word], acordynge with the note,
Twies a day it passed thurgh his throte,
To scoleward and homward whan he wente;
On Cristes mooder set was his entente.
As I haue seyd, thurgh-out the Iuerie
This litel child, as he cam to and fro,
fful murily he wolde synge and crie:
'O Alma redemptoris' euere-mo.
The sweetnesse his herte perced so
Of Cristes mooder, that to hir(e) to preye
He kan nat stynte of syngyng by the weye.
Ovre firste foo, the serpent Sathanas,
That hath in Iues herte his waspes nest,
Vp swal, and seyde, 'O. hebrayk peple, allas!
Is this to yow a thyng hat is honest,
That swich a boy shal walken as hym lest
In youre despit, and syngyn of swich sentence
Which is agayn youre lawes reuerence?'
ffro thennes forth the Iues han conspired
This innocent out of this world to chace.
An homy产学 ther-to han they rede,
That in an aleyn hadde a priue place;
And as the child gan forby for to pace,
This cursed Iew hym hente, and heeld hym faste,
And kitte his throte, and in a pit hym caste.
I seye that in a wardrobe they hym threwe
Where-as thise Iews purgen hir entaille.
O cursed folk of Herodes al newel?
What may youre yuel entente yow auaille?
Mordre wol out, certeyn, it wol nat faille;
And namely ther honoure of God shal sprede,
The blood out crieth onyre cursed dede.
'O martir, suffred to virginitie!
Now maystow syngen, folwynge euere
in oon
17. The Prioresses Tale.

The white lamb celestial', quod she, 'Of which the grete Euangelist Seint Iohn
In Pathmos wroot, which seith Þat
"they Þat goon
90 Biforn this lamb, and syng a song
al newe,
That neure fleshly wommen they ne knewe;"
And after that the abbot with his couent
Han sped hem for to buerien hym ful faste.

And whan they hooly water on hym caste,
Yet spak this child, whan spreynd was hooly water,
And song, "O Alma redemptoris mater!"

This abbot, which dat was an hooly man,
As monkes been, or elles oghte be,
This yonge child to coniure he bigan,
And seyde, "O deere child, I halse[4] thee
In vertu of the hooly Trinitee:
Tell me what is thy cause for to syng
Sith dat thy throte is kut to my sem-ynge?"

'My throte is kut vn-to my nekke-boon,'
Seyde this child, 'and, as by wey of kynde,
I sholde haue dyed, ye, longe tyme agon,
But Ihesu Crist, as ye in bookes fynde,
Whil dat his glorie laste, and be in mynde,
And for the worship(e) of his mooder deere,
Yet may I syng "O Alma" loude
and cleere.

This welle of mercy, Cristes mooder sweete,
I loued alwey, as after my konnynge;
And whan dat I my lyf sholde forlete,
To me she cam, and bad me for to syng
This anthem[e] verraily in my deyynge,
As ye han herd; and, whan dat I hadde songe,
Me thoughte she leyd a greyn vp-on my tongue;

Wherfore I syng, and syng e I moot certeyn
In honour of that blissful mayden free,
Til fro my tounge of taken is the greyn.
And afterward thus seyde she to me:
"My litel child, now wol I fecche thee,
Whan dat the greyn is fro thy tounge ytake.
Be nat agast! I wol thee nat forsake'.

This hooly monk, this abbot, hym meene I,
His tounge out caughte, and took away the greyn,
And he yaf vp the goost ful softly.
And whan this abbot hadde this wonder seyn,
Hise salte teeris trikled doun as reyn,
And gruf he fil al plat, vp-on the grounde,
And stille he lay as he had ley[n ybounde.
The couent eek lay on the paeuement
Wepynge, and heryen Cristes mooder deere,
And after that they ryse, and forth been went,
And tooke[n] away this martir from his beere,
And in a tombbe of marbul-stones cleere
Enclosen they his litel body sweete;
Ther he is now, God leue us [alle] for to meetee!
O yonge Hugh of Lincoln! slayn also
With cursed Iewes, as it is notable—
ffor it is but a litel while ago—
Preye eek for vs, we synful folk vn-
stable,
That of his mercy God so merciable
On vs his gret mercy multiplie
ffor reuerence of his mooder Marie.
Amen.

Heere is ended the Prioresses tale.
18. Chaucers Tale of Thopas.

a) ¶Bihoold the murye wordes*) of the Hoost to Chaucer.

WHan seyd was al this miracle, evry man
As sobre was that wonder was to se,
Til that our hooste iapon to bigan,
And thanne at erst he lokked vp-on me,
00 And seyde thus: 'What man arrow?'
quod he,
'Thou lookest as thou wildest fynde an hare,
ffor euere vp-on the ground I se thee stare.
Approche neer, and looke vp murily!
Now warë yow, sirës, and lat this man haue place!
05 He in the waast is shape as wel as I.
This were a popet in an arm tenbrace
ffor any womman, smal and fair of face!
He semeth eluyssh by his contenaunce,
ffor vn-to no wight dooth he daliaunce.
10 Seyë now somwhat, syn oother folk
han sayd;
Telle vs a tale of myrthe, and that anon!
'Hooste,' quod I, 'ne beth nat yuelle apayd!
ffor oother tale certes kan I noon,
But of a rym I lerned longe agoon.'
15 'Ye, that is good,' quod he, 'now shul we heere
Som deyntee thynge, me thyneketh by his cheere.'
¶Explicit.

b) ¶Heere bigynneth Chaucers tale of Thopas.

Listeth, lordës, in good entent,
And I wol telle verrayment
Of myrthe and of solas;
20 Al of a knyght was fair and gent
In bataille and in tourneyment,
His name was sir(e) Thopas.

¶Yborn he was in fer conteere,
In flaunderes, al biyonde the see,
At Poperyng in the place;
25 His fader was a man ful free,
And lord he was of that conteere,
As it was Goddes grace.
¶Sir(e) Thopas wax a doghty swayn;
Whit was his face as payndemayn,
Hise lippes rede as rose;
30 His rode is lyk scarlet in grayn,
And I yow telle in good certayn
He hadde a semely nose.
¶His heer, his berd was lyk saffroun,
That to his girdel raughte adoun;
Hise shoos of cordewane.
Of Brugges were his hosen broun,
His robe was of syklatoun,
That coste many/aiane. 40
¶He koudë hunte at wilde deer,
And ride an-haukyng for rayer
With grey gosauk on honde;
Ther-to he was a good archeer,
Of wrastlyng was ther noon his peer,
45 Ther any ram shal stonde.
¶fful many/a mayde bright in bour,
They moorne for hym par amour,
Whan hem werë bet to slepe.
But he was chaast, and no lechour,
50 And sweete as is the bremble-flour,
That bereth the rede hepe.
¶And so bifel vp-on a day,
ffor sothe as I yow telle may,
Sire(e) Thopas wolde out ride. 55
He worth vpon his steede gray,
And in his hand a launccegay,
A long swerd by his side.
¶He priketh thurgh a fair forest,
Ther-inne is many/a wilde best,
60 Ye, bothe bukke and hare.
And as he priketh north and est,
I telle it yow, hym hadde almost
Bitid[de] a sory care.

*) talkyng He.G. — 13598. iapon to E Eg., to i. H.4, i. tho G. [ætæt], C. (Sk., Gl.), i. he He., Iape P.L. 99. [æber me] s. Chaucer E., etc. (f. Eg.H.4). 13604. war E.He.P. (Sk., Gl.). 05. [æmmerj.] i. henry Bailly E. 15. [æber he] i. hoost E.; we] ye E. 37. shoos E., shoon He., etc. (Sk., Gl.). 51. brembel (bremble, etc.) He., etc. 53. it fel He.G.D.H.4 64. Bytid G.H.4 (Sk.).
An elf-queenē for tespoye; 
Til he so longe hadde ride[n] and goon, 05 
That he found in a pryue woon 
The contree of ffairyere, 
So wilde. 
ffor in that contree was ther noon, (?) 
Neither wyf ne childe; 

Til þat ther cam a greet gēaunte, 
His name was sir(e) Olifaunte, 
A perilous man of dede. 
He seyde, ‘Child, by Termagaunt! 
But if thou prike out of myn haunt, 15 
Anon I sle thy steede 
With mace! 

Heere is the queene of ffayerye, 
With harpe, and pipe, and symphonye, 
Dwellynge in this place.’ 20 

The child seyde, ‘Al-so moote I thee! 
Tomorwe wol I meete with thee, 
When I haue myn armoure. 
And yet I hope, par ma fay, 
That thou shal with this launcegay 25 
Abyen it ful sowre. 

Thy mawe 
[Thyn hauber]k shal I percen, if I may, 
Er it be fully pryme of day, 30 
ffor heere thou shalt be slawe!’ 

Sir(e) Thopas drow abak ful faste; 
This gēant at hym stones caste 
Out of a fel staf-slyenge; 
But faire escapeth sir(e) Thopas, 
And al it was thurgh Goddes gras, 35 
And thurgh his fair berynge. 

Yet listeth, lorde, to my tale, 
Murier than a nightyngale! 
ffor now I wol yow rowne 
How sir(e) Thopas with sydes smale, 40 
Prykynge over hill and dale, 
Is come[n] agayn to towne.

16666. and the c. G., etc. 74. hir E.D. (Gl.) [Œðæ[ð]t?]. 75. a spray E.D., the sp. 
He., etc. (Sk., Gl.). 86. the plas He.G.H. 95. loue] haue He.G.H. 13705. hadde E., 
hath He., etc.; ryde D. — Smiðen 709 u. 710 šfaltet D. (auð Ro.) ein: That to him 
durst ride or gon (Sk., Gl.) [wip[ī] uneat, bôvôbl 1 B. zu fehten šeuent]. 21. als He., so 
C.P.L. 22. with E.H. 4. 4. He., etc. (Sk.). 28. [Thyn hauber]k E.G.; shal, etc., auf Rafael E. 
30. shallow He.G.H. 34. sir(e) E.G., child He., etc. 39. ffor now C.P.L., f. E., etc. 
42. komen E.G. (Gl.).
18. Chaucers Tale of Thopas.

[13743—13822]

| His brydel as the sonne shoon,  |
| Or as the moone light.         |

| His spere it was of fyn ciprees, |
| That bodeth werre, and no-thyng pees, |
| The heed ful sharp(e) yggrounde. |

| His steede was al dappull gray, |
| It gooth an ambil in the way |
| fful softlye and rounde         |
| In londe.                      |

| Loo, lordes myne, heere is a fit! |
| If ye wol any moore of it,        |
| To telle it wol I fonde.           |

NOW hold[e] youre mouth, par charitee, Bothe knyght and ladye free, And herketh to my spelle! Of batailles, and of chialury, And of laddyes loué-drury Anon I wol yow telle. Men speke[n] of romances of prys, Of Hornchild and of Ypotys, Of Beves and [of] sir Gy, Of siré Lybeux and Pleyn-damour; But siré Thopas, he beréth the flour Of roial chialury.

| His goode steede al he bistrood, |
| And forth vpon his wey he rood As sparcle out of the bronde. |

| Vp-on his creest he bar a tour, |
| And ther-inne stikèd a lilie-flour— God shilde his cors fro shonde! |

| And for he was a knyght auntrous, |
| He nomde slepen in noon hous, But liggen in his hoode; |

| His brighte helm was his wonger, |
| And by hym baiteth his dextrer Of herbes fyne and goode. |

| Hym-self drank water of the well, |
| As didè the knyght sir(e) Percyuell So worthy vnder wede, |
| Til on a daye . . . .           |

a) ¶ Heere the Hoost styncteth Chaucer of his tale of Thopas.*

'Na-moore of this, for Goddes dignitee!' Quod oure hooste, 'for thou makest me
So wery of thy verray lewednesse, That, also wisly God my soule blesse, Mine eres aken of thy drasty speche. Now swich a rym the deuel I biteche! This may wel be rym dogerel,' quod he.

¶'Why so?' quod I, 'why wiltow lette me
Moore of my tale than another man, Syn that it is the beste tale I kan?' ¶'By God,' quod he, 'for, pleynly at a word,
Thy drasty rymyng is nat worth a toord!

Thou doost noght elles but despendest tyme.
Sir(e), at o word, thou shalt no lenger rymel
Eat se wher thou kanst tellen aught in geeste,
Or telle in prose somwhat at the leeste In which ther be som murthe or som doctryne.'

¶'Gladyly,' quod I, 'by Goddes sweete pynel
I wol yow telle a litel thynge in prose That oghte liken yow, as I suppose, Or elles, certes, ye been to daengerous. It is a moral tale vertuous,
Al be it tooled somtyme in sondry wyse Of sondry folk, as I shal yow deuyse; ¶As thus: ye woot þat euery Evangelist,
That telleth vs the payne of Ihesu Crist,
Ne seith nat alle thynge as his felawę dooth.

But natheelees hir sentence is al sooth, And alle acorden as in hir sentence, Al be ther in hir telyng difference;

¶for somme of hem seyn moore, and somme seyn lesse, When they his pitous passioun expresse—
I meene of Mark and Mathew, Luc and 55
John—
But doutelees hir sentence is all[o] oon.
¶Therfore, lordynge alle, I yow besieche,
If þat yow thinke I varie—as in my speche, As thus, though þat I telle som-what moore
Of prouerbes than ye han herd bifoore, 60
Comprehended in this litel treytes heere, To enforce with the effect of my mateere; And though I nat the same wordes seye
As ye han herd, yet to yow alle I preye:
Blameth me nat, for, as in my sentence,
Shul ye nowher fynden difference
ffró the sentence of this treytes lyte, After the which this murye tale I write.
And therfore herkneth what þat I shal seye, And lat me tellyn al my tale, I preye.

¶Explicit.

b) ¶ Heere bigynneth Chaucers tale of Melibe.

A yong man, called Melibeus, myghty and riche, bigat vp-on his wyf, that called was Prudence, a doghter, which that called was Sophie.
(2) Vpon a day bифel þat he, for his despert, is went in-to the feeldes hym to pleye. (3) His wyf and eek his doghter hath he left inwith his hous, of which the dores weren faste yshette. (4) ¶Thre of his olde foes han it espyed, and settin laddres to the walles of his hous, and by wyndowes been entred; (5) and betten his wyf, and

*) and biddeth hym telle another tale He. — 13823—70. Ro.1 für G. 32. tale E., rym He., etc. (Sk., Gl.). 33. o word He.H. 45. tooled] take E. 55. and Mathew Wr.Sk.; and f. E., etc.; Marke (?) Gl. 58. yow E.D.H., ye He., etc. (Sk., Gl.). 66. ze schal nought fynde mochil d. C.L.Ro 67. [I. sentence?] 71—90. Ro.1 für G.; whilom called He.C.L.Ro.
wounded his dochter with fyue mortal woundes in fyue sondry places; (6) ¶ this is to seyn: in hir feet, in hir(e) handes, in hir eys, in hir nose, and in hir mouth, and lefte hir(e) for deed, and wenten awaye. (7) ¶ Whan Melibeus retourned was in-to his hous, and saugh al this meschief, he, lyk a mad man, rentynge his clothes, gan to wepe and crye. (8) ¶ Prudence, his wyf, as ferforth as she dorste, bisoghte hym of his wepyng for to stynte. (9) But nat for-thy he gan to crye and wepen euere lenger the moore.

¶ This noble wyf Prudence remembred hir(e) vpon the sentence of Ouid in his book that cleped is 'the Remedie of Loue' *, wher-as he seith, (1) 'He is a fool that destourbeth the mooder to wepen in the deeth of hir child, til she haue wept hir fille, as for a certein tyme. (2) ¶ And thanne shall man doon his diligence with amy-able wordes hir(e) to reconforte, and preyen hir(e) of his wepyng for to stynte.' (3) ¶ ffor which resoun this noble wyf Prudence suffred hir housbonde for to wepe and crye, as for a certein space. (4) And whan she saugh hir tyme, she seyde him in this wise: (5) ¶ 'Allas, my lord,' quod she, 'why make ye your(e)-self for to be lyk a fool? (6) for sothe, it apertenh nat to a wys man to maken swich[e] a sorwe. (7) Your(e) dochter, with the grace of God, shal warisshe and escape. (8) And al were it so, that she right now were deed, ye ne oughte nat as for hir deeth your(e)-self to destroye. (9) ¶ Senek seith, "The wise man shal nat take to greet disconfort for the deeth of his children. (o) But certe he sholde suffren it in pacience, as wel as he abideth the deeth of his owene propre persone.' (1) ¶ This Melibeus anserwe anon, and seyde, ¶ 'What man,' quod he, 'sholde of his wepyng stente that hath so greet a cause for to wepe? (2) I hesu Crist, oure Lord, hym-self wepte for the deeth of Lazarus, hys freend.' (3) Prudence anserwe, 'Certies wel I woot, attemptee wepyng is no-thyng defendedd to hym that sorwfulis is amonges folk in sorwe, but it is rather granted hym to wepe. (4) ¶ The Apostle Paul vn-to the Romayns writeth, "Man shal rejoyse with hem that maken ioye, and wepen with swich folk as wepen." (5) But though attemptee wepyng be ygranted, outrageous wepyng certes is defended. (6) Mesure of wepyng sholde be con-sidered after the loore that techeth vs Senek. (7) ¶ "Whan that thy freend is deed," quod he, "lat nat thyne [e]yn to moyste been of teeris, ne to muche drye. (8) Al though the teeris come to thyne [e]yn, lat hem nat falle. (9) And whan thou hast for-goon thy freend, do diligence to gete another freend. (o) And this is moore wysdom than for to wepe for thy freend which that thou hast lorn; for ther-inne is no boote." (1) And therfore, if ye gouerne yow by sapience, put away sorwe out of your(e) herte. (2) ¶ Remembre yow [at] I hesus Sirak seith, ¶ "A man that is ioyous and glad in herte, it hym conserueth florissynge in his age; but soothly sorwful herte maketh hise bones drye." (3) ¶ He seith eek thus: that "sorwe in herte sleeth ful many a man." (4) ¶ Salo-mon seith, that 'right as motthes in the shepes flees anoyeth to the clothes, and the smale worms to the tree,
right so anyoth sorwe to the herte."

(5) Wherfore vs oghte, as wel in the deeth of oure children as in the losse of opere goodes temporale, haue pacience. (6) ¶ Remembre yow vp-on the pacient Ioh, whan he hadde lost hise children and his temporeale substance, and in his body endured and re- ceyued ful many a greuous tribulation; (7) yet seyde he thus: ¶ "Oure Lord hath yeue it me, oure Lord hath biraft it me; right as oure Lord hath wold, right so it is doon; blessed be the name of oure Lord!"

(8) ¶ To thise foreseyde thynges answerde Melibeus vn-to his wyf Prudence: (9) ¶ 'Alle thy worde,' quod he, 'been sothe, and therwith profitable; but trewely, myn herte is troubled with this sorwe so greuously, that I noot what to doone.' (o) 'Lat calle,' quod Prudence, 'thy trewe freendes alle and thy lynage whiche that been wise; telleth your(e) cas, and herketh what they seye in conseillynge, and yow gouerne after hir sentence. (i) ¶ Salomon seith, "Werke alle thy thynges by conseil, and thou shalt neuer repente."

(2) ¶ Thanne by the conseil of his wyf Prudence, this Melibeus leet callen a greet congregacion of folk; (3) as surgiens, phisiciens, olde folk and yonge, and somme of hise olde enemys, reconisled as by hir semblant to his loue and in-to his grace. (4) And ther- with-al ther coomen somme of hise neighebores that diden hym reuereence, moore for drede than for loue, as it happeth ofte. (5) ¶ Ther coomen also ful many subtyle freendes and wise aduocatz, lerned in the lawe.

(6) And whan this folk togidre assembled weren, this Melibeus in sorweful wise shewed hem his cas. (7) And by the manere of his speche it semed wel that in herte he baar a cruel ire, redy to doon vengeaunce vp-on hise foes, and sodeynly desired that the werre sholde bigynne. (8) But natheleses yet axed he hir conseil vpon this matiere.

(9) ¶ A surgien, by licence and assent of swiche as weren wise, vp roos, and to Melibeus seyde, as ye may heere: (o) 'Sire,' quod he, 'as to vs surgens 20 aperteneth that we do to every wight the beste that we kan, where-as we been withholde, and to oure pacientz that we do no damage. (1) Wherfore it hap-peth many tyme and ofte that, whan tewe men han euerich wounded oother, oon same surgien heeleth hem bothe. (2) Wherfore vn-to oure art it is nat pertinent to noisce werre, ne parties to supporte. (3) But certes, as to the warisshyngue of your(e) doghter, nl be it so that she perilously be wounded, we shullen do so ententif bisynesse fro day to nyght, that, with the grace of God, she shal be hool and sound as soone as is possible.'

(4) ¶ Almoost right in the same wise the phisiciens answerden, saue that they seyden a fewe wordes moore; (5) that 25 right as maladies been cured by hir contraries, right so shul men warisshe werre by vengeaunce.

(6) ¶ Hise neighebores ful of enuye, hise feyned freendes that semeden reconised, and hise flatereres maden semblant of wepyng, and empeirden and agreggeden muchel of this matiere, (7) in preisynge greetly Melibe of myght, of power, of richesse, and of freendes, despeisynge the power of hise adversaries, (8) and seiden outrely that he anon sholde wreken hym on hise foes, and bigynne werre.

(9) ¶ Vp roos thanne an aduocat that

13905. *opere* E., oure He., etc. (Sk.). 07. hath yeue it me oure lord D., quod he hap gouve, etc. C., quod he gawe, etc. L., it sent vnto me, etc. H., j. E., etc. [Epist I. 21]. 11. werke G.D.L.(worche)H.4 (3. Cit. XXXII, 19). [Sgl. 9361.] 13. Sirurgiens He.P. [Abb. 13919, 920, 14173, etc.]. 17. semed wel E., semed He.G.D.P.H.4, j. C.L. 19. to E.H., vn to He., etc. 25. man He.D.P. 26. and hise flatereres E.G., and j. He., etc.
was wys, by leue and by conseil of
othere that were wise, and seide, 30
(o) "Lordynges, the nepe for which we
been assembled in this place is a ful
heuy thynge and an heigh matiere, by
cause of the wrong and of the wik-
kednesse that hath be doon, (i) and
eek by resoun of the grete damages that
in tyme comyng been possible to fallen
for this same cause; (2) and eek by
resoun of the grete richesse and power
of the parties bothe, for the whiche
resouynes it were a ful greet peril to
erren in this matiere. (3) ¶ Wherfor,
Melibeus, this is oure sentence: we
conseille yow abouen alle thynge that
right anon thou do thy diligence in
kepyng of thy propre persone in
swich a wise, þat thou wante noon
espie ne wacche, thy persone for to
saue. (4) ¶ And after that we conseille
þat in thyn hous thou sette suffecient
garnisoun, so that they may as wel thy
body as thyn hous defende. (5) ¶ But
certes, for to moeue werre, or sodeynly-
for to doon vengeaunce, we may
nat demen in so litel tyme that it
were profitable. (6) Wherfore we axen
leyser and espaco to haue deliberacion
in this cas to deme. (7) ¶f for the
commune prouerbe seith thus: "He that
soone demeth, soone shal repente." 
(8) And eek men seyn that thilke Iuge
is wys that soone vnderstondeth a mati-
erie, and tuggeth by leyser. (9) ¶f for al
be it so that alle taryng be anx-
ful, algates it is nat to repreue in
yeuynge of iuggement, ne in vengeaunce
taking, whan it is suffecient and reazon-
able. (o) ¶ And that shewyd oure Lord
Ihesu Crist by ensample, (i) for whan
that the womman that was taken in
auowtrie was broght in his presence
to knowen what sholde be doon with
hir persone, al be it so that he wiste
wel hym-self what that he wolde an-
were; (2) yet ne wolde he nat answere
sodeynly, but he wolde haue deliber-
acion, and in the ground he wroot
twies. (3) And by thise causes, we
axen deliberacion, and we shall thanne,
by the grace of God, conseille thee
thynge that shall be profitable.

(4) ¶Vp stirten thanne the yonge
folk atones, and the mooste, partie of
that compaignye scorne the olde wise
men, and bigonnen to make noyse,
and seyden, (5) that right so as, whil
that ired is hoot, men sholden smyte,
right so men sholden wreken hir wronges
while þat they been fresshe and newe,
and with loud vois they criden, 'Werre,
werre!'

(6) ¶Vp roos the oon of thise olde
wise, and with his hand made conten-
ounce that men sholde holden hem
stille, and yeuen hym audience.
(7) ¶"Lordynges,' quod he, 'ther is ful
man a man that crieth "werre, werre!"
that woot ful litel what werre amount-
eth. (8) ¶Werre at his bigynnyng hath
so greet an entryng and so large, that
every wight may entre whan hym
liketh, and lightly fynde werre; but
certes, what ende that shal ther-of bi-
falle, it is nat light to knowe. (9) ¶f for
soothly, whan þat werre is ones bi-
gonne, ther is ful many a child vn-
born of his mooder that shal sterue
yong by cause of that ilke werre, or
elles lyue in sorwe, and dye in wrec-
ednesse. (o) And ther-fore, er þat
any werre bigynne, men moste haue
greet conseil, and greet deliberacion.' 
(i) ¶And whan this olde man wende
to enforsen his tale by resons, wel

19. Chaucers Tale of Melibeus. 265

13 930. the which He.D.C.P.; a ful E.C.L., ful He., etc. 31. the same He.G.D.P.H. 33. thy diligence] thy f. He.P.H.;* wante E., ne w. He., etc. (Sk.); thy persone E., thy (goure P.) body He., etc. (Sk., Gl.). 35. or sodeynly E.P., ne s. He., etc. 37. thus E.C.P.L., this He., etc. [Sent. 6 & 749]. 42: 706.VIII, 8. 43. we shall E.L., we shal He., etc. 44. scorne E., han sc. He., etc. (Sk.); man He.G.C.P.L. 45. sholde men wreken He.G.P.H. 48. entryng E.D.C.L', entree He., etc. (Sk.); þat ther-of slall falle He., ther of sch. f. G., shal f. P., sch. f. þerof H. 50. bigynne E.G.L., be bigonne He., etc.
ny alle atones bigonne they to rise for to breken his tale, and beden hym ful ofte his eorde wordes for to abregge. (2) ffors soothly, he that precheth to hem that listen nat heeren his worde, his sermon hem anoieth. (3) fffor Ihesus Syrak seith that "musik in wepyngye is anoyous thyng;" (4) this is to seyn: As muche auailleth to spenen biforn folk to whiche his speche anoyeth, as it is to syngge bifor hym that wepeth. (5) And this wise man saught that hym wanted audience, and al shamefast he sette hym doun agayn. (6) fffor Salomon seith, "Ther-as thou ne mayst have noon audience, enforce thee nat to speke." (7) "I see wel," quod this wise man, "bat the commune proverbe is sooth, "That good conseil wanteth when it is moost nede."

(8) Yet hadde this Melibeus in his conseil many folk that priuely in his eere conseilled hym certeyn thyng, and conseilled hym the contrarie in general audience. (9) When Melibeus hadde herd that the gretteste partie of his conseil weren accorded hat he sholde maken werre, anon he consented to hir conseillyng, and fully affermed his sentence.

Thanne dame Prudence, whan hat she saught how that hir housbonde shoop hym for to wreken hym on hys fises, and to bigynne werre, she in ful humble wise, whan she saught hir tyme, seide to hym thys wordes: (1) "My lord," quod she, "I yow biseche as hertely as I dar and kan, ne haste yow nat to haste, and for alle gerdons, as yeueh me audience. (2) fffor Piers Alfonce seith,

"Who so that dooth to thee owther good or harm, haste thee nat to quyten it; (3) for in this wise thy freend wol[e] abyde, and thyn enemy shal the longer luye in dred." (4) The proverbe seith, "He hasteth wel that wisely kan abyde," and, "In wikked haste is no profit."

This Melibee anserwe vn-to his wyf Prudence: "I purpose nat," quod he, 'to werke by thy conseil for many causes and resouns. (6) fffor certes, every wight wolde holde me thanne a fool; (7) this is to seyn: if I for thy conseillyng wolde chaungyn thynges that been ordeyned and affermed by so manye wyse. (7) Secoundly I seye that alle wommen been wikke, and noon good of hem alle. (8) fffor of a thousand men," seith Salomon, "I fooned o good man, but certes, of alle wommen, good wommen fooned I neuer." (9) And also certes, if I gounered me by thy conseil, it sholde seme that I hadde yeue to thee ouer me the maistrie, and God forbode that it so weere. (0) For Ihesus Syrak 7 seith that "if the wyf haue maistrie, she is contrarious to hir housbonde." (1) And Salomon seith, "Neuere in thy lyf, to thy wyf, ne to thy child, ne to thy freend, ne yeue no power ower thyself. (2) ffors bettre it were that thy children aske of thy persone thynges that hem nedeth than thou be thyself in the handes of thy children." (3) And also if I wolde werke by thy conseillyng, certes my conseillyng moste som-tyme be secree, til it were tyme pat it moste be knowe, and this ne may nought be . . . .

(4) Whanne dame Prudence ful debonairly and with greet pacience hadde herd al that hir housonde liked for to seye, thanne axed she of hym licence for to speke, and seyde in this wise: (5) ¶'My lord,' quod she, 'as to your(e) firste resoun, certes it may lightly be answered. (6) ¶ffor I seye that it is no folie to chaunge conseil whan the thyng is chaunged ¶, or elles whan the thyng semeth oother-weyes than it was biform. (7) ¶And mooreouer I seye that, though ye han sworn and bighht to perfourne youre emprise, (8) and nathelies ye weyue to perfourne thilke same emprise by juste cause, men sholde nat seyn therefore that ye were a lier ne forswn. (9) ¶ffor the book seith ¶at "the wise man maketh no lesyng whan he turneth his corage to bettre." (10) ¶And al be it so that your(e) emprise be establisshed and ordeyned by greet multitude of folk, yet thar ye nat accom-plice thilke ordainance but yow like. (1) ¶ffor the trouthe of thynges and the profit been rather founden in fewe folk that been wise and ful of resoun than by greet multitude of folk, ther euerly man crieth and clatereth what that hym liketh; ¶soothly, swich multitude is nat honeste.

(2) ¶As to the seconde resoun, where-as ye seyn ¶at alle wommen been wikke, saue youre grace, certes ye despisen alle wommen in this wyse; and "he ¶at alle despisen, alle despleseth," as seith the book. (3) & Senec seith that "who-so wolde haue sapience, shal no man despise, but he shal gladly techen the science that he kan, without presumpcion or pride. (4) And swiche thynges as he nought ne kan, he shal nat been ashamed to leerne hem, and enquire of lasse folk than hym-self." (5) And, sire, that ther hath been many a good womman, may lightly be preued. (6) ¶ffor certes, sire, oure Lord Ihesu Crist wolde neuere haue descended to be born of a womman, if alle wommen hadden ben wikke. (7) And after that, for the grete bountee that is in wommen, oure Lord Ihesu Crist, whan he was risen fro deeth to lyue, appeared rather to a womman than to hise Apostles. (8) And though that Salomon seith that he ne foond neuere womman good, it folweth nat therfore that alle wommen ben wikke. (9) ¶ffor though that he ne foond no good womman, certes, ful many another man hath founden many a womman ful good and trewe. (10) ¶Or elles, per auenture, the entente of Salomon was this: that, as in souereyn bunte, he foond no womman. (1) This is to seyn: that ther is. no wight ¶at hath souereyn bountee saue God allone, as he hym-self recordeth in hys Euaungelie. (2) ¶ffor ther nys no creature so good, that hym ne wanteth somewhat of the perfeccion of God, that is his maker.

¶Ye seyn, if ye gouverne yow by my conseil, it sholde seme that ye hadde yeue me the maistrie and the lordshiphe ouer your(e) persone. (4) ¶Sire, saue your(e) grace, it is nat so; ¶ffor if it were so that no man sholde be conseilled but oonly of hem that hadden lordshiphe and maistrie of his persone, men wolden nat be conseilled so ofte. (5) ¶ffor soothly, thilke man that asketh conseil of a purpos, yet hath he free choys whether he wolde werke by that conseil or noon.
han seyd that the conseilynge of wommen is othyr to deere, or elles to litel of pris. (7) ¶But al be it so þat 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 conseilynge. (8) ¶Loo Iacob, by good conseil of his moother Rebekka, wan the benysom of Ysaak, his fader, and the lordshiphe ouer alle hise brethren. (9) ¶Judith, by hir good conseil, delievered the citee of Bethulie, in which she dwelled, out of the handes of Olofernus, that hadde it bisege, and wolde al haue destroyed it. 

(6) ¶And as to your(e) fourthe resoun, ¶ther ye seyn þat the ianglerie of wommen kan hyde thynges that they woot noght, as who seith that a womman kan nat hyde that she woot. (7) ¶Sire, thise wordes been understonde of wommen þat been iangleresses and wikked, (8) of whiche wommen men seyn that thre thynges dryuen a man out of his hous ¶, that is to seyn: smoke, droopyng of reyn, and wikked wyues. (9) And of wikke wommen seith Salomon þat “it were bettre dwelle in desert than with a womman that is riotous.” ¶And, sir(e), by your(e) leue, that am nat I. (o) ¶for ye haan ful ofte assayed my grete silence, and my grete paciency, and eek how wel that I kan hyde and hele thynges that men oghte secrecly to hyde.

(1) ¶And soothly, as to your(e) fifth the resoun, where-as ye seyn that in wikked conseil wommen venquisssh men, ¶God woot, thilke resoun stant heere in no stede. (2) ¶¶for vnder-stoond now, ye asken conseil to do wikkednesse; (3) and if ye wole werken wikkednesse, and your(e) wif restreyndeth thilke wikked purpos, and ouer-cometh yow by resoun and by good conseil, certe youres wyf oghte rather to be preised then yblamed. (4) ¶Thus sholde ye vnderstoond the philosphere that seith, “In wikked conseil wommen venquisssh hen hir housbonde.”

05 ¶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 consills ful hoolsome and profitable. (6) ¶Eek som men haue gynne to wisse that they wisse that their resouns were. (7) ¶And yow sayde they seyn that they were not wisse. (8) ¶And yow sayde they seyn that they were not wisse. (9) ¶And yow sayde they seyn that they were not wisse.
what is bettre than a good womman? No-thyngh." (7) ¶And, sir(e), by manye
of othere resons may ye se that manye
wommen been goode, and hir counsels
goode and profitable: (8) And ther-fore,
sir(e), if ye wol triste to my counsell,
I shal restore youe youre doghter
hool and sound; (9) and eek I wol
do to you so muche, that ye shul
haue honour in this cause.'

20 When Melibee hadde herd the
wordes of his wyf Prudence, he seyde
thus: (1) ¶'I se wel that the word
of Salomon is soothe; he seith that
'words that been spoken discreetly
by ordainace been honycombes,
for they yeuen sweetnes to the soule
and hool-somnesse to the body.' (2) ¶And,
wylf, by cause of thy sweete wordes,
and eek for I haue assayed and preued
thy grete sapience and thy grete
trouthe, I wol gourner me by thy
counsell in alle thynge.

(3) 'Now, sire,' quod dame Prud-
ence, 'and syn ye vouche-saft to
been gouerned by my counsell, I wol
enforme you how ye shul gourner
your(e)-self in chesynge of your(e) con-
seillours. (4) ¶Ye shul first in alle
youre werkes mekeyly biseken to the
heighge God hat he wol be your(e)
counsellour. (5) And shapeth youw
to swich entente that he yeue youw counsell
and confort, as taughte Thobie his
sone: (6) ¶"At alle tymes thou shalt
blessse God, and praye hym to dresse
thy weyes, and looke hat alle thy
counseils been in hym for euermore."
(7) Seint Iame eek seith, "If any
of youw haue nede of sapience, axe
it of God." (8) ¶And afterward thanne
shul ye taken counsell of your(e)-self,
and examyne wyel youre thogethes of
swich thynge as yow thynketh hat is
best for your(e) profit. (9) And thanne
shul ye dryue fro your(e) herte thre
thynges thent been contrariouuse
to good counsell; that is to seyn:
Ire, coueitise, and hastifnesse.

¶ffirst, he hat axeth counsell of hym-
self, certes, he moste been with-outen
ire for manye causes. (1) The firste
is this: ¶he hat hath greet ire and
wratthe in hym-self, he weneb alway
that he may do thynge that he may nat do.
(2) ¶And secoundely, he that is irous
and wrooth, he ne may nat wele deme,
and he hat may nat wel deme, may
nat wel conseil. (3) ¶The thridde is
this: "that he hat is irous and wrooth,"
as seith Senec, "he ne may nat speke
but he blame thynges," and with hire
vicious wordes he stireth oother folk
to angre and to ire. (4) ¶And eek,
sire, ye moste dryue coueitise out of
youre herte. (5) ¶ffor the Apostile
seith ¶that "coueitise is roote of alle
harmes." (6) And truste wel that a
couveitoues man ne kan noght deme ne
thenke, but oonly to fulfille the ende
of his coueitise; (7) and certes, that
ne may neuere been accompliued;
for euere the moore habundance bat he
hath of richesse, the moore he desir-
eth. (8) ¶And, sir(e), ye moste also
dryue out of youre herte hastifnesse;
(9) for certes, ye ne may nat deeme
for the beste a sodeyn thought that
falleth in youre herte, but ye moste
auyse yow on it ful ofte. (o) ¶ffor, as 40
ye herde biforn, the commune prouerbe
is this: ¶that "he hat soone demeth,
souene repenteth." (1) ¶¶Sir(e), ye ne
be nat alway in lyke disposicion;
for certes, som thynge hat somtyme semeth
to yow that it is good for to do, an-
other tym ey it semeth to yow the con-
trarie.

14018. triste E., truste (troste) He., etc. 21: i. [pr. XVI, 24. 26: Tob. IV, 19.
27: I, 5. 28. conseil of E., c. in He., etc. (Sk.); self f. E.; swich thynge E., swich
thynge He., etc. 33. he blame E., blameful He., etc. (Gl) [Sent. 281. 35. coueitise,
etc.: i. Zim. VI, 10. [ulg. 12272, etc.]; the roote He.D.C.I. 36. theke He.D.C., thynke
E., etc. (f. P.) (Sk., Gl.). 39. ne may E., ne moun D., may He., etc. 40. biforn E., her
biforn He., etc. (he to-forn P.) [ulg. 13937].
(2) Whan ye han taken conseil of youre-self, and han deemed by good deliberacion swich thyngh as you list best, thanne rede I yow that ye kepe it secre. (3) Biwreye nat youre conseil to no persone, but if so be that ye wen en sikerly that thurgh youre biwreyeyng youre condicion shall be to yow the moore profitable. (4) ¶ffor Ihesus Sýryk seith, “Neither to thy foo, ne to thy frend, discouere nat thy secre, ne thy folie; (5) for they wol yeue yow audience and lookynge to supportacio[n] in thy presence, and scorne thee in thyn absence.” (6) ¶Another clerk seith that “scarsly shaltou fynden any persone that may kepe conseil sikerly.” (7) ¶The book seith, “Whil þat thou kepest thy conseil in thyn herte, thou kepest it in thy priso[n], and whan thou biwreyest thy conseil to any wight, he holdeth thee in his snare.” (8) ¶And therefore yow is bettre to hyde youre conseil in your(e) herte than praye hym to whom ye han biwreyed youre conseil that he wol[e] kepen it cloos and stille.

(9) ¶ffor Seneca seith, ¶“If so be þat thou ne mayst nat thyyn owene conseil hyde, how darstou prayen any oother wight thy conseil sikerly to kepe?” (10) ¶But natheles, if you were sikerly þat the biwreying of thy conseil to a persone wol make thy conseil to stonden in the bettre plyn, thanne shaltou tellen hym thy conseil in this wise: (1) ¶ffirst thou shul make no semblant wether shee were leuere pese or werre, or this, or that; (2) ne shewe hym nat thy wilde and thyn entente. (3) ¶ffor truste wel þat comunli thys conseilours been flatereres, namely the conseilours of grete lordeþ. (4) ¶ffor they enforcen hem alwey rather to spelen plesante wordes, enclynyng to the lordeþ lust, than wordes þat been trewe or profitable. (5) ¶And therfore men seyn þat “the riche man hath seeld good conseil, but if he haue it of hym-self.” (6) ¶And after that thou shalt considere thy freendes and thynemys. (7) ¶And as touchynge thy freendes, thou shalt consider whiche of hem þat been most feithful and moost wise, and eldest, and moost approwed in conseilynge; (8) and of hem shalt thou asky thy conseil as the caas requirith.

(9) ¶I seye þat first ye shul clepe to youre conseil your(e) freendes that been trewe. (0) ¶ffor Salomon seith ¶that “right as the herte of a man delitheth in sauour þat is soote, right so the conseil of trewe freendes yeueth sweetenesse to the soule.” (1) He seith also, ¶“Ther may no-thyng be likened to the trewe freend; (2) for certes, gold ne siluer beth nat so mueche worth as the goode wyl of a trewe freend.” (3) ¶And eek he seith that “a trewe freend is a strong defense; who-so þat hym fyndeth, certes he fyndeth a greet tresour.” (4) ¶Thanne shul ye eek considere if that your(e) trewe freendes been discrete and wise. (5) ¶ffor the book seith, “Axe alwey thy conseil of hem þat been wise.” (6) ¶And by this same resoun shul ye clepe to youre conseil of youre freendes that been of age, swiche as han seyn, and been expert in, manye thynges, and been approwed in conseilynge. (7) ¶ffor the book seith that “in the olde men is the sapience, and in longe tyme the prudence.” (8) ¶And Tullius seith that “grete
thynes ne been nat ay accomplished by strengthe, ne by deliuernesse of body, but by good conseil, by auctoritee of persones, and by science; (9) the whiche thre thynes ne been nat fieble by age, but certes they enforcen and encrescen day by day. 

70 (0) And thanne shul ye kepe this for a general reule: (1)ffirst shul ye clepen to your(e) conseil a seve of your(e) frendes that been especiale. (1) ff for Salomon seith, "Manye frendes haue thou, but among a thousand chese thee oon to be thy conseilour." (2) ff or al 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. (3) But looke alway that thy conseilours have thilke thre condictiouns hat I haue seyd bifo ore; that is to seyn: that they be trewe, wise, and of oold experience. (4) ff And werke nat alway in every nede by oon conseilour allone. (5) ff for somtyme bihooueth it to been conseilde by manye. (6) ff for Salomon seith, "Saluacion of thynes is where-as ther been manye conseilours."

(7) Now sith I haue toold yow of which folk ye sholde be conseilleed, now wol I teche yow which conseil ye oghte to eschefewe. (8) ff first ye shul eschue the conseilying of foole; for Salomon seith, "Taak no conseil of a fool, for he ne kan noght conseille but after his owene lust and his affeccioun." (9) ff The book seith that "the proprete of a fool is this: his troweth lightly harm of euery wight, and lightly troweth alle bounte in hym-selv." 

80 (0) ff Thou shalt eek eschue the conseillying of flatereyer, swiche as enforcen hem rather to preise your(e) persone by flatereyn than for to telle you the soothfastnesse of thynes. (1) ff Wherfore Tullius seith, "Amonge alle the pestilences that been in freendshipe the gretteste is flatereye." (2) And therfore is it moore nede hat thou eschue and drde flatereres than any oother peple. (3) ff The book seith, "Thou shalt rather drde and flee fro the sweete wordes of flateryng preisere than fro the egre wordes of thy freend that seith thee thy sothes." (4) Salomon seith that "the wordes of a flatere is a snare to ch[acche with innocente." (5) ff He 85 seith also that "he hat speketh to his freend wordes of swetnesse and of plesaunce, setteth a net biform his feet to cacche hym." (6) ff And therfore seith Tullius, "Enclyne nat thynye eres to flatere, ne taaketh no conseil of the wordes of flatereye." (7) And Ca to on seith, ff "Auye thee wel, and eschue the wordes of swetnesse and of plesaunce."

(8) ff And eek thou shalt eschue the conseilyng of thynye olde enemys that been reconisleed. (9) ff The book seith that "no wight retourneth saufly in-to the grace of his olde enemy." (o) ff And Isope seith, "Ne truste nat to hem to whiche thou hast had somtyme wrere or enemye, ne telle hem nat thy conseil." (1) ff And Seneca telleth the cause why; ff "It may nat be," seith he, "that where greet fyr hath longe tyme endured, that ther ne dwelleth som vapour of warmnesse." (2) And therfore seith Salomon, ff "In thyn olde foo truste neuere." (3) ff or sikerly, though thyn enemy be reconisleed, and maketh thee chiere of humy-

And eek thou most escheu the consellying of hem that been thy servaunt, and beren thee greet reuerence; for, peraurentue, they doon it moore for drede than for loue. (8) ¶And therfore seith a Philosophre in this wise: "Ther is no wight parfitly trewe to hym ãat he to soore dredeth." (9) ¶And Tullius seith, "Ther nys no myght so greet of any emperour that longe may endure, but if he haue moore loue of the peple than [for] drede." (o) ¶Thou shalt also escheu the consellying of folk that been dronkede, for they can no conseil hyde. (1) ¶ffor Salomon seith, "Ther is no priuete ther-as regneth dronkenesse."

(2) ¶Ye shal also han in suspect the consellying of swich folk as conseille yow a thyng priuely, and conseille yow the contrarie openly. (3) ¶ffor Cassidorie seith that "it is a manere sleighte to hyndre, whan he sheweth to doon a thyng openly, and werketh priuely the contrarie."

(4) ¶Thou shalt also haue in suspect the consellying of wikked folk. (5) ¶ffor the book seith, "The consellying of wikked folk is alwey ful of fraude." (6) And Dauíd seith, ¶"Bisful is that man ãat hath nat folowed the consellying of sh[e]rewes." (7) ¶Thou shalt also escheu the consellying of yong folk, for wir conseil is nat rype.

(8) NOw, sire, sith I haue shewed yow of which folk ye shul take youre conseil, and of which folk ye shul folwe the conseil, now wol I teche yow how ye shul examyne your(e) conseil after the doctrine of Tullius. (9) ¶In the examynynge thanne of of your(e) consellour, ye shul consider manye thynges. (o) ¶Alderfirst thou shalt considere ãat in thilke thyng that thou purposest, and vpon what thyng thou wolt haue conseil, ãat verray trouthe be seyd and conserved; this is to seyn: telle trewely thy tale. (1) ¶ffor he that seith fals may nat wel be conseilled in that cas of which he lieth. (2) ¶And after this thou shalt considere the thynges ãat acorden to that thou purposest for to do by thy conseillours, if resoun accorde ther-to; (3) and eek if thy myght may atteine ther-to, and if the moore part and the bettre part of thy conseillours acorde ther-to, or noon.

(4) ¶Thanne shaltou considere what thyng shal folwe after hir consellying, as hate, pees, werre, grace, profit, or damage, and manye othere thynges. (5) ¶Thanne of alle thise thynges thou shalt chese the beste, and wuye alle othere thynges. (6) ¶Thanne shaltou considere of what roote is engendred the matiere of thy conseil, and what fruyt it may conceyve and engendre. (7) ¶Thou shalt eek considere alle thise causes, fro whennes they been spongren.

(8) ¶And whan ye han examyned youre conseil, as I have seyd, and which partie is the bettre and moore profitable, and hast approued it by.

manye wise folk and olde; (9) Thanne shaltou considere if thou mayst parfoure it, and maken of it a good ende. (o) ffors certes, resoun wol nat that any man sholde bigynne a thynge, but if he myghte parfoure it as hym oghte. (1) Ne no wight sholde take vp-on hym so heuy a charge, that he myghte nat bere it. (2) ffors the prouerbe seith, "He that to muche embraceth distreyneth litle." (3) And Catoun seith, "Assaye to do swich thynge as thou hast power to doon, lest that the charge oppresse thee so soore, that thee bihoueth to wuye thyng that thou hast bigonne." (4) And if so be pat thou be in doute whethor thou mayst parfoure a thing or noon, chese rather to suffre than bigynne. (5) And Piers Alphonse seith, "If thou hast myght to doon a thynge of whch thou most repente thee, it is bettre 'nay' than 'ye'" (6) This is to seyn: that thee is bettre holde thyng tounge stille than for to speke. (7) Thanne may ye vnderstonde by strenger resons that, if thou hast power to parfoure a werk of whch thou shalt repente, thanne is it bettre that thou suffre than bigynne. (8) Wel seyn they pat defenden every wight to assaye anythyng of whch he is in doute whethor he may parfoure it or noon. (9) And after, when ye han examyned your(e) conseil, as I haue seyd biforn, and known wel that ye may parfoure youre emprise, conferme it thanne sadly til it be at an ende.

Soothly, a man may chaungenge his purpos and his conseil if the cause cesseth, or when a newe caas bitydeth. (2) ffors the lawe seith that "vpon thynges pat newlye bityden bihoueth newe conseil." (3) And Senec seith, "If thy conseil is comen to the eeries of thyth enemy, chaungenge thy conseil." (4) Thou mayst also chaungenge thy conseil if so be that thou mayst fynde that by errore, or by oother cause, harm or damage may bityde. (5) Also, if thy conseil be dishonest, or ellis cometh of dishoneste cause, chaungenge thy conseil. (6) ffors the lawes seyn: "If alle bihestes that been dishoneste been of no value." (7) And eek, if so be pat it be impossible, or may nat goodly be parfourned or kept. (8) And tak[e] this for a general rule that every conseil pat is affermed so strongly, that it may nat be chaunged for no condicioun that may bityde, "I seye pat thilke conseil is wikked.'

This Melibeus, whanne he hadde herd the doctrine of his wyfe, dame Prudence, aswerde in this wyse: (o) 'Dame,' quod he, 'as yet in-to this tyme ye han wel and couenably taught me, as in general, how I shal gourne me in the chesynge and in the withholdynge of my conseillours. (1) But now wolde I fayn that ye wolde condescende in especial, and telle me how liketh yow, or what semeth yow, by oure conseillours that we han chosen in oure present nede? (2) 'My lord,' quod she [Prudence], 'I biseke yow in al humblesse that ye wol nat wilfully replie agayn my resouns; (3) ne distemper ye herte, thogh I speke thyng that yow displese. (4) ffors God woot that, as in myn entente, I speke it for youe

Koch, Chaucer's Canterbury Tales.
pat you, suffiseth to han been conseilled by thise conseilours oonly, and wiþ litel auys; (o) wher(e)-as in so 60 greet and so heigh a nede it hadde been necessarie mo conseilours and moore deliberacion to parfournre your(e) emprise. (t) ¶Ye han erred also, for ye ne han nat examyned your(e) conseil in the forseyde manere, ne in due manere, as the caas requireth. (2) ¶Ye han erred also, for ye han nat maked no diuision bitwixe your(e) conseilours, ¶this is to seyn: bitwixen your(e) trewe frendes and your(e) feyned conseilours; (3) ne ye han nat knowe the wil of youre trewe frendes, olde and wise. (4) But ye han cast alle hir(e) wordes in an hachelor, and enclyned youre herte to the moore partie and to the greter nombre, and ther(e)-been ye condescended. (5) ¶And 65 sith ye woot wel þat men shal alwey fynde a greter nombre of fooles than of wise men, (6) and therfore the conseils that been at conegregacions and multitudes of folk, ther(e)-as men take moore reward to the nombre than to the sapience of persones: (7) ye se wel that in swiche conseilloynges fooles han the maistrie.'

(8) Melibeus answerde agayn, and seyde, 'I graunte wel that I haue erred; (9) but there-as thou hast toold me heer-biforn þat he nys nat to blame þat chaungeth hisse conseilours in certein caas and for certeine iuste causes, (o) ¶I am al redy to chaunge 70 my conseilours right as thow wolte deuyse. (1) ¶The prouerbe seith that "for to do synne is manynsh, but certes, for to perseuere longe in synne is werk of the deuel." (2) ¶To this sentence answerde anon dame Prudence, and seyde, ¶'Exa-

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14152. and yong E., yong He., etc. 55. the whiche thre E., the whiche thre thynges He., etc. (Sk., Gl.), i. P.; yow E.D.I., ye He., etc. 58. conseille ye rather He.G.D.P.H. 59. yow He., etc. (Sk.), it E.C.L. (Gl.). 61. ne han E.He., han G., etc. (Sk., Gl.); Gl. i. H. 62. nat maked E., nat f. He., etc. (Sk.). 63. ye ne haue He.G.H. 64. parte E., part He., etc. (Sk.). 65. conseyl G. [vgl. 14130]. 72. answereth E. (Gl.); resonably He.D.C.H. (Sk.), -ble P. [vgl. 14140; i. youre conseilours?].
mineth,' quod she, 'your(e) conseil, and lat vs see the whiche of hem han spoken most resolutely, and taught yow best conseil. (2) And for as muche as þat the examynacion is necessarie, lat vs bigynne at the surgien and at the phisiciens, that first speeken in this matiere. (4) ¶I seye yow that the surgien and phisiciens han seyd yow in youre conseil discreetly as hem oughte; (5) and in hir speche seyd ful wisely that to the office of hem aperteneth to doon to every wight honour and profit, and no wight for to anoye; (6) and in hir craft to doon greet diligence vn-to the cure of hem whiche þat they han in hir gouernance. (7) And, sir(e), right as they han answered wisely and discreetly, right so rede I that they been heighly and souereynly gerdones for hir noble speche; (8) and eek for they sholde do the moore entifit bisynesse in the curacion of youre dochter deere. (9) ¦for al be it so þat they been your(e) freendes, therfore shal ye nat suffren that they serue yow for noght; (o) but ye oghte the rather gerdone hem, and shewe hem your(e) largesse. (1) ¶And as touchynge the proposicioun which that the phisiciens encresseceden in this caas, this is to seyn: that in maladies that oon contrarie is warished by another contrarie, (2) I wolde fayn knowe hou ye vnderstondeth this text, and what is youre sentence?' (3) ¶ CERTES,' quod Melibeus, 'I vnderstonde it in this wise: ¶that, right as they han doon me a contrarie, right so sholde I doon hem another. (4) ¶for right as they han venged hem on me, and doone me wrong: right so shal I venge me vpon hem, and doon hem wrong; (5) and thanne haue I cured oon contrarie by another.' (6) ¶Lo, lo,' quod dame Prudence, 'how lightly is euer man enclined to his owene desir and to his owene plesaunce! (7) ¶CERTES,' quod she, 'the wordes of the phisiciens ne sholde nat han been vnderstonden in this wise. (8) ¶for certes, wikkednesse is nat contrarie to wikkednesse, ne vengeance to vengeance, ne wrong to wrong, but they been semblable. (9) ¶And thervore o vengeance is nat warished by another vengeance, ne o wrong by another wroong; (o) but euerich of hem 90 encreesedeth and aggrecgeth oother. (1) ¶But certes, the wordes of the phisiciens sholde bene vnderstonden in this wise: (2) ¶¶for good and wikkednesse bene two contraries, and pees and werre, vengeance and suffraunce, discord and accord, and manye othere thynge. (3) But certes, wikkednesse shal be warished by goodnesse, discord by accord, werre by pees, and so forth of othere thynge. (4) And heer-to accordeth Seint Paul the Apostle in manye places. (5) ¶He saith, "Ne yeldeth nat harm for harm, ne wikked speche for wikked speche. (6) But do wel to hym þat dooth thee harm, and blesse hym þat seith to thee harm." (7) ¶And in manye othere places he amonesteth pees and accord. (8) ¶But now wol I speake to yow of the conseil which þat was yeuen to yow by the men of lawe and the wise folk, that seyden alle by oon accord, as ye han herd biforn: (9) ¶that ouer alle thynge ye sholde doon your diligence to kepen your(e) persone, and to warnestoores your(e) hous; (o) and 100 seyden also that in this caas yow oughten[n] for to werken ful auyesely and

14175. seyed E., sethens C., f. L., seyden He., etc. (Sk.). 76. in hir craft E., after hir c. He., etc. (Sk.). 78. sholde E.G.P., shullen He., etc.; youre E.P.H., thy He., etc. 81. encresseceden] (= 'enlarged on' Gl.) han schewed you H. (entreteden Sk.); a contrarie He.D.CL.; bess½. 85. 82. this E., thilke He., etc. (Sk.). 87. thyss E.G.P., that He., etc. 89. f. G.C.L. 95: Æom. XII, 17; I. Æne[i], V, 15; I. Nor. IV, 12. 99. shal (shuln) He., etc. 14200. yow oughten E.L. (Gl.), yow oughte D.H.4, ye oghten He., etc. (Sk.).
with greet deliberacion. (1) ¶ And, sir(e), as to the firste point, that toucheth to the kepyng of youre persone, ye shul vnderstonde that he hat hath were shall eueremoore mekely and deuoutly preyen, biforn alle thynges, that Ihesus Crist of his grete mercy wol han hym in proteccion, and been his souereyn helpyng at his nede. (3) for certes, in this world ther is no wight that may be conseilled, ne kept sufficiently with-outen the kepyng of oure Lord Ihesu Crist. (4) ¶ To this sentence accordeth the prophete David, that seith: (5) "If God ne kepe the cite, in ydel waketh he that it kepeth." (6) Now, sir(e), thanne shul ye committe the kepyng of youre persone to youre trewe frendes that been approved and knowe. (7) And of hem shul ye axen help youre persone for to kepe. (8) ¶ for Catoune seith, ¶ "If thou hast nede of help, axe it of thy frendes; (9) ¶ for ther nys noon so good a phisicien as thy trewe frend." (10) ¶ And after this, thanne shul ye kepe yow fro alle straunge folk and fro lyeres, and haue alwey in suspect his compaignye. (1) ¶¶ for Piers Al- fonce seith, "Ne taak no compaigny be the weye of a straunge man, but if so be hat thou haue knowe hym of a lenger tyme. (2) ¶ And if so be that he be falle in-to thy compaignye, parauentoures, withouten thyn assent, enquerre thanne, as subtilly as thou mayst, of his conversacion and of his lyf before; (3) and fayne thy wey—seye that thou goost thider as thou wolt nat go. (4) ¶ And if he bere[th] a spere, hoold thee on the right syde, and if he bere a swerd, hoold thee on his lift syde." (5) ¶ And after this, thanne shul ye kepe yow wisely from alle swich manere peple as I haue seyd before, and hem and hir conseil eschewe.

(6) ¶ And after this, thanne shul ye kepe yow in swich manere, that, for any presumpcioun of youre strenth, [that] ye ne dispise nat, ne acounte nat the myght of youre aduersarie so litel, that ye let the kepyng of youre persone for your(e) presumpcioun. (7) ¶ for every wys man dredeth his enemy. (8) ¶ And Salomon seith, ¶ "Welleful is he that of alle hath drede. (9) ¶ for certes, he that thurgh the hardynesse of his herte, and thurgh the hardynesse of hym-self hath to greet presumpcioun, hym shal yuel biyte." (o) ¶ Thanne shul ye euere-moore countrewayte embussement and alle espaiille. (1) ¶¶ for Senec seith, ¶ "that the wise man hat dresteth harmes, escheweth harmes,/ne he ne falleth in-to perils that perils eschuet." (2) And al be it so þat it seme that thou art in siker place, yet shaltow alwey do thy diligence in kepyng of thy persone; (3) ¶ this is to seyn: Ne be nat negligent to kepe thy persone nat oonly fro thy grette est enemies, but fro thy leeste enemy. (4) ¶ Senek seith, "A man þat is wel awyed, he dresteth his leste enemy." (5) ¶ Ouyde seith that, "the litel wesele wol slee the grete bole and the wilde hert." (6) ¶ And the book seith, "A litel thorn may prikke a greet kyng ful soore, and an hound wol holde the wilde boor." (7) ¶ But nathelees, I seye nat thou shalt be so coward, that thou doute ther wher-as is no drede. (8) ¶ The book seith that "somme folk han greet lust to deceyue, but yet they dreden
hem to be deceyued." (9) ¶ Yet shal-
tou drede to been empoisoned, and kepe yow from the compaignye of
30 scorneeres. (o) ¶ffor the book seith,  
"With scorneeres make no compaignye, but flee hir(e) wordes as venynm."  
(1) ¶ Now as to the seconde point,  
\[o]when(e)-as youre wise conseillours con-
seille yow to warnestoore youre hous with greet diligence, (2) ¶ I wolde fayn  
knowe how that ye understonde thinke wordes, and what is youre sentence?"  
(3) Melibeus answere and seyde,  
¶ 'Certes, I understonde it in this wise:  
(4) ¶ That I shal warnestoo re myn hous  
with tows, swiche as han castelles  
and othere manere edifices, and ar-
35 mure, and artelries; (5) by whiche  
thynges I may my persone and myn  
hous so kepen and deffenden, that  
myne enemys shul been in drede myn  
hous for to approche.'  
(6) TO this sentence answere anon  
Prudence: 'Warnestoo reng,' quod she,  
'of heighe toures and of grete edifices  
appertynyp somtyme to pryde. (7) And  
eek men make keihe toures with grete  
coastages and with greet traualle; (8)  
and whan that they been accom-
plished, yet be they nat worth a stre,  
but if they be defended by trewe  
freendes that been olde and wise.  
(9) ¶ And understoond wel that the  
gretteste and strongeste garnysyn  
that a riche man may haue, as wel  
to kepen his persone as his goodes,  
is that he be biloused amongs hyse  
subjeth and with his neighebores.  
40 (o) ¶ffor thus seith Tulfius: ¶ that  
"ther is a manere garnysoun that no  
man may venquysse ne disconfite, and  
that is a lord to be biloused of hise  
iteizeins, and of his peple."  

(1) NOW, sire, as to the thridde  
point, where-asyoure olde and wise  
conseillours seyden ¶that yow ne oghte  
nat sodeynly ne hastily proceden in  
this dede; (2) but that yow. oghte  
puruyten and apparaillen yow in this  
caas with greet diligence and greet  
deliberacion: (3) ¶trewely, I trowe  
that they seyden right wisely and right  
sooth. (4) ¶ffor Tulfius seith, "In  
every nede, er thou bigynne it, appa-
rale thee with greet diligence."  
(5) ¶ Thanne seye I that in vengeance  
45 takyn, in werre, in bataille, and in  
warnestoo ryng, er thou bigynne, I rede  
pat thou appairelle thee ther-to, and  
do it with greet deliberacion. (6) ¶ffor  
Tulfius seith, ¶ "The longe appara-
ylyng biform the bataille maketh short  
victorie." (7) And Cassidorus seith,  
¶ "The garnysoun is stronger whan it  
is longe tyme ayused."  
(8) But now lat vs spoken of the  
conseil that was accorded by your(e)  
neighebores, swiche as doon yow reuer-
rence withouten loue; (9) youre olde  
enemys recoyled, youre flatere,es, that  
conseille yow certeyne thynges priuely,  
and openly conseilleden yow the con-
trarie; (o) ¶the yonge folk also, that  
conseilleden yow to venge yow, and  
make werre anon. (1) ¶ And certes,  
sire, as I haue seyd biforn, ye han  
greely erred to han cleped swich  
manere folk to youre conseil, whiche  
conseillours been ynoth repreued by  
the resouns aforesayd.  
(2) But natheless, lat vs now des-
cede to the special. (3) ¶ Ye shuln first  
procede after the doctrine of Tulfius.  
(4) ¶Certes, the trouthe of this ma-
tiere or of this conseil nedeth nat  
diligently enqurch; (5) for it is wel
wist which they been that han doon to yow this trespass and vilenye; (6) and how manye trespassours, and in what manere they han to yow doon al this wrong and al[l] this vilenye. (7) And after this, thanne shul ye examyne the seconde condicion which that the same Tullius addeth in this matiere. (8) "ffor Tullius put a thynge which that he clepeth "consentynge;" (9) this is to seyn: who been they, and whiche been they, and how manye that consenten to thy conseil in thy wilfulnesse to doon hastif vengeance? (o) "And lat vs considere also who been they, and how manye been they, and whiche been they that consenteden to your(e) aduersaries. (1) "And certes, as to the firste poyn, it is wel knowne which folk been they that consenteden to youre hastif wilfulness. (2) "ffor trevely, alle tho that conseillede yow to maken sodeyn werre, ne been nat youre freendes. (3) "Lat vs now considere whiche been they that ye holde so greetly youre freendes as to youre persone. (4) "ffor al be it so that ye be myghty and riche, certes, ye been nat but allone. (5) "ffor certes, ye ne han no child but a doghter; ne ye ne han bretheren, ne cosyns germayns, ne noon ooper neigh kynrede; (6) wherfore that youre enemies for drede sholde stinte to plede with yow, or to destroye youre persone. (7) "Ye knowen also that youre richesses moosten be dispended in diuerse parties; (8) and whan lat every wight hath his part, they ne wemen taken but litel reward to venge thy deeth. (9) But thyn ye enemies been thre, and they han manic children, bretheren, cosyns, and oother ny kynrede. And though so were that thou haddest slayn of hem 1J. or 1J.0, yet dwellen ther ynowe to wrenken hir deeth, and to sle thy persone. (1) And though so be that youre kynrede be moore siker and stedefast than the kyn of youre aduersarie; (2) yet natheless, youre kynrede nys but a fer kynrede, they been but litel syb to yow, and the kyn of youre enemies been ny syb to hem. (3) And certes, as in that, hir condicioun is bet than youres. 

(4) "Thanne lat vs considere also if the conseillying of hem lat conseillede yow to taken sodeyn vengeaunce, whethere it acorde to resoun? And certes, ye knowe wel: nay; (5) for, 75 as by right and resoun, ther may no man taken vengeance on no wight but the iuge that hath the jurisdictioun of it, whan it is graunted hym to take thilke vengeance hastily or attemprely, as the lawre required. (6) "And yet moore-ouer of thilke word that Tullius clepeth "consentynge": (7) thou shalt considere if thy myght and thy power may consenten and suffysye to thy wilfulnesse and to thy conseilours. (8) And certes, thou maist wel seyn that "nay." (9) "ffor sikerly, as for to speke proprely, we may do no-thynge, but oonly swich thynge as we may doon rightfully. (o) And certes, rightefully ne move ye take no vengeance as of youre propre auctorite. (1) "Thanne mowe ye seen that youre power ne consenteth nat, ne accordeth nat, with your(e) wilfulnesse. (2) "Lat vs now examyne the thridde point, that Tullius clepeth "consequent." (3) "Thou shalt vnderstonde that the vengeance that thou purposest for to take is the "consequent." (4) And ther of folweth another vengeaunce, peril, and werre, and othere damages withoute nombre, of whiche we be nat war, as at this tyme.
57 And as touchynge the foureth
point, that Tullius clepeth "engen-
drynge": (6) thou shalt considere that
this wrong which that is doon to thee
is engendred of the hate of thyne
enemys; (7) and of the vengeance tak-
ynghe vpon that wolde engendere anothre
vengeance, and mucel sorwe, and wast-
ynghe of richesses, as I seyede.
(8) ¶ Now, sire, as to the point that
Tullius clepeth "causes," which that is
the laste point, (9) thou shalt vnder-
stonde þat the wrong that thou hast
crysted hath certene causes, (o) whiche
þat clerkes clepen "Oriens" and "Effi-
ciens," and "Causa longinqu"a, and
"Causa proprioqua"; this is to seyn:
the fer cause and the ny cause.
(1) ¶ The fer cause is almyghty God,
that is the cause of alle thynges.
(2) ¶ The neer cause is thy thre ene-
mys. (3) ¶ The cause accidental was
hate. (4) ¶ The cause material been
the fyue wounds of thy doghter.
(5) ¶ The cause formal is the manere
of hir werkynghe that broghten ladders,
and clouben in at thy wyndowes.
(6) ¶ The cause final was for to sle
thy doghter; it letted nat in as muche
as in hem was. (7) ¶ But for to spokens
of the fer cause, as to what ende they
shul come, or what shal finally bityde
of hem in this caa, ne kan I nat
deme but by coniectynghe and by sup-
posynghe. (8) ¶ For we shul suppose
that they shul come to a wikked ende,
by cause that the Book of Decrees
seith, (9) "Seelden or with greet payne
been causes ybrought to good ende
whanne they been baddely bigonne."

Now, sir(e), if men wolde axe me
why that God suffred men to do yow
this vileynge, certes, I kan nat wel
awerse as for no sooth-fastnesse.
(1) ¶ For thapostle seith that "the
sciences and the iugementz of oure
Lord God almyghty been ful depe;
(2) ther may no man comprehende ne
serchen hem suffisantly." (3) ¶ Na-
theless, by certeyne presumpciouns
and coniectynghe, I holde and bileue that
God, which that is ful of iustice and
of righwisnesse, hath suffred this bi-
tyde by iuste cause resonable.
(4) Thy name is Melibee, this is
to seyn: a man that drynketh hony.
(5) ¶ Thou hast ydronke so muchel
hony of sweete temporell richesses,
and delices, and honours of this world,
that thou art dronken, and hast for-
gotten Ihesu Crist, thy creatour. (6) Thou
ne hast nat doon to hym swich honour
and reuerence as thee oughte. (7) Ne
thou ne hast nat wel ytaken keep to
the wordes of Ouide, ¶ that seith,
"Vnder the hony of the goodes of the
body is hyd the venym that sleeth
the soule." (8) And Salomon seith:
¶ "If thou hast founden hony, et[e] of it
that suffiseth; (9) for if thou ete of
it out of mesure, thou shalt spewe,
and be nedy and poure. (o)And, perau-
ture, Crist hath thee in despit, and hath
turned away fro thee his face and
hise eeries of misericorde. (1) ¶ And
also he hath suffred that thou hast
been punysshed in the manere that
thow hast ytrespasst. (2) ¶ Thou hast
doon synne agayn oure Lord Crist.
(3) ¶ For certes, the .II. enemys of man-
kynde, that is to seyn: the flessh, the
feend, and the world, thou hast
suffred hem entre into thyne herte wil-
fully by the wyndowes of thy body,
(4) and hast nat defended thy-self
suffisantly agayns hir(e) assautes and
hir(e) temptaciouns, so that they han
wounded thy soule in V. places; (5) this is
to seyn: the deedly synnes that been
entred in-to thyne herte by thy V.
wittes. (6) And in the same manere
ouere Lord Crist hath woold and suffred

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that thy ”II. enemies been entred in-to thyn hous by the wyndowes, (7) and han y wounded thy dogther in the fore-
seyde manere."

(8) ¶'Certes,' quod Melibee, 'I se wel ye enforce yow muchel by wordes to overcome me in swich manere, (9) that I shal nat venge me of myne enemies, shewynge me the perils and the yuelles that myghten falle of this vengeance. (o) But who-so wolde considere in alle vengeances the perils and yuelles “that myght be sewe of 
vengeance takynge, a man wolde neuere take vengeance, and that were harm; (I) for by the vengeance takynge been the wikked men disseuered fro the goode men. (2) ¶And they that han wyl to do wikkednesse restreyne hir wikked purpos, when they seen the punyssyng and chastisyng of the tres-
passours.' . . . . *)

(3) ¶'And yet seye I moore: that, right as a singuler persone synneth in takynge vengeance of another man, right so synneth the iuge, if he do no vengeance of hem that it han deserued. (4) ¶for Senec seith thus: ¶"That maister," he seith, "is good 
that pro euth shrewes." (5) ¶And, as Cassidore seith: ¶"A man drethed to do outrages when he woot and knew-
eth that it displeseth to the iuges and souereyns." (6) ¶Another seith, ¶"The iuge 
hat drethed to do right maketh men shrewes." (7) And Seint Paule the Apostle seith in his epistle, whan he wryteth vn-to the Romayns, that "the iuges beren nat the spre with-
outen cause; (8) but they beren it to punyssse the shrewes and mysdoeres,

and to defende the goode men." (9) ¶If ye wol thanne take vengeance of youre enemies, ye shul retourne, or hauye your(e) recours to the iuge that hath the iurisdiction of hem; (o) and he shal 30 punyssse hem as the lawe axeth and requireth.'

(1) ¶'Al!', quod Melibee, 'this venge-
ance liketh me no-thyng. (2) ¶I be-
thenke me now, and take heede, how 
ffortune hath norissed me fro my childhede, and hath holpen me to 
passe many a stroong paas. (3) ¶Now 
wol I assayen hir(e), trowynge with 
Goddes helpe(e) that she shal helpe me my shame for to venge.'

(4) ¶'Certes,' quod Prudence, ¶'if ye wol werke by my conseil, ye shul 
hat assaye fffortune by no wey; (5) ne 35 ye shul nat lene or bowe vnto hir(e) 
after the word of Senec. (6) ¶ffor 
thynges that been folily doon, and that 
been in hope of fffortune, shullen neuere 
come to good ende. (7) And, as the 
same Senec seith: ¶"The moore cleer 
and the moore shynyg that fffortune is, 
the moore brot, and the sonner 
broken she is. (8) Trusteth nat in 
hir(e), for she nys nat stidfast ne 
stable. (9) ¶for thow thow trowest to be 
moost seur and siker of hir help(e), 
she wol faille thee, and deecyue thee." (o) ¶And where-as ye seyn that fffor-
tune hath norissed yow fro your(e) child-
hede, I seye that in so muchel shul 
ye the lasse truste in hir(e) and in hir 
wit. (1) ¶for Senec seith, ¶"What man 
that is norissed by fffortune, she maketh 
hym a greet fool." (2) ¶Now thanne, 
syn ye desire and axe vengeance, and 
the vengeance that is doon after the

*) Auslussung in allen Hf. [vgl. 13973*]; vgl. d. fR. Text: (Et) a ce respost dame prudence/certes dist elle le eottroye que de vengeance vint molt (de maux et) de biens. Mais (faire) vengence n'appartient pas a vn chacun, fors seulement aux iuges et a ceulx qui ont la jurisdiction sur les malfaiteurs. 14323. disserued E.H.E.D., deseryued(ed) G., etc. (Sk.); dHm. 374, 622, etc. 24: verb. vb. misverif.; vgl. fR.: cellui nuist a bons, qui espargne les mauvais [Sent. 114]. 25: Variair. I, 4. 26. And another He., etc. (Sk.) [Sent. 528]. 27: Róm. XIII, 4. 28. punyssh He., etc. [vgl. 32: norisshed]; to defende E.L., for to d. He., etc. (Sk.). 32. childhede E.G., childhode He., etc.; beëg. 40. 35: Sent. 320. 37: Sent. 189. 39. or syker He.P., sekyr or sewir (seure) G.D. (E) C.L., seur H. 41. to greet a He.C.P.H. [Sent. 173].
lawe and before the iuge ne liketh yow nat; (3) and the vengeance that is doon in hope of ffortune is perilous and vnccertain: (4) thanne haue ye noon oother remedie but for to haue youre re-
cours vnto the souereyn iuge, that venge-
eth alle vileynyes and wronges. And he shal
venge yow after that hym-self wit-
nesseth, where-as he seith, “Leueth the
vengeance to me, and I shal do it.”

(6) Melibee anwerde, ‘If I ne
venge me nat of the vileynye that men
han doon to me, I sompne or warne
hem that han doon to me that vileynye,
and alle othere, to do me another vileynye.
(7) ‘If thou take no vengeance of an oold
vileynye, thou sompest thyne aduers-
saries to do thee a newe vileynye.’
(8) ‘And also for my suffrance men
wolden do to me so muchel vileynye,
that I myghte neither bere it ne sus-
teene, and so sholde I been put and
holden ouer-lowe. (9) ‘In muchel suffrynge shul manye
thynges falle vn-to thee whiche thou
shalt nat move suffre.’

‘Certes,’ quod Prudence, ‘I graunte
yow that ouer-muchel suffraunce nys nat
good; (1) but yet ne folweth it nat
ther-of that every persone to whom
men doon vileynye take of it venge-
ance. (2) ‘for that aperteneth and long-
eth al oonly to the iuges, for they
shul venge the vileynyes and injuries.
(3) And ther-fore tho two auctorites
that ye han seyd aboue been oonly
vnderstoned in the iuges; (4) for whan
they suffren ouer-muchel the wronges
and the vileynyes to be doon withouten
punysshyngye, they sompne nat a man al
oonly for to do newe wronges, but they
comanden it. (5) ‘Also a wys man
seith that “the iuge that correcteth
nat the synnere comandeth and biddeth
hym do synne.” (6) ‘And the iuges
and souereyns myghten in hir land
so muchel suffre of the shrewes and
mysdoeres, that they sholden by swich
suffrance, by proces of tyme, wexen
of swich power and myght, (7) that
they sholden putte out the iuges and
the souereyns from hir places, and atte
laste maken hem lesen hir(e) lordshipes.

(8) But lat vs now putte that ye
haue leue to venge yow. (9) I seye
ye been nat of myght and power as
now to venge yow. (o) ‘for if ye 60
wole maken comparisoun vn-to the
myght of youre aduersaries, ye shul
fynde in manye thynges that I haue
shewed yow er this that hir condicin
is bettre than youre. (1) And there-
fore seye I that it is good as now that
ye suffre and be pacient.

(2) ‘fforthermoore, ye knoen wel
that, after the comune sawe, it is a wood-
nesse a man to stryue with a strenger
or a moore myghty man than he is hym-
sel. (3) And for to stryue with a man
of euene strengthe, that is to seyn:
with as strong a man as he, it is
peril. (4) And for to stryue with a
weyker man, it is folie. (5) ‘And 65
therfore sholde a man flee stryuyng
as muchel as he myghte. (6) ‘ffor
Salomon seith, “It is a greet wor-
ship(e) to a man to kepen hym fro
-noyse and stryf.” (7) ‘And if it so
bifalle or happe that a man of greetter
myght and strengthe than thou art do
thee greuauence, studie and bisyee
thereth rather to stille the same greuau-
ence than for to venge thee. (8) ‘ffor Senec
seith that “he putth hym in greet
peril that stryuyth with a greter man
than he is hym-self.” (9) ‘And Ca-
toun seith, “If a man of hyer estaat
or degree, or moore myghty than thou,
do thee anoy or greuauence, suffre hym;
(o) for he that oones hath greued 70
thee, another tyne may releewe thee,
and helpe.”

(1) ‘Yet sette I caas: ye haue bothe
myght and licence, for to venge yow.
(2) I seye that ther be ful manye thynge to shul restreyne yow of vengeance takynge, and make yow for to enclyn to suffre, and for to han pacience in the thynge that han been doon to yow. (3) Thost fyrst and forword, if ye wre considere the defautes that been in youre owene persone, for which defautes God hath suffred yow haue this tribulacioun, as I haue seyd yow heer-biforn. (4) Thost for the poete seith that "we oghte paciently taken the tribulacions that comen to vs, whan we thynken and consideren that we han desered to haue hem." (5) And Seint Gregorie seith that "when a man considereth wel the nombre of his defaute and of his synnes, the peynes and the tribulacions that he suffreth semen the lesse vn-to hym." (6) And in as suche as hym thynketh his synnes moore heuy and grevous, in so suche semeth his peyne the lighter and the esier vn-to hym." (7) Thost also ye owen to enclyn and bowe youre herte to take the pacience of oure Lord Ihesu Crist, as seith seint Peter in hisse Epistles: (8) "Ihesu Crist," he seith, "hath suffred for vs, and yeuen ensample to euery man to folwe and sewe hym;" (9) for he dide neuere synne, ne neuere cam ther a vileyous word out of his moueth. (o) Whan men cursed hym, he cursed hem noght, and whan men betten hym, he manached hem noght." (1) Thost also the grete pacience which the seintes that been in Paradys han had in tribulacions that they han ysuffred with-outen hir desert or gitt oghte muchel stiren yow to pacience. (2) Thost fyrthermore, ye sholde enforce yow to haue pacience, considerynge that the tribulacions of this world but litel while endure, and soone passed been and goone, (3) and the ioye that a man seketh to haue by pacience in tribulacions is perdurable; (4) after that the Apostle seith in his epistle: "The ioye of God," he seith, "is perdurable," that is to seyn: euere-lastyng. (5) Thost also traweb and bileweth stedefastly that he nys nat well ynorised, ne wel ytaught that kan nat haue pacience, or wol nat receyue pacience. (6) Thost for Salomon seith "that the doctrine and the wit of a man is knownen by pacience." (7) And in another place he seith "that he that is pacient gourneth hym by greet prudence." (8) Thost for the same Salomon seith, "The angry and wrathful man maketh noyses, and the pacient man atempreth hem and stilleth." (9) He seith also, "It is moore worth to be pacient than for to be right strong. (o) And he that may haue the lordshiphe of his owene herte is moore to preyse than he that by his force or strengthe taketh grete citees." (1) And thefore seith Seint Iame in his Epistle "that "pacience is a greet vertu of pereccioun." (2) 'Certes,' quod Melibee, 'I graunte yow, Dame Prudence, that pacience is a greet vertu of perfeccioun; (3) but every man may nat haue the perfeccioun lat ye seken, ne I nam nat of the nombre of right parfite men. (4) Thost for myn herte may neuere been in pees vn-to the tyme it be venged. (5) And al be it so that it was greet peril to myne enemys to do me a vileyanye in takynge vengeance vp-on me, (6) yet tooken they noon heede of the peril, but fullfilleden hir wikked wyl and hir corage. (7) And thefore, me thynketh, men oghten nat repreu me, though I putte me in a litel peril for to venge me, and though I do a greet exces, that is to seyn: that I venge oon outrage by another.' (8) 'A!' quod Dame Prudence, 'ye seyn your(e) wyl, and as yow liketh;
(9) but in no caes of the world, a
man sholde nat doon outrage ne ex-
cesse for to vengen hym. (0) ff
Cassidore seith that "as yuelle dooth
he that vengeth hym by outrage as he
that dooth the outrage." (1) And ther-
fore ye shul venge yow after the ordre
of right, that is to sayn: by the lawe,
and noght by excesse ne by outrage.
(2) ¶And also, if ye wol venge yow
of the outrage of youre aduersaries
in oother manere than right comand-
eth, ye synnen. (3) And therfore seith
Senec that "a man shal neure vengen
shrewednesse by shrewednesse."
(4) ¶And if ye seye that right axeth
a man to defenden violence by violence,
and fightyng by fightyng, (5) certes,
ye seye sooth, whan the defense is
doon anon with-outen interualle or
with-outen taryng or delay, for to
deffenden hym, and nat for to vengen
hym. (6) ¶And it bihoueth that a
man putte swich attempenance in his
deffense, that men haue no cause ne
matiere to reapren hym that deffend-
eth hym of excesse and outrage, for
ellis were it agayn resoun. (7) ¶Par-
dee, ye knowen wel that ye maken
no defsense as now for to deffende
yow, but for to venge yow; (8) and
so sheweth it that ye han no wyl
do your(e) dede attempre. (9) And
therfore me thynketh that pacience
is good; for Salomon seith ¶that "he
that is nat pacient shal haue gret
harm."

10 'Certes,' quod Melibee, 'I graunte
yow that, whan a man is incpacient
and wrooth of that hou touche hym
tempore, and that apertemeth nat vn-to hym,
though it harme hym, it is no wonder.
(1) ¶for the lawe seith that "he is
coupable that entremetteth hym or
medleth with swych thynge as apertemeth
nat vn-to hym." (2) ¶And Salomon
seith that "he that entremetteth hym
of the noyse or strif of another man
is lyk to hym that taketh an hound
by the eris." (3) ¶for right as he that
taketh a straunget hound by the eris,
is ootherwhile biten with the hound;
(4) ¶right in the same wise is it re-
soun that he haue harm that by his
incpacience medleth hym of the noyse
of another man, where-as it apertem-
eth nat vn-to hym. (5) ¶But ye knowen 15
wel that this dede, that is to seyn:
my grief and my disese, toucheth me
right ny. (6) And therfore, though I
be wrooth and incpacient, it is no
merueille. (7) And, saynyge youre
grace, I kan nat seen that it myghte
greely harme me though I tooke
vengen. (8) ¶for I am richer and
moore myghty than myne enimys been.
(9) And wel knowen ye that by moneye
and by hauynge grete possessions been
alle the thynges of this world gouern-
ed. (o) ¶And Salomon seith ¶"that 20
alle thynges obeyen to moneye."

(1) Whan Prudence hadde herd hir
housbonde auanten hym of his richesse
and of his moneye, dispreisynge the
power of his aduer tier, she spak, and
seyde in this wise: (2) ¶'Certes, deere-
sire, I graunte yow that ye been riche
and myghty, and that the richesses
been goode to hem þat han hem wel
ygeten hem, and wel konne vsen hem.
(3) ¶for, right as the body of a man
can nat lyuen withoute the soule,
namore may it lyue with-outen
temoreel goodes. (4) And for richesses
may a man gete hym grete freendes.
(5) ¶And therfore seith Pamphilus, 25
¶"If a netherdes doghter," seith he,
"be riche, she may chesen of a thou-
sand men which she wol take to hir housbonde," (6) for of a thousand men oon wol nat forsaken hir(e), ne refusen hir(e). (7) ¶ And this Pamphilles seith also, ¶ “If thou be right happy”—that is to seyn: if thou be right riche—thou shalt fynde a greet nombre of felawes and frendes. (8) And if thy fortune change, that thou were poure, far[e]-wel freendshipe and felaweshipe! (9) ¶ for thou shalt be al alowne without any compaignye, but if it be the compaignye of poure folk.”

¶ And yet seith this Pamphilles moreover ¶ that “they that been thralle and bonde of lynage shullen been mad worthy and noble by the richesse.” (1) And right so as by richesse ther comen manye goodes, right so by pouerete come ther manye harmes and yueles. (2) ¶ for grete pouerete constreynteth a man to do manye yueles. (o) And, threfore clepeth Cassidore pouerete “the mooer of ruyne;” that is to seyn: the mooer of ouerthrowynge or fallynge doun. (4) ¶ And threfore seith Piers Alfone, “Oon of the gretteste aduersitees of this world is, whan a free man, by kynde or by burthe, is constreyned by pouerete to eten the almesse of his enemy.” (5) ¶ And the same seith Innocent in oon of hise booke; he seith that “sorweful and myshappy is the condicion of a poure begger(e); for if he axe nat his mete, he dyeth for hunger. (6) And if he axe, he dyeth for shame; and algates necessitee constreynteth hym to axe.” (7) ¶ And threfore seith Salomon that “bet it is to dye than for to haue swich pouerete!” (8) ¶ And, as the same Salomon seith: ¶ “Bette it is to dye of bitter deeth than for to lyuen in swich wise.” (9) ¶ By thise resons that I haue seid vn-to yow, and by manye otheer resons that I koude seye, I graunte yow that richesse beene goode to hem that geten hem wel, and to hem that wel vsen tho richesse. (o) ¶ And threfore wol I shewe 40 yow hou ye shul haue yow, and how ye shal bere yow in gaderynge of richesse, and in what manere ye shul vsen hem.

(1) ¶ffirst ye shul geten hem without grete desir, by good leyser soklyngly, and nat ouer-hastily. (2) ¶ for a man that is to desirynge to gete richesse abandoning hym first to thefte and to alle othere yueles. (3) ¶ And threfore seith Salomon, ¶ “He that hasteth hym to bisly to wexe riche shal be noon innocent.” (4) ¶ He seith also that “the richesse that hastily cometh to a man, soone and lightly gooth and passeth from a man; (5) ¶ but that richesse that cometh litel and litel wexeth alwey and multiplieth.” (6) ¶ And, sire, ye shul geten richesse by youre wit and youre trauitive vn-to youre profit, and that without wrong or harm-doyng to any oother persone. (7) ¶ffor the lawe seith that “ther maketh no man himseluen riche if he do harm to another wight.” (8) This is to seyn: that nature defendeneth and forbedeth by right that no man make hym-self riche vn-to the harm of another persone. (9) ¶ And Tullius seith pat “no sorwe, ne no drede of deeth, ne no-thyng that may falle vn-to a man, is so muchel agayns nature as a man to encressen his owene profit to the harm of another man. (o) And though the gretre men and the myghty men geten richesse moore lightly than thou, yet shaltou nat been ydel ne slow to do thy profit; for thou shalt in alle wise flee ydelnesse.” (1) ¶ffor Salomon.
seith that "ydelnesse techeth a man to do manye yueles." (2) ¶And the same Salomon seith that "he that trauailleth and biseth hym to tilien his land shal eten breed; (3) but he that is ydel, and casteth hym to no bisynesse ne occupacioun shal fallie in to pouerete, and dye for hunger." (4) ¶And he that is ydel and slow kan neuere fynde couenable tym for to doon his profit. (5) ¶for ther is a versifiour seith that "the ydel man excuseth hym in wynter by cause of the grete coold, and in somer by enchesoun of the heete." (6) ¶for this causes seib Caton, "Waketh and enclynet nat yow ouer-muchel for to slepe; for ouer-muchel reste norisseseth and causeth manye vices." (7) And therfore seith Seint Jerome, "Dooth somme goode dedes, that the deuel, which is our enemie, ne fynde yow nat vnoccupied." (8) ¶for the deuel ne taketh nat lightly vn-to his werynge swiche as he fyndeth occupied in goode werkes.

55 (9) ¶Thanne thus, in getynge richesses, ye mosten flee ydelnesse. (0) And afterward ye shul vse the richesses whiche ye haue geten by youre wit and by youre trauaille in swich a manere, (1) that men holde nat yow to scars, ne to sparynge, ne to fool-large, that is to seyn: ouer large a spender(e). (2) ¶for right as men blamen an auaricious man by cause of his scarsetee and chyncherie, in the same wise is he to blame that spendeth ouer-largely. (3) And therfore seith Caton, ¶¶"Vse," he seith, "thy richesses that thou hast geten in swich a manere, that men haue no matiere ne cause to calle thee neiþer wreche ne chynche; (4) ¶for it is a greet shame to a man to haue a pouere herte and a riche purs." (5) ¶He seith also, "The goodes 65 that thou hast ygeten, vse hem by mesure;" that is to seyn: spende hem mesurably; (6) ¶for they that folly wasted and despenden the goodes that they han, when they han namoore propre of hir owene, they shapen hem to take the goodes of another man.

60 (7) ¶I seye thanne that ye shul flee auarice, vsynge youre richesses in swich manere, that men seye nat þat youre richesses been ybyred; (8) but þat ye haue hem in youre myght and in youre weeldyne. (9) ¶¶for a wys man repreueth the auaricious man, and seith thus in two vers: (o) ¶¶"Wherto and why burieth a man 70 hise goodes by his grete auarice, and knoweth wel that nedes moste he dye? (1) ¶¶for deeth is the ende of euery man as in this present lyf." (2) ¶¶And for what cause or enchesoun ioyneth he hym, or knytteth he hym so faste vn-to his goodes, that alle hisse wittes mowen nat disseueren hym, or departen hym from hisse goodes; (3) and knoweth wel, or oghte knowe, that, when han is deed, he shal no-thyng bere with hym out of this world? (4) ¶¶And ther-fore seith seint Augustyn that "the auaricious man is likned vn-to helle, that the moore it swelweth, the moore desir it hath to swelwe and deouere." (5) And as wel as ye wolde 75 escheue to be called an auaricious man or chynche, (6) as wel sholde ye kepe yow and gouerne yow in swich a wise, that men calle yow nat fool-large. (7) ¶¶Therfore seith Tullius, "The goodes," he seith, "of thyh hous ne sholde nat been hyd, ne kept so cloos, but that they myghte been opened by pitte and debonairetee"—¶¶that is
14478. sholden He.G.D.P. 81: Gvr. XV, 16. 82. a litel He.P. [B]r. XXXVII, 16.
XXII, 1]. 88: Gvr. XXV, 9—10? 91. a gentil (good C.L.) He., etc. (Sk.) [Var. I, 4].
worship(e) and profit. (3) ff for the victorie[s] of batailles that been in this world lyth nat in greet nombre or multitude of the peple, ne in the vertu of man; (4) but it lith in the wyl and in the hand of oure Lord, God almyghty. (5) And therefore Iudas Machabeus, which was Goddes knyght, when he sholdie fighte agayn his aduersarie, that hadde a greet nombre, and a gretter multitude of folk and strenger than was this peple of Machabee, yet he reconforted his litel compaignye, and seyde right in this wise: (6) “Als lightly,” quod he, “may oure Lord, God almyghty, yeue victorie to a fewe folk as to many folk; (7) for the victorie of a bataile comth nat by the grete nombre of peple, but it cometh from oure Lord, God of heuene.” (8) And, deere sire, for as muchel as ther is no man certein if he be worthy that God yeue hym victorie*) or naught, after that Salomon seith; (9) therefore every man sholde greatly drede werres to bigynne. (0) And by cause that in batailles fallen manye perils, and happeath outher-while that as soone is the grete man slayn as the litel man; (1) and as it is written in the seconde book of Kynges: “The dedes of batailles been auenturouse and no-thyng certeyne; for as lightly is oon hurt with a spere as another;” (2) and for ther is gret peril in werre: therfore sholde a man flee and eschew werre, in as muchel as a man may goodly. (3) for Salomon seith, “He that loueth peril shal suffice in peril.”

(4) After that Dame Prudence hadde spoken in this manere, Melibee an-15 swerde, and seyde: (5) “I see wel, dame Prudence, that by youre faire wordes and by youre resouns that ye han shewed me, that the werre liketh youw no-thyng; (6) but I haue nat yet herd youre conseil, how I shal do in this nede?”

(7) ‘Certes,’ quod she, [Prudence] ‘I conseille youw that ye accorde with youre aduersaries, and that ye haue pees with hem. (8) fffor Seint Iame seith in his Epistles ¶that by concord and pees the smale richesses waxen grete, and by debaat and discord the grete richesses fallen down.’ (9) ¶And ye known wel that oon of the gretteste and moost souereyn thynge that is in this world is vnitie and pees. (o) ¶And therefore seyde 20 oure Lord Ihesu Crist to his Apostles in this wise: (1) ¶“Wel happy and blessed been they that louen and purchachen pees, for they ben called children of God!”

(2) ‘A,’ quod Melibee, ‘now se I wel that ye louen nat myn honour ne my worship! (3) ¶Ye known wel that myne aduersaries han bigonnen this debaat and bryge by hir(e) outrage; (4) and ye se wel that they ne requeren, ne preyen me nat of pees, ne they asken nat to be reconsiled. (5) ¶Wol ye thanne 25 that I go and meke me, and obeye me to hem, and crie hem mercy? (6) ¶ffor sothe, that were nat my worship(e). (7) ¶ffor right as men seyn that ouer-greet hoomlynesse engendreth dispresynghe, so far eth it by to greet humylitee or mekenesse.’

(8) Thanne bigan dame Prudence to maken semblant of writathe, and seyde, (9) ¶Certes, sire, sauf youre grace, I loue your(e) honour and youre profit: as I do myn owene, and euer
30 haue doon; (o) ne ye, ne noon oother, sayn neuere the contrarie. (i) \( \text{And yet, if I hadde sayd that ye sholde han purchased the pees and the re-} \)
\( \text{consiliaciuon, I ne hadde nat muchel mystaken me, ne sayd amys. (f) ffor} \)
\( \text{the wise man seip, \( \text{"The dissiciaciuon bigynneth by another man, and the} \)
\text{reconsilyng bygynneth by thy-self."} \)
(3) \( \text{And the prophete seith, \"fflee shrewednesse, and do goodnesse; seke} \)
\( \text{pees, and folwe it as muchel as in} \text{ thee is."} \)
(4) \( \text{Yet seye I nat that ye shul rather pursue to youre aduers-} \)
\( \text{aries for pees than they shuln to yow; (5) for I knowe wel that ye \'been} \)
\( \text{so hard-herted, that ye wol do no-thyng for me. (6) \( \text{And Salomon seith,} \)
\text{\"He that hath ouer-hard an herte, atte laste he shal myshappe and mystyde." \}) \)
(7) \( \text{Thanne Melibee hadde herd dame Prudence maken semblant of} \)
\( \text{wratthe, he seyde in this wise:} \)
(8) \( \text{\'Dame, I preye yow that ye be} \)
\( \text{nat displeased of thynges that I seye; for ye knowe wel that I am angry} \)
\( \text{and wrooth, and that is no wonder. (g) And they that been wrethe witen} \)
\( \text{nat wel what they don, ne what they seyn. (o) \( \text{Therfore the prophete} \)
\text{seith \text{"troubled [e]y\text{en han no cleer sightes."} (i) \( \text{But sayth and} \)
\text{conseileth me as yow liketh; for I am redy to do right as ye wol desire;} \)
(2) and if ye repreue me of my folye, I am the moore holden to loue yow and presye yow. (3) \( \text{ffor Salomon} \)
\text{seith that \"he \text{hat repreueth hym that dooth folye, he shal fynde gretter grace} \)
\text{than he that decayueth hym by sweate wordes." \}) \)

(4) \( \text{Thanne seide dame Prudence,} \)
\( \text{\"I make no semblant of wrathe\text{ ne} \)}
\( \text{anger but for youre grete profit.} \)
(5) \( \text{ffor Salomon seith, \"He is moore} \)
\( \text{worth that repreueth or chideth a fool} \)

for his folye, shewynge hym semblant of wratthe, (6) than he that supporteth hym, and preyseth hym in his mysdoynge, and laugheth at his folye." (7) \( \text{And this same Salomon seith} \)
\( \text{afterward that \"by the sorweful visage of a man—that is to seyn: by} \)
\( \text{the sory and heuy contenaunce of a man—the fool correcteth and amendeth hymself.\"} \)
(8) \( \text{Thanne seyde Melibee, \"I} \)
\( \text{shal nat konne answere to so manye faire resouns as ye putten to me and} \)
\( \text{shewen. (9) Seyeth shortly youre wyl} \)
\( \text{and youre conseile, and I am al redy to fulfille and parfoure it.} \)

Thanne dame Prudence discovered al hir wyl to hym, and seyde, (1) \( \text{\text{"I} \)}
\( \text{conseille yow," quod she, \'abouen alle} \)
\( \text{thynges that ye make pees bitwene} \)
\( \text{God and yow, and beth reconsiel} \)
\( \text{vn-to hym and to his grace. (2) ffor,} \)
\( \text{as I haue seyd yow heer-biforn, God} \)
\( \text{hath suffred yow to haue this tribu-} \)
\( \text{lacioun and disese for youre synnes.} \)
(3) And if ye do, as I seye yow, God wol sende youre aduersaries vn-to yow, and maken hem fallen at your(e) feet, redy to do your(e) wyl and youre comandementz. (4) \( \text{ffor Salomon seith, \"Whan the condicioun of man} \)
\( \text{is plesaunt and likyng to God, he} \)
\( \text{chaungeth the herettes of the mannes} \)
\( \text{aduersaries, and constreyng hem to} \)
\( \text{biseken hym of pees and of grace.} \)
(5) And I preye yow, lat me speke 5 with youre aduersaries in priue place; (6) for they shul nat knowe that it be} \)
\( \text{of youre wyl or of youre assent.} \)
(7) And thanne, when I knowe hir wil and hir entente, I may conseile yow the moore seurely. \)
(8) \( \text{\'Dame," quod Melibee, \text{‘dooth} \)
\( \text{youre wil and your(e) likyng; (9) for} \)
\( \text{I putte me hooly in youre disposicion} \)
\( \text{and ordinaunce.’} \)
60  Thaname Dame Prudence, when she saugh the gode wyl of hir housbonde, delibered, and took ayys in hir-self, (1) thinkinge how she myghte brynge this nede vn-to a good conclusion and to a good ende. (2) And when she saugh hir tyme, she sente for these aduersaries to come vn-to hir(e) in-to a pryuee place, (3) and shewed wisely vn-to hem the grete goodes that comen of peces, and the grete harms and perils that been in werre; (4) and seyde to hem in a goodly manere hou that hem oughte[n] haue greet repent-ance of the iniurie and wrong that they hadden doon to Melibee, hir lord, and to hir(e), and to hir doghter.

65  And when they herden the goodliche wordes of Dame Prudence, they weren so surprised and rauysshed, and hadden so greet ioye of hir(e), that wonder was to telle. (6) ¶ 'Al! lady,' quod they, 'ye han shewed vn-to vs the blesseyng of sweetenes after the sawe of Dauid the prophete. (7) ¶for the reconsilyng, which we been nat worthy to haue in no manere, (8) but we oghte requeren it with greet contricioun and humylite, ye of youre grete goodnesse haue presented vnto vs. (9) ¶ Now se we wel that the science and the konnyng of Salomon is ful trewe. (o) ¶for he seith that "sweete wordes multiplien and encreessen frendes, and maken shrewes to be debonaire and meke." (1) ¶ 'Certes,' quod they, 'we putten oure dede and al oure materie and cause al hooly in your(e) gode wyl, (2) and been redy to obeye to the speche and comandement of my lord Melibee. (3) ¶And theryfore, deere and benyngue lady, we preien yow and biseke yow as mekely as we konne and mowen, (4) that it lyke vn-to youre grete goodnesse to fullilen in dede youre goodliche wordes. (5) ¶for we 75 consideren and knowelichen that we han offended and greued my lord Melibee out of mesure so ferforth, that we be nat of power to maken his amendas; (6) and theryfore we oblige and bynden ys and oure freendes to doon al hys wyl and hys comandemtetz. (7) ¶But perauenere he hath swich heuynesse and swich wrathte to vs-ward by cause of oure offense, (8) that he wol[e] enioyne vs swich a peyne as we mowe nat bere ne sustenee. (9) And theryfore, noble lady, we biseke to youre wommanly pitee to taken swich auysement in this nede, (o) that we, ne oure freendes, be nat desherited, ne destroyed, thurgoure folye.'

(1) 'Certes,' quod Prudence, 'it is an hard tyng and right perilous that a man putte hym al outrely in the arbitracioun and juggement, and in the myght and power of hys enemys. (2) ¶for Salomon seith, "Leeueth me, and yeueth credence to that I shal seyn. (3) ¶I seye," quod he, ¶"ye peple, folk, and gouernours of hooly chirche! (4) ¶to thy sone, to thy wyf, to thy freend, ne to thy broother, ne yeue thou neuere myght ne maistrie of thy body whil thou lyuest." (5) ¶Now sithe he defendedeth 85 that man shal nat yeuen to his broother, ne to his freend, the myght of his body, (6) by strenger resoun he defendedeth and forbedeth a man to yeuen hym-self to his enemys. (7) ¶And nathelesse I conselle you that ye mystruste nat my lord; (8) for I woot wel, and knowe verrailly, that he is debonaire and meke, large, curteys, and no-thyng desirous ne couciouis of good
Thanne was Prudence right glad and joyefull, and seyde, "Certes, sir(e)," quod she, 'ye han wel and goodly answered; (5) ffor right as by the 05. conseil, assent, and help of your(e) freendes ye han been stired to venge yow, and maken werre, (6) right so withouten hir conseil shul ye nat accorden yow, ne haue pees with youre aduersaries. (7) ffor the lawe seith, "Ther nys no-thynge so good by wey of kynde as a thyng to been vnbounde by hym yat it was ybounde."

(8) And thanne Dame Prudence, with-outen delay or tariyng, sente anon hir(e) messages for hir kyn and for hir(e) olde freendes whiche yat were trewe and wyse, (9) and tolde hem by ordre, in the presence of Melibee, al this mateere as it is abouen expressed and declared, (o) and preyde hem yat they wolde yeuen hir ayus and deliberacion of the forside mateere, and hadden examyned it by greet bisynesse and greet diligence, (t) they yave ful conseil for to haue pees and reste, and yat Melibee sholde recyve with good herte hise aduersaries to foryfynesse and mercy.

(2) And when dame Prudence hadde herd the assent of hir lord Melibee and the conseil of hise freendes accorde with hir wille and hir entencion, she was wonderly glad in hir herte, and seyde, (3) "Ther is an old prouerbe," quod she, 'seith that "the goodnesse yat thou mayst do this day, do it, and abide nat, ne delaye it nat til to-morwe." (4) And therfore I conselle yat ye sende youre messages, swiche as been discrete and wise, vn-to youre aduersaries; (5) tellyng hem 15. on your(e) bihalue, yat if they wol trete of pees and of accord, that they shape hem, with-outen delay or tariyng,
to comen vn-to vs'—which thynge perfourned was in dede. (6) ¶ And whanne thys trespassors and repente
ynge folk of hir(e) folies—that is to seyn: the aduersaries of Melibee—
hadden herd what thys messagers sayden vn-to hem, (7) they weren right
glad and joyful, and answered ful mekely and benignely, yeldynge graces
and thankynges to hir lord Melibee and to al his compaignye, (8) and
shopen hem with-outen delay to go with the messagers, and obeye to the
comandement of hir lord Melibee.

(9) ¶ And right anon they tooke
hir wey to the court of Melibee, and
tooken with hem somme of hir(e) trewe
frendes to maken feith for hem, and
for to been hir(e) borwes. (o) And
whan they were comen to the presence
of Melibee, he sayde hem thys wordes:
(1) 'It standeth thus,' quod Melibee,
and sooth it is that ye, causelees and
with-outen skile and resoun, han doon
grete injuries and wronges to me, and
to my wyf Prudence, and to my doghter
also. (2) ffor ye han entred in-to myn
hous by violence, and haue doon swich
outrage, hat alle men known wel hat
ye haue desered the death; (3) and
therefore wol I knowe and wite of
yow, whether ye wol putte the punyse-
ment, and the chastisynge, and the
vengeance of this outrage in the wy
of me and of my wyf Prudence, or
ye wol nat?'

(4) Thanne the wiseste of hem thre an-
swerde for hem alle, and sayde, ¶'Sire,'
quod he, 'we knowen wel hat we been
vnworthy to comen vn-to the court of
so greet a lord and so worshiply
which is as good a man as he is a
heyn lordship, that trewely we han
deserved the death. (6) But yet, for
the grete goodnesse and debonairete
hat al the world witneseth in your(e)
persone, we submytten vs to the ex-
cellence and benigne of your(e) gra-
cious lordship(e), (7) and been redy to
obeie to alle your(e) comandement,
besekenge yow that of your(e) merciable
pite ye wol considere oure grete
repentance and lough submyssion,
(8) and granten vs foruyenesse of oure
outrageous trespass and offense. (9) ffor
wel we knowe hat your(e) liberal grace
and mercy strechen hem ferther in-
to goodnesse than doon oure outrage-
ous giltes and trespass in-to wikned-
nesse, (o) al be it hat cursorly and 30
dampnably we han agilt agayn your(e)
heyn lordship(e).'

(1) Thanne Melibee took hem vp fro
the ground ful benignely, and receyued
hir(e) obligacionys and hir boonodes by
hir(e) othes vp-on hir(e) plegges and
borwes, (2) and assigned hem a certeyn
day to retourne vn-to his court, for
to accepte and receyue the sentence
and iuggement hat Melibee wolde com-
mande to be doon on hem by the
causes aforeseyd. (3) Whiche thynge
ordeyned, euery man retorned to his
hous. (4) And whan hat dame Prud-
ence saugh hir tyne, she freyned
and axed hir lord Melibee what venge-
ance he thoughte to taken of hise
aduersaries.

To which Melibee anwerde, and 35
seyde, ¶'Certes,' quod he, 'I thynke
and purpose me fully to desherite hem
of al hat euere they han, and for to
putte hem in exil for euere.'

(6) 'Certes,' quod dame Prudence,
'this were a cruel sentence and muchel
agayn resoun. (7) ffor ye been riche
ynough, and han no rede of oother
mennes good; (8) and ye myghte lightly

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in this wise gete yow a couteious name, which is a visicious thyng, and oghte
been eschuad of euer good man. (9) ffor after the sawe of the word of the
Apostle: "Couteitise is roote of alle harms." (o) And therefore it
were bettree for yow to lese so muchel of youre owene, than for to taken
of hir good in this manere. (1) ffor bettre it is to lesen with worshipe,
than it is wynne with vileynye and shame. (2) And eueri man oghte
to doon his diligence and his bisynesse to geten hym a good name. (3) And
yet shal he nat oonly bsie hym in kepynge of his good name; (4) for
it is written þat "the olde good loos and good name of a man is soone
goon and passed, when it is nat newed ne renouelled."

And as touchyng þat ye seyn ye wolde exile your(e) aduersaries, that
thynketh me muchel agayn resoun and out of mesure, (6) considered the power
þat they han yeue yow vp-on hymself. (7) And it is written þat he is
worthy to lesen his priuilege þat mysseth the myght and the power
þat is yeuen hym. (8) ÞAnd I sette cas ye myghte enioyne hem þat peyne
by right and by lawe, which I trowe ye mowe nat do. (9) I seye ye mighte
nat putten it to executioun peraurenture, and thanne were it likly to re-
tourne to the werre as it was biforn.

(o) And therfore, if ye wolde þat men
do yow obeisance, ye moste deemen
moore curteisly; (1) this is to seyn:
ye moste yeuen moore esy sentences and
juggement. (2) Þffor it is written þat he þat moost curteisly comadeth,
to hym men moost obeyen. (3) And
therfore I preye yow to overcomme your(e) herte. (4) Þffor Senec seith,
that "he þat overcometh his herte,
overcometh twies." (5) ÞAnd Tullius 5
seith, "This is no-thynge so comendable
in a greet lord as when he is
debonaire and meekke, and appese
hym lightly." (6) And I preye yow
þat ye wolde forbere now to do venge-
ance in swich a manere, þat youre
gode name may be kept and con-
served, (7) and þat men mowe haue
cause and mateere to preysse yow of
pitee and of mercy, (8) and þat ye
haue no cause to repente yow of thyng
þat ye doon. (9) Þffor Senec seith,
"He overcometh in an yuel manere
þat repenteth hym of his victorie."
(o) Wherfore I preye yow: lat mercy be
been in youre mynde and in your(e)
herte to theffect and entente þat God
almyghty haue mercy on yow in his
laste jaggement. (1) Þffor seint Iame
seith in his Epistle; "Iuggement
with-outen mercy shall be doon to hym
þat hath no mercy of another wight."

(2) Whanne Melibee hadde herd
the grete skilles and resouns of Dame
Prudence and hir(e) wise informacios
and techynge, his herte gan enclyne
to the wil of his wif, consideryng
hir trewe entente, (3) and conformed
hym anon and assented fully to werken
after hir conseil; (4) and thonketh
God, of whom procedeth al vertu and
alle goodnesse, þat hym sente a wyf
of so greet discrescion. (5) And whan 6
the day cam þat hir aduersaries shold
appieren in his presence, he spak vnu
to hem ful goodly, and seyde in this
wyse: (6) "Al be it so þat of your(e)
pride and presumcióun and folie, and
of youre negligence and vnkonnynge,
ye have mysborn yow and trespassed
vn-to me; (7) yet, for as muche as I
see and biholde your(e) grete humylitee,
and pat ye been sory and repentant of youre gitles, it constreyneth me to doon yow grace and mercy. (8) ¶ Therfore I recyeve yow to my grace, and foryeue yow outrely alle the offensys, inuries, and wronges pat ye haue doon agayn me and myne; (9) to this effect and to this ende, that God of his endeeles mercy wol[e] at the tyme of oure diynge foryeueun vs oure gitles that we han trespassed to hym in this wrecched world. (o) forf doutelees, if we be sory and repentant of the symmes and gitles whiche we han trespassed in the sighte of oure Lord God, (t) he is so free and so merciable, that he wol[e] foryeueun vs oure gitles, and bryngen vs to his blisse that neuere hath ende. Amen.

¶Heere is ended Chaucers tale of Melibee and of Dame Prudence.

20. The Monkes Tale.
a) ¶The murye wordes of the Hoost to the Monk.*)

Whan ended was my tale of Melibee, And of Prudence and hir benignytee, Oure hooste seyde, "As I am feithful man, And by that precious corpus Madrian! I hadde leuere than a barel ale Thât good lief, my wyf, hadde herd this tale; Shé nys no-thynq of swich pacience As was this Melibeous wyf Prudence. By Goddes bonyes! whan I bete my knaues, She bryngeth me forth the grete clobbed statues, And crieth, "Slee the dogges euereichoon, And brek hem bothe bak and euery boon!"

¶And if that any neighebor[e] of myne Wol nat in chirche to my wyf enclyne, Or be so hardy to hir(e) to trespace, Whan she comth hom, she rampeth in my face, And crieth, "false coward! wrek thy wyf!

By corpus bones! I wol hauè thy knyf, And thou shalt hauè my distaf and go spynne!"

ffro day to nyght right thus she wol bigyynne; "Alas," she seith, "that euere ãat I was shape To wedde[n] a milksop(e) or a cow-ard ape, That wol been ouerlad with euery wight!

Thou darst nat stonden by thy wyues right.'

¶This is my lif, but if that I wol fighte, And out at dore anon I moot me dighte, Or elles I am but lost, but if that I Be lik a wilde leoun fool-hardy. I woot wel she wol do me slee som day Som neighebor[e], and thanne go my way.

ffor I am perilous with knyf in honde, Al be it that I dar hir(e) nat withstonde; ffor she is byg in armes, by my feith! That shal he fynde ãat hir(e) mysdooth 05 or seith— But lat vs passe awaye fro this mateere!

¶My lord the Monk,' quod he, 'be myrie of cheere! ffor ye shul telle a tale trewely. Lóo, Rouchestre stant heere faste bye!

16668. Therfore E., Wherfore He., etc. 71. the blisse He.D.P.H., pilke b. C.L.H. — *) Here bigynneth the Prologue of the Monkes tale He.D.H., . . . of þe Monke P.S.I., Prologus Monachí C, Pr. de Monachó L. — 14672—701. Sl. ãar G. 77. good lieft E.D.L., goode lief He., etc. (Sk., Gl.), good loue P. 78. ffor she C.P.L.S.I.H. (Sk., Gl.). 81. forth E.P.H., f. He., etc. 87. hom f. E.He. 92. euere ãat E.He.D., euer C., etc. (Sk., Gl.); y-chape C.P.H. 93. wedden E.He. (Gl.). 14703. nat hire He.G.D.P.H. (Sk.). 09. heere G.D.C.P.L.
Of fieble trees ther comen wrecched ympes.

This maketh bat oure heires been so 4 sklen dre
And feble, bat they may nat wel en-gendre;

This maketh that oure wyues wolde assaye
Religious folk, for ye mowte bettre paye
Of Venus painementz than mowe we—
God woot, no lusseburghes payen ye! 4
But be nat wrooth, my lord, for bat I pleye;
fful ofte in game a sooth I haue
herd seye.' 4

¶ This worthy Monk took al in pa-
cience,
And seyde, 'I wol doon al my diligence,
As fer as sowneth in-to honestee, 5
To telle yow a tale, or two, or three,
And if yow list to herkne hyderward,
I wol yow seyn the lyf of seint Ed-
ward;
Or ellis first tragedies wol I telle,
Of whiche I haue an hundred in my 5 eelle.

¶ Tragedie is to seyn a certeyn storie—
As olde bookes maken vs memorie—
Of hym that stood in greet prosperitee,
And is yfallen out of heigh degree
In-to myserie, and endeth wrecched-
ly;
And they ben versified communely
Of .VI. feet, which men clepe[n]
"Exametron."

In prose eek been endited many oon,
And eek in meetre in many—a sondry
wyse;
Lo, this declaryng oghte ynogh suffise. 6
Now herkneth, if yow liketh for to
heere!
But first I yow biseeke in this mateere,
Though I by ordre telle nat thise
thynges,
Be it of popes, emperours, or kynges,

14710. Ryd C. (Sk.). 22. cloysterer G.C.H.4, cloysterer E., etc. [vgl. B. 259]. 26. to f. He.P.H. 4 31. ygete P.; ful f. G.C.P.L.H. 4 (Sk., Gl.); beøgl. 35. 40—41. f. E. [vgl. This maketh 40 u. 42]. 40. beth He., been G., etc. 43. mowe(n) E.G.C., moun D., may He., etc. 45. lusseburgh E.He.D., -bruys G., etc. 46. for E., thogh He., etc. 53. yow f. E. 62. sexe (six) G., etc.; clep(e) H.'L. (Sk.), callyn G.P.
After hir ages, as men witten fynde,
But telle[n] hem, som before and som bihynede,
As it now comth vn-to my remembre-braunc:
Hauç me excused of min ignoraunce.'

**Explicit.**

b) Heere bigynneth the Monkes tale
de casibus virorum Illustrium.*)

75 I wol biwaille in manere of tragédie
The harm of hem that stoode in heigh degree,
And fillen so, that ther nas no remédie
To brynge hem out of hir aduersitee;
ffor certein, when þat ffortune list to flee,
Ther may no man the cours of hire withholde;
80 Lat no man truste on blynd prosperitee!
Be war of thise ensamples trewe and olde!

[¶ Lucifer]

At Lucifer, though he an angel were,
And nat a man, at hym wol I bigynne.
ffor though ffortune may noon angel dere,
85 ffrom heigh degree yet fel he for his synne
Doun in-to helle, where he yet is inne.
O Lucifer! brightest of angels alle!
Now artow Sathanas, þat mayst nat twynne
Out of miserie* in which þat thou art fille! [¶ Adam]

90 Loo Adam! in the feeld of Damys-sene
With Goddes owene fynger wroght was he,
And nat bigete[n] of mannes sperme vnclene,
And welte a[l][l] Paradys, sauynghe o tree.

Haddê neuere worldly man so heigh degree
As Adam, til he for mys gouernaunge 95
Was dryue[n] out of hys hye prosperitee
To labour, and to helle, and to mes-chaunce.

[¶ Sampson]

Loo Sampsoun! which that was annuicat
By angel longe er his natiuitee,
And was to God almyghty consecrat, 00
And stood in noblesse whil he myghte see.

Was neuere swich another as was hee,
To speke of strengthe, and ther-with hardynesse.

But to hise wyues toolde he his secree,
Thurgh which he slow hym-self for 05
wrecchednesse.

Sampsoun, this noble almyghty champioun,
With-outen wepe ne saue his handes tweyne,
He slow and al torente the leoun,
Toward his weddyng walkynge by the wye.

His false wyf koude hym so plese 10
and preye,
Til she his conseil knew, and she vn-trewre
Vn-to hise foos his conseil gan biwreye,
And hym forsook, and took another newe.

Thre hundred foxes took Sampson
for ire,
And alle hir tayles he togydre bond, 15
And sette the foxes tayles alle on fire,
ffor he on eueri tayl had knyt a brond;
And they brende alle the cornes in that lond,
And alle hir(e) olyueres and vynes eke.
A thousand men he slow eek with his 20
hond,
And haddê no wepe ne but an asse chake.
And, slepynge in hir barm vp-on a day,
She made to clippe or shere hys herez 5
away,
And made hys foomen al this craft espyen;
And when pat they hym foonde in this array,
They bounde hym faste, and putten out hys [e]yen.

But er his heer were clipped or yshaue,
Ther was no boond with which men 5
myghte hym bynde;
But now is he in prison in a cawe,
Where-as they made hym at the
queerne grynde.
O noble Sampson, strongest of manualde!
O whilom iuge in glorie and in richesse,
Now maystow wepen with thyne [e]yen 6
bleynde,
Sith thou fro wele art falle in wrecchednesse!

The ende of this caytīf was as I
shal seye:
Hisse foomen made a feeste vp-on a
day,
And made hym as a fool biforn hem
pleye,
And this was in a temple of greet 6
array.
But atte laste he made a foul affray;
ffor he two pilers shook, and made
hem falle,
And doun fil temple and al, and ther
it lay,
And slow hym-self, and eek hisse foomen
alle;

This is to seyn: the prynces euerich-
oon,
And eek thre thousand bodyes were 7
ther slayn
With fallynge of the grete temple of
stoon.
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20. The Monkes Tale.

[Bob. 3280—3308]

Of Sampson now wol I na-moore sayn. Beth war by this ensample oold and playn
75 That no men telle hir conseil til hir wyues Of swich thynge as they wolde han secrey fayn, If hat it touche hir lymes or hir lyues. Of Hercules, the soureyn conquerour, [Her Hercules Syngen hise werkes laude and heigh renoun;
80 ffor in his tyme of strengthe he was the flour.
He slow, and rafte the skyn of, the leoun; He of Centauros leyde the boost adoun; He Arpies slow, the cruel bryddes felle;
He golden apples rafte of the dragoun;
85 He drow out Cercerus, the hound of helle. He slow the cruel tyrant Busirus, And made his hors to frete hym, flessh and boon;
He slow the firy serpent venymus; Of Acheloïs hornes two he brak oon,
90 And he slow Cacus in a cave of stoorn; He slow the gëant Anthëus, the stronge; He slow the grisly boor, and that anon,
And bar the heuene on his nekke longe. Was neure wight, sith that this world bigan,
95 That slow so manye monstres as didde he; Thurgh-out this wyde world his name ran,
What for his strengthe and for his heigh bountee; And euery reapme wente he for to see. He was so strong, bat no man myghte hym lette.
100 At bothe the worldes endes, swich Trophee, In stide of boundes he a pilere sette.

A leman hadde this noble champiou'n, That highte Dianira, fressh as May; And, as this clerkes maken mentiou'n, She hath hym sent a sherte fressh 05 and gay.
Allas! this sherte—allas and weil-away!—
Enuentymed was so subtilly with-alle, That, er hat he had wered it half a day, It made his flessh al from hise bones falle.
But natheelees somme clerkes hir(e) 10 excusen
By oon hat highte Nessus, that it maked.
Be as be may, I wol hir(e) noghtaccusen;
But on his bak this sherte he wered al naked,
Til hat his flessh was for the venym blaked.
And whan he saugh noon oother re- 15 medye,
In hoote coës he hath hym-seluen raked;
ffor with no venym deigned hym to dye.
Thus starf this worthy, myghty Hercules.
Lo, who may truste on ffortune any throwe?
ffor hym hat folweth al this world 20 of prees,
Er he be war, is ofte yeldul lowe. fful wys is he that kan hym-seluen knowe!
Beth war! for whan that ffortune list to glose,
Thanne wayteth she her man to ouerthrowe
By swich a wey as he wolde leest 25 suppose. [Nabugodonosor
The myghty trone, the precious tresor,
The glorious ceptre, and roial magestee
That hadde the kyng Nabugodonosor,
With tonge vnethe may discryued bee.
He twyes wan Ierusalem the citee;
The vessel of the temple he with hym ladde.
At Babiloigne was his souereyn see,
In which his glorie and his delit he hadde.

The faireste children of the blood roial
Of Israel he leet do gelde anoone,
And maked ech of hem to been his thral.
Amonges othere Daniel was oon,
That was the wiseste child of euerychon;

ffor he the dremes of the kyng ex-
powned,
Where-as in Chaldeye clerk ne was ther noon
That wiste to what fyn his dremes sowned.
This proude kyng leet make[n] a statute of gold,
Sixty cubites long, and seuene in brede,
To which ymage he bothe yong[e] and oold
Comandede to loute, and haue in drede,
Or in a fowreneys, ful of flambeโฆษณา rede,
He shal be brenet that wolde noght obeye.
But neuere wolde assente to that dede
Daniel, ne hisse yonge felawes tweye.
This kyng of kynges proud was and elaat;
He wendet that God, that sit in magestee,
Ne myghte hym nat bireue of his estaat.
But sodeynly he loste his dignytee,
And lyk a beest hym semed for to boute,
And eet hey as an oxe, and lay therboute.

In reyn; with wilde beestes walked hee,
Til certein tyme was ycome aboute.
And lik an egles fetheres wexe hise heres,
Hise nayles lyk a briddes clawes weree,
Til God relesed hym a certeyn yeres,
And yaf hym wit, and thanne, with many a teere,
He thanked God, and euere his lyf in feere
Was he to doon amys, or moore trespass
And, til that tyme he leyd was on his beere,
He knew that God was ful of myght and grace.

His sone, which that highte Balthasar
That heeld the regne after his fader day,
He by his fader koude noght be war;
ffor proud he was of herte and of array,
And eek an ydolastre he was ay.
His hye estaat assured hym in pryde,
But ffortune caste hym doun, and ther he lay,
And sodeynly his regne gan diuide.
A feeste he made vn-to his lordes alle
Vpon a tyme, and bad hem blithe bee;
And than hisse officeres gan he calle:
'Gooth, bryngeth forth the vesselles,' quod he,
'Whiche that my fader in his prosperitee
Out of the temple of Jerusalem biraftte,
And to oure hye goddes thanke we
Of honour that oure eldres with vs lattfe,'

Hys wyf, hisse lordes, and hisse con-cubynes
Ay dronken, whil hir(e) appetites laste,
Out of thise noble vessels sondry
wynes;
And on a wal this kyng his[e]lyeın
caste,
And saugh an hand, armlees, þat wroot
ful faste,
ffor feere of which he quook, and siked
soore.
This hand, that Balthasar so soore
agaste,
Wroot "Mane techel phares," and
na-moore.
In al that land magicien was noon
That koude expounde what this lettre
mente,
But Daniel expowned it anon,
And sayde, 'Kyng! God to thy fader
sente
Glorie and honour, regne, tresour,
rente;
And he was proud, and no-thyng God
ne dradde,
And therfore God greet wrecche vp-on
hym sente,
And hym birafte the regne þat he
hadde.
He was out-cast of mannes com-
paignye,
With asses was his habitacioun,
And eet hey as a beest in weet and
drye,
Til that he knew, by grace and by
resoun,
That God of heuene hath domynacioun
Ouçr evry regne and evry creature.
And thanne hadde God of hym com-
passioun,
And hym restored his regne and his
figure.
Eek thou, that art his sone, art
proud also,
And knowest allè thise thynes verraily,
And art rebel to God, and art his foo.
Thou drank eek of his[e] vessels bolde-
ly—
Thy wyf eek and thy wenches syn-
fully
Dronke of the same vessels sondry
wynys—
And heryst false goddes cursedly:
Therfore to thee yshapen ful greet
pyne is.
This hand was sent from God, that
on the wal
Wroot "Mane techel phares," truste
me:
Thy regne is doon, thou weyest noght
at al,
Dyuuyded is thy regne, and it shal be
To Medes and to Perses yeue; quod he.
And thilke same nyght this kyng was
slave,
And Darius occupieth his degree,
Thogh he thersto hadde neither right
ne lawe.
Lordynges! ensamplè heer-by may
ye take
How that in lordshippe is no sikernesse.
ffor whan ffortune wol[e] a man for-
sake,
She bereth awey his regne and his
richesse,
And eek his freendes, botho moore
and lesse;
ffor what men þat hath freendes thurgh
ffortune,
Mishap wol make[n] hem enimys, [as]
I gesse;
This prouerbe is ful sooth and ful 30
commune.

[Cenobia]
[Cenobia, of Polymerie queene,
As writen Persiens ofhir noblesse,
So worthy was in armes and so keene,
That no wight passed hir(e) in hardy-
nesse,
Në in lynagé, nor in oother gentillesse. 35
Of kynges blood of Perce is she de-
scended;
I saye nat that she hadde moost
fairnesse,
But of hir[e] shap she myghté nat been amended.
from hir childhede I fynde that she fledde

40 Office of wommen, and to wode she wente,
And many a wilde hertes blood she shedde
With arwes brode, that she to hem sente;
She was so swift, that she anon hem hente.
And whan that she was elder, she woldé kille

45 Leouns, lepardes, and beres al torente,
And in hir armes weelde hem at hir wille.
She dorste wilde beestes dennes seke,
And renne[n] in the montaignes al the nyght,
And slepe[n] vnder the bush, and she koude eke

50 Wrastlen by verray force and verray myght
With any yong man, were he neuer so wight;
Ther myghte no-thyng in hir armes stonde.
She kepte hir maydenhod from every wight,
To no man deigned hir(e) for to be bonde.

55 But atte laste hir freendes han hir(e) maried
To Odenake, a prynce of that contree,
Al were it so that she hem longe taried;
And ye shul vnderstondé how that he
Haddé swiche fantasies as haddé she.

60 But natheless, when they were knyt infeere,
They lyued in ioye and in felicitee;
ffor ech of hem hadde oother lief and deere;
Saue o thyng: that she wolde neuere assente
By no wey that he sholde by hir(e) lye
But ones, for it was hir pleyen entente e
To haue a child the world to multi-
plye;
And also soone as þat she myghte espye
That she was nat with childe with that dede,
Thannè woldé she suffre hym doon his
fantasye
Eft-soone, and nat but oones, out of the drede.

And if she were with childe at thilke cast,
Na-moore sholde he pleyen thilke game
Til fully forty dayes weren past;
Thannè woldé she ones suffre hym do the same.
Al were this Odenake wilde or tame,
He gat na-moore of hir(e), for thus she sayde:
'It was to wyues lecherie and shame
In oother caas, if þat men with hem pleyde.'

Two sones by this Odenake hadde she,
The whiché she kepte in vertu and lettiture;
But now vn-tooure tale turne we.
I seyc so ourte tale turne we.
And wys ther-with, and large with me-
sure,
So penyble in the werre, and curteis eke,
Ne moore labour myghte in werre endure,
Was noon, though al this world men wolde seke.
Hir riche array ne myghte nat be
told
As wel in vessel as in hir clothynge;
She was al clad in perree and in gold.
And eek she lafte noght, for noon hunt-
yng,
20. The Monkes Tale.

To haue of sondry tonges ful knowyng; When þat she leyser hadde [and] for to entende, To lerne booke was al hir likyng, How she in vertu myghte hir lyf dispende.

And shortly of this proces for to trete, So doghty was hir housbonde and eek she, That they conquered manye regnes grete In þe Orient, with many—a fair[e] citee, Apertenaunt vn-to the magestee

Of Rome, and with strong honde held hem ful faste; Ne neuere myghte hir foo-men doon hem flee, Ay whil that Odenakes dayes laste. Hir batailæs, who-so list hem for to rede, Agayn Saper the kyng and othere mo, And how þat al this proces fil in dede, Why she conquered, and what title therto, And after of hir meschief and hir wo, How þat she was biseged and ytake, Lat hym vn-to my maister Petrark go,

That writ ynoogh of this, I vnder-take.

When Odenakè was deeed, she myghti-ly The regnes heeld, and with hir propre honde Agayn hir foos she faught so cruely, That ther nas kyng ne prynece in al that lond

That he nas glad if he that grace fond, That she ne wolde vp-on his lond werreye; With hir(e) they maden alliance by bond

To been in pees, and lete hir(e) ride and playe.

The Emperour of Rome, Claudius, Né hym bifo[r]þe the Romayn Galien 20 Ne dorste neuere been so corageus; Ne noon Ermyn, ne noon Egipciene, Ne Surrien, ne noon Arabyen With-innë the feeldes that dorste with hir(e) fighte, Lest that she wolde hem with hir 25 handes slen, Or with hir meigne putten hem to flighte.

In kynges habit wente hir sones two As heires of hir fadres regnes alle, A'nd Hermanno and Thymalao Hir names were, as Persiens hem calle. 30 But ay ffortune hath in hir hony galle: This myghte queene may no while endure;

ffortune out of hir regne made hir(e) falle To wrecchednesse and to mysauntere.

Aurelian, whan that the gouernaunce 35 Of Rome cam in-to hise handes tweye, He shoop vp-on this queene to doon vengeaunce, And with hir legions he took his weye Toward Cenobie, and, shortly for to seye, He made hir(e) flee, and atte laste 40 hir(e) hente, And fettred hir(e), and eek hir(e) children tweye, And wan the land, and hoom to Rome he wente.

Amonges othere thynges that he wan, Hir chaar, þat was with gold wroght and perree, This grete Romayn, this Aurelian, 45 Hath with hym lad, for that men sholde it see;

Biforen his triumphe walketh shee
With gilt cheynes on hir nekke hangynge;
Coroned was she after hir degree,

And ful of perree charged hir clothynge.

Allas, ffortune! she that whilom was Dredeful to kynges and to emperours,
Now gaureth al the peple on hir(e),
alas!

And she that helmed was in starke stoures,

Shal on hir heed now were a vitremyte;
And she that bar the ceptre ful of floures
Shal bere a distaf, hir(e) costes for to quyte.

Although that Nero were vicius

As any feend that lith in helle adoun,
Yet he, as telleth vs Swetonius,
This wyde world hadde in subieccioun,
Bothe Est and West, Noth and Septemtrion.

Of Rubies, saphires, and of peerles white

Were alle hise clothes brouded vp and doun,
ffor he in gemmes greelyt gan delite.
Moorë delicaat, mooë pompous of array,
Moorë proud was neuere emperour than he.

That ilke clooth that he hadde wered o day,

After that tyme he holde it neuerse see.
Nettes of gold-threed hadde he greet plente
To fisshë in Tybre, whan hym liste pleye.

Hise lustes were al awa in his decre;
ffor fortune as his freend hym wolde obeye.

He Rome brende for his delicasis;
The senatours he slow vp-on a day,
To heere how men wolde wepe and crie;
And slow his brother, and by his suster lay.

His moorder made he in pitous array,
ffor he hir wombe slitte, to biholde
Where he conceyued was—so weilaway!
That he so litel of his moorder tolde!

No teere out of hise [e]lijen for that sighte

Ne cam, but seyde, ‘A fair womman was she.’

Greet wonder is how pat he koude or myghte

Be domesman of hir dede beautee.
The wyn to bryngen hym comanded he,
And drank anon—noon oother wo he made.

Whan myght is ioyned vn-to crueltee,
Allas, to depe wol the venym wade!

In yowthe a maister hadde this emperour,

To teche hym letterure and curteisye,
ffor of moralitee he was the flour
As in his tyme, but if bookes lye.

And whil this maister hadde of hym maistreye,

He maked hym so konnyng and so sowple,

That longe tyme it was er tirannye
Of any vice dorste on hym vncowple.

This Seneca, of which that I deuyse,

By cause Nero hadde of hym swich drede,

ffor he fro vices wolde hym chastise
Discreetly as by word, and nat by dede—
‘Sire,’ wolde he seyn, ‘an emperour moot nede

Be vertuous, and hate tirannye’—

ffor which he in a bath made hym to blede

On bothe his armes, til he moste dye.
This Nero hadde eek of acustom-
ance
In youte agayns his maister for to
ryse,
Which afterward hym thoughte greet
greaunace;
10 Therfore he made hym dyen in this
wise.
But natheles this Seneca, the wise,
Cees in a bath to dye in this manere
Rather than han any oother torment-
ise;
And thus hath Nero slayn his maister
deere.
15 Now fil it so that ffortune list
no lenger
The hye pryde of Nero to cherice;
ffor though yat he was strong, yet
was she strenger.
She thoughte thus: 'By God! I am to
nyce
To sette a man that is fullfild of vice
20 In heigh degree, and emperour hym
calle.
By God! out of his sete I wol hym
trice;
Whan he leest weneth, sonnest shal he
falle!'
'The peple roos vp-on hym on a
nyght
ffor his defaute, and whan he it espied,
25 Out of his deores anon he hath hym
dight
Allone, and ther he wende han ben
allied,
He knokked faste, and ay the moore
he cried,
The faster shette they the dores alle.
Tho wiste he wel he hadde hym-self
mys-gyed,
30 And wente his wey—no lenger dorste
he calle.
The peple cride, and rombled vp and
doun,
That with his eys herde he how
they seyde,
'Where is this false tiraunt, this
Neroun?' Iffor fere almoost out of his wit he
breyde,
And to his goddes pitously he preyde 35
ffor socour, but it myghte nat bityde.
ffor drede of this hym thoughte yat
he deyde,
And ran in-to a gardyn hym to hyde.
And in this gardyn found he cherles
tweye,
That seten by a fyre greet and reed; 40
And to thise cherles two he gan to
prefye
To sleen hym, and to girden of his
heed,
That to his body, whan yat he were
deed,
Were no despit ydoon for his defame.
Hym-self he slow—he koude no bettre 45
reed;
Of which ffortune lough, and hadde
a game.

†De Oloferno
Was neuree capitan ynder a kyng
That regnes mo putte in subeccioun,
Ne strenger was in feeld of alle thynge
As in his tympe, ne gretter of renoun, 50
Ne moore pompos in heigh pre-
sumpcioun
Than Oloferne, which ffortune ay kiste
So likerously, and ladde hym vp and
doun,
Til yat his heed was of er yat he wiste.
Nat oonly that this world hadde 55
hym in awe
ffor lesynge of richesse or libertee,
Bût made euery man reneye[n] his
lawe;
'Nabugodonosor was god,' seyde hee,
'Noon oother god ne sholde adoure
bee.'
20. The Monkes Tale.

Of Iewes weren venquysshed myghtily, 
Vn-to the Iewes swich an hate hadde he, 
That he bad greithe[n] his chaar ful 
hastily, 
And swoor, and seyde ful despitously, 
Vn-to Jerusalem he wolde eft-soona 
To wreke[n] his ire on it ful cruelly; 
But of his purpos he was let ful soone. 
God for his manacé hym so soore 
smoot 
With invisible wounde, ay incurable. 
That in his e guttes carf it so and 
boot, 
That hisé peynes weren importale. 
And certeynly the wreche was resonable, 
ffor many-a mannes guttes dice he o 
peyne. 
But from his purpos cursed and dampa-
nable, 
ffor al his smert, he wolde hym nat 
restreyne; 
But bad anon appaillen his hoost, 
And sodemy[n], er he was of it war, 
God daunted al his pride and al[I] his 
boost. 
ffor he so soore fil out of his char, 
That it his lemes and his skyn to-tar, 
So that he neyther myghte go ne 
ryde, 
But in a chayer men aboute hym bar, 
A'l forbrused, bothe bak and syde. 
The wreche of God hym smoot so 
cruelly, 
That thurgh his body wikked wormes 
crepte, 
And ther-with-al he stank horribly, 
That noon of al his meynée bat hym 
kept, 
Whether so he wook or ellis sleepe, 
Ne myghte noght for stynk of hym 
endure. 
In this meschief he wayled and eek 
wepte, 
And knew God Lord of euyry creature.

To al[1] his hoost, and to hym-self also,
20  fful wlatson was the stykn of his
careyne;
No man ne myghte hym bere to ne
fro.
And in this stykn and this horrible
payne
He starf ful wrecchedly in a monteyne.
Thus hath this robbour and this homy-
cide,
25 That many-a man made to wepe and
ployne,
Swich gerdoun as bilongeth vn-to pryde.
The storie of Alisaunbre is so com-
minute, [\[B De Alexandro
That every wight that hath discrecioun
Hath herd somewhat or al of his ffor-
tune.
30 This wyde world, as in conclusion,
He wan by strengthe, or for his hye
renoun
They weren glad for pees vn-to hym
sende;
The pride of man and beest he leyde
adoun
Wher-so he cam, vn-to the worldes
ende.
35 Comparision myghte neuere yet
been maked
Bitwixe[h] hym and another con-
quorour;
ffor al this world for drede of hym
hath quaked,
Hé of knyghthode and of freedom flour.
ffortune hym made the heir of hir
honour;
40 Sauç wyn and wommen, no-thyng
mighte aswage
His hye entente in armes and labour:
So was he ful of leonyn corage.
What pris were it to hym, though
I yow tolde
Of Darius and an hundred thousand
mo
45 Of kynges, princes, erles, dukes bolde,
Whiche he conqueréd, and broghte
hem in-to wo?
I seye: as fer as man may ryde or
go,
The world was his—what sholde I
moore deuyse?
ffor though I write or toldé yow euere-
mo
Of his knyghthode, it myghte nat 50
suffise.

Twelf yeer he regned, as seith
Machabee;
Philippes some of Macidoyne he was,
That first was kyng in Grece the
contre.
O worthy, gentil Alisandre, allass!
That euere sholde fallen swich a cas! 55
Empoysoned of thyne owene folk thou
were!
Thy sys ffortune hath turned in-to aas,
A'nd for thee ne weep she neuer a
teere!
Who shal me yeuen teeris to com-
pyleyne
The deeth of gentillesse and of ffran-
chise,
That al the world weled in his
demeyne?
And yet hym thoughte it myghte nat
suffise,
So ful was his corage of heigh emprise!
Allas! who shal me helpe to endite
ffalé ffortune, and poyson to despise, 65
The whiche two of al this wo I wyte?
By wisedom, manhede, and by greet
labour [\[B De Iulio Cesare
ffrom humble bed to roial magestee
Vp roos he, Iulius the Conquerour,
That wan al thoccident, by land and 70
see,
By strengthe of hand, or elles by
treeete,
And vn-to Rome made hem tributarie;
And sitthe of Rome the emperour was
he,
Til that ffortune weex his aduersarie.
O myghty Cesar! that in Thessalie
Agayn Pompēus, fader thyn in lawe,
That of the Orient hadde al[l] the
chialrie
As fer as þat the day bigynneth dawe,
Thou thurgh thy knyghthood hast hem
take and slawe,
Sauþe fewe folk that with Pompēus fledge,
Thurgh which thou puttest al thorient
in awe:
Thanke ffortune, that so wel thee
spedde!

**Nota de Pompeyo**

But now a litel while I wol biwaille
This Pompēus, this noble gouernour
Of Rome, which that fleigh at this
bataille.
I seye: oon of hise men, a fals traitour,
His heed of smoot to wynnen hym
faour
Of Iulius, and hym the heed he broghte.
Allas, Pompeye, of thorient conquerour,
That ffortune vn-to swich a fyn thee
broghte!

To Rome agayn repaireth Iulius,
With his triumpe lauriat ful hyle;
But on a tyme Brutus Cassius,
That euere hadde of his hye estaat
envye,
fful priuely hath maad conspirayce
Agayns this Iulius in subtil wise,
And caste the place in which he sholde
dye
With boydekyns, as I shal yow deuyse.

This Iulius to the Capitolie wente
Vpon a day, as he was wont o goon;
And in the Capitolie anon hym hente
This false Brutus and hise othere foon,
And stiket hym with boydekyns anoon
With many a wounde, and thus they
lete hym lye;
But neure gronte he at no strook
but oon,
Or elles at two, but if his storie lye.
So manly was this Iulius of herte,
And so wel loueðe estaatly honestee,
And eek a sweuene vp-on a nyght he mette, Of which he was so proud and eek so fayn, That in vengeance he al his herte sette. Vp-on a tree he was—as that hym thoughte— Ther Iuppiter hym wessh, bothè bak and syde, And Phebus eek a fair towaille hym broughte To drye[n] hym with, and therfore wax his pryde. And to his doghter, that stood hym bisyde, Which þat he knew in heigh science haboure, He bad hir(e) telle hym what it signy-fyde; And she his dreem bigan right thus expounde: 'The tree,' quod she, 'the galwes is to meene, And Iuppiter bitokneth snow and reyn, And Phebus, with his towaille so clene, Tho been the sonne-bemes for to seyn. Thou shalt anhanged be, fader, certeyn; Reyn shal thee wasshe, and sonne shal thee drye.' Thus warned hym ful plat and eek ful pleyn His doghter, which that called was Phanye. An-hanged was Cresus, the proude kyng, His roial trone myghte hym nat auaille.— Tragedie is noon oother maner thynge, Ne kan in synyng crie ne biwaile, But that ffortune alwey wole assaille With vnwar strook the regnes þat been proude. ffor whan men trusteth hir(e), thanne wol she faille, And couere hir brighte face with a clowde. [ capítulo 4] De Petro Rege Ispannie O noble, o worthy Petro! glorie—of Spayne, Whom ffortune heeld so hye in ma-gestee, Wel oghten men thy pitous deeth com—65 playne! Out of thy land thy brother made thee flee, And after, at a seegę, by subtiltee Thou were bitraysed, and ladde vn-to his tente, Where-as he with his owene hand slow thee, Succedynge in thy regne and in thy 70 rente. The 'feeld of snow,' with thegle of blak ther-înne, Caught with the lymerod, coloured as the gleede, He brew this cursednesse and al this synne. The 'wikked nest' was werker of this nede. Noght Charles Olyuer, that took ay heede Of trouthe and honour, but of Ar-morike Genylon-Olyuer, corrupt for meede, Broghte this worthy kyng in swich a brike. [ capítulo 4] De Petro Rege the Cipro O worthy Petro, kyng of Cipre, also, That Alisandre wan by heigh maistrie wan-ful many—an hethen wroghtestow ful wo, Of which thyne owene liges hadde envie, And for no-thynge, but for thy chiualrie
They in thy bed han slayn thee by the morwe.

Thus kan ffortune hir wheel gouerne and gye,
And out of joye braunge men to sorwe!

Of[f] Melan grete Barnabos Viscounte,
God of delit and scourge of Lumbardye!
Why sholde I nat thyn infortune acounte,

Sith in estaat thow cloumbe were so lye?
Thy brother sone, that was thy double alye—
ffor he thy nevew was and sone-in-lawe—
With-inme his prison made thee to dye,
But why, ne how? noot I hat thou were slawe.

Of[f] the Erl Hugelyn of Pyze the langour
Ther may no tongue telle for pitee.
But litel out of Piz stant a tour,
In whiche tour in prison put was he,
And with hym been litel children thre;

The eldest scarcely fyf yeer was of age.
Allas, ffortune! it was greet crueltee
Swich bryddes for to putte in swich[e]
a cage!
Dampned was he to dye[n] in that prison,
ffor Roger, which hat bishopp was of Piz,

Hadde on hym maad a fals suggestioun,
Thurgh which the peple gan vpon hym rise,
And putten hym to prison in swich wise
As ye han herd; and mete and drynke he hadde
So smal, that wel vnethe it may suffise,

And on a day bиф [hat] in that hour
Whan hat his mete wont was to be broght,
The gayler shette, the dores of the tour—
He herde it wel, but he ne spak right noght.
And in his herte anon ther fil a thought
That they for hunger wolde doon hym dyen.
‘Allas,’ quod he, ‘allas, that I was wroght!’
THER-with the teeris fillen from hise [e]yen.

His yonge sone, that thre yeer was of age,
Vn-to hym seyde, ‘ffader [fader], why do ye wepe?
Whanne wol the gayler bryngen oure potage?
Is ther no morsel breed that ye do kepe?
I am so hungry, that I may nat slepe.
Now wolde God that I myghte slepen euere!
Thanne sholde nat hunger in my wombe crepe—
Ther is no-thyng but breed that me were leuere.’

Thus day by day this child bigan to crye,
Til in his fadres barm adoun it lay,
And seyde ‘ffar[e]-wel, fader, I moost dye!’
And kiste his fader, and dyde the same day.
And whan the woful fader deed it say,
ffor wo hate armes two he gan to byte,
And seyde, ‘Allas, ffortune, and weyla-way!’

Thy false wheel my wo al may I wyte!
Hise children wendë that it for 3 hunger was
That he hate armes gnow, and nat for wo,
And seyde, ‘ffader, do nat so, allas!’
And there abideth in prosperitee:
Swich thyng is gladsom, as it thynketh me,
And of swich thyng were goodly for to telle.'

'Ye,' quod oure hooste, 'by seint Poules belle!
Ye seye right sooth: this monk, he 65
cappeth lowde;
He spak how "fortune couered with a clowde"—

I noot neuer what—and als[o] of a "tragedie"—
Right now ye herde, and, pardee, no remedie
It is for to biwaille, ne compleyne
That hat is doon, and als it is a payne, 70
As ye han seyd, to heere of heuynesse.
Sir[e] Monk, namoore of this, so God yow blesse!
Youre tale anoyeth al[l] this compaign-
yne—
Swich talkynge is nat worth a boter-
ffor ther-inne is ther no disport ne 75
game.
Wherfore, sir(e) Monk, daun Piers
by your(e) name,
I pray[e] yow hertely, telle vs som-
what elles!
ffor sikerly, ner[e] clynkyng of youre
belles,
That on your(e) bridel hange on every
syde,
By heuene kyng, that for vs alle dydel 80
I sholde er this han fallen doun for
sleep,
Al-thogh the slough had neuer been
so deep—
Thanne hadde youre tal[e] al be toold
in veyn.
ffor certeinly, as that thise clerkes seyn,
"Where-as a man may haue noon au-
dience,
By housbondrie of swich as God hir(e) sente
She foond hir-self and eek hire
dogh tren two.
Thre large sowes hadde she, and namo,
Three keen and eek a sheep, pat highe
Malle.
fful sooty was hir bour and eek hir(e)
halle,
In which she et ful many—a sklandre
meel.
Of poynant sauce hire neded neuer-a-deel,
No deynte morsel passed thurgh hir
throte;
Hir dietë was accordant to hir cote.
Repleccioun ne made hir(e) neure sik;
Attempre dietë was al hir phisik,
And exercise, and hertes suffisaunce.
The goute lette hir(e) no-thyng for
to daunce,
Napoplexie shente nat hir heed;
No wyn ne drank she, neither whit ne reed.
Hir bord was serued moost with whit
and blak:
Milk and broun breed, in which she
foond no lak,
Seynd bacoun, and somtyme an ey or
tweye,
for she was, as it were, a maner deye.
\A yeerd she hadde, enclosed al aboute
With stikkes, and a drye dych withoute,
In which she hadde a cok, heet Chaunte-
leeer.
In al the land of crowyng nas his
peer;
His voys was murier than the murie—or-
gon,
On messedayes that in the chirche gon.
Wel sikërer was his crowyng in his
logge
Than is a clocke or an abbey-orlogge.
By nature he knew ech[e] ascencioun
Of the equinoxial in thilke toun;

Nought helpeth it to tellen his sentence."
As wel I woot the substance is in me,
If any-thyng shal wel reported be.
Siré, seyé somwhat of huntyng, I yow
preye.'

| 7 'Nay,' quod this Monk, 'I hauë no
lust to playe!
Now lat another telle, as I hauë tooold.'
Thannë spak oure hoost with rude
speche and boold,
And seyde vn-to the Nonnes preest
anon:
"Com neer, thou preest, com hyder,
thou siré Iohn!"

Telle vs swich thyng as may oure
hertes glade.
Be blithe, though thou ryde vp-on a
fâde;
What thogh thyng hors be bothe foul[e]
and lene,
If he wol serue thee, rekke nat a
bene—
Lookë that thyne hertë be murie euere-
mol!'

| 1 'Yis, sirë,' quod he, 'yis, hoost, so
moote I go,
But I be myrie, ywis I wol be blamed.'
And right anon his tale he hath attam-
ed,
And thus he seyde vn-to vs euereichon,
This sweete preest, this goodly man,
sirë Iohn:

| Explicit.

b) **Heere bigynneth the Nonnes Preestes Tale of the Cok and Hen Chaunteleer and Pertelote.**

| A poure wydwe, somdel stape in age,
Was whilom dwelling in a narwe cotage,
Beside a greue, stondynge in a dale.
This wydwe, of which I telle yow
my tale,
Syn thilke day that she was last a wyf,
In paciencé ladde a full symple lyf,
ffor litel was hir catel and hir rente;

By housbondrie of swich as God hir(e) sente
She foond hir-self and eek hire
dogh tren two.
Thre large sowes hadde she, and namo,
Three keen and eek a sheep, pat highe
Malle.
fful sooty was hir bour and eek hir(e)
halle,
In which she et ful many—a sklandre
meel.
Of poynant sauce hire neded neuer-a-deel,
No deynte morsel passed thurgh hir
throte;
Hir dietë was accordant to hir cote.
Repleccioun ne made hir(e) neure sik;
Attempre dietë was al hir phisik,
And exercise, and hertes suffisaunce.
The goute lette hir(e) no-thyng for
to daunce,
Napoplexie shente nat hir heed;
No wyn ne drank she, neither whit ne reed.
Hir bord was serued moost with whit
and blak:
Milk and broun breed, in which she
foond no lak,
Seynd bacoun, and somtyme an ey or
tweye,
for she was, as it were, a maner deye.
A yeerd she hadde, enclosed al aboute
With stikkes, and a drye dych withoute,
In which she hadde a cok, heet Chaunte-
leeer.
In al the land of crowyng nas his
peer;
His voys was murier than the murie—or-
gon,
On messedayes that in the chirche gon.
Wel sikërer was his crowyng in his
logge
Than is a clocke or an abbey-orlogge.
By nature he knew ech[e] ascencioun
Of the equinoxial in thilke toun;
ffor whan degrees fiftene were[n] ascended,
Thanne crew he, that it myghte nat been amended.
His coomb was redder than the fyn coral
And batailled, as it were a castel-wal;
Lyk asure were his legs and his toon,
Hise nayles whiter than the lylye flour,
And lyk the burned gold was his colour.
This gentil cok hadde in his gouern-aunce
Whan And whan that Pertelote thus herde hym roore,
She was agast, and seyde, 'O herte deere,
What eyleth yow to grone in this manere?
Ye been a verray sleper—fy for shame!' 75
And he anwerde, and seyde thus:
'Madame, I praye yow that ye take it nat agrief!
By God, me thoughte I was in swich meschief
Right now, ūt yet myn herte is soore afright.
Now God,' quod he, 'my sweene 80 recche aright,
And kepe my body out of foul prisoun!
Me mette how that I romed vp and doun
With-inne ourse yeerd, wheer-as I saugh a beest
Was lyk an hound, and wolde han maad areest
Vpon my body, and han had me deed. 85
His colour was bitwixe yelow and reed,
And tipped was his tayl and bothe his eeries
With blak, vnlyk the remenat of hise heeris;
His snowte smal, with glowyng [e]yehen
twefye—
Yet of his look for feere almoost I 90
deye.
This caused me my gronyng doutees.'
'Avoy!' quod she, 'fy on yow, herte-lees!
Allas!' quod she, 'for, by that God aboue!
Now han ye lost myn herte and al my loue.
I kan nat loue a coward, by my feith! 95
ffor certes, what-so any woman seith,
We alle desirien, if it myghte bee,

This Chauntecleer gan gronen in his 70 throte,
As man ūt in his dreem is dreach'd
And whan that Pertelote thus herde hym roore,
She was agast, and seyde, 'O herte deere,
What eyleth yow to grone in this manere?
Ye been a verray sleper—fy for shame!' 75
And he anwerde, and seyde thus:
'Madame, I praye yow that ye take it nat agrief!
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Me mette how that I romed vp and doun
With-inne ourse yeerd, wheer-as I saugh a beest
Was lyk an hound, and wolde han maad areest
Vpon my body, and han had me deed. 85
His colour was bitwixe yelow and reed,
And tipped was his tayl and bothe his eeries
With blak, vnlyk the remenat of hise heeris;
His snowte smal, with glowyng [e]yehen
twefye—
Yet of his look for feere almoost I 90
deye.
This caused me my gronyng doutees.'
'Avoy!' quod she, 'fy on yow, herte-lees!
Allas!' quod she, 'for, by that God aboue!
Now han ye lost myn herte and al my loue.
I kan nat loue a coward, by my feith! 95
ffor certes, what-so any woman seith,
We alle desirien, if it myghte bee,
To han housbonde hardy, wise, and free,
And secre, and no nygward, no no fool,
00 Ne hym hat is agast of every tool,
Ne noon auauntour, by that God aboue!
How dorste ye seyn—for shame!—vo
to youre loue
That any-thyng myghte make you afert?
Hauçe ye no mannes herte, and han
a berd?
05 Alas! and konne ye been agast of swouenys?
No-thyng, God woot, but vanitee in
swouene is.
Sweuenes engendren of compleccions,
And ofte of fume, and of compleccions,
Whan humours been to habundant in
a wight.
10 Certes, this dreem, which ye han
met to-nyght,
Cometh of the grete superfluytee
Of your(e) rede colera, pardee!
Which causeth folk to drenen in hir
dremes
Of arwes, and of fyre with rede lemes;
15 Of rede beestes, that they wol hum byte,
Of contekes, and of whelpes grete and
lyte;
Right as the humour of malencolie
Causeth ful many—a man in sleep to
crie,
ffor feere of blake berçe or boles blake,
20 Or elles blake deuëles wole hem take.
Of othere humours koude I telle
also,
That werken many—a man in sleep
ful wo,
But I wol passe as lightly as I kan.
LO Catown, which hat was so wys a
man,
25 Seyde he nat thus: "Ne do no fors
of dremes?"
Now, sire,' quod she, 'when we flee
fro the bemes,
ffor Goddes loue, as taak som laxatief!
Vp peril of my soule and of my lyf,
I conseille you the beste, I wol nat
lye,
That bothe of colere and of malencolye
Ye purge yow, and for ye shal nat tarie,
Though in this toun is noon apothecarie,
I shal my-self to herbes techen yow
That shul been for your(e) hele and
for your(e) prow;
And in oure yeerd tho herbes shal I
fynde,
The whiche han of hir(e) propretie
by kynde
To purge yow bynethe and eek aboue.
fforyet nat this, for Goddes owene loue!
Ye been ful coleryk of compleccions;
Ware the sonne in his ascensioun
Ne fynd[e] yow nat replee of humours
hoote!
And if it do, I dar wel leye a grote,
That ye shul haue a ffeuere terciane,
Or an agu, that may be your(e) bane.
A day or two ye shul haue digestyuces
Of wormes, er ye take your(e) laxatyues
Of lawriol, centaure(e), and ffumertec.
Or elles of ellesbor, that groweth there,
Of katapuce, or of gaitryser berys,
Of herbe yue growying in oure yeerd,
ther merye;
Pekke hem [vp] right as they growe,
and et[e] hem yn.
Be myrie, housbonde, for youre fader
kyn!
Dredeth no dreem—I kan sey,yow
namoore.'
'Madame,' quod he, 'graunt mercy of
youre loore!'
But nathelee, as touchyng Daun Ca
toun,
That hath of wysdom swich a greet
renoun,
Though that he had no dremes for
to drede,
By God! men may in olde bookes rede
Of many—a man moore of auctorite

He turned hym, and took of it no keep; Hym thoughte his dreme nas but a 95 vanite.
Thus twies in his slepyng dreme hee, And atte thridde tymé yet his felawe Cam, as hym thoughte, and seide, "I am now slawe! Bihoold my bloody woundses depe and wyde! Arys vp erly in the morwe-tyde, 00 And at the West-gate of the toun," quod he, "A carte ful of donge ther shaltow se, In which my body is hid ful priuely; Do thilke carte arresten boldely. My gold caused my mordre, sooth 05 to sayn"— And tolde hym every point how he was slayn, With a ful pitous face, pale of hewe, And, truste wel, his dreme he foon ful trewe.
ffor on the morwe, as soone as it was day, To his felawes in he took the way; 10 And when þat he cam to this oxes stalle, After his felawe he bigan to calle. 4 The hostiler anserwed hym anon, And seyde, "Sire, youre felawe is agon; As soone as day he wente out of the 15 toun."
4 This man gan fallen in suspicioun, Remembrynge on his dreymes þat he mette; And forth he gooth—no lenger wolde he lette— Vn-to the westgate of the toun, and fond A donge-carte, as it were to donge lond, 20 That was arrayed in that same wise As ye han herd the dede man deuyse; And with an hardy herte he gan to crye Vengeance and iustice of this felony:— "My felawe mordred is this same nyght, 25...
And in this carte [heere] he lieth gap-yng vp-right!
I crye out on the ministres," quod he,
"That sholde kepe and reule thys citee:
Harrow! alas! heere" lieth my felawe slayn!"

30 What sholde I moore vn-to this tale sayn?
The peple out sternye, and castye the cart to grounde,
And in the myddel of the donge they founde
The dede man, that mordred was al newe.
O blisful God, that art so iust and trewe!  [† Auctor

35 Lo, how[e] hat thou biwreyest mordre alway!
Mordre wol out, that se we day by day;
Mordre is so wlatson and abhomynable
To God, that is so iust and resonable,
That he ne wol nat suffre it heled be,
Though it abyde a yeer, or two, or thre—
Mordre wol out, this my conclusioun!
And right anon ministres of that toun
Han hent the carter, and so soore hym pyned,
Ank eek the hostiler so soore engyned,

40 That they biknewe hir wikkednesse anon,
And were an-hanged by the nekke-bon.  [† Heere" may men seen hat dremes been to drede;
And certes, in the same book I rede,
Right in the nexte chapitre after this—
I gabbe nat, so haue I ioye or blis—:
Two men that wolde han passyd over see,
ffor certeyn cause, in-to a fer contree,
If that the wynd ne hadde been contrarie,
That made hem in a citee for to tarie,
That stood ful myric vp-pon an hauen-55 syde.
But on a day, agayn the euen-tyde,
The wynd gan chaunge, and blew right as hem reste.
Iolif and glad they wenten vn-to hir reste,
And casten hem ful erly for to saile.
† But [herknet] to that o mon fil a 60 greet meruaile:
That oon of hem, in slepyng as he lay,
Hym mette a wonder dreem agayn the day;
Him thoughte a man stood by his beddes syde,
And hym comanded hat he sholde abyde,
And seyde hym thus: "If thou tomorwe 65 wende,
Thow shalt be dreynyt—my tale is at an ende."
† He wook, and tolde his felawe what he mette,
And preyde hym his viage to lette;
As for that day, he preyde hym to byde.
† His felawe, that lay by his beddes 70 syde,
Gan for to laughe, and scorned hym ful faste.
"No drem," quod he, "may so myn herte agaste,
That I wol lette for to do my thynges.
I sette nat a straw by thy dremynges;
ffor sweuens been but vanytes and 75 iapes.
Men dreme al day of owles or of apos,
A'nd of many-a maze ther-with-al;
Men dreme of thyng hat neuere was ne shal.
But sith I see that thou wolt heere abyde,
And thus forslewhen wilfully thy tyde, 80
God woot, it reweth me, and haue good day."
And thus he took his leue, and wente his way.
But er þat he hadde half his cours yseyled—
Noot I nat why, ne what myschaunce it eyled—
85 But casuallly the shippes botme rente, 
And ship and man vnnder the water wente,
In sighte of other shippes it bisyde,
That with hem seyled at the same tyde. 
And therfore, faire Pertelotè so deere, 
By swiche enexamples olde yet maistow leere
That no man sholde been to recchelees
Of dremes, for I seye thee, doutelees, 
That many a dreem ful soore is for to drede.
LO! in the lyf of seint Kenelm I rede, 
That was Kenulphus soné, the noble kyng
Of Mercenrike, how Kenelm mette a thyng;
A lite er he was mordred, on a day, 
His mordre in his auysioun he say. 
His norice hym expowned euery-deel
00 His sweuene, and bad hym for to kepe hym wel
ffro trasoun, but he nas but .VII. yeer oold;
And therfore litel talè hath he toold 
Of any dreem, so hooly was his herte. 
By God! I hadde leuere than my sherte
05 That ye hadde rad his legende, as haue I.
Damè Pertelotè, I seye yow trewely:
Macrobèus, that wriht the auisioun
In Affrike of the worthy Cipion, 
Affermeth dremes, and seith þat they been
10 Warnyng of thynges þat men after seen.

15890. yet E., f. He., etc. (Sk.). 94. [Ranbn.] De sompno sancti kenelmi E., De rege Kenulpho D. 96. Mercenrike L., Mertenrike E., etc. 15901. ffro(m) G.D., ðfor E., etc. (Sk., Gl.); seuen(e) G., etc. 03. was] is E. 11. [Ranbn.] Adhucre de sompnijs E. 14. Redyth G., Rede He., etc. 20. seken E. (Sk., Gl.). 22: vgL. 15423 ff. 25. Adromacha E.C.P.L., Andromacha He. (Sk., Gl.), etc. [Traum nad] Dares Phrygius]. 33. [for] E. 37/38. moore: store G., etc. (Sk.). 39. venymes E.He.G., venemous D., etc. (Sk.).
Leue I this Chauntecleer in his pasture,  
And after wol I telle his aventure. 7

When þat the monthe in which the  
world bigan,  
That highte March, when God first  
maked man,  
Wás compleet, and passed were also,  
Syn March bigan, thrifty dayes and  
two,  
Bifel that Chauntecleer in al his pryde,  
Hise seuen wyues walkynge by his  
syde,  
Caste vp his e[e]yén to the brighte  
sonne,  
That in the signe of Taurus hadde  
yrone.  
Twenty degrees and oon, and som-what  
moore,  
And knew by kynde, and by noon  
oother loore,  
That it was pryme, and crew with  
blisful steuene.  
‘The sonne,’ he seyde, ‘is clomben  
vp on heuene  
ffourty degrees and oon, and moore  
ywis;  
Madame Pertelote, my worldes blis,  
Herkneth this blisful briddes how they  
syne,  
And se the fresshe floures how they  
spryngel  
fful is myn herte of reuel and solas.’  
But sodeynly hym fil a sorweft cas,  
ffor euere the latter ende of ioye is  
wo.  
God woot þat worldly ioye is soone 9  
ago,  
And if a rethor koude faire endeite,  
He in a cronycle saufly myghte it write,  
As for a souereyn notablibete.  
Now euer wyys man, lat hym herdke  
me!  
This storie is also trewe, I vndertake,  
9
As is the book of Launcelot de Lake,
To do that same thyng, or do it noght, Though God forwoot it er þat it was wroght; Or if his witynge streyneth neuer-a-deel But by necessitee condicione— I wil nat han to do of swich mateere: 35 My tale is of a cok, as ye may heere, That took his conseil of his wyf with sorwe, To walken in the yerδ on that morwe That he hadde met dat dreem þat I of tolde.

Wommennes conseiles been ful ofte colde; 40 Wommennes conseile broghte vs first to wo, And made Adam fro Paradys to go, Ther-as he was ful myrie— and wel at ese. But for—I noot to whom— it myghte displese, If I conseil of wommen wolde blame, 45 I‘asse ouer— for I seyde it in my game. Rede auctours wher(e) they trete of swich mateere, And what they seyn of wommen ye may heere: Thise been the cokkes wordes, and nat myne— I kan no harm of no womman diuynye. 50 Faire in the soond, to bathe hir(e) myrily, Lith Pertelote, and alle hir(e) sustres by, Agayn the sonne, and Chauntecler so free Soong murier than the mermayde in the see; ffor Phisiologus seith sikerly 55 How þat they syngen wel and myrily. And so bifel that, as he caste his [e]yë Among the wortes on a boterfly, He was war of this fox, þat lay ful lowe. No-thyng ne liste hym thanne for to 60 crowe,
Not a valid natural text.
And daun Russell, the fox, stirte vp atones,
And by the gargat hente Chauntecleer,
And on his bak toward the wode hym beer;
ffor yet ne was ther no man þat hym sewed.
†O destinee, that mayst nat been eschewed!
Allas! þat Chauntecleer sleigh fro the bemes!
Allas! his wyf ne roghte nat of dremes!

When he hadde hent kyng Priam by the berd,
And slayn hym, as seith vs Enëydos,
As maden alle the hennes in the clos,
Whan they hadde seyn of Chauntecleer the sighte.
But soucreynly damë Pertelote shrighte,
Sful louder than dide Hasdrubales wyf,
Whan þat hir housbonde hadde lost his lyf,
And þat the Romayns hadde brend Cartage.
She was so ful of torment and of rage, 50
That willfully in-to the fyr she sterte,
And brende hir-seluen with a stede-
fast herte.
†O woful hennes! right so criden ye As, whan that Nero brende the citee
Of Rome, cryden senatories wyues, 55
ffor þat hir housbonde losten alle hir lyues;
With-outen gilt this Nero hath hem slayn.—

Now wol I turne to my tale agayn.
This sely wydwe and eek hir doghtres two
Herden thise hennes crie and maken 60
wo,
And out at dores stirten they anon,
And syþ[n] the fox toward the groue gon,
And bar vp-on his bak the eok away,
And cryden, ‘Out! harrow and weila-
way! Ha, ha, the fox!—and after hym they 65
ran,
And eek with staues many another man;
Ran Colle, oure dogge, and Talbot, and Gerland,
And Malkyn, with a dystaf Talbot, and
and eek the verray hoggis,
So fered for the berkyng of the dogges, 70
And shoutynge of the men and wommen eek.
They ronne so, hem thoughte hir herte breke.
They yoolen as feendes doon in helle;
The dokes cryden as men wolde hem quelle;
75 The gees for feere flowen ouer the trees;
Out of the hyve cam the swarm of bees—
So hydous was the noyse, a! bene-
dicitee!
Certes he, Iakke Straw, and his meynee
Ne made neyue shoutes half so shille,
80 Whan that they wolden any flemyng kille,
As thilke day was maad vp-on the fox!
Of bras they broghten bemes, and of box,
Of horn, of boon, in whiche they blewe and powped,
And ther-with-al they skriked, and they howped—
85 It semed as that heuene sholde falle!
Now, goode men, I praye yow, herk-
neth alle!
Lo, how fortune turneth sodeynly
The hope and pryde eek of hir enmy!
This cok, that lay vp-on the foxes bak,
90 In al his drede vn-to the fox he spak,
And sayde, 'Sire, if that I were as ye,
Yet wolde I seyn, as wys God helpe me:
"Turneth agayn, ye proude cherles alle!
A verray pestilence vp-on yow falle!"
95 Now am I come vn-to the wodes syde,
Maugree youre heede, the cok shal heere abyde!
'I wol hym ete in feith, and that anon.'
"The fox answerde, 'In feith, it shal
be don!'"

And as he spak that word, al sodeynly
This cok brak from his mouth delyuerly,
And heighge vp-on a tree he fleigh
anom.
And when the fox sayd that he was
wolde I-goon,
"'Allas!' quod he, 'o Chauntecleer,
allas!'
I hauë to yow,' quod he, 'ydoon tres-
pas,
In as muche as I made yow aferd,
When I yow hente, and broghte out of
this yerd.
But, sire, I dide it of no wikke en-
tente.
Com doun, and I shal tellë yow what
I mente;
I shal sey soc to yow—God helpe
me sol!'
"'Nay, thanquë,' quod he, 'I shrewe
verse bothe two,
And first I shrewe my-self, bothe blood
and bones,
If thou bigyle me any ofter than ones.
Thou shalt na-moore thurgh thy flatere
Do me to synge and wynke with myn
[e]yë;
ffor he that wynketh, whan he sholde
see,
Al wilfully, God lat him neuere theel!'
"'Nay,' quod the fox, 'but God yeue
hym meschaunce
That is so vndiscreet of gouernaunce,
That anglieth whan he sholde holde
his pees.'
"Lo, swich it is for to be recchelees
And neiglent, and truste on flaterey!
"But ye that holden this tale a folye,
As of a fox, or of a cok and hen,
Taketh the moralite, gode men!
ffor seint Paul seith þat 'al that writen
is,'
To oure doctrine it is ywritte ywis.'

16171/72. eke: breke D., etc. (Sk.). 73. yelleden He., etc. (Sk.). 16175—16230. H.\textsuperscript{2} für G. 16176/75: umgefeilt C.P.L.H.\textsuperscript{2} 79. shille E.D.L., shrille He., etc. (Sk., Gl.). 84. skriked E.He., shrited P., shryked(en) D., etc. (Sk.). 88. eek f. E. [ob. pride?]. 92. wolde E.D., sholde He., etc. (Sk.). 95. I am He.D.; the E.D., this He., etc. (Sk.). 96. Cox E., Cook D. 99. as E.D., whil H.\textsuperscript{2}, f. He., etc. 16201. fley He., flaw D., flyge L., flywe H.\textsuperscript{2} 02. I-goon H.\textsuperscript{4}, gon E., etc. 06. broghte He.; out of] in to E.He.D. 07. of E., in He., etc. (Sk.). 09. help E.He.H.\textsuperscript{4} (Sk., Gl.). 12. any E.He.H.\textsuperscript{4}, f. D., etc. (Sk.). 25: II. Tim. III, 16 [vgl. 19403].
22. The Seconde Nonnes Tale.

VIII. Fragment (G.).


The minstre and the norice vn-to-vices.

Which that men clepe in English ydelnesse,
That porter of the gate is of delices,
To eschue, and by hir contrarie hir(e) oppresse,
That is to seyn: by leueful bisynesse, 35
Wel ogthen we to doon al oure entente,
Lest that the feend thrugh ydelnesse
vs shente.
ffor he that with his thousand
cordes slye
Continuely vs waiteth to biclappe,
When he may man in ydelnesse espye,
He kan so lightly cacche hym in his
trappe;
Til bat a man be hent right by the
lappe,
He nys nat war the feend hath hym
in honde:
Wel oghte vs werche, and ydelnesse
withstonde.
And though men dradden neuere for
to dye,
Yet seen men wel by resoun, doutelees,
That ydelnesse is rotten slogardy,
Of which ther neuere comth no good,
nencrees,
And seen bat slouthe hire holdeth in
a lees
Oonly to slepe, and for to ete and
drynke,
And to deouren al that othere swynke.
And for to putte vs fro swich ydel
nesse,
That cause is of so greet confusion,
I haue heer doon my feithful bisynesse
After the legende, in translacion,
Right of thy glorius lif and passioun,
Thou with thy gerland wroght with rose
and lylie,
Thee meene I, mayde and martir,
Seinte Cecilie.

16229. [Raudn.] Seilicet dominus Archiepiscopus Cantaruiensis E.He., Kantuar' D. —
*) Dieze 16 Berie, nur in D., Ad. u. Ro.1 vorhanden, scheinen edit, doch vom Dichter später
31-44. Sl. für G., — 66 Se. für C. 33. porter at He.D.H.1 (Gl.) 37. shente E.P.L.,
hente He., etc. (Sk., Gl.) 47: vgl. 18893. 48. no good nencrees E.He.D., encrees G.,
noon encree.Se.P.L., neuer g. encres H.1 (no g. e. Sk., Gl.). 49. it E., hir He., etc.
50. for to slepe and ete He.G.D.Se. 57. of rose He.D.Se.P. (rooses Sk.). 58. martir
mooder E.; Seint(e) f. E.H.1

Koch, Chaucer's Canterbury Tales,
Thou goost biforn, and art hir lyues leche.
Now help, thou meeke and blisful faire mayde,
Me flemed wrecche in this desert of galle;
Thynke on the womman Cananee, that sayde
That whelpes etc[n] somme of the 90 crommes alle
That from hir lordes table been yfalle,
And though that I, vnworthy sone of Eue,
Be synful, yet accepthe my bileue.
And for that feith is deed withouten werkis,
So for to werken yif me wit and space, 98
That I be quit fro thennes þat moost derk is!
O thou, that art so fair and ful of grace,
Be myn advocat in that heighge place,
Theras with-ouden ende is songe 'Osanne,'
Thow Cristes mooder, doghter deere 00
of Anne!
And of thy light my soule in prison lighte,
That troubled is by the contagious
Of my body, and also by the wighte
Of erthely lust and fals afeccion;
O hauene of refult! o saluacioun 05
Of hem þat been in sorwe and in distresse,
Now help!—for to my werk I wol me dresse.
Yet preye I yow þat reden that I write,
fforyeuȝ me that I do no diligence
This ilke storie subtilly to endite—
ffor bope haue I the wordes and sentence
Of hym that at the seintes reuerence
The storie wrouȝ—, and folwen hir le-
gende,
And prayȝ yow that ye wolȝ my werk amende.
And right so as thise philosophres write
That heuene is swift and round, and eek brennynge,
Right so was faire Cecilie the white 45
fful swift and busye euere in good werkynge,
And round and hool in good perseuerynge,
And brennynge euere in charite ful brighte;
Now haue I yow declared what she highte.

 Explicit.

b) *Here bigynmeth the Seconde Nonnes tale of the lyf of Seinte Cecile.

This mayden bright Cecilie, as hir 50
lif seith,†
Was come[n] of Romayns and of noble kynde,
And from hir cradel vp fostred in the feith
Of Crist, and bar his gospel in hir mynde.
She neuere cessed, as I writen fynde,
Of hir preyere, and God to loue and 55
drede,
Bisekyng e hym to kepe hir maydenhede.
And whan this mayden sholde vn-to a man
Ywedded be, that was ful yong of age,
Which that ycleped was Valerian,
And day was comen of hir marriage, 60
She, ful devout and humble in hir[e] corage,
Vnder hir robe of gold, that sat ful faire,
Haddé next hir flessh yclad hir[e] in an haire.
And whil the orgues maden melodie,
To God allone in herte thus sang she: 65
'O Lord! my soule and eek my body gye

22. 'wey to blynde': lat. caecis via]. 40. Seen P.H.*, Sayen He., etc. (Sk.). 51. come He.D. 64. whil that He.D.; Organes He.H.'Sl. (Sk., Gl.), Orgenes D.L., Orgles C.P.
Thanne wol I doon as thou hast prayed me;
And if thou loue another man, for sothe,
Right with this sword thanne wol I sle yow bothel!

Cecile answerde anon right in this wise:
'If that yow list, the angel shul ye see,
So þat ye trowe in Crist, and yow baptize.
Gooth forth to Via Apia,' quod shee,
'That fro this toun ne stant but miles three,
And to the poure folkes þat ther dwelle,
Sey þem right thus as that I shal yow telle:
Telle hem that I, Cecile, yow to hem sente
To shewen yow the goode Vrban, the olde,
ffor secre thynges and for good entente.
And whan that ye Seint Vrban han biholde,
Telle hym the wordes whiche þat I to yow tolde,
And whan þat he hath purged yow fro synne,
Thanne shul ye se that angel er ye twayne.'

† Valerian is to the place ygon,
And, right as hym was taught by his lernynge,
He found this hooly olde Vrban anon,
Among the seintes buryeles lotynge.
And he anon, with-outen tariynge,
Dide his message, and whan þat he it tolde,
Vrban for ioye his handes gan vp-holde.
The teeris from his [e]yên leœ he falle:
'Almyghty Lord, o Ihesu Cristl' quod he,
With-inne his chambre with an angel stonde.

This angel hadde of roses and of lilie 50
Corones two, the which he bar in honde, And first to Cecilie, as I vnderstonde, He yaf that oon, and after gan he take That oother to Valerian, hir make. 'With body clene and with vnwem-55 med thought Kepeth ay wel thise corones,' quod he, 'ffro Paradys to yow haue I hem broght, Ne neuere mo ne shal they roten bee, Ne lese hir soote saurour, trusteth me; Ne neuere wight shal seen hem with 60 his [e]yê, But he be chaast, and hate vileynye. And thow, Valerian, for thow so soone Assentest to good conseil also, Seyg what thee list, and thou shalt han thy Boone.' 'I haue a brother,' quod Valerian tho, 65 'That in this world I loue no man so; I praye yow that my brother may han grace To knowe the trouthe, as I do in this place.' ¶ The angel seyde, 'God liketh thy requeste, And bothe with the palm of martir-70 dom Ye shullen come vn-to his blisful feste.' And with that word Tiburce, his brother, coom. And whan that he the saurour vnder-noon Which that the roses and the lilies caste, With-inne his herte he gan to wondre 75 faste; And seyde, 'I wondre, this tyme of the yeer, Whennes that soote saurour cometh so Of rose and lilies that I smelle heer;
22. The Seconde Nonnes Tale.

ffor though I hadde hem in myne handes two,

The sauour myghte in me no deeper go.
The sweete smel þat pat in myn herte I fynde
Hath chaunget me al in another kynde.'

Valerian seyde, 'Two corones han we,
Snow-white and rose-reed, that shynen cleere,

Which þat thyne [e]yén han no myght to see;
And as thou smellet hem thurgh my preyere,
So shaltow seen hem, leue brother deere,
If it so be thou wolt, with-outen slouthe,
Bileue aright, and knownen verray trouthe.'

Tiburce answerde, 'Seistow this to me
In soothesnesse, or in dreem I herkne this?'

'In dremes,' quod Valerian, 'han we be
Vn-to this tyme, brother myn, ywis;
But now at erst in trouthe oure dwellying is.'

'The angell of God hath me the trouthe ytaught,
Which thou shalt seen, if that thou wolt reneye
Thè ydoles, and be clene—and elles naught.'—

And of the myracle of thise corones tweye
Seint Ambrose in his prefæce list to seye;

Solempnely this noble doctour deere
Commendeth it, and seith in this manere:

"The palm of martirdom for to recyeue
Seinte Cecile, fulfild of Goddes yifte,
The world and eek hir chambre gan
she weyue;

Witness Valerians and Cecilies shrifte,
To which¿ God of his bountee wolde shifte
Corones two of floures wel smellynge,
And made his angel hem the corones brynge.
The mayde hath broght men to blisse aboue;
The world hath wist what it is worth,
certeyn,
Deucoius of chastitee to loue.'—

Tho shewed hym Cecile al open and pleyn
That alle ydoles nys but a thyng in veyn;
ffor they been dombe, and therto they been deue,
And charged hym hise ydoles for to leue.

'Who-so that troweth nat this, a beest he is,'
Quod tho Tiburce, 'if þat I shal nat lye,'

And she gan kisse his brest, that herde this,
And was ful glad he koude trouthe his espaye.

'This day I take thee for myn alleye,'
Seyde this blisful, faire mayde deere,
And after that she seyde as ye may heere:

'Lo, right so as the loue of Crist,' quod she,

'Madë me thy brotheres wyf, right in that wise
Anon for myn alleye[e] heer take I thee,
Syn that thou wolt thyne ydoles despise.
Go with thy brother now, and thee baptis,
And make thee clene, so þat thou mowe biholde
The angeles face, of which thy brother tolde.'

Tiburce answerde, and seyde, 'Brother dere,
ffirst telle me whider [bat] I shal, and to what man?'
'To whom?' quod he, 'com forth with right good cheere!

35 I wol thee lede vn-to the Pope Vrban.'
'Til Vrban? brother myn Valerian,'
Quod tho Tiburce, 'wolto me thider lede?

Me thynketh that it were a wonder dede.
Ne menestow nat Vrban,' quod he tho,

'That is so ofte dampted to be deed,
And woneth in halkes alwey to and fro,
And dar nat ones putte forth his heed?
Men sholde hym brennen in a fyr so reed,
If he were founde, or bat men mygte hym spye;

45 And we also, to bere hym compaignye!
And whil we seken thilke diuinitie
That is yhid in heuene pryuel, 
Algate ybrend in this world shul we be!'
To whom Cecile answerde boldely,

'That lyf to lese, myn owene deere brother,
If this were lyuyng eoonly, and noon oother.
But ther is bettre lyf in oother place,
That neuere shall be lost, ne drede thee noght,

55 Which Goddes sone vs told thurgh his grace.
That fadres sone, hath alle thynge ywroght,
And al that wroght is with a skilful thought,
The goost, that fro the fader gan procede,
Hath sowled hem, with-outen any drede.

60 By word and by myracle Goddes sone,
Whan he was in this world, declared heere

That ther was oother lyf ther men may wones.'
To whom answerde Tiburce, 'O sustere deere!
Ne seydestow right now in this manere:
Ther nys but o God, Lord in sooth- fastnesse?
And now of three how maystow bere witnessse?'

"That shal I telle," quod she, 'er I go.
Right as a man hath sapiences three:
Memorie, engyn, and intelect also,
So in o beynge of diuinitee
Thre persones may ther right wel bee.
Tho gan she hym ful bisyly to preche
Of Cristes come, and of his peynes teche,
And manye pointes of his passioun;
How Goddes sone in this world was withholde
To doon mankynde pleyn remissioun,
That was ybounde in synne and cares colde:
Al this thynge she vn-to Tiburce tolde,
And after this Tiburce, in good entente,
With Valerian to Pope Vrban he wente,
That thanked God, and with glad herte and light
He cristned hym, and made hym in that place
Parfit in his lernyng, Goddes knyght;
And after this Tiburce gat swich grace,
That every day he saugh, in tyme and space,
The aunget of God, and every maner boone
That he God axed, it was sped ful soone.

"It wer ful hard by ordre for to seyn
How manye wondres Ihesus for hem wroghte;
But atte laste, to tellen short and pleyn, 90
The sergeantz of the toun of Rome hem soghte,
And hem biforn Almache, the prefect, broghte,  
Which hem opposed, and knew al hir entente,  
And to the ymage of Iuppiter hem sente;  
95 And seyde, 'Who-so wol nat sacrifise,
Swap(c) of his heed!—this my sentence heer.'

Anon thise martirs þat I yow deuyse,
Oon Maximus, that was an officer
Of the prefectes and his corniculer,
00 Hem hente, and whan he forthe the seintes ladde,
Hym-self he weep for pitee that he hadde.

Whan Maximus had herd the seintes loore,
He gat hym of the tormentoures leue,
And ladde hem to his hous withoute moore,
05 And with hir prechyng, er that it were eue,
They gonnen fro the tormentours to reue,
And fro Maxime, and fro his folk echone
The false feith, to trowe in God allone.

Cecile cam, whan it was waxen nyght,
10 With preestes, that hem cristned alle yfeere,
And afterward, whan day was waxen light,
Cecile hem seyd with a ful stedefast cheere,

'Now Cristes owene knyghtes, leue and deere,
Caste alle away the werkes of derknesse,
15 And armeth yow in armure of brightnesse!
Ye han for sothe ydoo a greet bataille,

Youre cours is doon, youre feith han ye conserved;  
Gooth to the corone of lif, that may nat faille!  
The rightful ðuge, which þat ye han serued,
Shal yeue it yow, as ye han it deserved.'  
20 And whan this thyng was seyd as I deuyse,
Men ledde hem forth to doon the sacrifise.

But whan they were to the place broght—
To tellen shortly the conclusioun—,
They nolde encense ne sacrifise right 25 noght,
But on hir knees they setten hem adoun
With humble herte and sad deuocioun,
And losten bothe hir heuedes in the place;
Hir soules wenten to the kyng of grace.

This Maximus, that saughe this thyng 30 bityde,
With pitous teeris tolde it anon right
That he hir soules saughe to heuene glyde
With aungels ful of cleernesse and of light;
And with [t]his word converted many—a wight,
ffor which Almachius dide hym so bete 35
With whippe of leed, til he the lif gan lete.

Cecile hym took, and buryed hym anon
By Tiburce and Valerian softly
With-inne hir buriyng-place vnder the stoon.
And after this Almachius hastily 40
Bad hise ministres fecchen openly
Cecile, so that she myghte in his prescence
Doon sacrifise, and Iuppiter encense.
22. The Seconde Nonnes Tale.

But they, converted at hir wise loore,
Vepten ful soore, and yauen ful credence
Vn-to hir word, and cryden moore
‘Crist, Goddes sone, with-outen difference
Is verray God!—this is al oure sentence—
That hath so good a seruant hym to serue;
This with o voys we trowen, thogh we sterue.

Almach, that herde of this doyngue,
Bad fecchen Cecile, that he myghte hir(e) see,
And alderfirst, lo, this was his axynge:
‘What maner womman artow?’ tho quod he.

I am a gentil-womman born’ quod she.
‘I axe thee,’ quod he, ‘though it thee greeue,
Of thy religioun and of thy bileuee.’
‘Ye han bigonne youre questioun foli,‘
Quod she, ‘that wolden two answere
In o demande; ye axed lewedly.’

Almach answerde vn-to that similitude,
‘Of whennes comth thyn answeryng so rude?’
‘Of whennes?’ quod she, whan lat she was freyned,
‘Of conscience and of good feith vn-feyned.’

Almachius sayde, ‘Ne takestow noon heede
Of my power?’—And she answerde hym this:
‘Youre myght,’ quod she, ‘ful litel is to dreede;
ffor eve ry mortal mannes power nys
But lyk[e] a bladdre ful of wynd, ywys;
for with a nedles poynt, whan it is 70 blowe,
May al the boost of it be leyd ful lowe.’

‘fful wrongfully bigonne thow,’ quod he,
‘And yet in wrong is thy perseuer-auce;
Wostow nat how oure myghty princes free
Han thus comanded and maad ordin-75 aunce,
That euery cristen wight shal han penaunce,
But if that he his cristendom with-seye,
And goon al quit, if he wole it reneye?’

‘Yowre princes erre[n], as youre nobleye dooth,’
Quod tho Cecile, ‘and with a wood 80 sentence
Ye make vs gilty, and it is nat sooth;
ffor ye, that knownen wel oure inno-
cence,
ffor as muche as we doon a reuereuce
To Crist, and for we bere a cristen name,
Ye putte on vs a cryme and eek a 85 blame.

But we, that knownen thilke name so ffor vertuous, we may it nat withseye.’
Almach answerde, ‘Ohees oon of thise two:
Do sacrifice, or cristendom reneye,
That thou mowe now escapen by that 90 weye’ —
At which the hoo ly blisful faire maybe
Gan for to laughe, and to the iuge sayde:
‘O iuge, confus in thy nycetee! Wo-
tow that I reneye innocence,
To make me a wikked wight?’ quod 95 she;
‘Lo, he dissymuleth heere in audience,
He stareth and [he] woode th in his
aduertence!’

G 414—439

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ffor eve ry mortal mannes power nys
But lyk[e] a bladdre ful of wynd, ywys;
To whom Almachius: 'Vnseily wrecche! Ne woostow nat how far my myght may streche?

00 Han noght ore myghty princes to me y'uen, Ye, bothe power and auctoritee To maken folk to dyen or to lyuen? Why spekestow so proudly thanne to me?' 'I speke noght but stedfastly;' quod she, 05 'Nat proudly, for I speke as for my syde; We haten dealdy thilke vice of pryde. And if thou drede nat a sooth to heere, Thanne wol I shewe al openly by right That thou hast maad a ful gret lesyng heere.

10 Thou seyst thy prynces han thee yeuen myght Bøth for to slean and for to quyk-e[n] a wight; Thou, that ne mayst but oonly lyf bireue, Thoust noon oother power ne no leue! But thou mayst seyn thy princes han thee maked 15 Ministre of deeth; for if thou speke of mo, Thou lyest, for thy power is ful naked!' 'Do wey thy boldnesse!' seyde Almachius tho, 'And sacrifce to oure goddes er thou go. I recche nat what wrong þat thou me profre, fför I can suffre it as a philosophre. But thilke wronges may I nat en-dure That thou spekést of oure goddes heere,' quod he. Cecile answered, 'O nyce creature! Thou seydest no word, syn thou spak to me, 25 That I ne knew ther-with thy nycte, And that thou were in every maner wise A lewèd officer and a veyn iustise. Ther lakketh no-thyng to thyne outer [e]yên, That thou nart bllynd; for thyng þat we seen alle That it is soone—þat men may wel 30 espyn— That ilke soone, a god thou wolt it calle. I redé thee, lat thy hand vp-on it falle, And taste it wel, and soone thou shalt it fynde, Syn that thou seest nat with thynge [e]yên blynde.

It is a shame that the peple shal 35 So scorne thee, and laughe at thy folye; fför communly men woot it wel ouerál That myghty God is in hise heuene sgyne hye; And thise ymages—wel thou mayst espysé— To thee, ne to hem-self, [ne] movë[n] 40 noght profite, ffr in effect they been nat worth a mytel'

Thise wordes and swiche othere seyde she, And he weex wrooth, and bad men sholde hire lede Hom til hir house, and 'In hir hous,' quod he; 'Brenne hir(e) right in a bath of 45 flambes rede!' And as he bad, right so was doon in rede; ffor in a bath they gonne hir(e) faste shetten, And nyght and day greet fyry[e] they vnnder betten. 50 The longe nyght, and eek a day also,
And seye, 'I axed this at heuene kynge, 5
To han respit thre dayes and namo, 6
To recomend to yow, er that I go, 7
Thise soules, lo, and þat I myghte do 75
werche 8
Heere of myn hous perpetually a cherche.'
9
Seint Vrban, with hise deknes, prinuely 10
The body fette, and buried it by nyghte 11
Among hise othere seintes honestly. 12
Hir hous the chirche of seint[e] Cecilie 80
highte; 13
Seint Vrban halwed it, as he wel 14
myghte, 15
In which in-to this day, in noble wyse, 16
Men doon to Crist and to his seint[e] 17
seruyse.

Heere is ended the Seconde Nonnes tale.


a) ¶The prolege of the Chanouns yemannes tale.

Whan toold was al the lyf of seint[e] Cecile, 85
Er we hadde riden fully fyue mile, At Boghtoun vnder Blee vs gan atake
A man that clothed was in clothes blake, 90
And vnder-nethe he wered a surplys.
His hak[n]ey, which þat was al po-mely grys,
So swatte, that it wonder was to see; 95
It semed as he had priked miles three.
The hors eek þat his yeman rood vpon
So swatte, that vntnethe myghte it gon. 100
Aboute the petyred stod the foom ful hyle;

And seye, 'I axed this at heuene kynge, 5
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He was of foon al fleeked as a pye.  
A male tweyfoold vp-on his cropyer lay;  
It semed that he caried lite array.  
Al light for some rood this worthy man,  
And in myn herté to wondren I bigan  
What bat he was, til that I vnderstod  
How that his cloke was sowed to his hood,  
ffor which, when I hadde longe ausyed me,  
I demed hym som chanoun for to be.  
His hat heeng at his bak doun by a laas,  
ffor he hadde ridden more than trot or paas;  
He hadde ay priked lik as he weré wood.  
A clote-leef he hadde vnder his hood  
ffor swoot, and for to kepe his heed from heete;  
But it was ioye for to seen hym sweete!  
His forheed dropped as a stillatorie  
Weré ful of plantayne and of paritorie.  
And whan that he was come, he gan to crye:  
'God saue,' quod he, 'this ioly compaignye!  
ffaste haue I priked,' quod he, 'for youre sake,  
By cause that I wolde yow atake  
To ridden in som myry compaignye.'  
His yeman eek was ful of curteisye,  
And seide, 'Sires, now in the morwe-tyde  
Out of youre hostelrie I saugh you ryde,  
And warned heer my lord and my souerayn,  
Which to ryden with yow is ful fayn  
ffor his desport—he loueth daliaunce.  
'ffreend, for thy warneyng God yeue thee good chaunce!'  
Thanne seyde oure hoost, 'ffor certeine,  
it wolde seme  
Thy lord were wys, and so I may wel deme;  
He is ful iocunde also, dar I leye.  
Can he oght telle a myrie tale or tweye,  
With which he glade may this compaignye?'  
'Who, sire? my lord? Ye, ye, without lye,  
He kan of murthe and eek of iolitee  
Nat but ynoough; also, sire, trusteth me,  
And ye hym knewe as wel as do I,  
Ye wolde wondre how wel and craftily  
The koude werke, and that in sondry wise.  
He hath take on hym many—a greet 35  
hirmpire,  
Which were ful hard for any that is heere  
To brynge aboute, but they of hym it leere.  
As hoomely as he rit amonges yow,  
If ye hym knewe, it wolde be for youre prow;  
Ye wolde nat forgoon his aqueyntaunce  
ffor muchel good, I dar leye in bal-aunce  
Al that I haue in my possesion.  
He is a man of heigh discrecioun—  
I warné yow wel—he is a passyng man.'  
'Wel,' quod oure hoost, 'I praye thee telle me than  
Is he a clerk or noon? Telle what he is.'  
'Nay, he is gretter than a clerk, ywis,'  
Seyde this yeman, 'and in wordes fewe,  
Hoost, of his craft som-what I wol yow shewe.  
'I seye, my lord kan swich subtilitee—  
But al his craft ye may nat wite for me,  
And som-what helpe I yet to his wirkyng—  
That al this ground on which we were ridyng,  
Til that we comé to Caunterbury toun,
55 He koude al clene turne it vp so doun, 
And paue it al of siluer and of gold.'

Telle how he dooth, I praye thee hertely,
Syn that he is so crafty and so sly; 85
Where dwelle ye, if it to telle be?'

56 And when this yeman haddë this tale ytold
Vn-to oure hoost, he sayye, 'Benedic-tee!

Vn-to oure hoost, 'Now,' quod he,
[Loureynge in hernes and in lynes blynde,

57 This thyng is wonder merueillous to me,
By cause of which men sholde hym reuerence,
That of his worship(e) rekketh he so lite.

Where-as thise robbourz and thise theues by kynde
Holden hir pryuee fereful residence, 90
As they that dar nat shewen hir presence;

58 Syn that thy lord is of so heigh prudence,
\( \text{[G 654—684]} \)
That is of power bettre clooth to beye,
If that his dede accordte with thy speche?

So faren we, if I shal seye the sothe.'

59 Telle me that, and that I thee biseche.'
\( \text{[G 653]} \)

And therfore keep(e) it secree, I yow preye—

70 'Why?' quod this yeman, 'wherto axe ye me?
God help me so, for he shal neuere thee!—
But I wol nat auowe that I seye,
And therfore keep(e) it secree, I yow preye—

He is to wys, in feith, as I bileeue;

71 That that is ouerdoon, it wol nat preeu
Aright, as clerkes seyn; it is a vice.

To muchel folk we doon illusioun,
And borwe gold, be it a pound or two,
Or ten, or twelue, or manye sommes 00 mo,

72 And make hem wenen, at the beeste weye,
That of a pound we koude make tweye.
Yet it is fals, but ay we han good hope
It for to doon, and after it we grope;
But that science is so fer vs biforn, 10
We mowen nat, al-though we hadden sworn,

"Whil this yeman was thus in his talkyng,

16855. it E.C., f. G., etc. 75. [Randúl.] Omne quod est nimium &cetera E.D. 87. suburbes E., subarblis(-bes) G., etc. 91. dor(e) G.H.4, dur(n) D.C. 93. Now E.G.H.4, get D., etc.; git lat G.H.4 (Sk., Gl.); talke] telle E., speke G. 94. of E.D., in G.L., on C., etc.
16902. of E., f. G., etc. (Sk., Gl.). 11. hadden E.D., h. it G., etc. (Sk., Gl.).
ffor it is earnest to me, by my feith!

That feele I wel—what that any man seith,
And yet for al my smerte and al my grief,
ffor al my sorwe, labour, and meschief,
I koude neuere leue it in no wise.
Now wolde God my wit myghte suf-
ffor it is earnest to me, by my feith!

That feele I wel—what that any man seith,
And yet for al my smerte and al my grief,
ffor al my sorwe, labour, and meschief,
I koude neuere leue it in no wise.
Now wolde God my wit myghte suf-
fiseth
To tellen al that longeth to that art!
And napelees yow wol I tellen part.
Syn that my lord is goon, I wol nat spare;
Swich thyng as that I knowe I wol declare.'

Heere endeþ þe prologue of the Chanouns yemannes tale.

b) Heere bigynneth the Chanouns yeman his tale.

With this Chanoun I dwelt hauë 50 seuen yeer,
And of his science am I neuer the neer.
Al that I hadde I haue lost ther-by,
And, God woot, so hath many mo than 1.
Ther I was wont to be right fressh
and gay
Of clothynge and of oother good array, 55
Now may I were an hose vp-on myn heed;
And wher my colour was bothe fressh
and reed,
Now is it wan and of a leden hewe—
Who-so it vseth, soore shal he rewe—,
And of my swynk yet blered is myn 60
[ei]:
Lo, which auantage is to multiplie!
That slidynge science hath me maad
so bare,
That I haue no good wher þat euere
I fare.
And yet I am endetted so ther-by
55 Of gold that I haue borwed, trewey,
That whil that I lyue, I shal it quite
neuere—
Lat evry man be war by me for euere!
What maner man that casteth hym
ther-to,
If he continue, I holde his thrift ydo.
0 [ffor] so help(e) me God! therby shal
he nat wynne,
But empte his purs, and make hisse
wittes thynne.
And when he, thurgh his madnesse
and folye,
Hath lost his owene good thurgh
supartye,
Thanne he exciteth oother folk ther-to,
5 To lese[n] hir good, as he hym-self
hath do;
ffor vn-to shrewes ioye it is and ese
To haue hir felawes in payne and
disese:
Thus was I ones lerned of a clerk.
Of that no charge—I wol speke of
oure werk.

0 [ff]When we been there-as we shul
exercise
Oure eluysshë craft, we semen wonder
wise;
Oure termes been so clergial and so
queynte.
I blowe the fir til that myn herte
feynete.
What sholde I tullen ech[e] propor-
cioun
5 Of thynges whiche þat we werche
upon,
As on fyue or sixe ounces, may wel
be,
Of siluer, or som oother quantitee?
And bisye me to telle yow the names
Of orpyment, brent bones, iren squa-
mes,
0 That in-to poudre grounden been ful
smal?

And in an erthen pot how put is al,
And salt yput in, and also papeer
Biforn thes poudres that I speke of
heer,
And wel ycouered with a lampe of
glas,
And muchel oother thynge which þat 95
ther was?
And of the pot and glasses enlutnyng,
That of the eyr myghte passe out
no-thyng;
And of the esy fir, and smart also,
Which that was maad; and of the
care and wo
That we hadde[n] in oure matires 00
sublymyng,
And in amalgamyng and calciyiying
Of quyk-siluer, yclept mercurie crude?
ffor alle oure sleightes we kan nat
conclude.
Oure orpyment and sublymyd mercurie,
Oure grounden litarge eek on the por-
05
furie,
Of ech of thes of ounces a certeyn:
Noght helpeth vs—oure labour is in
veyny!
Në eek oure spirtes ascencioun,
Në oure matires þat lyen al fix adoun,
Mowe in oure werkyng no-thyng vs 10
auaille;
ffor lost is al oure labour and trauaille,
And al the cost, a twenty deuel waye,
Is lost also, which we vp-on it laye.
[ff]Ther is also ful many—another thynge
That is vn-to oure craft apertenyng; 15
Though I by orde hem nat reheare
can,
By cause that I am a lewed man.
Yet wol I telle hem as they come to
mynde,
Thogh I ne kan nat sette hem in hir
kynde;
As boole armonyak, verdegrees, boras, 20
And sondry vessels maad of erthe
and glas:

16970. ffor f. C. (Sk.). 74. folk E.D., men C., etc. 75. [ManbL.] Solacium miserio-
rum &cetera E. 82. and queynte D.H. 91. how f. E. 95. muchel (meche) E.D., of muche
G., etc.; which þat E.D., whiche G., what P., what þat C., etc. 98. smart E.L.Li.,
smert G., etc. 17000. hadden E. (Gl.). 02. And of E.D. 05. onj in E., & G. 06. Of
Oure vrynales, and oure descensories, Violes, orosletz, and sublomatories, Cucurbites, and alambikes eek, 25 And othere swiche, deere ynough a leek— Nat nedeth it for to rehearse hem alle. Watres rubifying, and boles galle, Arsenyk, sal armonyak, and brym-stoon, And herbes koude I telle eek many oon; 30 As egremonyne, valerian, and lunarie, And othere swiche, if that me liste tarie; Oure lampes breinyng bothe nyght and day, To brynge aboute oure purpos, if we may; Oure fourneys eek of calcinacioun, 35 A'nd of watres albificaccion; Vnslekked lym, chalk, and gleyrey of an ey, Poudres diuerse, asshes, donge, pisse, and cley; Cered pokettes, sal petre, vitriole, And diuers fire maad of wode and cole; 40 Sal tartre, alkal, and sal preparat, And combust matires and coagulat; Cley maad with hors and mannes heer, and oille Of tartre, alum, glas, berme, wort, and argoille, Resalgar, and oure matires enbiblyng, 45 And eek of oure matires encorporying, And of oure siluer citrinacioun, [And of] oure cementyng and fermentacioun, Oure yngottes, testes, and many mo. I wol yow telle, as was me taught also, 50 The foure spirites, and the bodies seuene By ordre, as ofte I herde my lord hem seuene:† The firste spirit quyk-siluer called is, The seconde orpyment, the thridde, ywis, Sal armonyak, and the ferthe brym-stoon. The bodies seuene eek, lo hem heere 5 anoon:¶ Sol gold is, and Luna siluer we thepre, Mars uren, Mercurie quyck-siluer we clepe, Saturnus leed, and Iuppiter is tyn, And Venus coper, by my fader kyn! ¶This cursed craft who-so wol[e] exercise, He shal no good han bat hym may suffice; ffor al the good he spendeth ther-about He lese shal, ther-of haue I no doute. Who-so that listeth outen his folie, Lat hym come forth and lerne mul- tiple; And euer man that oght hath in his cofre, Lat hym appiere, and wexe a philo-sophre. Ascaunse that craft is so light to leere? Nay, nay, God woot, al be he monk or frere, Preest or chanoun, or any oother 7 wyght, Though he sitte at his book, both were day and nyght, In lernyng of this eluysshe nyce loore, Al is in veyn, and, parde, muchel moore To lerne a lewed man this subtilttee—ffy! spek nat ther-of, for it wol nat bee. 2 And konne he letteroure, or konne he noon, As in effect, he shal fynde it al oon; ffor bothe two—by my sauacion!— Concluden in multiplicacion Ylke wel, whan they han al ydo; 8 This is to seyn: they faillen bothe two. Yet forgat I to maken reherasselle Of watres corosif and of lymaill.
And of bodies mollificacioun,
85 And also of hir induracioun;
Oilles, ablucions, and metal fusible—
To tellen al wolde passen any Bible
That owther is; wherfore, as for the
beste,
Of all thise names now wol I me
reste.
90 ffor, as I trowe, I haue yow toold
ynowe
To reye a feend, al looke he neu'rt so
rowe.
A nay! lat be! the philosophres stoon,
Elixir clept, we sechen faste echoon;
ffor hadde we hym, thanne were we siker
ynow.
95 But vn-to God of heuene I make
avow:
ffor al ooure craft, when we han al ydo
With al ooure sleighte, he wol nat
come vs to.
Hé hath maad vs spenden muchel
good,
ffor sorwe of which almoost we wexen
wood,
00 But that good hope crepeth in oure
herte,
Supposynge euere, though we sore
smerte,
To be releueed by hym afterward.
Swich supposyng and hope is sharp
and hard;
I warné yow wel: it is to seken euere!
05 That 'futur temps' hath maad men to
disseuere,
In trust ther-of, from al þat euere
they hadde.
Yet of that art they kan nat wexen
sadde;
ffor vn-to hem it is a bitter sweete.
So semeth it; for naddé they but a
sheete
Which þat they myghte wrappe hem 10
inne at nyght,
A'nd a brat to walke[n] innę by day
lyght,
They wolde hem selle, and spenden
on this craft;
They kan nat stynte til no-thyng be
laft.
And eueremoore, where þat euere they
goon,
Men may hem knowe by smel of 15
brymstoon.
ffor al the world they stynten as a
goot;
Hir sauour is so rammyssh and so hoot,
That, though a man a mile from hem
be,
The sauour wol[e] infecte hym, truste
me.
And thus by smel and by thredbare 20
array,
If þat men liste, this folk they knowe
may.
And if a man wolde aske hem pryue-
ly,
Why they been clothed so vnthriftily,
They right anon wol rownen in his ere,
And seyn þat, if þat they espied were, 25
Men wolde hem slee by cause of hir
science.
Lo, thus this folk betrayen innocence!
Passe ouer this!—I go my tale vn-to.
Er þat the pot be on the fir ydo
Of mettals with a certeyn quantitee, 30
My lord hem tempreth, and no man
but he—
Now he is goon, I dar[e] seyn bold-
dely—,
ffor as men seyn, he kan doon craf-
tily,
Algate I woot wel he hath swich a
name;
And yet ful ofte he,renneth in a blame. 35
And wis ye how? ful ofte it happeth so,
The pot tobreketh — and, far[owan], al is go!
Thise metals been of so greet violence, Oure walles mowë nat make hem resist-
ence,
40 But if they weren wrought of lym and
stoon;
They percen so, and thurgh the wal
they goon,
And somme of hem synken in-to the
ground—
Thus han we lost by tymes many a
pound—,
And somme are scattered al the floor
aboute,
45 Somme lepte in-to the roof, withouten
doute;
Though þat the feend noght in oure
sighte hym shewe,
I trowe he with vs be, that ilke shrewel
In helle, where þat he lord is and
sire,
Nis ther moore wo, ne moore rancour,
ne ire.
50 Whan that oure pot is broke, as I haue
sayd,
Every man chit, and halt hym yuèle
apayd.
†Somme seyde it was [a]long on the
fir makyng,
Somme seyde, 'Nay! it was on the
blowyng'—
Thanne was I feréd, for that was myn
office.
55 †'Straw!' quod the thridde, 'ye been
lewed and nyce;
It was nat tempred as it oghte be.'
†'Nay!' quod the fourth, 'stynite, and
herkne me!
By cause oure fir ne was nat maad
of beech,
That is the cause, and oother noon,
so theechl.'

I kan nat tellë wher-on it was along, 60
But wel I woot greet strif vs is among.
†'What!' quod my lord, 'ther is na-
moore to doone,
Of thise perils I wol be war eft-soone;
I am right siker that the pot was
caesed—
Be as be may — be ye no thyng amased! 65
As vsage is, lat swepe the floor as
swithe;
Plukke vp youre hertes, and beeth glad
and blithe!'
† The mullok on an heep(e) ysweped
was,
And on the floor ycast a canevas,
And al this mullok in a syve ythrowe, 70
And sifted, and ypiiked many a throwe.
†'Pardee!' quod oon 'somwhat of oure
metal
Yet is ther heere, though þat we han
nat al.
Al-though this thyng myshapped haue
as now,
Another tyme it may be wel ynow. 74
Vs moste putte oure good in aventure;
A marchaut, pardee, may nat ay en-
dure,
Trusteth me wel, in his prosperitee;
Somtyme his good is drenched in the
see,
And somtymë comth it sauf vn-to the 80
lond.'
†'Pees!' quod my lord, 'the nextë
tyme I shal fonde
To brynze[n] oure craft al in another
plite,
And but I do, sire, lat me han the
wite;
Ther was defaute in som-what, wel I
woot.'
†Another seyde, 'The fir was ouer- 85
hoot'—
But be it hoot or coold, I dar seyë
this:
That we conclude euereemoore amy's.
That he wol make hym doten anon-right,
But it a feend be, as hym-seluen is. 
fful many—a man hath he bigled er I this,
And wol[e], if that he lyue may a while;
And yet men ride and goon ful many—a mile
Hym for to seke, and haue his aqueyntaunce,
Noght knowynge of his false gouern-
aunce;
And if yow list to yeue me audiance, 2 I wol it tellen heere in youre presence. ¶But worshipful chanons religious,
Ne demeth nat that I [de]sclaundre your(e) hous,
Al-although [that] my tale of a chanoun bee—
Of euery ordre som shrewe is, pardee! 2
And God forbede thal al a compaignye Sholde rewe o. synygleer mannes folye! To sclaundre yow is no-thyng myn entente,
But to correcten that is mys, I mente.
This tale was nat oonly toold for yow, 3
But eek for othere mo; ye woot wel how
That among Cristes Apostles twelue
Ther nas no traytour but Iudas hym-
selue.
Thanne why sholde al the remenant haue a blame
That giltles were? By yow I seye 3 the same,
Saue oonly this, if ye wol herkne me:
If any Iudas in youre counten be,
Remoeueth hym bitymes, I yow rede,
If shame or los may cause any drede,

40 And beeth no-thyng displesed, I yow preye;
But in this cas herketh what I shal seye.
IN London was a preest annueleer
That ther-inne hadde dwelled many a yeer,
Which was so plesaunt and so seruysable
45 Vnto the wyf where-as he was at table,
That she wolde suffre hym no-thyng for to paye
ffor bord ne clothynge, wente he neuer so gaye;
And spendyng siluer hadde he right ynow—
Ther-of no fors! I wol procede as now,
50 And telle forth my tale of the chanoun
That broghte this preest to confusion.
This false chanon cam vp-on a day
Vnto this preestes chambre, wher he lay,
Bisechynge hym to lene hym a certeyn
55 Of gold, and he wolde quite it hym ageyn.
‘Leene me a marc,’ quod he, ‘but dayes three,
And at my day I wol it quiten thee;
And if so be that thow me fynde fals,
Another day do hange me by the hals.’
60 This preest hym took a marc, and that as swithe;
And this chanoun hym thanked ofte sithe,
And took his leue, and wente forth his weye,
And at the thridde day broghte his moneye,
And to the preest he took his gold agayn,

Wher-of this preest was wonder glad 65
and fayn.
‘Certes,’ quod he, ‘no-thyng anyeth me
To lene a man a noble, or two, or thre,
Or what thyng were in my possession,
When he so trewe is of condicion,
That in no wise he breke wol[e] his 70
day;
To swich a man I kan neuer seye nay.’
‘What!’ quod this chanoun, ‘sholde I be vntrewes?
Nay, that were [a] thyng yfallen al of newe!
Trouthe is a thyng that I wol euere kepe
Vnto that day in which that I shal 75
crepe
In-to my graue, or ellis God forbede!
Bileueth this as siker as the crede.
God thanke I, and in good tymë be it sayd
That ther was neuere man yet yuële
apayd
ffor gold ne siluer that he to me lente, 80
Ne neuere falshede in myn herte I mente.
And, sire,’ quod he, ‘now of my pry-uytee,
Syn ye so goodlich han been vn-to me,
And kithed to me so greet gentillesse,
Som-what, to quyte with youre kyn- 85
denesse,
I wol yow shewe; if that youw list to leere,
I wol yow teche pleynly the manere
How I kan werken in philosophie.
Taketh good heedë! ye shul wel seen at [e]yë
That I wol doon a maistrie er I go.’ 90
‘Ye,’ quod the preest, ‘ye, sir(e), [quod he] and wol ye so?
Sir(e) hoost, in feith, and by the
heuenes queene!
It was another chanoun, and nat hee, 2
That kan an hundred foodl moore,
subtiltee.
He hath betrayed folkes many tyme;
Of his falshe he dulleth me to ryme. 3
Euree whom &t I speke of his falshe,
ffor shame of hym my chekes wexen 2
rede;
Algates they bigynnen for to glowe,
ffor reednesse haue I noon, right wel
I knowe,
In my visage; for fumes diuere.
Of metals, which ye han herd me
rehercere,
Consumed and wasted han my reed-
nesse.
Now taak heede of this chanons cursed-
nesse!
If 'Sire,' quod he to the preest, 'lat
your(e) man gon
ffor quyk-suluer, that we hadde it anon,
And lat hym bryngen ounces two or
three.
And when he comth, as faste shal 3
ye see
A wonder thyng which ye saugh
neuere er this.'
If 'Sire,' quod the preest, 'it shal be
doon ywis.'
He bad his seruant fecchen hym this
thyng,
And he al redy was at his biddyng,
And wente hym forth, and cam anon 4
agayn
With this quyk-suluer, soothly for to
sayn,
And tok[e] thise ounces thre to the
chanoun;
And he hem leyde faire and wel adoun,
And bad the seruant coles for to
bryngen,
That he anon myghte go to his werk- 4
ynge.
The coles right anon weren yfet, And this chanoun took out a crosselet
Of his bosom, and shewed it to the preest.
'This instrument,' quod he, 'which þat thou seest,
Taak[e] in thyn hand, and put thyself ther-inne
Of this quyk-siluer an ounce, and heer bigynne,
In name of Crist, to wexe a philosofer.
Ther been fulfewe to whiche I wolde profre
To shewen hem thus muche of my science;
ffor ye shul seen heer by experience
That this quyk-siluer wol I mortifye
Right in youre sighte anon, I wol nat lye,
And make it as good siluer and as fyn
As ther is any in youre purse or myn,
Or elleswhere, and make it malliable,
And elles holdeth me fals and vnable
Amonges folk for euere to appeere.
I haue a poudre heer, þat coste me deere,
Shal make al good, for it is cause of al
My konnyng, which þat I [to] yow shewen shal.
Voyde youre man, and lat hym be ther-oute,
And shette the dore whils we been aboute
Oure pryuetee, that no man vs espie,
Whils that we werke in this philosophie.'
Al as he bad fulfilled was in dede;
This ilke servaunt anonright out yede,
And his maister shette the dore anon,
And to hir labour spedily they gon.

This preest, at this cursed chanouns biddyng,
Up-on the fir anon sette this thyng, 75
And blew the fir, and bisyed hym ful faste;
And this chanoun in-to the crosselet caste
A poudre—noot I wher-of that it was
Ymaad, ouþer of chalk, ouþer of glas,
Or som-what elles was nat worth a 80
flye—
To blynde with the preest, and bad hym hye
The coles for to couchen al aboue
The crosselet. 'ffor in tokenyng I thee loue,'
Quod this chanoun, 'thyne owene
Shul werche al thyng which that shal 85
heer be do.'
'Graunt mercy,' quod the preest, and
was ful glad,
And couched cole as that the chanoun
bad.
And while he bisy was, this feendly wrecche,
This fals chanoun—the foule feend
hym fecche!—
Out of his bosom [he] took a bechen 90
cole,
In which ful subtilly was maad an hole,
And ther-inne put was of siluer lemaile
An ounce, and stopped was, with-outen faille,
The hole with wex, to kep the lemaile in;
And vnderstonedeth that this false gyn
Was nat maad ther, but it was maad
before;
And other thynges I shal tellen moore
Herafterward, whiche þat he with hym broghte.
Er he cam there, hym to bigle he thoghte;
00 And so he dide, er þat they wente atwynne;
Til he had terwed hym, he koudë nat blynnæ.
It dulleth me whan that I of hym speke;
On his falshe defayn wolde I me wreke,
If I wiste how, but he is heere and there;
05 He is so variaunt, [þat] he abit no-
where.

But taketh heede now, sireñs, for Goddes louë!
He took this cole of which I spak aboue,
And in his hand he baar it pryuely.
And whils the preest couchede bisily
10 The coles, as I tolde yow er this,
This chanoun seyde, 'frende, ye doon amys!
This is nat couched as it oghte be;
But sooñ I shal amenden it,' quod he.
‘Now lat me medle ther-with but a while,
15 ffor of yow haue I pitee, by seynt Gile!
Ye been right hoot, I se wel how ye swete;
Haue heer a clooth, and wipe aweye the wete!’
And whils þat the preest wiped his face,
This chanoun took his cole with harde grace,
20 [And] leyde it aboue, vp-on the myddeward
Of the crosselet, and blew wel afterward,
Til that the coles gone faste brenne.

Now yeue vs drynke,’ quod the chanoun thenne,
‘As swithe al shal be wel, I vnder-
take;
Sitte we doun, and lat vs myrie make!’ 2
And whan þat this chanounes beche
cole
Was brennt, al the lemaille out of the hole
In-to the crosselet Þil anon adoun,
And so it moste nedes by resoun,
Syn it so euene aboue[n] it couched 3
was.

But ther-of wist þe the preest no-thyng, alas!
He demed alle the coles yliche good,
ffor of that sleighte he no-thyng vn-
stood.
And whan this alkamystre saughe his tyme:
‘Ris vp,’ quod he, ‘sire preest, and 3
staneth by me!’
And for I woot wel ìngot haue ye noon,
Gooth, walketh forth, and bryng(e) vs a chalk-stoon;
ffor I wol make ìt of the same shap
That is an ìngot, if I may han hap;
And bryngeth eek with yow a bolle 4
or a panne
fful of water, and ye shul se wel thanne
How þat oure bisynesse shal thryue
and preeue.
And yet, for ye shul han no mysbileeue,
Ne wrong conceit[e] of me in youre absence,
I ne wol nat been out of youre pre-
sence,
But go with yow, and comè with yow ageyn.’

The chambre-dore—shortly for to seyn—

They opened, and shette, and wente hir weye,
And forth with hem they carieden the keye,

And coome ageyn with-oute[n] any delay.

What sholde I tarien al the longe day?

He took the chalk, and shoop it in the wise

Of an íngot, as I shal yow deuyse: ¶

I seye he took out of his owene sleeue

A teyne of siluer—yule moote he cheeue!—

Which hat was nat but an ounce of weighte.

And taketh heede noow of his cursed sleighte!

¶ He shoop his ingot in lengthe and [eek] in breede

O'f this teyne, with-outen any drede,

So slyly, that the preest it nat espide;
And in his sleue agayn he gan it hide,
And fro the fir he took vp his maiteere,

And in thyngot putte it with myrie cheere,

And in the water-vessel he it caste,

Whan hat hym luste, and bad the preest as faste:

'Loke what there is! put in thin hand,

Thow fynde shalt ther siluer, as I hope.*)

He putte his hand in, and took vp a teyne

Of siluer fyn, and glad in euer yveyne

Wás this preest, whan he saugh it was so.

'Goddes blessyng, and his moodres also,

And alle halwes have ye, sir(e) chanoun!'

Seyde this preest, 'And I hir malisoun,

But, and ye vouche-sauff to techen me

This noble craft and this subtillite,

I wol be youre in al that euere I may!'

¶ Quod the chanoun, 'Yet wol I make assay

The seconde tyme, hat ye may taken heed,

And been expert of this, and in your neede

Another day assaye in myn absence

This disciplyne and this crafty science.

Lat take another ounc,' quod he tho,

'Of quyk-siluer, with-outen worde mo,

And do ther-with as ye han doon er this

With that oother, which hat now siluer is.'

¶This preest hym bisieth in al hat kan

To doon as this chanoun, this cursed man,

Comanded hym, and faste he blew the fir,

ffor to come to the effect of his desir.

And this chanon, right in the meene while,

Al redy was the preest eft to bigile,

And for a conténaunce in his hand he bar

An holwe stikke—taak keep[e] and be war!—

In the ende of which an ouncé, and

Namoore,

Of siluer lemaille put was, as bfore

I'n his cole—and stopped with weel

ffor to kepe in his lemaille euer-deel.

17450. without(e) Eg.P.Li. 56. ne was but G.Eg., was but C., etc. (ne was nat but Sk., Gl.). 57. taak E. 58. [eek] E. (Sk., Gl.), f. G., etc. 66. Loke f. E.Eg.; What hat heer is E. [vgl. 557]. *) What deuyl of helle schulde it ellis be? Schauynge of syluyr, syluyr is parde einged[4]tet G.C.P.L.H. 'Li. (Sk., Gl.), f. E.Eg.Ro.¹ [umed?]. 70. that it G.C.P.L. (Sk., Gl.). 73. this E.Eg., the G., etc. 75. subtile H.,* sotylete G.L., subtilitee (sotyle) E., etc. 77. chanoun] preest E. 88. he E., f. G., etc. 91. the E., this G., etc. 92. he f. C., etc. 96. In E., Was in G., etc. (Sk., Gl.) (As was Li.).

And whil this preest was in his bisynesse,
This chanoun with his stikke gan hym dresse

To hym anon, and his poudre caste in,
As he dide er—the deuel out of his skyn
Hym terve, I praye to God, for his falshede!
ffor he was euere fals in thoght and dede—
And with this stikke aboue the crosselet,

That was ordeyned with that false iet,
He stired the coles, til relente gan
The wax agayn the fir, as every man,
But it a fool be, woot wel it moot nede;
And al that in the stikke was out yede,
And in the crosselet hastily it fel.

Now, goode sire, what wol ye bet than wel?
Whan hat this preest thus was bigilèd agayn,
Supposynge noght but trethe, sooth to seyn,
He was so glad that I ne kan nat expresse

In no manere his myrthe and his gladnesse;
And to the chanoun he profred eftsoone
Body and good. 'Ye,' quod the chanoun soone,
'Though poure I be, crafty thou shalt me fynde;
I warne thee, yet is ther moore bihynde.

Is ther any coper her-inne?' sayde he.
'Ye,' quod the preest, 'sire, I trowe wel ther be.'

'Telles go bye vs som, and that as swithe.
Now, goode sire, go forth thy wey,
and hy the!' 

He wente his wey, and with the coper cam,
And this chanoun it in his handes 2
And of that coper weyéd out but an ounce.
Al to symple is my tongue to pronounce
As ministre of my wit the doublenesse
Of this chanoun, roote of alle cursednesse.
He seméd freendly to hem hat knewe 3
hym noght,
But he was feendly bothe in werk and thoght.
It weerieth me to telle of his falsnesse,
And nathelees yet wol I it expresse
To thentente, that men may be war therby,
And for noon oother cause, treweley.

He putte the ounce of coper in the crosselet,
And on the fir as swithe he hath it set,
And caste in poudre, and made the preest to blowe,
And in his werkyng for to stoupe lowe,
As he dide er, and al nas but a iape; 4
Right as hym liste, the preest he made his ape.
And afterward in the ingot he it caste,
And in the panne putte it at the laste
Of [the] water; in he putte his owene hand,
And in his sleue, as ye biforn-hand 4
Herde me telle, hadde a siluer tayne.
He slyly took[e] it out—this cursed heyne!
Vnwityng this preest of his false craft,
With and And
^ This preest took vp this siluer teyne anon,
And thanne seyd the chanoun, 'Lat vs gon
With thise thre teynes, which pat
To som goldsmith, and wite if they been ouht;
ffor, by my feith, I nolde, for myn hood,
But if that they were siluer fyn and good,
And that as swithe the preeue it shal bee.'
Vn-to the goldsmith with thise teynes three
They wente, and putte thise teynes in assay
To fir and hamer; myghte no man seye 'nay,'
But pat they weren as hem oghte be.
This sotted preest, who was gladder than he?
Was neuere brid gladder agayn the day,
Ne nyghtyngale, in the sesoun of May,
Nas neuere noon that luste bet to synge,
Ne lady lustier in carolyngne—
Or for to speke of love and wommanhed—:

Ne knyght in armes to doon an hardy seyde,
To stonde[n] in gracé of his lady deere,
Than haddé this preest this soory craft to leere.
And to the chanoun thus he spak, and seyde:
'ffor loue of God, that for vs alle deyde,
And as I may deserue it vn-to yow, 80
What shal this receit[e] coste, telleth now.'

'By~oure lady,' quod this chanon, 'it is deere!
I warné yow wel; for, saue I and a freere,
In Engelond ther kan no man it make.'
No fors!' quod he, 'now, sire, for 65
Goddes sake,
What shal I paye? telleth me, I preye.'
Ywis,' quod he, 'it is ful deere, I seye;
Sire, at o word, if that thee list it haue,
Ye shul paye fourty pound, so God me saue!
And nere the freendshipé pat ye dide 90
er this
To me, ye sholde paye moore, y-wis.'
This preest the somme of fourty pound anon
Of nobles fette, and took hem euerich-on
To this chanoun for this ilke receit;
Al his werkyng nas but fraude and 95
deceit.
'Sir(e) preest,' he seyde, 'I kepé han no loos
Of my craft, for I wolde it kept were cloos,
And, as ye loué me, kepeth it secree;
ffor, and men knowen al my soutitlee,
By God, they wolden han so greet 00
enuye
To me, by cause of my philosophye,
I sholde be deed—ther werç noon oother weye.'

'God it forbeede!' quod the preest, 'what sey ye?' Yet hadde I leuere spenden al the good

Which þat I haue—or elles wexed I wood— Than that ye sholden falle in swich[e] mescheef.' 'ffor youre good wyl, sire, haue ye right good preef,' Quod the chanoun, 'and farwel, grant mercy!' He wente his wey, and neuer the preest hym sy

After that day; and when þat this preest shoolde Maken assay, at swich tyme as he wolde, Of this receit, farwel! it wolde nat be. Lo, thus byiaped and bigiled was he! Thus maketh he his introduccion

To brynge folk to hir destruccioun.— COnsidereth, sire[s], how þat in ech estat Bitwixe man and gold ther is debaat So ferforth, that vnnethes is ther noon. This multiplying blent so many oon, That, in good feith, I trewe þat it bee The cause grettest of swich scarsetee. Philosophres speken so mystily In this craft, þat men kan nat come therby, ffor any wit þat men han now a-dayes; They movë wel chiteren as þat doon iayes, And in hir termes sette hir lust and payne, But to hir purpos shul they neuere atteyne. A man may lightly lerne, if he haue aught, To multiplie, and brynge his good to naught.

Lo! swich a lucre is in this lusty 3 game!
A mannes myrthe it wol turne vn-to grame, And empten also grete and heuye purses, And maken folk for to purchacen curses Of hem þat han hir good ther-to ylent. ffy, for shame! they þat han ben brennt, 3 Allas! kan they nat flee the fires heete?
Ye that it vse, I rede ye it leete, Lest ye lese al, for bet than neuer is late; Neuere to thryue were to long a date. Though ye prole ay, ye shul it neuer fynde!
Ye been as boold as is Bayard the blynde,
That blondreth forth, and peril casteth noon;
He is as boold to renne agayn a stool As for to goon bisides in the weye. So faren ye that mutiple, I seye; 4 If þat youre [e]yën kan nat seen aright, Lookë þat youre mynde lakke noght his sight!
ffor though ye looken neuer so brode, and stare,
Ye shul no-thyue wynne on that chaffare, But wasten al that ye may rape and 5 renne.
With-drawëth the sûr, lest it to foste brenne—
Medleth namoore with that art, I mene; ffor if ye doon, youre thrift is goon ful clene.
And right as swithe I wol yow tellen heere What [þat the] philosophres seyn in 5 this mateere.
LO thus seith Arnold of the Newe Toun,
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>17660</td>
<td>brother E.L.H.⁴, brother(i)s G., etc. 62. [first] E. 67. Sol, Luna: f. 17056. 75. [the] E.G.; secretes] secrees C.P.Li. (Sk., Gl.). 83. Magnesia L.Li. (Sk.); id. 86. 85. ignotius Li.H.⁴, ignicius E., etc. 89. roote E.Eg., rooche G., etc. 90. gif that it G. (Sk.); wil, 91. nyl G. 98. Men E.G.Eg., Man C., etc. (Sk., Gl.). 17700. sith E., syn G.D.H.⁴ Li., sibens C.P.L.; pat f. H.⁴ (Sk.). 93. as] vs E.Eg.; let(e) E.Eg.H.⁴ 05. werken E.G. (Sk.,Gl.). 07. his lyve Eg., etc. (Sk., Gl.) [vgl. 1029].</td>
</tr>
</tbody>
</table>

**23. The Chanount Yammannes Tale.**

<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
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<tbody>
<tr>
<td>17657</td>
<td>What is Magnasia, good sire, I yow preye?</td>
</tr>
<tr>
<td>17658</td>
<td>‘It is a water that is maad, I seye, Of elementes foure,’ quod Plato.</td>
</tr>
<tr>
<td>17659</td>
<td>‘Tell(e) me the roote, good sire,’ quod he tho, ‘O’f that water, if it be youre wil[le].’ 90.</td>
</tr>
<tr>
<td>17660</td>
<td>‘Nay, nay,’ quod Plato, “certein, that I nyl[le].”</td>
</tr>
<tr>
<td>17661</td>
<td>The philosophres sworn were euerychoon</td>
</tr>
<tr>
<td>17662</td>
<td>That they sholden discouere it vn-to nooone,</td>
</tr>
<tr>
<td>17663</td>
<td>Ne in no book it write in no manere; ffor vn-to Crist it is so lief and deere, 95.</td>
</tr>
<tr>
<td>17664</td>
<td>That he wol nat that it discouered bee,</td>
</tr>
<tr>
<td>17665</td>
<td>But where it liketh to his deitee</td>
</tr>
<tr>
<td>17666</td>
<td>Men for tenspire, and eek for to defende</td>
</tr>
<tr>
<td>17667</td>
<td>Whom pat hym liketh; lo, this is the ende.”</td>
</tr>
<tr>
<td>17668</td>
<td>Thanne conclude I thus: sith pat God 00 of heuene</td>
</tr>
<tr>
<td>17669</td>
<td>Ne wil nat that the philosophres neuene</td>
</tr>
<tr>
<td>17670</td>
<td>How pat a man shal come vn-to this stoon,</td>
</tr>
<tr>
<td>17671</td>
<td>I rede as for the beste: lat it goon. ffor who-so maketh God his aduersarie,</td>
</tr>
<tr>
<td>17672</td>
<td>As for to werke[n] any thyng in contrarie</td>
</tr>
<tr>
<td>17673</td>
<td>Of his wil, certes, neuer shal he thryue,</td>
</tr>
<tr>
<td>17674</td>
<td>Thogh that he multipele terme of lyue.</td>
</tr>
<tr>
<td>17675</td>
<td>And there a poynt; for ended is my tale.</td>
</tr>
<tr>
<td>17676</td>
<td>God sende euery trewe man boote of his bale! Amen.</td>
</tr>
</tbody>
</table>

**[G 1429—1457]**

As his Rosarie maketh mencion;
He seith right thus, withouten any lye:
'Ther may no man mercurie mortifie, 
But it be with his brother know-lechynge';
How þat he which þat first seye 
this thyng
Of philosophres fader [first] was, 
Hermes.
He seith how þat the dragon doutelees 
Ne dyeth nat, but if that he be slayn 
With his brother, and that is for to sayn:
By the "dragon" mercurie, and noon oother, 
He understood, and brymstoon by his "brother;" 
That out of Sol and Luna were ydrowe, 
And therfore seye he, "Taak heed to my sawle!"
Lat no man bisye hyn this art for seche, 
But if þat he thentencioun and speche 
Of philosophres vnderstonde kan, 
And if he do, he is a lewed man; 
ffor this science and this konnyng," 
quod he, 
"Is of the secre of [the] secretes," 
pardee. 
Also ther was a disciple of Plato, That on a tyme seye his maister to, 
As his book 'Senior' wol beré witnesse, 
And this was his demande in soothfastnesse:
"Tell(e) me the namé of the priuee stoon." 
And Plato answerde vn-to hym anoon, 
"Ták[e] the stoon that Titanos men name." 
"Which is that?" quod he. "Magnasia is the same," 
Seyde Plato. 'Ye, sire, and is it thus? 
This is "ignotum per ignotius;"
IX. Fragment (H—I).

24. The Maunciples Tale.

a) Heere folweth the Prologe of the Maunciples tale.

10 Woot ye nat where ther stand a litel toun
Which þat ycleped is Bobbe-vp-and-doun
Vnder the Blee in Caunterbury weye?
Ther gan oure hooste for to ðape and pleye,
And seyde, 'Sîres, what! Dun is in the myre!

15 Is ther no man, for preyerë ne for hyre,
That wol[e] awake oure felawe al bi-hynde?
A theef myghte hym ful lightly robbe
and bynde.
See how he nappeth! see how, for cokkes bones!
That he wol falle fro his hors atones.

20 Is that a Cook of Londoun, with mes-chance?
Do hym comë forth—he knoweth his penance,
ffor he shal telle a tale, by my fey!
Al-though it be nat worth a botel hey.
Awak[e], thou Cook!,' quod he, 'God yeuë thee sorwe!

25 What eyleth thee to slepe by the morwe?
Hastow had fleen al nyght, or artow dronke?
Or hastow with som quene al nyght yswonke,
So that thow mayst nat holden vp thyn heed?'

This Cook, þat was ful pale and no-thyng reed,

30 Seydë to oure hoost, 'So God my soule blesse!
As ther is falle on me swich heuy-nesse—

Noot I nat why—þat me werë leure slepe
Than the beste galon wyn in Chepe.'
'Wel,' quod the Maunciple, 'if it may doon ese
To thee, sirë Cook, and to no wight 35 displese
Which þat herrë rideth in this companyne,
And that our hoost wole, of his cur-teisye,
I wol as now excuse thee of thy tale;
ffor, in good feith, thy visage is ful pale.
Thyne [e]yên daswen eek, as that me 40 thynketh,
And, wel I woot, thy breeth ful soure stynketh,
That sheweth wel thou art nat wel disposed;
Of me, certeyn, thou shalt nat been yglosed.
See how he ganeth, lo, this drunken wight!
As though he wolde swolwe vs anon- 45 right.
Hoold cloos thy mouth, man, by thy fader kyn!
The deuël of helle sette his foot ther-in!
Thy cursed breoth infecte wol[e] vs alle;
ffy, stynkyng swyn! fy, foule moote thee falle!
Al taketh heede, sîres, of this lusty 50 man!
Now, sweetë sîre, wol ye susten atte fan?
Ther-to, me thynketh, ye been wel yshape.
I trowe that ye dronken han wyn-ape,
And that is whan men pleyen with a straw.'
And with this speche the Cook wax 55 wrooth & wrav,
And on the Manciple he gan nodde faste
ffor lak[ke] of speche, and doun the
hors hym caste,
Where-as he lay til þat men vp hym took.
This was a fair chyuachee of a Cook!
Alas! he naddē holde hym by his
ladel!
And er þat he agayn were in his
sadel,
Ther was greet showuyng to and fro
To lifte hym vp, and muchel care
and wo,
So vnweelde was this sory palled goost.
And to the Manciple thannē spak ourere hoost:
Bycause drynke hath dominacioun
Vpon this man—by my sauacioun!—
I trowe lewedly he wolde telle his
tale;
ffor, were it wyn, or oold or moysty
ale,
That he hath dronke, he speketh in
his nose,
And dineseth faste, and eek he hath the
pose.
He hath also to do moore than
ynough
To kepe[n] hym and his capul out
of slough;
And if he falle from his capul eft-
sone,
Thanne shall we alle haue ynogh to
doon
In liftyng vp his heuy dronken cors.
Telle on thy tale—of hym make I no
fors!
But yet, Manciple, in feith thou art
so nyce,
Thus openly repreue hym of his vice.
Another day he wol[e], peraunture,
Reclayme thee, and bryngé thee to
lure;
I meene, he speke wol[e] of smale
thynges
As for to pynchē at thy rekenynges,
That were nat honeste, if it cam to
preef.'
'[No] quod the Manciple, 'that were 85
a grete mescheef!
So myghte he lightly bryngē me in
the snare.
Yet hadde I leuere payen for the mare
Which [that] he rit on than he sholdē
with me stryue;
I wol nat wratthe[n] hym, al-so moote
I thryue!
That that I speke, I seyde it in my 90
bourde.
And witē ye what? I haue heer in a
gourde
A draghte of wyn, ye, of a ripe grape,
And right anon ye shul seen a good
scape.
This Cook shal drynkē ther-of, if þat
I may;
Vp peyne of deeth, he wol nat seye 95
me nay!
And certeynyly—to tellen as it was—
Of this vessel the Cook drank faste,
allas!
What neded hym? He drank ynough
biforn.
And' whan he hadde poued in this
horn,
To the Manciple he took the gourde 00
agayn;
And of that drynkē the Cook was
wonder fayn,
And thanked hym in swich wise as
he koude.
Thanne gan ourere hoost to laughen
wonder loude,
And seyde, 'I se wel it is necessarie,
Wher[e] þat we goon, good drynkē 05
we with vs carie;
ffor that wol turne rancour and dise
Worship(e) vs
25
20
30
15
10

And
Whan
Pleyen
As

That
ffor
To
He
Certes,
Slepynge
He
He
That
Therto
Koude
b) Heere bigynneth the Manciples tale of the Crowe.

Whan Phebus dwelleth heere in this world adoun,
15 As olde bookes maken mencion,
He was the mooste lusty bachiler
In at this world, and eek the beste archer.
He slow Phitoun, the serpent, as he lay
Slepyne agayn the sonne vpon a day,
20 And many another notable worthy dede
He with his bowe wroghte, as men may rede.

Pleyen he koude on eueru mynstralcie,
And syngen, that it was a melodic
To heeren of his cleere voys the soun.
25 Certes, the kyng of Thebes, Amphioun,
That with his syngyng walled that citee,
Koude neuere syngen half so wel as hee.
Therto he was the semelieste man
That is or was, sith that the world bigan.
30 What nedeth it hise feture to discryue?
ffor in this world was noon so fair on lyue.
He was ther-with fulfild of gentillesse,
Of honour, and of parfit worthynesse.

This Phebus, that was flour of bachilrie,
As wel in fredom as in chialurie,
ffor his desport, in signe eek of victorie
Of Phitoun—so as telleth vs the storie—
Was wont to beren in his hand a howe.

Now hadde this Phebus in his hous a crowe,
Which in a caye he fostred many a 40 day,
And taughte it spoken, as men teche a day.
Whit was this crowe as a snow-whit swan,
And countrefete the speche of every man
He koude, when he sholde telle a tale.
Ther-with in al this world no nyghtyn-48 gale
Ne koude, by an hondred thousand deel,
Syngen so wonder myrily and weel.
Now hadde this Phebus in his hous a wyf,
Which þat he louede moore than his lyf,
And nyght and day didde euere his 50 diligence
Hire for to plese, and doon hir(e) reuerence,
Sauce oonly that—the soothe if I shal sayn—
Ialous he was, and wolde hauue kept hir(e) fayn.
ffor hym were looth byiaped for to be,
And so is euery wight in swich de-55 gree;
But al[l] in ydel, for it auailleth noght.
A good wyf, that is clene of werk and thoght,
Sholde nat been kept in noon ayant,
certayn;

17807—17838 24. The Manciples Tale. 351

17808. O þou B. Eg.II.4 (Sk., Gl.). 12. tale f. He.P.L. 14. world E., ertheHe., etc. (Sk., Gl.) [bic. Ov., Met. II, 534ff.]. 20. ib. I, 438ff. 41. spoken H.4, speke E., etc.; as þat Eg.C. 42. as is a He., etc. (Sk., Gl.). 52. the sothe that E.G., that the s. if He., yf the s. that Eg., etc. (Sk., Gl.). 56. in ydel E.G., for naught He., etc. [beliþe?] 57. of] in He.G.
And trewely the labour is in vayn
To kepe a shrew, for it wol nat bee.
This holde I for a verray nycete,
To spille labour for to kepe wyues;
Thus writen olde clerkes in hir lyues.
But now to purpos, as I first bigan.

This worthy Phebus dooth al[l] that he kan
To plesen hir(e), wenyngé for swich plesaunce,
And for his manhede and his gouernance,
That no man sholde han put hym from hir[e] grace.
But, God it woot, ther may no man embrace

As to destreyne a thyng which þat nature
Hath natureelly set in a creature.
Taak any bryd, and put it in a caye,
And do al thy thynent and thy corage
To fostre it tendrely with mete and drynke

Of alle deyntees þat thou kanst bithynke,
And keep(e) it al-so clenly as thou may,
Al-though his eage of gold be neuer so gay,
Yet hath this brid, by twenty thousand foold,
Leuere in a fforest, that is rude and coold,

Goon ete wormes and swich wrecchednesse;
ffor euere this brid wol doon his bisynesse
To escape out of his eage, if he may—
His libertee this brid desiereth ay.
Lat take a cat, and fostre hym wel with milk

And tendre flesshe, and make his couche of silk,
And lat hym seen a mous go by the wal,

Anon he weyuethe milk, and flesshe, and al,
And euerey deyntee that is in that hous:
Swich appetit he hath to ete a mous.
Lo! heere hath lust his dominacion, 90
And appetit fleemeth discreicion.
A she-wolf hath also a vileyns kynde;
Thelewedeste wolf þat she may fynde,
Or leest of reputacion [that] wol she take
In tyme whan hir lust to han a make. 95
Alle ðis thys ensamples speke I by thys men
That been vntrewe, and no-thyng by wommen;
ffor men han euere a likerous appetit
On lower thyng to parfoure hir delit
Than on hir(e) wyues, be they neuer 00
so faire,
Ne euere so trewe, ne so debonaire.
flesshe is so newefangel, with meschaunce,
That we ner konne in no-thyng han plesaunce
That sowneth in-to vertu any while.

This Phebus, which þat thoughte vpon 05
no gile,
Decyued was for al his ıolitee;
ffor vnder hym another hadde shee,
A man of litel reputacion,
Nat worth to Phebus in comparison;
The moore harm is, it happeth ofte 10
so,
Of which ther cometh muchel harm
and wo.
And so bifel, whan Phebus was absent,
His wyf anon hath for hir lemmman sent.

Hir lemmman? Certes, this [is] a knauyssh speche!—
fforyeuéth it me, and that I yow bi- 15
secche.
Men clepen hym an 'outlawe,' or a 'theef.'
But for I am a man noght textueel,
I wol noght telle of textes neuer-a- 45
deel;
I wol go to my tale, as I bogan.
Whan Phebus wyf had sent for hir lemmun,
Anon they wroghten al hir lust voleage.

The white crowe, that heeng ay in the cage,
Biheeld hir werk, and seyde neuer 50 a word.
And whan hat hoom was com Pe-
bus, the lord,
This crowe sang, 'Cokkow, cokkow, cokkow!'

'What, bryd,' quod Phebus, 'what song syngestow?'
Ne were thow wone so myrily to synge,
That to myn herte it was a reioys- 55
ynge
To heere thy voys? Alas! what song is this?'

'By God,' quod he, 'I syng nat amys;
Phebus,' quod he, 'for al thy worthy-
nesse,
ffor al thy beautee and thy gentilesse,
ffor al thy song and al thy myn- 60 stralcye,
ffor al thy waityng, blered is thyn [e]yë
With oon of litel reputacioun,
Noght worth to thee, as in com-
parioun,
The montance of a gnat—so moote
I thryue!
ffor on thy bed thy wyf I saugh hym 65 swyue.

'What wol ye moore? The crowe
anon hym tolde,
By sadde tokenes and by wordes bolde,
How hat his wyf had doon hir lech-
erye,

35ff.: f. Gesta Rom., cp. 146. 60. and al] al f. E.G.H. 4 63. as f. E.He.G.Eg. 65. swyue
swy &cetera E., &cetera He.; [Randn.] Nota malum quid E.

Koch, Chaucer's Canterbury Tales.
Hym to greet shame and to greet vileynye,

70 And tolde hym ofte he saugh it with his [cy]en.

Thou hast me broghte to my confusion!

Allas, that I was wroght! why nere I deed?

O deere wyf! o gemme of lustieheed!

That were to me so sad, and eek so trewe,

Now listow deed, with face pale of hewe,

ffor sorwe of which he brak his mynstralcie,

Bothe harpe, and lute, and gyterne, and sautrie;

And eek he brak his arwes and his bowe,

And after that thus spak he to the crowe:

Thou hast me broght to my confusioun!

Allas, that I was wroght! why nere I deed?

O deere wyf! o gemme of lustieheed!

That were to me so sad, and eek so trewe,

Now listow deed, with face pale of hewe,

fful gitleles—that dorste I swere, ywys!—

O rakel hand, to doon so foule amys!

O trouble wit! o ire recchelees,

That vnauysed smyteth gitleles!

O wantrust, ful of fals suspicione!

Where was thy wit and thy discretion?

O euery man be war of rakelnesse,

Ne trowe no-thyng with-outen strong witnesse!

Smyt nat to soone, er þat ye witen why,

And beeth auysed wel and sobrely, 95
Er ye doon any execution
Vp-on youre ire for suspicion!
Allas! a thousand folk hath rakel ire
ffully fordoon, and broght hem in the wire!

Allas! for sorwe I wol my-seluen slee! 00
And to the crowe, 'O false theef!' sayde he,

'I wol thee quite anon thy false tale!
Thou songe whilom lyk a nyghtyngale;
Now shalow, false theef, thy song forgon,

And eek thy white fethers euerychon, 05
Ne neuere in al thy lyf ne shaltou speke:

Thus shal men on a traytour been awreke!

Thou and thyne of-spryng euere shal be blake,

Ne neuere sweete noyse shal ye make,

But euere crie agayn tempest and 10 rayn,

In tokenyng þat thurgh thee my wyf

is slayn!

And to the crowe he stirte, and that anon,

And pulled hise white fethere euerychon,

And made hym blak, and refte hym al his song,

And eek his speche, and out at dore 15 hym slong

Vn-to the deuel, which I hym bitake!

And for this caas been alle crowes blake.—

LOrdynges, by this ensample I yow preye

Beth war, and taketh keepe[c] what that I seye:

Ne telleth neuere no man in youre 20 lyf

How þat another man hath dight his wyf;

He wol yow haten mortally, certeyn.

Daun Salomon, as wise clerkes seyn,
Techeth a man to kepe[n] his tongue well—
25 But, as I seye, I am noght textueel. But natheees thus taughte me my dame:
‘My sonë, thanke on the crowe on Goddes name!’
My sonë, keep(e) wel thy tongue, and keep(e) thy freend!
A wikked tongue is worse than a feend.
30 My sonë, from a feend men may hem blesse;
My sonë, God, of his endelee goodnesse,
Walled a tonge with teeth and lippes eke,
ffor man sholde hym auysye what he speeke.
My sonë, ful ofte for to muche speche
35 Hath many—a man been spilt, as clerkes teche.
But for litel speche auysely
Is no man shent, to speke generally.
My sonë, thy tonge sholdestow restreyne
At alle tymës, but whan thou doost thy peyne
40 To speke of God in honour and prayere.
The firste vertu, sonë, if thou wolt leere,
Is to restreyne and kepe wel thy tonge:
Thus lerne children whan þat they been yonge.
My sonë, of muchel spekyng yuële auysed,
45 Ther lasse spekyng hadde ynough suf-fised,
Comth muchel harm, thus was me toold and taught;
In muchel speche synne wanteth naught.
Wostow wher-of a rakel tonge serueth?

Right as a swerð forkutteth and forkuræth
An arm atwo, my deere sonë, right so 50
A tonge kutteth frendshiphe al atwo.
A þangler is to God abhomynable;
Reed þ Salomon, so wys and honurable,
Reed ð Dauid in hise psalmes, reed ð Senekke.
My sonë, spek nat, but with thyn 55
heed thou bekke;
Dissimule as thou werë deef, if that thou heere
A þangler speke of perilous mateere.
The flemynge seith, and lerne it if thee leste,
That ‘litel þanglyng causeth muchel reste.’
My sonë, if thou no wikked word hast 60
seyd,
Thee thar nat drede for to be biwreyd.
But he þat hath mysseyd, I dar wel sayn,
He may by no wey clepe his word agayn.
Thyng that is seyd, is seyd, and forth it gooth,
Though hym repente, or be hym leef 65
or looth.
He is his thral to whom þat he hath sayd
A tale of which he is now yuële apayd.
My sonë, be war, and be noon auctour newe
Of tidynges, wheþ they been false or trewe.
Wher-so thou come, amonges hye or 70
lowe,
Kepþe wel thy tonge, and thenke vp-on the crowe!
Heere is ended the Maunciples tale of the Crowe.

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25. The Persouns Tale

a) Heere folweth the Prologue of the Persouns tale.

By that the Maunciple hadde his tale al ended,
The sonne fro the south lynè was descended
So lowe that he nas nat, to my sighte,

ffoure of the clokke it was tho, as I gese;
ffor elleuène foot, or litel moore or lesse,
My shadwe was at thilke tyme as there,
Of swichè feet as my lengthe parted were

In sixe feet equal of proporcioun.
Ther-with the Moones exaltacioun,
I meene Libra, alwey gan ascend, 
As we were entryng at a thropes ende; 
ffor which oure hoost, as he was wont to gye,

As in this caas, oure ioly compaignye,
Seyde in this wise: 'Lordynges euerich-oon!
Now lakketh vs no tales mo than oon.
ffulfilled is my sentence and my decree;
I trewe that we han herd of ech degree.

Almoost fulfild is al myn ordinaunce;
I praye to God so yeue hym right good chaunce
That tellèth this tale to vs lustily.

Sire preest,' quod he, 'artow a vicyary,
Or arte a person? seye sooth, by thy fey!

Be what thou be, ne brek[e] thou nat oure pley;
ffor euer man, saue thou, hath toold his tale.

Vnokele, and shewe vs what is in thy male;
ffor, trewe, me thynketh by thy cheere
Thou sholdest knytte vp wel a greet mateere.
Telle vs a fable anon, for cockes 0 bones!'
This Persoun answered al atones, 'Thou getest fable noon ytoold for me;
Paulus ad Thimotheum
ffor Paul, that writeth vn-to Thymothee,
Repreueth hem that weyueth soothfastnesse,
And tellen fables and swich wrecched-ness.
Why sholde I sowen draf out of my fest,
Whan I may sowen whete if þat me lest?
ffor which I seye, if that you list to heere
Moralitee and vertuous mateere,
And thanke þat ye wol yeue me au- dience,
I' wol fayn, at Cristes reuerence,
Do yow plesaunce leefull, as I kan. 
But trusteth wel, I am a Southren man,
I kan nat geeste "Rum Ram Ruf" by lettre,
Ne, God woot, rym holde I but litel brett.
And therfore, if you list, I wol nat glose,
I wol yow telle a myrie tale in prose
To knytte vp al this feeste, and make an ende.
And Ihesu, for his grace, wit me sende
To shewe yow the wey, in this viage, 2
Of thilke parfit glorious pilgrimag
That highte Jerusalem celestial.
And if ye vouche-sauff, anon I shal
Bigynne vp-on my tale, for which I preye
25 Tell ye youre ayys—I can no bettre seye.

"But nathelesse this meditacioun, I putte it ay vnder correccioun Of eekeres; for I am nat textuell, I take but the sentence, trusteth weel.

30 Therfore I make a protestacioun That I wol stonde to correccioun.' "

ffor as vs semed, it was for to doone 
To enden in som vertuous sentence,

And for to yeue hym space and audience;

And bedeoure hoost he sholde to hym seye

That alle we to telle his tale hym preye.

'Oure hoost hadde the words for vs alle:

'Sir e preest,' quod he, 'now faire yow bifalle!

40 Seye what yow list, and we wol gladly heere.'

And with that word he seyde in this manere:

'Telleth,' quod he, 'yourn e meditacioun;

But hasteth yow the sonne wol[e] adoun.

Beth fructuous, and that in litel space,

And to do wel, God sende yow his grace!'

'Explicit prohemium.'

b) 'Heere bigynneth the Personns tale.'

'Ier. 60. State super vias & videte & interrogate de viis** antiques que sit via bona & ambulate in ea inuenit et refrigium animabus vestris &c.

'Oure sweete Lord God of heuene, that no man wol[e] perisse, but wol[e]

that we comen alle to the knoweleche of hym and the blissful lif that is perdurable, amonesteth vs by the prophete Ieremie, and seith in this wyse:

(7) 'Stondeth vpon the weyes, and seeth, and axeth of olde pathes—that is to seyn: of olde sentences—which is the goode wey, and walketh in that wey, and ye shal fynde refresshyngye for youre soules &c.' (8) 'Manye been the weyes espirituels that leden folk to our Lord Ihesu Crist and to the regne of glorie; (9) of whiche weyes ther is a ful noble wey and a covenable, which may nat fayle to no man, ne to womman that thurgh synne hath myssoyn fro the righte wey of Jerusalem celestial; (o) and this wey is cleped Penitence, of which man sholde gladly herken and enquere with al his herte, (1) to wyten what is penitence, and whennes it is cleped penitence, and in how manye maneris been the accions or werkynge of penitence, and how manye species ther been of penitence, and whiche thynge aperten and bhouen to penitence, and whiche thynge destourben penitence.

(2) 'Seint Ambrose seith that 'Penitence is the pleynynge of man for gilthat he hath doon, and namore to do any-thyng for which hym oghthe to pleyne.' (3) 'And som doctor seith, 'Penitence is the waymentynge of man that sorweth for his synne, and pynyn hym-self for he hath mystroyn.' (4) 'Penitence with certeyn circumstances is verray repentance of a man that halt hym-self in sorwe and oother Peyne for hisse giltes.

(5) And for he shall be verray penitent, 55 he shall first biwylen the synnes that
he hath doon, and stidefastly pur- 
persen in his herte to haue shrift of 
mouthe, and to doon satisfaccioun; 
(6) and neuer to doon thyng for 
which hym oghte moore biwayne or to 
compleyne, and continue in goode 
werkes, or elles his repentance may 
na auaille. (7) ffor as seith seint 
Ysidre 'He is a iaper and a gabber, 
and no verray repentant that eftsone 
dooth thyng for which hym oghte 
repente.' (8) Wepynge, and nat for to 
ystyne to synye, may nat auayle. 
(9) But nathelees men shal hope that 
every tyme þat man falleth, be it 
neuer so ofte, þat he may arise thurgh 
penitence, if he haue grace, but cer-

60 tainly it is greet doute. (o) ffor as 
seith Seint Gregorie 'Vnnethe ariseth 
ete out of synye that is charged with 
the charge of yuel vsage.' (1) And 
therfore repentant folk þat stynye for to 
synye, and forlete synye, er þat synne 
forlete hem, hooly chyrche holdeht hem 
siker of hir sauciauey. (2) And he 
that synneth, and verrailly repenteth 
hym in his laste, hooly chyrche yet 
hopeth his sauciaun by the grete 
mercy of oure Lord Ihesu Crist for 
his repentauce; but taak the siker 
wey!
(3) And now, sith I haue declared 
yow what is penitence, now shul 
ye vnderstonde that ther been .III. ac-
ciouns of penitence. (4) The firste 
accioun of penitence is that a man 
be baptizyd after that he hath synned. 
(5) Seint Augustyn seith, 'But he be 
penytent for his olde synful lyf, he 
may nat bigyne the newe clene lif;' 
(6) for certes, if he be baptizyd 
without penitence of his olde gylf, he 
recyueth the mark of baptesme, but 
nat the grace, ne the remissioun of his 
synnes, til he haue repentance verray. 
(7) Another defaute is this, that 
men doon deedly synne after þat they 
han receyued baptesme. (8) The 
thurde defaute is, that men fallen 
in venyal synnes after hir baptesme 
fro day to day. (9) Thir-of seith 
Seint Augustyn that 'penitence of 
gode and humble folk is the penite-

65 nce of euyer day.'
(o) The speces of Penitence been 7 
.III. That oon of hem is solempne, 
another is commune, and the 
thurde is priuue. (1) Thilke pen-
ance that is solempne is in two 
maneres, as to be put out of hooly 
chyrche in Lente for slaughtre of chil-
ren, and swich maner thyng. (2) An-
other thyng is whan a man hath synned 
openly, of which synne the fame is 
opny spoken in the contree; (3) and 
thanne hooly chyrche by iuggement 
destreyneth hym for to do open pen-
aunce. (4) Commune penance is 
that preestes enioyen men in cer-
teyn caas, as for to goon peraurent 
naked in pilgrimages, or bare-foot. 
(5) Pryuue penance is thilke that 7 
men doon alday for priuue synnes, of 
wichhe they shryue hem priuely, and 
receyue priuue penance.
(6) Now shallt vnderstande what 
is bihouely and necessarie to verray 
perfitt penitence. (7) And this stant 
on .III. thynges: Contriccion of herte, 
Confession of mouth, and Satisfac-
cioun. (8) ffor which seith Seint Iohn 
Crisostom, 'Penitence destreyneth 
a man to accephe benygnely euyer 
peyne that hym is enioyed, with contri-

18156. biwayne E.Eg., to b. He., etc. (Sk.). 88. synne E.Eg., do s. He., etc. (Sk., Gl.), 59. euery E.Eg., at e. He., etc. (Gl.). 60. synne E.Eg., his s. He., etc. (Gl.). 61: vgl. 12226. 62: last day Eg., last ende Se.L.H.4 (Sk., Gl.); [über taak, etc.] tene certum E.He. 63: sith E.Eg., sith þat He.H.4, sithen(s) Se., etc.; thre Se.L.H.4. 64: accioun of penitence E., f. He., etc.; is that E.Eg.P., is þat if He.H.4, is if Se.L. 72: thyng E.Eg., f. He., etc. (Sk); a man E.Se.H.4; man He., etc. 74: men commonly in He.C.P.L.H.4 (Sk.). 75: they ... hem E., we ... vs He., etc. (Sk.). 76: is bihouely E.Eg., bihoueth He., etc. 77: thre G.C., etc. 78. Crisostomus He.G.Eg.C.I. (Gre); a man E.G.H.4, man He., etc.
cioun of herte, and shrift of mouth, with satisfaccioun, and in werkyng
of alle manere humylitee; (9) and this is fruyful penitence agayn II. thynge-
es in whiche we wratthe our e
Lord Ihesu Crist. (o) This is to say: by delit in thynkyng, by recche-
lessnesse in spekynge, and by wikked synful werkyng. (1) And agayns
thise wikkede giltes is Penitence, that may be likened vn-to a tree. (2) The
roote of his tree is contricioun, that hideth hym in the herte of hym hat is
verray repentaunt, right as the roote of a tree hydeth hym in the erthe. (3) Of the roote of contricioun spryng-
eth a stalke, that bereth braunches and leues of confessioun, and fruyt of
satisfaccioun; (4) [for which Crist seith in his gospel, 'Dooth digne
fruyt of penitence;' (5) for by this fruyt may men knowe this tree, and nat by
the roote, that is hyd in the herte of man, ne by the braunches, ne by the
leues of confessioun. (6) And therefore our Lord Ihesu Crist seith thus: 'By
the fruyt of hem ye shul knownen hem.' (7) Of this roote eek spryngeth a
seed of grace, the which seed is mooder of sikennesse, and this seed is
negre and hoot. (8) The grace of this seed spryngeth of God thurgh remem-
brance of the day of doome and on the peynes of helle. (9) Of this mater
eath Salomon that 'in the drede of
90 God man forleteth his synne.' (o) The herte of this seed is the loute of
God, and the desyryngh of the ioye perdurable. (1) This herte draweth the
herte of a man to God, and dooth hym haten his synne. (2) for soothly, ther
is no-thynge that sauoureth so wel to a child as the milk of his norece, ne
no-thynge is to hym moore abhomynable than thilke milk, when it is medled
with oother mete. (3) Right so the synful man that loueth his synne, hym-
semeth that it is to him moost sweete of any-thynge; (4) but fro that tyme
that he loueth sadly oure Lord Ihesu Crist, and desireth the lif perdurable,
ther nys to him no-thynge moore ab-
omyynable; (5) for soothly, the lawe 95 of God is the loute of God, for which Daid the prophete seith: (6) "I haue loued thy lawe & hated wikked-
nesse and hate; he that loueth God, kepeth his lawe and his word.' (7) This
tree saugh the prophete Daniel in spirit vp-on the auyison of the kyng
Nabugodonosor, when he conseiled hym to do penitence. (8) Penaunce
is the tree of lyf to hem that it receuyen, and he hat holdeth hym in
verray penitence is besseed, after the sentence of Salomon.

(9) In this penitence or contricioun man skal vnderstond the III. thynge;
(o) that is to say: what is contricioun, and whiche been the causes hat moeuen
a man to contricioun, and how he sholde be contrit, & what contricioun
auailleth to the soule. (1) Thanne is it thus: hat contricioun is the
verray sorwe that a man receuyeth in his herte for his synnes, with sad pur-
pus to shryue hym, and to do penaunce,
and neueremoore to do synne. (2) And
this sorwe skal been in this manere, as seith seint Bernard: "It skal
been heuy, and greuous, and ful sharp
and poynant in herte.' (3) first, for man hath agilt his Lord & his
creatur; and moore sharp and poyna-
ant, for he hath agilt his fader
celestial; (4) and yet moore sharp and
poynaunt, for he hath wrathed and
agilt hym that boghte hym, which
with his precious blood hab deliuered
vs fro the bondes of synne, and fro

18180. and E.G., f. He., etc. 84: Matth. III, 8 [Joh. b. Täufcr upricht! Bgl. IV, 17].
85. ne the leues He.Eg.H. 86. ye shul E.Eg., shul ye He., etc. [Matth. VII, 16]. 87. a
grace E. 88. on the day He.Eg. 89: Epr. XVI, 6. 91. a man E.Eg., man He., etc.
92. is to hym f. E. 93—94. f. G. 96. loueth] loued E. [31. CXIX, 112f.]. 97. spirit vp-on
f. E.; the kyng E., f. He., etc. (Gl.) [Dan. IV, 10 ff.]. 18201. it is He.C.H. 4.
The causes that oghte make a man to contriccion been. (6) a first, a man shal remembre hym of hise synnes; but loke he that thilke remembraunce ne be to hym no delit by no wey, but gret shame and sorwe for his gilt. (7) ffir Iob seith, ‘Synf ful men doon werkes worthy of confessiou.’ (8) And therfore seith Ezechie, ‘I wol remembre me alle the yeres of my lyf in bitternesse of myn herte.’ (9) And God seith in the Apocalipse: ‘Remembreth yow fro whenne pat ye been falle;’ (o) for biforn that tyme pat ye synned ye were the children of God, and ymes of the regne of God. (1) But for youre synne ye been wesen thrall and foul, and members of the feend, hate of aungels, sclaundre of hooly chyrche, and foode of the false serpent, perpetueel matere of the fir of helle; (2) and yet moore foul and abhomynable, for ye trespassen so ofte tyme as dooth the hound pat retourneth to eten his spewyn. (3) And yet be ye fouler for youre longe continuyng in synne & youre synful vsage, for which ye be roten in youre synne as a beest in his donge. (4) Swiche manere of thoughtes make a man to haue shame of his synne, and no delit; (5) as God seith by the prophete Ezechiel: ‘Ye shall remembre yow of youre weyes, and they shuln displese yow.’ (6) Soothly, synnes been the weyes that leden folk to helle.

The seconde cause that oghte make a man to haue desdeyn of synne is this: That, as seith seint Peter, ‘who-so that dooth synne is thrall of synne;’ and synne put a man in greet thraldom. (8) And therfore seith the prophete Ezechiel, ‘I wente sorweful in desdany of myself.’ (9) And certes, wel oghte a man haue desdany of synne, and withdrawe hym from that thraldom and vileynye. (o) And, lo, what seith Seneca in this mateere? He seith thus: ‘Though I wiste that [god] nei ther God ne man ne shoilde neuere knewe it, yet wolde I haue desdany for to do synne.’ (1) And the same Seneca also seith, ‘I am born to gretter thynges then to be thrall to my body, or than for to maken of my body a thral’; (2) ne a fouler thral may no man ne womman maken of his body than for to yeuen his body to synne. (3) Al were it the fouleste cherl, or the fouleste womman that lyueth, and leest of value, yet is he thanne moore foule[e] & moore in seruitude. (4) Euere fro the hyer degree that man falleth, the moore is he thrall and moore to God and to the world vil and abhomynable. (5) O, goode 25 God! wel oughte man haue desdany of synne, sith that thurgh synne, ther he was free, now is he maked bonde. (6) And therfore seith Seint Augustyn; ‘If thou hast desdany of thy seruant, if he agilte or synne, haue thou thanne desdany that thou thyself sholdest do synne. (7) Tak[e] re ward of thy value, that thou ne be to foul to thy-self. (8) Allas! wel oughten they thanne haue desdany to been seruauntz & thralles to synne, (9) and soore been ashamed of hymself that God, of his endeles goodnesse, hath set hem in heigh estaat; (o) or yeuen hem wit, strengthe of 30 body, heele, beautee, prosperitee, and boghte hem fro the death with his
herte-blood, (1) that they so vnkyndely agayns his gentillese quiten hym so vileinsly, to slaughtre of hir owene soules. (2) ¶O, goode God! ye wommen that been of so greet beautee, remembrith yow of the prouerbe of Salomon! (3) ¶He seith, he likneth a fair womman that is a fool of hir body lyk to a ryng of gold that were in the groyn of a soughhe.' (4) for right as a soughhe wroth in euerich ordure, so wroth hir beautee in the stynkyng ordure of synne.

¶The thriddle cause that oghte moeue a man to contricioun is drede of the day of doome and of the horrible peynes of helle. (6) ¶ffor, as seint Ierome seith, 'At every tyme pat me remembrethe of the day of doome I quake; (7) for when I ete, or drynke, or what so that I do, euere semeth me pat the trompe sowneth in myn ere: (8) "Riseth vp, ye that been dede, and cometh to the juggestement!' (9) ¶O goode God! muchel ogthe a man to drede swich a juggestement, 'ther-as we shullen been alle,' as seint Poul seith, 'biforn the seete of oure Lord Ihesu Crist;' (0) wher-as he shal make a general congregacion, wher-as no man may been absent: (1) for certes, there auail-leth noon essoyne ne excusacioun. (2) And nat only that oure defautes shullen be jugged, but eek that alle oure werkes shullen openly be knowe. (3) ¶And, as seith Seint Bernard, ther ne shal no pledyngue auaille, ne sleighte; we shullen yeuen rekenyng of euerich ydel worde.' (4) Ther shal we han a yuge that may nat been deuyed ne corrupt. (5) And why? for certes, alle oure thoghtes been discovered as to hym; ne for preuyere ne for meede he shal nat been corrupt. (6) ¶And therfore seith Salomon, ¶'The wratthe of God ne wol nat spare no wight for preuyere ne for yfte,' and therfore, at the day of doom, ther nys noon hope to escape. (7) ¶Wherfore, as seith Seint Anselm, ¶'ful greet angwynsh shul the synful folk haue at that tyne. (8) Ther shal the stierne and wrothe yuge sitte aboue, and vnder hym the horrible put of helle, open to destroyen hym that moot bikanowne hise synnes, (9) whiche synnes openly been shewed biforn God and biforn euery creature. (o) ¶And in the left syde, mo deuuelles 50 than herte may bithynke, for to harye and drawe the synful soules to the peyne of helle. (1) ¶And with-inne the hertes of folk shal be the bitynge conscience, and with-oute foorth shal be the woorl al brennyng. (2) Whider shal thanne the wrecched synful man flee to hidden hym? ¶Certes, he may nat hyden hym, he moste come forth, and shewen hym.' (3) ¶ffor certes, as seith seint Ierome, ¶'The erthe shal casten hym out of hym, and the see also, and the eyr also, that shal be ful of thonderclappes and lightnynges.' (4) ¶Now soothly, who-so wel rememembre hym of thys thynge, I gesse þat his synne shal nat turne hym in delit, but to greet sorwe, for drede of the peyne of helle. (5) And therfore 55 seith Iob to God, ¶'Suffre, Lord, that I may a while biwaille and wepe, cr I go with-oute returnyng to the derke lond, couered with the derknesse of deeth; (6) to the lond of myseye and of derknesse, where-as is the shadowe of deeth, where-as ther is noon ordre or ordinaunce, but grisly drede that euere

18 232. [Rambn.] Notate vos mulieres et caveete. 33. þat saith he likeneth H.4 (Sk.), he s. he l. C., he s. Æ l. G. He likneh P., he seiehe L., he seith likneth E., etc. (Gl.); Sowe He., etc. [Æyr. XI, 29]. 34. wrotheth she hire(e) He., etc. (Sk.); the E., f. He., etc. 39: Rom. XIV, 10. 41. ne auail he He.Eg.C.P.L. 43. ne sleighte E.Eg., ne slo sl. He., etc. (Sk.). 46: Æyr. I, 282? 50. in E.Eg., on He., etc. (Sk.); pyne He.C.P.H.4 (Sk.), pit G. 55: Qioh X, 21 f. 56. ordre or E.He., o. of G., o. ne Eg., order H.1, oþer C.P.L.
shal laste.' (7) "Loo, heere may ye seen þat lob preyde respit a while to biwepe and waille his trespass; for soothly, a day of respit is bettre than al the tresor of the world. (8) "And for as muche as a man may acquiten hym-self biforn God by penitence in this world, and nat by tresor, (9) thence sholde he preye to God to yeue hym respit a while to biwepe and bi-waillen his trespass. (o) ffor certes, al the sorwe that a man myghte make fro the bigynnyng of the world nys but a litel thynge at regard of the sorwe of helle.

(1) "The cause why that lob clepeth helle 'the lond of derknesse': understondeth that he clepeth it 'lond[e]' or 'erthe,' for it is stable, and neuere shal faille; 'derk,' for he that is in helle hath defaute of light material. (2) ffor certes, the derke light that shal come out of the fyr that euere shal brenne, shal turne hym al to peyne þat is in helle; for it sheweth hym to the horrible deuiles that hym tormenten. (3) 'Couered with the derknesse of deeth,' that is to seyn: that he þat is in helle shal haue defaute of the sighte of God; for certes, the sighte of God is the lyf perdurable.

(4) "The derknesse of deeth,' been the synnes that the wrecched man hath doon, whiche that destourben hym to see the face of God, right as doop a derk clowde bitwixe vs and the sonne; (5) 'Lond of Misese,' by cause that ther been .IJ. maneres of defautes agayn .IJ. thynge that folk of this world han in this present lyf, that is to seyn: honours, delices, and richeses. (6) "Agayns honour haue they in helle shame and con-

fusioun; ffor wel ye woot that men clepen 'honour' the reuerence that man dop to man. (7) But in helle is noon honour ne reuerence; for certes, no-moore reuerence shal be doon there to a lyngh than to a knaue. (8) ffor which God seith by the prophete Ieremye, 'Thilke folk þat me despisen, shul been in despit.' (9) "Honour is eek cleped greet lordshiphe; ther shal no wight seruen oother but of harm and torment. (o) 'Honour' is eek: clepid greet dignytee & heighnesse, but in helle shul they been al fortorodn of deuiles. (1) And God seith, 'The horrible deuiles shulle goon and comen vp-on the heuedes of the dampened folk.' (2) And this is for as mucche as the hyer that they were in this present lyf, the moore shulle they been abated and defouled in helle.

(3) "Agayns the richesse of this world shul they han myseese of pouerte, and this pouert shal been in foure thynge: (4) In defaute of tresor, of which that Dauid seith, "The riche folk that embraceden and oneden al hir herte to tresor of this world, shul sleepe in the slepynge of deeth, and no-thyng ne shal they fynden in hir handes of al hir tresor.' (5) "And moore-ouer, the myseyse of 75 helle shal been in defaute of mete and drinke. (6) ffor God seith thus by Moyses: 'They shul been wasted with hunger, and the briddes of helle shul deouoren hem with the bitter deeth; (7) and the galle of the dragon shal been hir drynke, and the venym of the dragon hir(e) morsels.' (8) And forther-ouer, hir myseyse shal been in defaute of clothynge; for they shulle be naked in body as of clothynge, saue the fyr in which they brenne, and
And forther-ouer, they shul haue 9 defaute of alle manere delices;
1 for certes, delices been after the appetites of the V. wittes, as sighte, herynge, smellynge, sauorynge, and touchyngye. (2) But in helle hir sighte shal be ful of derknesse and of smoke, and therafter ful of teeres, and hir herynge ful of warymtynge and of grynntyng of teeth, as seith Ihesu Crist. (3) Hir nosethirles shullen be ful of stynkyngye. styne, and, as seith Ysaye the prophete, 'hir sauoryng be ful of bitter galle;' (4) and touchyngye of al hir body ycouered 'with fir that neuere shal queyne, and with wormes that neuere shul dyen,' as God seith, by the mouth of Ysaye. (5) And for as mache as they shul nat wene that they may dyen for peyne, and by hir deep flee fro peyne, that may they understonden by the word of Iob, that seith 'ther-as is the shadwe of deeth.'
(6) Certes, a shadwe hath the likenesse of the thynge of which it is shadwe, but shadwe is nat the same thynge of which it is shadwe. (7) Right so farethe the peyne of helle; it is lyk deeth for the horrible angwissh, and why? (8) for it pyneth hem euere as though they sholde dye anon, but certes, they shal nat dye. (9) for seith Seint Gregorie, 'To wrecche caytyues shal be deeth withoute deeth, and ende with-outen ende, and defaute with-oute failynge. (10) shal be deeth deall wey, and hir ende shal euermore bi-gyne, and hir defaute shal nat faille.'
(1) And therafter seith Seint Iohn the Euaungelyst, 'They shullen folowe deeth, and they shul nat fynde hym, and they shul desiren to dye, and deeth shal flee fro hem.' (2) And eek

**Notes:**
- 80. offettt)
- 85. Michias. (5) And the lounge children, that whilom louned so fleschly euerich oother, Walden euerich of hem eten oother if they myghte; (6) for sholden they loue togidare in the peyne of helle, when they hated ech of hem oother in the prosperitee of this lyf? (7) for truste wel, hir fleschly loue was deadly hate, as seith the prophete David: 'Who-so that loue liknedes, he hateth his soule'; (8) and who-so hateth his owene soule, certes, he may loue noon oother wight in no manere, and therafore in helle is no solas ne freendshire. (9) But euer the moore fleschly kynredes that been in helle, the moore cursynges, the more chidynge, and the moore deadly hate ther is among hem.

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18279. as of alle E., and of a. Eg., of a. He., etc. (Sk.). 80. smale ... softe E., softe ... smale He., etc. (Sk., Gl.). 61: 3ef. XIV, 11. 82. nys E.P., is He., etc. 84: 3ef. VII, 6. 86. loue E., loun hem He., etc. (Sk.); ech E.P., euerich He., etc. 87: 3ef. X (XI), 6 (Vulg.). 88. in helle f. E. 92. grynntyng e.He., grunyntype C.L.H. 4, grochyngye G., gnastyng Eg.P. [Matt. XIII, 42]. 93: 3ef. XXIV, 9 (Vulg.). 94: ib. LXVI, 24; schal be y-couered Wr. M. 95. by the word E.P.L., in the w. He., etc. [Sk. X, 22]. 98. they sholde E., men sh. He., etc. 18300. mo E.He., more G., etc. 01: 3efen9. IX, 6.
Iob seith that 'in helle is noon ordre of rule.' (3) And al be it so that God hath creat alle thynges in right ordre, and no-thyng with-outen ordre, but alle thynges been ordeyned and nombred; (4) yet natheless, they that been dampped been no-thyng in the ordre, ne holden noon ordre; for the erthe ne shal bere hem no fruyt. (5) ffors, as the prophete Daviud seith, 'God shal destroie the fruyt of the erthe as fro hem, ne water ne shal yeve hem no moisture, ne the eyr no refresshyng, ne fyr no light.' (6) ffors, as seith seint Basilie, 'The breynnynge of the fyr of this world shal God yeuen in helle to hem that been dampped; (7) but the light and the cleernesse shal he yeven in heuene to hise children, right as the goode man yeueth flesshe to hise children and bones to hise houndes. (8) And for they shullen haue noon hope to escape, seith seint Iob atte laste, 'that ther shal horeor and grisly drede dwellen withouten ende.' (9) Horrour is alwey drede of harm that is to come, and this drede shal euere dwelle in the hertes of hem that been dampped.

(0) And therfore han they lorn al hir hope for VII. causes: (1) ffirrst, for God, that is hir iuge, shal be withouten mercy to hem; and they may nat plese hym, ne noon of hise halwes; ne they ne may yeue no-thyng for hir raunsoun; (2) ne they haue no voys to speke to hym; ne they may nat fle fro peyne; ne they haue no goodnes in hem, that they move shewe to deliure hem fro peyne. (3) And therfore seith Salomon, 'The wikked man dyeth, and whan he is deede, he shal haue noon hope to escape fro peyne.' (4) Who-so thanne wolde wel vnderstannde the peynes, and bithynke hym weel that he hath desered thilke peynes for his synnes, certes, he sholde haue moore talent to siken and to wepe than for to syngen and to pleye. (5) ffors, as that seith Salomon: 'Who-so that hadde the science to knowe the peynes that been establisshed and ordeyned for synne, he wolde make sorwe.' (6) 'Thilke science,' as seith seint Augustyn, 'maketh a man to waymenten in his herte.'

(7) "The fourth point that oghte maken a man to haue con-tricion is the sorweful remembraunce of the good that he hath left to doon heere in erthe, and eek the good that he hath lorn. (8) Soothly, the goode werkes hat he hath left, outher they been the goode werkes that he hath wroght er he fel in-to deadly synne; or elles the goode werkes that he wroghte while he lay in synne. (9) Soothly, the goode werkes that he dide, biforn that he fil in synne, been al mortefied, and astoned, and dulled by the ofte synnyng. (o) The othere goode werkes that he wroghte whil he lay in deadly synne, beien outrely dede as to the lyf perdurable in heuene. (1) Thanne thilke goode werkes that been mortefied by ofte synnyng, whiche goode werkes he dide whil he was in charitee, ne mowe neuere quyken agayn with-outen verray penitence. (2) And ther-of seith God by the mouth of Ezechiel: 'that if the rightful man returne agayn from his rightwisnesse, and werke wikkednesse, shal he lyue?' (3) Nay, for alle the goode werkes that he hath wroght ne shul neuere been in remembraunce, for he shal dyen in his synne. (4) And vp-on thilke chapitre seith seint Gregorie thus: that 'we shulle vnderstondhe this principally, that when we doon deadly synne, it is for noght thanne to re-
hercen or drawen in-to memorie the goode werkes that we han wroght bi-

fareth lyk fyr that may nat been ydel, for fyr fayleth anoon as it forleth his wirkyne; (8) and right so grace fayleth anoon as it forleth his werk-
ynge. (9) Then leseth the synful man the goodnesse of glory, that oonly is bilight to goode men that laboure

and werken. (o) Wel may he be sory thanne, that oweth al his lif to God as longe as he hath lyued, and eek as longe as he shal lyue, that no goodnesse ne hath to paye with his dette to God, to whom he oweth al his lyf. (t) ffor, truste wel, he shal yeuen acountes, as seith seint Bern-
ard, of alle the goodes that han been yeuen hym in this present lyf, and how he hath hem despended; (2) noght so muchoe 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 yeue of it a rekenyng.

(3) The fiftethe thyng that oghte moeue a man to contricione is remembrance of the passioun that oure Lord Ihesu Crist suffred for oure synnes. (4) ffor, as seith seint Bern-
ard: ¶Whil that I lyue, I shal haue remembrance of the travailes that oure Lord Crist suffred in prech-
yng; (5) his werynesse in travaill-
yng; lyse temptacionys when he fasted; hise longe wakynges whan he pryde; hise teeres whan that he weep for pitee of good peple; (6) the wo and the shame and the filthe that men seyden to hym; of the foule spitt-
yng that men spitte in his face; of the buffettes that men yauen hym; of the foule mowes, and of the repreues that men to hym seyden; (7) of the

nayles with whiche he was nayled to the croyes, and of al the remenant of his passioun, that he suffred for my synnes, and no-tyng for his gilt.

18325. for to seyn E., to s. He., etc. (Sk.). 26. 2 Gl. I. Eg.C.P.L.H. 27. whil E.Eg., whil(es) bat He., etc. 33. mortefied] amortised He.H. 35. freshe E.He., fressh Eg., etc. (i. P.); lay, etc.: vgl. 'Fortune', 7. 36: vgl. 1587. 41. tryste He.G.C., -ep L.H., trust E., etc. (Sk., Gl.). 44. crist E.G., Ihu Christ He., etc. (Gl.) 45. wepte G., etc.
(8) ¶And ye shul understonde that in mannes synne euery manere of ordre or ordinamente tourn vp so doun. (9) ¶ffor it is sooth that God, and reson, and sensualitee, and the body of man been ordeyned, that eueric of thise foure thynges shold be haue lordshiphe ouer that oother; (o) as thus: God shold haue lordshiphe ouer reson, and reson ouer sensualitee, and sensualitee ouer the body of man. (t) But soothly, whan man synneth, al this ordre or ordinamente is tourn vp so doun. (2) ¶And therefor thanne, for as muche as the reson of man ne wol nat be subget ne obeisant to God, that is his Lord by right: (3) therefor leseth it the lordshiphe that it sholde haue ouer sensualitee, and eek ouer the body of man. (4) And why? ffor sensualitee rebellleth thanne agayns reson, and by that wey leseth reson the lordshiphe ouer sensualitee and ouer the body. (5) ffor right as reson is rebel to God, right so is bothe sensualitee rebel to reson and the body also. (6) ¶And certes, this disordinaunce and this rebellione oure Lord Ihesu Crist aboghte vp-on his precious body ful deere, and herkynp in which wise: (7) ¶ffor as muche thanne as reson is rebel to God, therefore is man worthy to haue sorwe, and to be deede. (8) This sufferd oure Lord Ihesu Crist for man, after that he hadde be bitrayed of his discipyle, and distreynd and bounde, so that 'his blood brast out at euery nayl of hisse handes,' as seith seint Augusyn. (9) ¶And forther-ouer, for as muchel as reson of man ne wol nat daunte sensualitee whan it may; (o) therefore is man worthy to haue shame, and this sufferd oure Lord Ihesu Crist for man, when they speten in his visage. (1) ¶And forther-ouer, for as muchel thanne as the caytyf body of man is rebel bothe to reson and to sensualitee, therefor is it worthy the deeth. (2) ¶And this sufferd our Lord Ihesu Crist for man vp-on the croys, where-as ther was no part of his body free withouten greet Payne and bitter passion. (3) ¶And al this sufferd Ihesu Crist, pat neuere forfeted; and therefor resonabley may be seyd of Ihesu in this manere: (4) 'To muchel am I peyned for the thynges that I neuere desered, and to muche defouled for shendshiphe that man is worthy to haue.' (5) And therefore may 66 the synful man wel seye, as seith seint Bernard: 'Acursed be the bitterness*) of my synne; for which ther moste be sufferd so muchel bitterness.'*) (6) ffor certes, after the diuerse dis[con]cordaunces of oure wikkednes was the passion of Ihesu Crist ordeyned in diuerse thynges; as thus: (7) ¶Certes, synful mannes soule is bitrayyed of the deuel by courteisay of temporeel prosperitee, and scorned by deceit[e] when he cheseth flesshly delices; (8) and yet is it tormentd by inapaciate of aduersitie, and byspet by seruage and subieccioun of synne, and atte laste it is slayn fynally. (9) ¶ffor this disordinaunce of synful man was Ihesu Crist bitrayysd, and after that he was hounte, that cam for to vnbynden vs of synne and peyne. (o) Thanne was he by-sporn, that 70 onely sholde he beene honoure in alle thynges and of alle thynges. (1) ¶Thanne was his visage, that oughe to be seyn of al man-kynde,
in which visage aungels desieren to looke, vileynsly beispit. (2) Thanne was he scourg'd, that no-thyng hadde agilt, and finally thanne was he crucified and slayn. (3) Thanne was acom- plicated the word of Ysaye that seith that 'he was wounded for oure mys-
dedes, and defouled for oure felonies.' (4) Now sith that Isus Crist took vp-on hym-self the peyne of alle oure wikkednesses, (5) muchel oghte synful man wepen and biwayne that for hise synnes Goddes some of heuene shold al this peyne endure.

(6) The sixte thynge pater oghte moeue a man to contricioun is the hope of .II. thynges, (7) that is to seyn: foryfynesse of synne, and the yfite of grace wel for to do, and the glorie of heuene, with which God shal gerdone a man for hise gode dedes. (8) And for as muche as Isus Crist yyeuth vs thise yfites of his largesse and of his souereyn bountee, theryfore is he cleped Isus Nazarenus Nazarenus rex ludeorum. (9) Isus is to seyn 'saueour' or 'saluacioun,' on whom men shul hope to haue foryfynesse of synnes, which that is pro-

80 perfitly. Thou shalt clepen his name Isus, that shal sauen his peple of hir synnes.' (i) And hear-of seith seint Peter, 'Ther is noon oother name vnder heuene that is yeue to any man by which a man may be saued, but oonly Isus.' (2) 'Nazarenus' is as muche for to seye as 'florisshyng,' in which hyn hope that he pater ye hym remissioun of synnes shal yeue hym eek grace wel for to do. (3) for the flour is hope of

fruyt in tyme comyng, and in foryfyn-

nesse of synnes hope of grace wel for to do. (4) 'I was atte dore of thyh herte,' seith Isus, 'and cleped for to entre; he that openeth to me, shal haue foryfynesse of synne. (5) I wol entre in-to hym by my grace, and soupe with hym—by the goode werkes that he shal doon, which werkes been the foode of God—; and he shal soupe with me—by the grete ioye that I shal yeuen hym.' (6) Thus shal man hope, for hise werkes of penaunce, that God shal yeuen hym his regne, as he bi-hooteth hym in the gospel.

(7) Now shal a man vnder-stonde in which manere shal been his contricioun. I seye that it shal been vnuiersal and total; (8) this is to seyn: a man shal be verray repentaunt for alle hise synnes that he hath doon in delit of his thoght; for delit is ful perilous. (9) for ther been two manere of consentynges; that oon of hem is cleped consentynges of af-

feccioun, whan a man is moeued to do synne, and delitet hym longe for to thynke on that synne; (6) and his resoun aperceyueth it wel that it is synne agayns the lawe of God, and yet his resoun refrayyneth nat his foul delit or talent, though he se wel apertyr that it is agayns the reuerence of God. (i) Although his resoun ne consente noght to doon that synne in dede, yet seyn somme doctours that swich delit that dwelleth longe, it is ful perilous, al be it neure so lite. (2) And also a man sholde sorwe namely for al that euere he hath de-
sired agayn the lawe of God with perfit consentyng of his resoun; for ther-of is no doute that it is deedly
synne in consentynge. (3) for certes, ther is no deedly synne that it nas first in mannes thought, and after that in his delit, and so forth in-to consentynge and in-to dede. (4) Wherfore I seye that many men ne repenten hem neuere of swiche thyghtes and delites, ne neuere shryuen hem of it, but oonly of the dede of grete synnes outward. (5) Wherfore I seye that swiche wikked delites and wikked thyghtes been subtle bigileres of hem that shullen be damped.

(6) 'Moore-ouer, man oghte to sorwe for hise wikked ordor, as wel as for hise wikkede dedes. (7) for certes, the repentaunce of a synguler synne, and nat repente of alle hise othere synnes, or elles repenten hym of alle hise othere synnes, and nat of a synguler synne, may nat auaille. (8) for certes, God almyghty is al good, and ther-fore he foryeueth al, or elles right noght. (9) And heer- of seith Augustyn, "I woot certeelly that God is enemy to euerich synnere;" (o) and how thanne he that obserueth o synne, shal he haue foryfnesse of the remenaunt of hise othere synnes? Nay! (1) 'And forther-ouer, contricioun shold be wonder sorweful and angwisson, and ther-fore yeueth hym God pleylyn my mercy; (2) and therfore, whan my soule was angwisson with-inne me, I hadde remembrance of God, that my preyere myghte come to hym. (3) 'Forther-ouer, contricioun moste be continueel, and that man haue stedefast purpos to shriuen hym, and for to amenden hym of his lyf. (4) for soothly, whil contricioun lasteth, man may euer haue hope of foryfinesse; (5) and of this comth hate of synne, that destroyeth synne, bothe in himself, and eek in oother folk at his power. (6) for which seith Dauid, 'Ye that louen God, hateth wikkednesse;" (7) for trusteth wel, to loue God is for to loue that he loueth, and hate that he hateth.

(8) The laste thyng that man shal vnderstone in contricioun is this: wher-of auayleth contricioun? (9) I seye that som-tyme contricioun deliuereth a man fro synne, of which that Dauid seith (o) 'I seye,' quod Dauid—that is to seyn: 'I purposed fermerly—to shryue me, and thou, Lord, relesedest my synne.' (1) And right so as contricioun auailleth noth without sad purpos of shrifte, if man haue opportunitee, right so litel worth is shritte or satisfaccion with-outen contricioun. (2) And moore-ouer, contricioun destroyeth the pri-soun of helle, and maketh whyk and fiable alle the strengthes of the deules, and restoreth the yfites of the Hooly Goost and of alle goode vertues; (3) and it clesest the soule of synne, and deliuereth the soule fro the pynne of helle, and fro the compaignye of the deuel, and fro the seruage of synne; (4) and restoreth it to alle goodes spirituels, and to the com-paignye and communyon of hooly chirche. (5) And forther-ouer, it maketh hym that whilom was some of ire to be some of grace, and alle thise thynges been preued by hooly writ. (6) And therfore he that wolde sette his entente to thise thynges, he were ful wys; (7) for soothly, he ne shold nat thanne in al his lyf haue corage to synne, but yeuen his body and al his hert(e) to the services of Ihesu Crist, and ther-of doon hym hommage. (8) for soopty, oun sweete Lord Ihesu Crist hath spared vs so debonairly in oun folies, that, if he ne hadde pitee of mannes
soul, a sorry song we myghten alle sanye.

Explicit prima pars penitentie. Et sequitur secunda pars eiusdem.

(9) The seconde partie of Penitence is Confession, that is signe of contrition. (o) Now shul ye vnder-stonde what is confessioun, and wheti-ther it ogthe nedes be doon or noon, and whiche thynges been couenable to verry confession.

(f) ffirst shaltow vnderstond that confessioun is verry shewnige of synnes to the preeest; (2) this is to seyn: 'verry,' for he moste confessed hym of alle the condicions that bili-ongen to his sanye, as ferforth as he kan. (3) Al moot be sedy, and no-thyng excused, ne hyd, ne forwrapped; and noght auamte thee of thy goode werkes. (4) And further-ouer, it is necessarie to vnderstond that synnes spryngen, and how they encreessen, and whiche they been.

Of the spryngynge of synnes seith seint Paul in this wise: that 'right as by a man synne entred first in-to this world, and thurgh that synne deeth, right so thilke deeth entred in-to alle men that synneden.' (6) And this man was Adam, by whom synne entred in-to this world, whan he brak the comauandementz of God. (7) And therfore, he that first was so myghty, that he sholde nat haue dyed, bicam swich oon, that he moste nedes dye, wheather he wolde or noon, and al his progeny in this world that in thilke man synneden. (8) Looke that in thestaat of innocence, whan Adam and Eue naked weren in Paradys, and no-thyng ne hadden shame of hir nakendnesse, (9) how that the ser-

pent, that was most wise of all other beestes that God hadde maked, seyde to the womman, 'Why comauand God to yow ye sholde nat eten of every tree in Paradys?' (o) The womman answere, 'Of the fruyt,' quod she, 'of the trees in Paradys we feden vs; (1) but sooil, of the fruyt of the tree that is in the myd-del of Paradys, God forbad vs for to ete, and nat touchen it, lest per auenture we sholde dyen.' (2) The ser-pent seyde to the womman, 'Nay, nay, ye shul nat dyen of deeth; (3) for sothe, God woot that what day that ye eten ther-of youre [e]jyen shul opene, and shul been as Goddes, knowynge good and harm.' (4) The womman thanne saugh that the tree was good to feedynge, & fair to the [e]jyen, and delitable to the sighte. (5) She took of the fruyt of the tree, 35 and eet it, and yaf to hir housbonde, and he eet, and anoon the [e]jyen of hem bothe openeden. (6) And whan that they knewe that they were naked, they sowed of fige-leues a maner of breches to hiden hir(e) membres.

(7) There may ye seen that deedly synne hath first suggestion of the feend, as sheweth heere by the naddre; (8) and afterward the delit of the flessch, as sheweth heere by Eue; and after that the consyneynge of resoun, as sheweth heere by Adam. (9) for truste wel, though so were that the feend tempted Eue—that is to seyn: the flessch,—and the flessch hadde delit in the beautee of the fruyt defended, (o) yet certes, til that resoun—that is 40 to seyn: Adam—consented to the etynge of the fruyt, yet stood he in thestaat of innocence. (1) Of thilke

*) incipit He.P.L.H.1 18422. moste E.G.Eg., moot He., etc. 23. thee .. thy E.G.Eg., hym .. hise He., etc. (Sk.). 25. seith E.G.Eg., as s. He., etc. (Sk.) 26. commandement G.Se.P.L.H.4 (Sk.). 27. progenye E.G.Eg., p. that is He., etc. 28: (9) I. Ref. III, 1—7. 31. and nat E., ne Se.L., ne nat He., etc. (Sk.). 33. and ye shul He., etc. (Sk., Gl.). 34. thanne E.G.Eg., f. He., etc.; the sighte E.Se.P.L., the f. He., etc. 35. yaf E.G.Eg., yaf if He., etc. 36. a maner E.G.Eg., in m. He., etc. 37. There E.G.Eg., Here He., etc.; adder Eg.Se.L. (Hadder). 39. Eue E.G.Eg., oon He., etc.

Koch, Chaucer's Canterbury Tales.
Adam tooke we thike synne original; for of hym flesshly descended be we alle, and engendred of vile and corrupt materie. (2) And whan the soule is put in oure body, right anon is contract original synne; (3) and that hat was erst but onely peyne of concupiscence, is afterward bothe peyne and synne. (4) And thercfore be alle born sones of wrath the and of dampaucioun perdurable, if it nere baptesme that we receyuen, which bynymeth vs the culpe. (5) But, for sothe, the peyne dwelleth with vs as to temptacioun, which peyne highte concupiscence. (6) Whan it is wrongfully disposed or ordyned in man, it maketh hym co- uete, by coueitise of flessh, flesshly synne, by sighte of hise [elyen as to erthely thynges, and coueitise of hy- nesse by pride of herte.

(7) ¶Now, as for to spouken of the firste coueitise, that is Concupiscence after the lawe of oure members, that weren lawefulliche ymaked and by rightful iuggement of God; (8) ¶I seye, for as muche as man is nat obeisaunt to God, that is his Lord, thercfore is the flessh to hym disobeisaunt thurgh concupiscence, which yet is cleped norrisygne of synne and occasioun of synne. (9) Therc- fore, al the while that a man hath in hym the peyne of concupiscence, it is impossible but he be tempted somtime, and moeued in his flessh to synne. (o) And this thyng may nat faille as longe as he lyueth; it may wel wexe fiele, and faille by vertu of baptesme, and by the grace of God thurgh penitence. (1) But fully ne shal it neuere quench, that he no shal som-tyme be moeued in hym- self, but if he were al refreved by siknesse, or by malefice of sorcerie, or colde drynes. (2) ¶for lo! what seith seint Paul? ¶'The flessh coueiteth agayn the spirit, and the spirit agayn the flessh; (3) they been so contrarie, and so stryuen, that a man may nat alwey doon as he wolde.' (4) ¶The same seint Paul, after his grete penaunce in water and in lond,— in water by nyght, and by day in greet peril & in greet peyne; in lond in famyne, in thurst, in coold, and cloothlesse, and ones stoned almoast to the deeth—(5) yet seyde he, 'Allas, I caytyf man! who shal deliuere me fro the prisoun of my caytyf body?' (6) ¶And seint Ieorne, whan he longe tyme hadde woned in dersert, where-as he hadde no compaignye but of wilde beestes, where-as he ne hadde no mete but herbes and water to his drynke, ne no bed but the naked erthe, (7) for which his flessh was blak as anEthio- peen for heete, and ny destroyed for coold,—yet seyde he that 'the bren- nynge of lecherie boyled in al his body.' (8) Wherfore I woot wel sy- kerly that they been deceuened that seyn that they ne be nat tempted in hir body. (9) Witnesse on Seint Iame the Apostel, that seith that 'everie wight is tempted in his owene concupiscence;' (o) that is to seyn: that euerich of vs hath materie and occasioun to be tempted of the noris- synge of synne that is in his body. (i) And thercfore seith Seint Iohn the Euangelist, 'If that we seyn that we be[th] with-outse synne, we deceue vs-selue, and trouthe is nat in vs.' (2) ¶Now shal ye vnderstonde in what manere that synne wexeth or encreesseth in man. (3) ¶The firste thyng is thilke norissyngen of
syne of which I spak biforn, thilke fresshly concupiscence. (4) And after that comth the subiectioun of the deuel, this is to sayn: the deueles bely, with which he bloweth in man the fir of fresshly concupiscence. (5) And after that a man bithynketh hym whether he wol doon, or no, thilke thing to which he is tempted. (6) And thanne, if that a man with-stonde and weyue the firste entisynge of his flessh and of the feend, thanne is it no synne; (7) and if it so be that he do nat so, thanne feeleth he anoon a flambe of delit, and thanne is it good to be war and kepyn hym wel; (8) or elles he wol falle anon in-to consentyngynge of synne, and thanne wol he do it, if he may haue tyme and place. (9) And of this materse seith Moyses by the deuel in this manere: (o) The feend seith, 'I wol[e] chace and pursyn the man by wikked suggestioun, and I wol[e] hente hym by moeuye or stirynge of synne. (1) I wol departe my prys or my praye by deliberaicioun, and my lust shal been accompliced in delit; I wol drowe my swerd in consentyngynge.' (2) ffor certes, right as a swerd departhe a thynge in two peces, right so consentyngyn departhe God fro man (3)—"and thanne wol I sleen hym with myn hand in dede of synne"—thus seith the feend;' for certes, thanne is a man al deed in soule. (4) And thus is synne accompliced by temptacioun, by delit, and by consentyngyn; and thanne is the synne cleped actueel. (5) ffor sothe, synne is in two maneres: outher it is venial, or deadly synne. (6) Soothly, whan man loueth any creature more than Ihesu Crist, oure creatour, thanne is it deadly synne; (7) and venial synne is it, if man loue Ihesu Crist lasse than hym oghte. (8) ffor sothe, the dede of this venial synne is ful perilous, for it a-menuseth the loue that men sholde han to God moore and moore. (9) And therefore, if a man charge hym-self with manye swiche venial synnes, certes, but if so be that he som-tyme des-charg hym of hem by shrifte, (o) they mowe ful lightly amenuse in hym al the loue that he hath to Ihesu Crist. (1) And in this wise skippeth venial in-to deedly synne; (2) for certes, the moore that a man chargeth his soule with venial synne, the moore is he enclyned to fallen in-to deedly synne. (3) And therfore lat vs nat be neccligent to deschargen vs of venial synnes. (4) ffor the prouerbe seith that 'manye smale maken a greet.' (5) And herkne this ensample: A greet wawe of the see comth som-tyme with so greet a violence, that it drencheth the ship. (6) And the same harm dooth som-tyme the smale dropes of water that entrenth a littel creuce in-to the thurroch and in the botome of the ship, if men be so necligent, that they ne descharch hem nat by tyme. (7) And therfore, al-though ther be a difference bitwixe thise two causes of drenchynge, algates the ship is dreynynt. (8) Right so fareth it somtyme of deedly synne, and of anyouse veniale synnes, when they multiplie in a man so greetly, that the loue of thilke worldly thynges [that he loue] thurgh whiche he synneth venyally is as greet in his herte as the loue of God, or moore. (9) And therfore the loue of every-thyng that is nat biset in God, ne doon principally for Goddes sake, al-though that a man loue it lasse
than God, yet is it venial synne; and deedly synne, whan the loute of any thyng weyeth in the herte of man as muchel as the loute of God, or moore. (1) Ee Deedly synne,' as seith seint Augustyn, 'is whan a man turneth his herte fro God, which that is verray souereyn bounte, that may nat chaunge, and yeueth his herte to thyng that may chaunge and flitte;' and certes, that is every-thyng, saue God of heuene. (2) ffor sooth is that, if a man yeue his loute, the which þat he oweth al to God with al his herte, vn-to a creature, certes as muche as he yeueth of his loute to thilke creature, so muche he bireueth fro God, and ther-fore dooth he synne; (3) for he that is detour to God ne yeldeth nat to God al his dette, that is to seyn: al the loute of his herte. (4) NOw sith man vnderstondeth generally which is venial synne, thanne is it couenable to tellyn specially of synnes whiche that many a man per aventure ne demeth hem nat synnes, and ne shryueth hym nat of the same thynges, and yet nathelees they been synnes. (5) Soothly, as thys clerkes writen, this is to seyn: that at every tyme that a man eteth or drynketh moore than suffiseth to the sustenaunce of his body, in certein he dooth synne. (6) And eek when he speketh moore than nedeth, it is synne; eke whan he herkneth nat benignely the compleint of the poure; eke whan he is in heele of body, and wol nat faste whan hym ogthte faste, with-outen cause resonable; (7) eke whan he slepeth moore than nedeth, or whan he comth by thilke enchesoun to late to chirche, or to other werkes of charite; (8) eke whan he vseth his wyf with-outen souereyn desir of engendrure to the hon-

our of God, or for the entente to yelde to his wyf the dette of his body; (9) eke whan he wol nat visite the sike and the prisoner if he may; eke if he loue wyf or child or oother worldly thyng moore than resoun requireth; (o) eke if he flatere or oother blandise moore than hym oghte for any necessitee; (1) eke if he amene or withdrawe the almesse of the poure; (2) eke if he appaileth his mete moore deliciously than nede is, or ete to hastily by likorousnesse; (3) eke if he tale vanytees at chirche or at Goddes service, or that he be a talker of ydel wordes of folye or of vileyne, for he shall yelden acountes of it at the day of doome. (4) Eke whan he biheteth or assureth to do thynges that he may nat perfourne; (5) eke whan that he, by lighnesse or folie, mysseyeth or scorneth his neihebor[e]; (6) eke whan he hath any wikked suspicion of thyng ther he ne woot of it no soothfastnesse: (7) Thise thynges and mo with-oute nombre been synnes, as seith seint Augustyn.

(8) NOw shal men vnderstonde that al be it so that noon ethely man may eschue ale venial synnes, (9) yet may he restreyne hym by the brennynge loue that he hath to oure Lord Ihesu Crist, and by preyeres, and confessioun, and othere goode werkis, so that it shal but litel greue; (o) ffor, as seith seint Augustyn. *If a man loue God in swich manere, that al that euere he dooth is in the loue of God, and for the loue of God verrailly, for he brenneth in the loue of God: (1) looke, how muche that a drope of water that falleth in a fourneys ful of fyr anyeth or greweth, so muche anyeth'a venial synne vn-to a man

18490. wexeth E. 91. thyng E.G.Eg., a th. He., etc. 92. of (his) loute as he yeueth He., etc. (Sk.). 94. shryueth hym He.G.H.4, sh. hem E., etc. (Gl.). 95. and soothe He.P.H.4; at f. He.Se.P.L. 96. nedeth E., hym n. G., it n. He., etc.; f. Eg.; hym ogthte E., oother folk (men) He., etc. (Sk.). 18502. ete E.G.Eg., e. it He., etc. (Sk.). 09. restreyne E., refreyne He., etc. (Sk., Gl.).
that is perfect in the love of Ihesu Crist.' (2) Now men may also reffreyne venial synne by receyuynge worthwhile of the precious body of Ihesu Crist; (3) by receyuyng eek of hooly water, by almesedede, by general confession of 'Confiteor' at masse and at complyn, and by blessynge of bissopes and of preestes, and oothere goode werkes.

Explicit secunda pars Penitentie.

\( \text{Secuitur de septem peccatis mortalis et eorum dependencijis circum-} \\
\text{stancijis & speciebus.} \)

\( \text{De Superbia.} \)

(4) Now is it bihously thynge to telle whiche been the deedly synnes; this is to seyn: chiefaynes of synnes; alle they renne in o lees, but in diuerse maneres. (5) Now been they cleped chiefaynes for as much as they been chief and sprynge of alle othere synnes. (6) Of the roote of thise synnes thanne is pride the general roote of alle harmes. (7) For of this roote spryngen certein braunches, as Ire, Enuye, Accidie or Slewthe, Auarice, or Coueite is to commune vnderstondyngye, Glotonye, and Lecherye. (8) And euerich of thise chief synnes hath hise braunches and hise twiggges, as shal be declared in hir(e) chapitres folwyngye. (9) And thogh so bc that no man kan outrely telle the nombre of twiggges and of the harmes that cometh of pride, yet wol I shewe a partie of hem, as ye shul vnderstonde.

\( \text{Ther is inobedience, auauntynge, ypocrisie, despit, arrogane, impudence, } \\
\text{swellynge of herte, insolence, elacioun, inpacience, strif, contumacie, presump-} \\
\text{cioun, irreuerence, pertinacie, yeune-glorie, and many another twig that I } \\
\text{kan nat declare. (1) Inobedient} \)

is he that disobeyeth for despit to the comandementz of God, and to hisse souereynys, and to hisse goostly fader.

(2) Auauntour is he that bosteth of the harm or of the bountee that he hath doon. (3) Ypocrisie is he that hideth to shewe hym swich as he is, and sheweth hym swich as he nought is. (4) Despitous is he that hath desdeyn of his neighebor[e], that is to seyn: of his euene-cristene, or hath despit to doon that hym ogthe to do. (5) Arrogant is he that thynketh that he hath thilke bountees in hym that he hath noght, or weneth that he sholde haue hem by hisse desertes, or elles he demeth that he be that he nys nat. (6) Inpudent is he that for his pride hath no shame of hisse synnes. (7) Swellynge of herte is whan a man reioyseth hym of harm that he hath doon. (8) Insolent is he that despiseth in his suggement alle othere folk as to regard of his value, and of his konnyng, and of his spekyng, and of his beryng. (9) Elacioun is whan he ne may neither suffre to haue maister ne felawe. (o) Inpacient is he that wol nat been ytaught ne vndernome of his vice, and by strif werreith trouthe witingly, and defrendeth his folye. (1) Con- tumax is he that thurgh his indignacioun is agayns euerich auctoritee or power of hem that been hisse souer- eyns. (2) Presumpcioun is whan a man/vndertaketh an emprise that hym ogthe nat do, or elles that he may nat do, and this is called surquidie. (3) Irreuerence is whan men do nat honour there-as hem ogthe to doon, and waite to be reuerenced. (4) Pertinacie is whan man defrendeth hisse folies, and trusteth to mchel in his
owene wit. (5) Veyneglorie is for to haue pompe and delit in his temple hynesse, and glorifie hym in this worldly estaat. (6) Langlynge is whan men spoken to muche biforn folk, and clappen as a mille, and taken no keep[e] what they seye. (7) And yet is ther a priuie spece of pride, that waiteth first to be salewed er he woled salewe, al be he lasse worth than that oother is, per auenture; (8) and eek he waiteth or desireth to sitte, or elles to goon aboue hym in the wey, or kisse pax, or been encensed, or goon to offryng biforn his neighbo[e], and swiche semblable thynges, agayns his duete, per auenture; (9) but that he hath his herte and his entente in swich a proud desir to be magnified and honoured biforn the peple. 

Now been ther two maneres of pride; that oon of hem is with-inne the herte of man, and that oother is with-out: (1) of whiche, soothly, thise forseyde thynges, and mo than I haue seyd, aperten to pride that is in the herte of man, and that oother speces of pride been with-out: (2) But natheles that oon of thiste speces of pride is signe of that oother, right as the gaye leefsal atte tauerne is signe of the wyn that is in the celer. (3) And this is in manye thynges, as in speche and conteinance, and in outrageous array of clothynge; (4) for certes, if ther ne hadde be no synne in clothynge, Crist wolde nat so sone haue noted and spoken of the clothynge of thilke riche man in the gospel. (5) And as seith Seint Gregorie, that 'precious clothynge is cowparable for the derthe of it, and for his softeness, and for his strangenesse and degisynesse, and for the superfluitee, or for the inordinat scantesse of it.' (6) Allas! may men nat seen, as in oure dayes, the synful costewe array of clothynge, and namelie in-to muche superfluitee, or elles in-to disordinat scantesse? 

(7) AS to the firste synne, that is in superfluitee of clothynge, which that makeeth it so deere to harm of the peple, (8) nat oonly the cost of embrowdyngye, the degise endentynge, barrnyge, owndyngye, palyngye, wyndyngye, or bendyngye, and semblable wast of clooth in vanitie; (9) but ther is also costlewel furrynge in hir gowynes, so muche powwsonyng of chisel to maken holes, so muche daggyngye of sheres; (o) forth-with the superfluitee in lengthe of the forgeide gowynes, tralynge in the donge and in the mire, on horse and eek on foote, as wel of men as of wommen; (1) that al thilke trainlyng is verrailly as in effect wasted, consumed, thredbare, and roten with donge, rather than it is yeuen to the poure, to greet damage of the forseyde poure folk. (2) And that in sondry wise; this is to seyn: that the moore that clotho is wasted, the moore it costeth to the peple for the scantesse. (3) And forther-ouer, if so be that they wolde yeuen swich powwsoned and dagged clothynge to the poure folk, it is nat convenient to were for hir estaat, ne suffisant to beete hir necisette, to kepe hem fro the distemperance of the firmament. 

(4) Upon hat oother side, to spoken of the horrible disordinat scantesse of clothynge, as been thise
kuttet sloppes or haynselyns, that thurgh hir shortnesse ne couere nat the shameful membres of man to wikked entente. (5) \( \text{Allas!} \) somme of hem sheven the boce of hir shap and the horrible swollen membres, that semeth lik the maladie of birnia in the wrappynge of hir hoses; (6) and eek the buttokes of hem faren as it were the hyndre part of a she-ape in the full of the moone. (7) \( \text{And moore-ouer,} \) the wrecched swollen membres that they shewe thurgh the degisyng, in departynge of hir(e) hoses in whit and reed, semeth that half hir shameful priuée membres wren flayne. (8) \( \text{And if so be that they departen hire hoses in othere colours, as is} \) whit and blak, or whit and blew, or blak and reed, and so forth; (9) thanne semeth it, as by variance of colour, that half the partie of hir(e) priuée membres were corrupt by the fir of seint Antony, or by cancre, or by 60 oother swich meschane. (0) \( \text{Of the} \) hyndre part of hir buttokes, it is ful horrible for to see; (1) for certes, in that partie of hir body ther-as they purgen hir stynkyng ordure, that foule partie shewe they to the peple prouedly in despit of honestitee; (2) the which honestitee that Ihesu Crist and hirse frendes obseruede to shewen in hir lyue.

(3) \( \text{NOW of the outrageous array of wommen, God woot that, though the visages of somme of hem seme ful chaast and debonaire, yet notifye they in hir array of atyr likerousnesse and pride.} \) (4) \( \text{I seye nat that honestitee in clothyng of man or womman is vncouenable, but certes, the superfliute or disordinat scantytee of clothyng is repreyable.} \) (5) \( \text{Also the synne of 65 aornement or of apparaile is in thynges that aperten to ridynge,} \) (6) as in to manye delicat horses that been hoolden for delit, that been so faire, fatte, and costlewe; (7) and also \( \text{in many a vicious knaue that is sustyned by cause of hem, and in to curious harneys, as in sadeles, in erouperes, peytrels, and bridles covered with precious clothyng, and riche barres and plates of gold and of siluer;} \) (8) for which God seith by Zakarie the prophete: 'I wol confounde the rideres of swiche horses.' (9) \( \text{This folk taken litel reward of the ridynge of Goddes sone of heuene, and of his harneys, whan he rood vp-on the ass, and ne hadde noon oother harneys but the poure clothes of hise disciplis;} \) (0) ne we ne rede nat that euere he 70 rood on oother beest. (1) I speke this for the synne of superfliutee, and nat for resonable honestitee, whan reson it requireth.

(2) \( \text{And forther, certes, pride is greety notified in holdynge of greet meynee, when they be of litel profit, or of right no profit;} \) (3) and namely whan that meynee is felonous and damageous to the peple by hardynesse of heigh lordshiphe, or by wey of offices. (4) for certes, swiche lordes sellen thanne hir lordshiphe to the deuel of helle, whanne they susteyn the winkednesse of hir meynee. (5) \( \text{Or elles,} \) 75 when this folk of lowe degree, as thilke that holde hostelries, susteyn the thefte of hir(e) hostillers, and that is in many manere of deceites. (6) \( \text{Thilke manere of folk been the} \)

18555. shap(e) and the boce He,Se,P.L.H.* 56. hem/\( \text{pat faren be\( \text{sgl.} \) 57. the degisyng E., the f. He., etc. 58. blak ... blew E,Se,P.L., blew ... blak He, etc. 60. Of} \) E,G,Eg., Yet of He., etc. (And get of H.). 62. the which E., which He., etc.; hir (here) E,G,Eg., his He., etc. 63. Now of E., N. as of He,G,Eg.H.* 64. the disordinat He,Se,P.L. 65. is E,G,Eg., as He., etc. (f. P.). 66. \( \text{pat} \) they ben He,P.L.H.* 67. in G., to E. (Sk., Gl.), by Eg., f. He., etc.; that is sustyned E,G,Eg. (I-)mayntened He., etc.; and f. E,G,Eg. (Sk., Gl.) 68: \( \text{Suzuria XII, 4.} \) 69. Thise He,G,Eg.H.* the Asse E,G,Se., an A. He,P,H.*, 31. f. Eg.L. 72. forther ouer He., etc. 75. this E,L., thise He., etc.; susteynyng E., sustenante Eg.
flyes that folwen the hony, or elles the houndes that folwen the careyne. (7) Swich forseyde folk stranglen spiritually hir lordshipes, for which thus seith Dauid the prophete: (8) "Wikked deeth moote come vp thilke lordshipes, and God yeeu that they moote descenden in-to helle al doun, al doun, for in hir(e) houses been inquititees and shrewednesses, and nat God of heuene." (9) And certes, but if they doon amendement, right as God yaf his benysoun to Pharao by the seruice of Ioseph, and to Laban by the seruice of Iacob; (o) right so God wol yeue his malisoun to swiche lordshipes as sustenen the wikkednesse of hir seru- auntz, but if they come to amendement.

(1) "Pride of the table appeereth eek ful ofte; for certes, riche men been cleped to festes, and poure folk been put aweye and rebuked. (2) Also in excesse of diuerse metes and drynykes, and namely swiche manere bake-metes and dissh-metes bren- nynge of wilde fir, and peynted and castelled with papir, and semblable wast, so that it is abuisoun for to thynke. (3) And eek in to greet preciuosnesse of vessel and curiositee of mynstralcie, by whiche a man is stired the moore to delices of luxurie, if so be that he sette his herte the lasse vp-on oure Lord Ihesu Crist. (4) Certeyn it is a synne, and certeinly the delices myghte been so grete in this caas, that man myghte lightly falle by hem in-to deedly synne.

The especes that sourden of pride, soothly, when they sourden of malice ymagined, auised, and forncast, or elles of vsage, been deedly synnes, it is no doute. (6) And when they sourden by freletee vnauysed and so- deynlyy withdrawn ageyn, al been they greouse synnes, I gesse that they ne been nat deedly.

(7) Now myghte men axe wher-of that pride soudeth and spryngeth, and I seye: somtyme it spryngeth of the goodness of nature, and somtyme of the goodes of fortune, and som-tyme of the goodes of grace. (8) Certes, the goodes of nature stonden outhere in goodes of body, or in goodes of soule. (9) Certes, goodes of body been heele of body, [as] strengthe, deliunerness, beautee, gentrie[s], franchise. (o) Goodes of na- ture of the soule been good wit, sharp vnderstandyne, subtil engyn, vertu natureel, good memorie. (1) Goodes of ffortune been richesse, hyghe degrees of lordshipes, preisynge of the peple. (2) Goodes of grace been science, power to suffre spirituuel traualle, benigneete, vertuous contempla- cioun, withstondynge of temptaciaoun, and semblable thynges; (3) of whiche forseyde goodes, certes, it is a ful greet folye a man to priden hym in any of hem alle.

(4) NOW, as for to spoken of goodes of nature, God woot that som-tyme we han hem in nature as mucche to oure damage as to oure profit. (5) As for to spoken of heele of body, certes, it passeth ful lightly, and eek it is ful ofte enchesoun of the siknesse of oure soule. (6) ffor, God woot, the flessh is a ful greet enemy to the soule, and therfore the moore that the body is hool, the moore be we in peril to falle. (7) Eke for to pride hym in his strengthe of body, it is an...
that moralites, kyng, moore clennesse; aunce, signes what herte clepeth benigne receyued. bountee is gentrieture, estaat and gentrie ouer (8) (7) (5) E.G.Eg., worldly sorier heigh coueiteth that shold haue turned hym to goodness and to medicine turneth hym to venym and to confusion, as seith Gregorie. (1) Certes also, who-so prideth hym in the goodes of ffortune, he is a ful greet fool; (2) for som-tyme is a man a greet lord by the morwe, that is a caytyf and a wrecche er it be nyght; (3) and som-tyme the richesse of a man is cause of his dep; somtyme the delice[s] of a man is cause of the greuous maladye thurgh which he dyeth. (4) Certes, the commendacioun of the peple is somtyme ful fals and ful brolte for to triste; this day they preyse, tomorwe they blame. (5) God woot, desir to 15 haue commendacioun eek of the peple hath caused deeth to many aaisy man. (6) Now sith that so is that ye han vnderstonde what is pride, and whiche been the species of it, and whennes pride sourdeth and spryngeth,—

\[Remedium contra peccatum Superbie.\]

(7) NOW shul ye vnderstonde which is the remedie agayns the synne of pride, and that is humylitee or mekenesse. (8) That is a vertu thurgh which a man hath verray knowleche of hym-self, and holdeth of hym-self no pris ne deynte, as in regard of hise desertes, considerynge euere his freetelee. (9) NOW been ther II. maneres of humylitee, as humylitee in herte, and another humylitee in his mouth; \(\text{the thridde in hise werkes.}\)

(0) \[The humilitie in herte is in 20 II. maneres: \(\text{that oon is, whan a}\]
man holdeth hymself as noght worth biforn God of heuene. (1) Another is, whan he ne despiseth noon oother man. (2) The thridde is, whan he rekketh nat though men holde hym noght worth. (3) The ferthe is, whan he nys nat sory of his humiliacioun. (4) Also the humilitie of mouth is in IIIJ. thynges: in attempree speche, and in humblesse of speche; (5) and whan he binksowth with his owene mouth that he is swich as hym thynketh that he is in his herte. (6) Another is, whan he preiseth the bountee of another man, and no-thyngh ther-of amenuseth. (7) Humilitie eek in werkes is in IIIJ. maneres: the firste is, whan he putteuth other men biforn hym. (8) The seconde is, to chese the loweste place ouer-al; the thridde is, gladly to assente to good conscil. (9) The ferthe is, to stonde gladly to the award of his souereyns, or of hym that is in hyer degree; certain, this is a greet werk of humilitee.

\[\text{Sequitur de Inuidia.}\]

After Pride wol I spoken of the foule synne of Enuye, which is, by the word of the Philosophre, 'sorwe of oother mannes prosperitee:' (1) and after the word of seint Augustyn, it is 'sorwe of oother mannes wele, and ioye of oother mennes harm.' (2) This synne is platy agayns the Hooly Goost. (3) Al be it so that every synne is agayns the Hooly Goost, yet natheelees, for as muche as bountee aperteneh proprely to the Hooly Goost, and enuye comth proprely of malice, therfore it is proprely agayns the bountee of the Hooly Goost. (4) Now hath malice two speces; that is to seyn: hardnesse of herte in wikkednesse; (5) or elles the flessh of man is so bylynd, that he considereth nat that he is in synne, or rekketh nat that he is in synne, which is the hardnesse of the deuel. (6) That oother specie of malice is, whan a man werreyeth trouthe, whan he woot that it is trouthe; (7) and eek whan he werreith the grace that God hath yeue to his neighebore; and at this is by enuye. (8) Certes, thanne is enuye the worste synne that is; ffour soothele alle oother synnes been somtyme oonly agayns o special vertu. (9) But certes, enuye is agayns alle vertues, and agayns alle goodnessees; for it is sory of alle bountees of his neighebor[e], and in this manere it diures from alle oother synnes. (o) ffour wel vneteth is ther any synne that it ne hath som delit in itself, saue oonly enuye, that euere hath in itself angwisshe and sorwe.

(1) The species of enuye been thise: ther is first sorwe of oother mannes goodnesse and of his prosperitee, and prosperitee is kyndely materie of ioye; thanne is enuye a synne agayns kynde. (2) The seconde spece of enuye is ioye of oother mannes harm, and that is properly lyk to the deuel, that euere reiowseth hym of mannes harm. (3) Of thisse two species comth bakbityng, and this synne of bakbityng or detraction hath certeine species, as thus: Som man preiseth his neighebor[e] by a wikke entente; (4) for he maketh alwey a wikked knotte atte laste ende; alwey he maketh a 'but' atte laste ende, that is dign of moore blame than worth is al the preisyng.
45 (5) ¶ The seconde spece is that, if a man be good, and dooth or seith a thing to good entente, the bakbiter wol turne all[i] thilke goodnesse vp so down to his shrewed entente. (6) ¶ The thridde is, to amensue the bountee of his neighebor[e]. (7) ¶ The fourthe spece of bakbiting is this: that if men speke goodnesse of a man, thanne wol the bakbiter seyn, 'Pardeel! swich a man is yet bet than he,' in dispreisynge of hym that men preise. (8) ¶ The fift spece is this: for to consente gladly, and herkne gladly to the harm that men speke of oother folk. (9) This synne is ful greet, and ay encreeseth after the wikked entente of the bakbiter.

50 After bakbitying cometh gruc[ch]yng or murmuracioun, and somtyme it syrnygeth of inpacience agayns God, and somtyme agayns man. (1) ¶ Agayns God it is, whan a man gruccheth agayns the peynes of helle, or agayns pouerte, or los of catel; or agayns reyn or tempst; (2) or elles gruccheth that shrewes han prosperitee, or elles for that goode men han aduersitee. (3) And alle thysse thynges sholde men suffre pacientlly, for they comen by the rightful iugement and ordin ance of God. (4) Som-tyme comth grucchyng of avarice, as Iudas agueyn the Magdaleyne, when she enoynyte the heued of oure Lord Ihesu Crist with hir precious oynement. (5) ¶ This maner murmure is swich as whan man gruccheth of goodnesse þat hym-self dooth, or that oother folk doon of hir owene catel. (6) ¶ Som-tyme comth murmure of pride, as whan Simon the Pharisee grucc[h]ed agayn the Magdaleyne, whan she approched to Ihesu Crist, and weep at his feet for hir(e) synnes. (7) And som-tyme grucchyng sوردeth of enuye, whan men discouereth a mannes harm that was priuue, or bereth hym on hond thyng that is fals. (8) ¶ Murmure eek is ofte amonges serrauntz, that grucchet whan hir souereyns biddem hem doon leueful thynges. (9) And for as muche as they dar nat openly withseye the comandemantz of hir souereyns, yet wol they seyn harm, and grucche, and murmure priuely for verray despit; (o) whiche wordes men clyen 'the 60 deuelles Paternoster,' though so be that the deuel ne hadde neure Pater-noster, but that lewed folk yeuen it swich a name. (1) ¶ Som-tyme grucchyng comth of ire or priue hate, that noriseth rancour in herte, as afterward I shal declare. (2) Thanne cometh eek bitternesse of herte, thurgh which bitternesse euery good dede of his neighebor semeth to hym bitter and vnsauory. (3) ¶ Thanne cometh discord, that vnbyndeth alle manere of freendship; (4) Thanne comth scorn-ynge of his neighebor, al do he neuer so weel. (4) ¶ Thanne comth accus-ynge, as whan man seketh occasion to anoyen his neighebor, which that is lyk to the craft of the deuel, that waiteth bothe nyght and day to accusen vs alle. (5) ¶ Thanne comth malignitee, thurgh which a man anoyeth his neighebor priuely, if he may. (6) And if he noght may, algate his wikked wil ne shal nat wante, as for to bremen his hous priuely, or empoysone or sleen hise beestes, and semblable thynges.

18 647. ferthe He., etc.; par fey He., etc. (Sk.). 48. this f. He.P.Ro.; to the harm E.G.Eg.H. 5, to f. He., etc. 51. is it He.Eg.H. 4; pyne (peyne) He., etc.; or agayn reyn] or f. E. 52. for that E.He., f. Se.P., that G., etc. 54. enoynte E.He., a-noynted, etc. G., etc. [Soh. XII, 4—5]. 55. maner of He.P.Ro.; men gruchen ... hem (men) selue doon He.Se.P.Ro. 56. wepte G., etc. [Rut. VII, 39 f.]. 57. grucchyng E., it He., etc.; id. 61; discouereth E.P., discoueren He., etc. 58. doon E.G., to d. He., etc. [wgl. Matt. XX, 11]. 66. ne may He.G.Eg. (noght f.), P.L.
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(7) NOW wol I speke of the remedie agayns the foule synne of enuye. (8) ffirst is the louynge of God principall, and louyng of his neighebor as hymself; for soothly, that oon ne may nat been withoute that oother. (9) And truste wel that in the name of thy neighebor[e] thou shalt understonde the name of thy brother; (o) ffors certes, alle we haue o fader flesly and o mooder, that is to seyn: Adam and Eue—and eck o fader espiriteuel, and that is God of heuene. (i) [Thy neighebor[e] artow holdeyn for to loue, and wilne hym alle goodnesse; (2) and therefore seith God, 'Loue thy neighebor[e] as thy-selue;' that is to seyn: to saluacian of lyf and of soule. (3) [And moore-ower, thou shalt loue hym in word, and in benigne amonestynge and chastisynge, and con-forten hym in hise anoyes, and preye for hym with al thyn herte. (4) [And in dede thou shalt loue hym in swich wise, that thou shalt doon to hym in charitee as thou woldest that it were doon to thyn owene persone. (5) And theryfore thou ne shalt doon hym no damage in wikked word, ne harm in his body, ne in his catel, ne in his soule by entis[y]ng of wikked ensample. (6) [Thou shalt nat desiryn his wyf, ne none of his thynge. (7) Vnderstande eek that in the name of neighebor is comprehended his enemy. (8) [Certes, man shal louen his enemy by the comandement of God, and soothly, thy freend shal lowe in God. (9) [I seye, thyn enemy shal lowe for Goddes sake by his comandement. (o) ffors if it were reson bat a man sholde haten his enemy, for sothe, God nolde nat recyuen vs to his loue, that been his enemies.

(i) [Agayns II. manere of thynges that his enemy dooth to hym he shal doon II. thynges; as thus: (2) [Agayns hate and ran-cour of herte, he shal loue hym in herte. (3) [Agayns chidyng and wik-kede wordes, he shal preye for his enemy. (4) [And agayn wikked dede of his enemy, he shal doon hym bountee. (5) ffor Crist seith, 'Loue thyn enemies, and preyeth for hem that speke yow harm, and eek for hem that yow chachen and pursenwen, and dooth bountee to hem that yow haten. (6) [Loo! thus comameth vs oure Lord Ihesu Crist to do to oure enemys. (7) ffor soothly, nature dryueth vs to louen oure freendes, and parfey our enemys han moore neste to louen than oure freendes, and they that moore neste haue, certes, to hem shal men doon goodnesse. (8) And certes in thilke dede haue we remembrance of the loue of Ihesu Crist, that dyes for his enemys. (9) And in as much as thilke loue is the moore greuous to perfaourne, in so muche is the moore greater the merite, and therfore the lounyng of oure enemy hath con-founded the venym of the deuel. (o) ffor right as the deuel is discon-fitted by humylitee, right so is he wounded to the deeth by loue of oure enemy. (i) [Certes, thanne is loue the medicine that casteth out the venym of enuye fro mannes herte. (2) [The species of this paas shullen.

*) Reine Uberhribitz He.L., am Rande G.P.H. 18667. the foule E., this f. He., etc. (Sk., Gl.), 68. louynge of god E., loue of g. He., etc. (Sk.); of hym self & of his neighe-bore He.P.L. 70. spirituel He., etc. 72. bothe of lif (bodie Se.) He., etc. (Sk.); and soule He.C.Eg. (to l. . . . to s. L.). 73. & benynghe He.P.L. 74. that it E.G.Eg., pat He., his Se.H., f. P.L. 75—99. H. f. G. 78. by E.G.H., for He., etc. 81. manere of thynges E., m. of wronges He., etc. (Sk., Gl.). 84. And f. He., etc.; wikked E.H., the w. He., etc. (Sk.). 85; Waff. V., 44. 89. in so E., so He., etc.; greter E., greit He., etc. 90. loue E.Eg.H., the l. He., etc. 91. casteth E.Eg.H., chaceth He.Sc.F., cacheb L.H., 92. large-}

ly declared in He., etc. (declared f. I.H.).
be moore largely in hir chapitres folowyng declared.

*Sequitur de Ira.*

(3) After enuye wol I discryuyen the synne of Ire. ffor soothly, whoso hath enuye vpon his neighboer, anon he wol[e] comunly fynde hym a materie of wrathe in word or in dede agayns hym to whom he hath enuye.

(4) And as wel comth ire of pride as of enuye; for soothly, he that is proude[e] or enuous is lightly wrooth.

*This synne of ire, after the discryuyng of seint Augustyn, is 'wikked wil to be auenged by word or by dede.'* (6) Ire, after the Philosophre, is the fervent blood of man yquyked in his herte, Thurgh which he wol[e] harm to hym that he hateth.

(7) ffor certes, the herte of man, by escawfyng and moeuyng of his blood, wexeth so trouble, that he is out of alle iuggement of resoun.

(8) But ye shal vnderstonde that Ire is in two maneres: that oon of hem is good, and that oother is wikked.

(9) The goode ire is by ialousie of goodnesse, thorugh which a man is wrooth with wikkednesse and agayns wikkednesse, and therfore seith a wys man that 'Ire is bet than pley.' (o) This ire is with debonnairetee, and it is wrooth with-outen bitternesse, nat wrooth agayns the man, but wrooth with the mysdele of the man, as seith the prophete Davuid, *Israscimini & nolite peccare.*

(1) Now vnderstondeth that wikked ire is in two maneres; that is to seyn: sodeyn ire or hastif ire, with-outen auisement and consentyng of resoun. (2) The menyng and the sens of this is, that the resoun of man ne consente nat to thilke sodeyn ire; and thanne it is venial. (3) *Another ire is ful wikked; that comth of felonie of herte, auyseyd and cast birforn with wikked wil to do venenge, and therto his resoun consenteth; and soothly, this is deedly synne.*
is ful fer fro the mercy of God in thilke while.

15 *In this forseyde deueles fourneys, ther forgen III. shrewes: Pride, that aye bloweth and encreeseth the fir by chidyng and wikked wordes. (6) *Thanne stant Emuye, and holdeth the hoote iren upon the herte of man with a peire of longe toonges of longe ranjocyte. (7) *And thanne stant the synne of Contumelie or strif and cheeste, and batereth and forgeth by vileyns repreynges. (8) *Certes, this cursed synne anoyeth bothe to the man hym-self and eek to his neighebor[e]. (9) *For soothly, almost al the harm that any man dooth to his neighebor[e] cometh of wrathe. (o) ffors certes, outrageous wratthe dooth al that euer the deuel hym commaundeth; for he ne spareth neither Crist, ne his sweete mooder. (1) And in his outrageous anger and ire—allas, alas! ful many oon at that tyme feeleth in his herte ful wikkedly, bothe of Crist and of al his halwes! (2) *Is nat this a cursed vice? Yis, certes. Alas! it bynymeth from man his wit, and his resoun, and al his debonaire lif eespiriteuel, that sholde kepen his soule. (3) *Certes, it bynymeth eek Goddes due lordshipe, and that is mannes soule, and the loue of his neighebores. (4) It styueyth eek alday agayn trouthe. It reueth hym the quiete of his herte, and subuereth his soule. (5) Of ire comen thys stynkyng engendrures: ffirste hate, that is oold wrathe; discord, thurgh which a man forsaketh his oole frend that he hath loued ful longe. (6) *And thanne cometh werre and euery manere of wrong that man dooth to his neighebor[e], in body or in catel. (7) Of this cursed synne of ire cometh eek manes slauthtre. (8) And understond[e] we that homycide—that is manslaughtre— is in diuere wise: som manere of homycide in spiritu, and som in bodily. (9) *Spiritueel manslaughtre is in vi. thynges: ffirste by hate, as seint lohn seith, ‘He that hateth his brother is homycide. (o) *Homycide is eek by bakbitynge of whiche backbiteres seith Salomon that they han two swerdes with whiche they sleen hir(e) neighebores. (1) ffors soothly, as wikke is to bynymen his good name as his lyf. (2) *Homycide is eek in yeuynge of wikked conseil by fraude, as for to yeuen conseil to areysen wrongful custumers and taillages; (3) of whiche seith Salomon, *‘Leon rorynge and bere hungry been like to the cruel lordshipe,' in withholdynge or abreggyng of the shepe—or the hyre—, or of the wages of seruauntz, or elles in vsures or in withdrawynge of the almesse of poure folk. (4) ffors which the wise man seith, *‘fedeth hym that almoost dyeth for honger;' (5) for soothly, but if thou feede hym, thou sleest hym, and alle thys been deedely synnes. (6) BOdily manslaughtre is, whan thou sleest him with thy tongue in other manere, as whan thou commandest to sleen a man, or elles yeuest hym conseil to sleen a man. (7) Manslaughtre in dede is in III. maneres. *That oon is by lawe, right as a justices daphneth hym that is coupable to the deeth. (8) But lat the justices be war that he do it rightfully, and that he do it nat for delit to spille blood, but for keypynge of rightwisenes. (9) Another homycide is, that is doon for necessitee, as whan a man sleeth another...
in his defendant, and but he ne may noon ootherwise escape from his owene deeth. (6) But certeynly, if he may escape with-outer manslaughter of his aduersarie, and sleeth hym, he dooth synne, and he shal bere penance as for deedly synne. Eek if a man, by caas or auenture, shete an arwe, or caste a stoon with which he sleeth a man, he is homycide. (2) Eek if a woman by negligence ouerlyeth her child in hir sleepe, it is homycide and deedly synne. (3) Eek whan a man destourbeth concepcioun of a child, and maketh a woman outher bareyne by drynkynge venensoun herbes, thurgh which she may nat conceyue; (4) or sleeth a child by drynkyn wilfully, or elles putteth certeine material thynges in hir(e) secre places to slee the child; (5) or elles dooth vnkyndely synne, by which man or woman shedeth her natre in manere or in place ther-as a child may nat be conceived; (6) or elles if a woman haue conceyued, and hurt hir-self, and sleeth the child: yet it is homycide. (7) What seye we eek of wommen that mordren hir children for drede of worldly shame? Certes, an horrible homicide! (8) Homycide is eek if a man approcheth to a woman by desir of lecherie, thurgh which the child is perissed, or elles smyteth a woman wintynge, thurgh which she leseth hir child. (9) Alle thise been homycides and horrible deedly synnes.

Yet comen ther of ire manye mo synnes, as wel in word as in thought and in dede; (1) as he that arretteth vpon God, or blamat God of thyng of which he is hym-self gilty; or desipeth God and alle hise halwes, as doon thise cursede hasardours in
diure contrees. (2) This cursed synne doon they whan they feelen in hir hertes ful wikkedly of God and of hise halwes. (3) Also whan they retren vnreuerently the sacrement of the auter, thilke synne is so greet, that vnnenethe may it been relecessed, but that the mercy of God passethe alle hise werkes; it is so greet, and he so benign.

(4) Thanne comth of ire attry angre; whan a man is sharply amon- ested in his shrite to forleton his synne, (5) thanne wol[e] be angry, 55 and answeren bokerly and angrily, and deffenden or excusen his synne by vnstedefastness of his flessh; (6) or elles he dide it for to holde compaignyce with hise felawes; or elles, he seith, the fend enticed hym, or elles he dide it for his youte; (7) or elles his concepcioun is so corageous, that he may nat forbere; or elles it is his destinee, as he seith, vnto a certein age; or elles, he seith, it cometh hym of gentillesse of hise auncestres, and semblable thynges. (8) Alle this manere of folk so wrappen hem in hir synnes, that they ne wol nat deliuerem hem-self. (9) ffor soothly, no wight that excuseth hym wilfully of his synne may nat been deliuered of his synne, til that he mekely biknoweth his synne.

(6) After this thanne cometh swer- 60 yng, that is expres agayn the commandement of God; and this bifalleth ofte of anger and of ire. (1) God seith, 'Thow shalt nat take the name of thy Lord God in veyn or in ydel.' (2) Also oure Lord Ihesu Crist seith by the word of seint Mathew: 'Ne wol ye nat swere in alle manere, neither by heuene, for it is Goddes trone; ne by erthe, for it is the bench of his
feet; ne by Ierusalem, for it is the citee of a greet kyng; ne by thyn heed, for thou mayst nat make an heer wht ne blak. (3) But seyth by youre word: “ye, ye,” and “nay, nay,” and what that is moore, it is of yuel, seith Crist. (4) ffor Cristes sake ne swereth nat so synfully, in disembrynge of Crist by soule, herte, bones, and body. (5) ¶ffor certes, it semeth that ye thynke that the cursed Iewes ne dismembred nat ynooug the pre-cious persone of Crist, but ye dis-membre hym moore. (6) ¶And if so be that the lawe compelle yow to swere, thanne rule yow after the lawe of God in youre sweryng, as seith Jere-my fe 4o. c9: (7) ¶Thou shalt kepe .11. condicions: thou shalt swere in trouthe, in doom, and in right-wisnesse.’(‡) This is to seyn: thou shalt swere sooth, for euery leysynge is agayns Crist, ffor Crist is verray trouthe. (8) And thynke we this, that euery greet swereere, nat compelle lawefully to swere, the wounde shal nat departe from his hous, whil he vseth swich vnleueful sweryng. (9) Thou shalt sweren eek in doom, whan thou art constreyne by thy domesman to witnesseen the trouthe. (o) ¶Eek thow shalt nat swere for enuye, ne for fauour, ne for meede, but for rightwisnesse, and for declaracioyn of it to the worship(e) of God and helpyng of thyne euene-cristene. (1) And threfore euery man that taketh Goddes name in ydel, or falsly swereth with his mouth; (2) or elles taketh on hym the name of Crist to be called a cristene man, and lyueth agayns Cristes lyuynghe and his techynge, alle they taken Goddes name in ydel. (3) ¶Looke eek what seint Peter seith, Actuum 4o.: Non est alid nomen sub celo &c. (4) ¶Ther nys noon oother name, seith seint Peter, ‘vnder heuene yeuen to men in which they mowe be saued’—that is to seyn: but the name of Ihesu Crist. (5) ¶Take[e] keep[e] eek how that the name of Crist so precious is, as seith seint Paul ad Philipenses. 2o. ‘In nomine Ihesu &c.’: ¶that in the name of Ihesu euery knee of heuene creatures, or ertyely, or of helle sholde[n] bowe. (6) ffor it is so heigh and so worshipful, that the cursed feend in helle sholde tremble to heeren it ynempned. (7) ¶Thanne semeth it that men pat sweren so horribly by his blessed name, that they despise hym moore boodely than dice the cursed Iewes, or elles the deuel, that trem-bleth whan he heereth his name.

(8) ¶NOW certes, sith that sweryng, but if it be lawfully doon, is so heighely defensed, muche worse is forsweyng falsly, and yet nedeeles. (9) ¶What seye we eek of hem that deilien hem in sweryng, and holden it a gentrie or a manly deede to swere grete otheres? (o) And what of hem that of verray vsage ne cesse nat to swere grete otheres, al be the cause nat worth a straw? Certes, it is horrible synne. (1) ¶Swerynge sodeynly without auysement is eek a synne.

(2) But lat vs go now to thilke horrible sweryng of adiuracioyn and coniuracioyn, (3) as doon these false enchantours or nigromanciens in bacyns ful of water, or in a bright swerd, in a cercle, or in a fir, or in a shulder- boon of a sheep. (4) I kan nat seye but that they doon cursedly and damnabley agayns Crist and al the feith
85 of hooly chirche. (5) ¶What seye we of him, that bileuuen in diuynales, as by flight or by noyse of briddles, or of beestes, or by sort, by geomancye, by dremes, by chirkyng of dores, or crakynge of houses, by gnawynge of rattes, and swich maner wrecchednesse. (6) Certes, al this thyng is defended by God and by al hooly chirche, ffor which they been acursed, til they come to amendement that on swich filthe setten hir bileuue. (7) ¶Charmes for woundes or ma-ladie of men, or of beestes, if they taken any effect, it be perauenture that God suffreth it; for folk sholden yeue the moore feith and reuerence to his name.

(8) NOW wol I spoken of lesynges, which generally is fals signyficacion of word, in entente to deceuyen his euene-cristene. (9) ¶Som[e] lesyng is of which ther comth noon auantage to no wight; and som lesyng turneth to the ese and profit of o man, and to disese and damage of another man.

90 (o) ¶Another lesyng is for to sauen his lyf or his catel. (1) Another lesyng comth of delit for to lye, in which delit they wol forge a long tale, and peynten it with alle circumstaunces, where al the ground of the tale is fals. (2) Som lesyng comth, for he wol[e] sustene his word; ¶and som lesyng comth of reccheleenesse with-outen auisement, and semblable thyngs. (3) Lat vs now touche the vice of flaterynge, which ne comth nat gladly, but for drede, or for couetise. (4) ¶fflaterye is generally wrongful preisyng; ¶fflatereres been the deuesel norices, that norisen hise children with milk of losengerie. (5) ¶for sothe, Salomon seith that 'flaterie is wors than detraccion;' for som-tyme detraccion make then hauteyn man be the moore humble, for he dredeth detraccion; (6) but certes, flaterye [that] maketh a man to enhauncen his herte and his contenauce. (7) ¶fflatereres been the deueles enchauntours; for they make a man to wene of hym-self be lyk that he nys nat lyk. (8) They been lyk to Iudas that bitrayesen a man to sellen hym to his[e] enemy, that is to the deuel. (9) ¶fflatereres been the deueles chapelleyns, that syngen euere 'Placebo.' (o) ¶I rekene 00 flaterie in the vices of ire; for ofte tyme, if o man be wrooth with another, thanne wol[e] he flatere som wight to sustene hym in his querele.

(1) Speke we now of swich cursyng as comth of irous herte. (2) ¶Malisoun generally may be seyd every maner power of harm; swich cursyng bireueth man fro the regne of God, as seith seint Paul. (3) And ofte tyme swich cursyng wrongfully retorneth agayn to hym þat curseth, as a bryd that retorneth agayn to his owene nest. (4) ¶And ouer alle thynge men ogthen eschewe to cursen hir(e) children, and yeuen to the deuel hir engendrure, as ferforth as in hem is; certes, it is greet peril and greet synne.

(5) Lat vs thanne spoken of chid-ynge and reproche, whiche been ful grete woundes in mannes herte; for they vnsowen the semes of freend-shipe in mannes herte. (6) ¶ffor certes, vnnenethes may a man pleylyn been ac corded with hym that hath hym openly reuyled and repreued in disclaundre. (7) ¶This is a ful grisly synne, as Crist seith in the gospel. (8) ¶And

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18 785. in E., on Ch., etc. 86. by al E., f. Ch., etc. 87. it bene P., it may be Ch., etc. (Sk., Gl.). 88. signiﬁcance (-aunt) Ch., etc. 89. diseese and E., f. Ch., etc. 90. is Se.P., f. E., etc. 91. Another lesyng Se.P.L., f. E., etc. 92. and som E.P.L., som Ch., etc. 95: Ebr. XXVIII, 23 (?). 96. [that] E.Ch.G.Eg., f. Sc., etc. 98. lyk to E.G.Se.L., lyk Ch., etc.; that bitrayes [god; and this flateres bitrayisen] a man Sk., Gl., M., Wr. [?]. [Bgl. lat.: . . . ad modum Iude hominem tradit hostibus suis]; betraysyn G., betrayeth Eg., bitrayed E., etc. 18 802. of] or E. (Gl.). 06. & desclaundered Ch., etc. 07: Matt. V, 22.

Koch, Chaucer’s Canterbury Tales.

25
25. The Persoune Tale.

25. Colony, [3] bihelove his nighbor, outher he repreweth hym by som harm of peyne that he hath on his body, as 'mesel,' 'croked harlot,' or by som synne that he dooth. (9) ¶ Now, if he reprew hym by harm of peyne, thanne turneth the repreve to Ihesu Crist; for peyne is sent by the right wys sonde of God, and by his suffrance, be it meselrie, or mahey, or maladie.

(10) ¶ And if he reprew hym vncharitably of synne, as 'thou dronkelewe harlot,' and so forth, thanne apertenheth that to the reioysynge of the deuel, that euere hath ioye that men doon synne. (1) ¶ And certes, chydynge may nat come but out of a vileyns herte; ¶ ffour after the habundance of the herte speketh the mouth full ofte. (2) ¶ And ye shul vnderstonde that, looke by any wey, whan any man shal chastise another, that he be war from chydynge and repreuynge. (3) ¶ Ffor trewely, but he be war, he may ful lightli quyken the fir of angre and of wratthe, which þat he sholde quenche, and per-aun- ture sleeth hym which he myghte chastise with benignehee. (4) ¶ ffour, as seith Salomon, ¶ 'The amyable tongue is the tree of lyf,' that is to seyn: of lyf espiritueel; (5) and soothely, a deslauee tonge sleeth the spirtes of hym that repreueth, and eek of hym that is reprewed. (6) ¶ Loo! what seith seint Augustyn? 'Ther is no-thing so lyk the deuelles child, as he that ofte chideth.' (7) ¶ Seint Paul seith eek, 'A servant of God bihoueth nat to chide.' (8) ¶ And how þat chidyng be a vileyns thyng bitwixe alle manere folk, yet is it certes moost vncoenable bitwixe a man and his wyf; for there is neuere reste; (9) and therfore seith Salomon, 'An hous that is vncooned and droppynge and a chidyng wyf been lyke.' (o) ¶ A man that is in a 20 droppynge hous in manye places, though he eschew the droppynge in o place, it dropeth on hym in another place. (1) ¶ So fareth it by a chidyng wyf; but she chide hym in o place, she wol chide hym in another.

(2) ¶ And therfore 'better is a morsel of bread with ioye than an hous ful of delices with chidyng,' seith Salomon. (3) ¶ Seint Paul seith: ¶ 'O ye wommen! be ye subgetes to youre housbondes, and ye men, loueth youre wyues.' Ad Colossenses. 30.

(4) Afterward speke we of scor- ne, which is a wikked synne, and namely whan he scornew a man for hise goode werkis. (5) ¶ Ffor certes, 25 swiche scorneres faren lyk the foule tode, that may nat endure to smelle the soote saouyr of the vyne whanne it florisseth. (6) ¶ Thisse scorneres been partyng felawes with the deuel; for they han ioye whan the deuel wynneth, and sorwe whan he leseth. (7) They been aduersaries of Ihesu Crist; for they haten that he loueth, that is to seyn: saluacioun of soule.

(8) Speke we now of wikked con- seil, for he þat wikked conseil yeueth is a traytour. (9) ¶ He deceueth hym þat trusteth in hym: Vt Achitofel ad Absolomem; but natheees yet is his wikked conseil first agayn hymself. (o) ¶ ffour, as seith the wise man, 'euerie 30 fals luyng hath his propere in hymself, that he þat wol[e] anoye another man, he anoyeth first hymself.' (1) ¶ And men shul vnderstonde that man shal nat taken his conseil of fals folk, ne of angry folk, or greu-
ous folk, *ne of folk* that louen specially to muchel hir owene profit, *ne to muche worldly folk, namely in conscience of soules.*

(2) NOw comth the synne of hem that sowen and maken discord amonges folk, which is a synne that Crist hateth outrely; and no wonder is; ¶ for he deyde for to make concord. (3) And moore shame do they to Crist than dide they that hym crucifiiede; for God loueth bettre that frendshipe be amonges folk than he dide his owene body, the which he that yaf for vnitee. (4) Therfore been they likned to the deu-el, that euere been aboute to maken discord.

35 (5) NOw comth the synne of double tongue, swiche as spoken faire byforn folk, and wikkedly bihynde; (6) or elles they maken semblant as though they speake of good enten-cloun, or elles in game and pley, and yet they speke of wikkyte entente.

(7) NOw comth biwwebing of conseil, thurgh which a man is defamed; certes, vnnenethe may he restore the damage.

(8) NOw comth manace, that is an open folye; for he that ofte manaceth, he threteth moore than he may perfourne ful ofte tyme.

(9) NOw cometh ydel wordes; that is with-outen profit of hym that speketh tho wordes, and eek of hym that herkneth tho wordes. (o) ¶ Or elles ydel wordes been tho that been ne-delees, or withouten entente of natureel profit. (i) And al be it that ydel wordes been som-tyme venial synne, yet sholde men doute hem; for we shul yeue rekenynge of hem before God.

(2) NOw cometh ianglynge, that may nat been with-oute synne, ¶and, as seith Salomon, *it is a synge of apert folye.* (3) And therfore a Philosophre seyde, whan men axed hym how that men sholde plese the peple, and he answere, *Do manye goode werkes, and spek fewe iangles.*

(4) After this comth the synne of iaperes; that been the deuoles apes; (5) for they maken folk to laughe at hir iaperie, as folk doon at the gawdes of an ape. Swiche iapers def-fendeth seint Paul. (6) ¶ Looke how that vertuouse wordes and hooly wordes conforten hem that traualien in the servise of Crist; (7) right so conforten the vileyns wordes and knakkes of iapers hem that traualien in the servise of the deu-el. (8) ¶ Thise been the synnes that comen of the tonge, that comen of ire and of othere synnes mo.

¶ *Sequitur remedium contra peccatum Ire.*

(9) The remedye agayns Ire is a vertu that men clepen Mansuetude, that is debonairete, and eek another vertu that men callen pacience or suf-france.

¶ Debonairete withdraweth and re 50 freyneth the stirynges and the moeuynge of mannyns corage in his herte in swich manere, that they ne skippe nat out by angre ne by ire. (1) ¶ Suf-france suffreth swetylte alle the anoy-ances and he wronges bat men doon to man outward. (2) ¶ Seint Ierome seith thus of debonairete: *it dooth no harm to no wight, ne seith; ne for noon harm that men doon or seyn he ne eschwaweth nat agayns his resoun.* (3) ¶ This vertu som-tyme comth of nature; for, as seith the Philosophre, *A man is a quyk thyng
fore I seye that folk that maken hir servauntz to trauaillen to greuously or out of tyme, as on haly dayes, soothly, they do greet synne. (6) Heer agayns suffred Crist ful paciently, and taughte vs pacience, whan he baar vp-on his blissed shulder the croyes vp-on which he sholde suffren despitous deeth.

(7) ¶Heere may men lerne to be pacient; for certes, noght oonly cristen men been pacient for loue of Ihesu Crist and for gerdoun of the blisful lyf that is perdurable; (8) but certes, the olde payens, that neure were cristene, commendeden and vshed the vertu of pacience.

(9) A _Philosophre_ vp-on a tyme, that wolde haue beten his discipyle for his grete trespas, for which he was greetly amoeued, [and] broghte the child to scourse with the child. (o) And whan this child saugh the yerde, he seyde to his maister, 'What thenke ye do?' 'I wol bete thee,' quod the maister, 'for thy correccions.' (1) ¶'ffor sothe,' quod the child, 'ye oghten first correcte youre-self, that han lost al youre pacience for the gilte of a child.' (2) ¶'ffor sothe,' quod the maister, al wepyng, 'thow seyst sooth. Haue thow the yerde, my deere sone, and correcte me for myn inpacience.'

(3) Of pacience comth obedientce, thurgh which a man is obedient to Crist, and to alle hem to whiche he oghte to been obedient in Crist.

(4) ¶And vnderstond wel that obedientce is perfitt whan that a man dooth gladly and hastily, with good herte enterly, al that he sholde do. (5) ¶Obedientce generally is to perforene the doctrine of God and of his souerayne, to whiche hym oghte to ben obeisaunt in alle rightwisnesse.
\textit{SEQUITUR DE ACCIDIA.}

(6) After the synne of enuye and of ire, now wol I spoken of the synne of Accidie; for enuye byndeth the herte of man, and ire troublith a man, and accidie maketh hym heuy, thoghtful, and wraeful. (7) Enuye and ire maken bitternesse in herte, which bitternesse is mooder of accidie, and bynameth hym the loue of alle goodnesse. (8) Thanne is accidie the angwissh of troubled herte; and seint Augustyn seith, 'It is ano of goodnesse and ioye of harm.' (9) Certes, this is a damnable synne; for it dooth wrong to Ihesu Crist, in as mucche as it bynameth the seruice that men ought doon to Crist with alle diligence, as seith Salomon. (o) But accidie dooth no swich diligence. He dooth alle thynge with anoy, and with wrauenesse, slaknesse, and excusacioun, and with ydelnesse, and vnlust; (i) for which the book seith, 'Acursed be he that dooth the seruice of God necligently.'

(2) Thanne is accidie enemy to euerich estat of man; for certes, the estat of man is in II. maneris: (3) Outhe it is thestaat of innocenc, as was thestaat of Adam biforn that he fyl into synne, in which estat he was holden to wirche, as in heriynge and adowrynge of God. (4) Another estat is thestaat of synful men, in which estat men been holden to labore in preiynge to God for amendement of hir(e) synnes, and that he wol[es] graunte hem to arysen out of hir synnes. (5) Another estat is thestaat of grace, in which estat he is holden to werkes of penitence; and certes, to alle thise thynge is accidie enemy and contrarie; for he loueth no bisynesse at al. (6) Now certes, this foule synne accidie is eek a ful greet enemy to the lifode of the body. (7) ffor it ne hath no purueaunce agayn temporeel necessite; for it forswelth, and forsluggeth, and destroyeth alle goodes temporeles by reccheleessenes. (8) The fourthe thyng is, that accidie is lyk to hem that been in the peyne of helle by cause of hir slouthe and of hir heuyenesse. (9) ffor they that been dampened been so bounde, that they ne may neither wel do, ne wel thynke. (o) Of accidie comth first that a man is anoyed and encumbed for to doon any goognesse, and maketh that God hath abhomyncation of swich accidie, as seith seint Iohn.

(i) NOw comth slouthe, that wol nat suffre noon hardnesse ne no penaunce. (2) ffor soothly, slouthe is so tendre and so delicat, as seith Salomon, that he wol nat suffre noon hardnesse ne penaunce, and therfore he shendeth al that he dooth. (3) Agayns this roten-herted synne of accidie and slouthe sholde men exercise hemself to doon goode werkes, and manly and vertuously cacchen corage wel to doon, (4) thynkyng that oure Lord Ihesu Crist quitheth euyry good dede, be it neuer so litte. (5) Vsage of labour is a greet thyng, for it maketh, as seith seint Bernard, the laborer to haue stronge armes and harde synwes, and slouthe maketh hem feble and tendre. (6) Thanne comth drede to bigynne to werke anye goode werkes; for certes, he that is enclyned to synne, hym thynketh it is so greet an emprise for to vndertake to doon werkes of goodnesse, (7) and casteth
in his herte that the circumstaunces of goodnesse been so greouse and so chargeaunt for to suffre, that he dar nat vndertake to do werkes of goodnesse, as seith seint Gregorie.

(8) Now comth wanhope; that is despeir of the mercy of God, þat comth somtyme of to muche outrageous sorwe, and somtyme of to muche drede; (9) ymagynynge that he hath doon so muche synne, that it wol nat auailen hym, though he wolde repenten hym and forsake synne;

(0) thurgh which despeir or drede he abauoneth al his herte to everey maner synne, as seith seint Augustin. (1) Which damnable synne, if that it continue vn-to his ende, it is cleped 'synnyng in the Hooly Goost.' (2) This horrible synne is so perilous, that he þat is despeir, ther nys no felonye, ne no synne that he doueth for to do, as sheweth wel by Iudas. (3) Certes, abouen alle synnes thanne is this synne moost displesant to Crist and moost aduersarie. (4) Soothly, he that despeireth hym is lyke the coward champioun recreant, that seith 'recreant' withoute nede. Allas, allas! nedelees is he recreant and nedelees despeir. (5) Certes, the mercy of God is euere redy to everey penitent, and is abouen alle hise werkes. (6) Allas! kan a man nat bithynke hym on the gospel of seint Luc. 15, wher-as Crist seith that (7) 'as wel shal ther be ioye in heuene vpon a synful man that dooth penitence than vp-on 90. and [1]9 rightful men that neden no penitence.' (8) Looke forther in the same gospel the ioye and the feeste of the goode man that hadde lost his sone, whan his sone with repentaunce was retournd to his fader.

(9) Kan they nat remembren hem eek that, as seith seint Luc. 23½, how that the theef that was hanged byside Ihesu Crist seye, "Lord, remembre of me whan thou comest in-to thy regne?" (o) "ffor sothe," seye Crist, "I seye to thee, to-day shaltow been with me in Paradys." (i) Certes, ther is noon so horrible synne of man, that it ne may in his lyf be destroyed by penitence, thurgh vertu of the passion and of the deeth of Crist. (2) Allas! what nedeth man thanne to been despeired, sith þat his mercy so redy is and large? Axe and haue! (3) Thanne cometh Somnolence, that is slugg slowbrynge, which maketh a man be heuy and dul in body and in soule. And this synne comth of slouthe. (4) And certes, the tyme that by wey of resoun men sholde nat slepe, that is by the morwe, but if ther were cause resonable.

(5) ffor soothly, the morwe-tyde is moost covenable a man to seye his preyeres, and for to thynken on God, and for to honoure God, and to yeuen almesse to the poure that first cometh in the name of Crist. (6) Lo! what seith Salomon? 'Who-so wolde by the morwe awaken and seke me, he shal fynde.' (7) Thanne cometh Necligence or recchelesnesse, that rekketh of no-thyng. (8) And how that ignoraynce be mooder of alle harm, certes, necligence is the norice. (9) Necligence ne dooth no fors, whan he shal doon a thynge, whether he do it weel or baddely.

Of the remedie of thise two synnes, as seith the wise man, that 'he that dredeth God, he spareth nat to doon that him oghte doon.' (1) And he that loueth God, he wol doon diligence to plese God by hise
werkes, and abaundone hym-self, with al his myght, wel for to doon.  
(2) Thanne comth ydelenes, that is the yate of alle harms.  
(3) An ydel man is lyk to a place that hath no wallhes; the deueles may entre on everie syde, and sheten at hym at discouert by temptacion on every syde.  
(4) This ydelenes is the thur- 
rok of alle wikked and vileyns thoughtes, and of alle iangles, truffles, and alle ordure.  
(5) Certes, the heuene is yeuen to hem that wol labouren, and nat to ydel folk.  
(6) Eek Daviud 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.  
(7) Certes, thanne semeth it they shul be tormentled with the deuel in helle, but if they doon pen- 
nitence.

(8) Thanne comth the synne that men clepen 'Tarditas,' as whan a man is to laterede or tariynge, er he wolde turne to God, and certes, that is a greet folie.  
(9) He is lyk to hym that falleth in the dych, and wol nat arise.  
(10) And this vice comth of a fals hope, that he thynketh that he shal lyue longe; but that hope faileth ful ofte.

(1) Thanne comth lachesse; that is he that, whan he biginneth any good werk, anon he shal forleten it, and stynten, (2) as doon they that han any wight to gourner, and ne taken of hym namoore keep[e], anon as they fynden any contrarie or any anoy.  
(3) This been the newe sheepherdres, that leten hir sheep wytynge go renne to the wolf, that is in the brers, or do no fors of hir owene gouernaunce.  
(4) Of this comth pouerte and destrucction, bothe of spirituuel and temporeel thynges.

(5) Thanne comth a manere coold-nesse, that freseth al the herte of a man.  
(6) Thanne comth vndeuo- 
cion, thurg which a man is blent, as seith Seint Bernard, 'and hath swich langour in soule, that he may neither rede, ne singe in hooly chirche; (7) ne heere, ne thynke of no deuocioun, ne trauaille with hise handes in no good werk, that it nys hym vansauory and al apalled.  
(8) Thanne waxeth he slough and slombry, and soone wol be wrooth, and soone is enclyned to hate and to enuye.'  
(9) Thanne comth the synne of worldly sorwe, swich as is cleged 'tristicia,' that sleeth man, as seint Paul seith.  
(10) ffor certes, swich sorwe werketh to the deeth of the soule and of the body also; for therof comth that a man is anoyed of his owene lif.  
(1) Wherfore swich sorwe shorteth ful ofte the lif of man, er þat his tyme be come by wey of kynde.

Remedium contra peccatum Accidie.

(2) Agayns this horrible synne of accidie and the branches of the same, ther is a vertu that is called 'fortitudo' or strengthe; that is an affection thurg which a man despiseth anoyouse thynges.  
(3) This vertu is so myghty and so vigorous, that it dar withstonde myghtily, and wisely kepen hym-self fro perils that been wikked, and wrastle agayn the assautes of the deuel.  
(4) ffor it enhaunceth and enforceth the soule, right as accidie abateth it, and maketh it fieble; ffor this 'fortitudo' may endure by long suffraunce the trauailles that been couenable.

This vertu hath manye species, and the firste is cleged 'magnanimite,' that is to seyn 'greet corage.  
(6) ffor
certes, ther bhoueth greet corage agains accidie, lest that it ne swole the soule by the synne of sorwe, or destroye it by wanhope. (7) ¶This vertu maketh folk to vndertake harde thynges and greuouse thynges by hir owene wil, wisely and resonably. (8) And for as muchel as the deuel fighteth agayns a man moore by queyntise and by sleighthe than by strengthe, therfore men shal withstanden hym by wit, and by resoun, and by discrecioun. (9) Thanne arn ther the vertues of ffeith and hope in God and in hisse seintes, to acheuie and acomplice the goode werkes, in the whiche it purposeth fermely to continue. (o) Thanne comth seuretee or sikernesse, and that is, whan a man ne doueth no travaill in tyme comynge of the goode werkes that a man hath bigonne. (1) Thanne comth Magnificence, that is to seyn: whan a man dooth and perfourne grethe werkes of goodnesse; (2) and that is the ende why that men shelde do goode werkes; for in the accomplisyng of grete goode werkes lth the grete gerdoun. (3) Thanne is ther Constaunce, that is stablesenesse of corage, and this sholde been in herte by stedefast feith, and in mouth, and in berynge, and in chiere, and in dede. (4) Eke ther been mo speciale remedies agayns Accidie in diuere werkes, and in consideracion of the pynes of helle, and of the ioyes of heuene, (5) and in trust of the grace of the Holy Goost, that wol yeue hym myght to perfourne his goode entente.

¶Sewit or de Auaricia.

(6) After Accidie wol I speke of Auarice and of Coueitise, of which synne seith seint Paule that ‘the roote of alle harmes is coueitise.’ Ad Thimotheum .6. (7) ¶for soothe, 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 solas of worldly thynges.

(8) Auarice, after the description of seint Augustyn, is likerousnesse in herte to haue erethly thynges. (9) ¶Som oother folk seyn that auarice is for to purchacen manye erethly thynges, and no-thyng yeue to hem that han nede. (o) ¶And vnderstood an that auarice ne stant oonly in lond ne catel, but somtyme in science and in glorie, and in euer manere of outrageous thyng is auarice and coueitise. (i) ¶And the difference bitwixe auarice and coueitise is this: ¶Coueitise is for to coueite swhiche thynges as thou hast nat. (2) And auarice is for to withholde and kepe swiche thynges as thou hast with-oute rightful nede. (3) ¶Soothe, this avarice is a synne that is ful damnable; for al hooely writ curseth it, and speketh agayns that vice; (4) for it dooth wrong to Ihesu Crist, for it bireueth hym the loue that men to hym owen, and turneth it bakward agayns alle resoun; (5) and maketh an that the avaricious man hath moore hope in his catel than in Ihesu Crist, and dooth moore obseruance in kepynge of his tresor than he dooth to servuice of Ihesu Crist. (6) And theryfore seith Paule ad Ephe- sios 5.0. that ‘an avaricious man is the thraldom of ydolatrie.’

¶What difference is bitwixe an ydolastre and an avaricious

18947. to vndertake E.Se.L., to f. Ch., etc.; wesely E. (willfully H.). 18951—1903. H.³ für G. 54. consideracons Ch.Eg.P.H.³ 55. in the truste Ch., etc. 56: vgl. 12722. 57. troubled E.Se.H.⁴, troublle Ch., etc. 58: likerous Ch., a likerousnesse Eg., etc. 65. the seruyse Ch.Eg.Se., ßl. f. P., etc. 66. [Ch.P. V, 5] is the thraldom of] is thrall to Se.L., hap more hope in (his) praldome of P.H.³, is in the th. of Sk. (?) [vgl. lat.: ido- lorum servitus].
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man, but that an ydolastre per-aunter ne hath but o mawmet or two, and the auaricious man hath manye? (8) For certes, euery floryn in his cofre is his mawmet. (9) And certes, the synne of mawmetrie is the first thyng that God defended in the ten comaundments, 70 as bereth witness Exodi co. 20\textsuperscript{v}:

(0) \textsuperscript{v}"Thou shalt haue no false goddes before me, ne thou shalt make to thee no graue thyng.' (1) Thus is an auaricious man that loueth his tresor biforn God an ydolastre, thrugh this cursed synne of auarice.

(2) Of coueitise comen this harde lordshipes, thrugh whiche men been distreyned by taylages, custumes, and carriages, moore than his duetee or resoun is. (3) And eek they taken of hir(e) bonde men amercimentz whiche myghten moore resonably ben cleped extorcions than amercimentz. (4) \textsuperscript{v}Of whiche amercimentz and raunsonynge of bondem somme lordes stywardes seyn that it is rightful, for as muche as a cherl hath no temporele thyng that it ne is his lordes, as they seyn. (5) But certes, thise lordshipes doon wrong that bireuen his bonde-folk thynges that they neuer yeue hem. Augustinus, de civitate libro 9\textsuperscript{v}. (6) \textsuperscript{v}Sooth is that the condicioun of thraldom and the firste cause of thraldom is for synne. Genesis 9\textsuperscript{v}.

(7) \textsuperscript{v}Thus may ye seen that the gilt deserueth thraldom, but nat nature. (8) Wherfore this lordes ne sholde nat muche glorifiem hem in hir lordshipes, sith that by natureel condicion they been nat lordes of thrallles, but that thralldom comth first by the desert of synne. (9) \textsuperscript{v}And forther-ouer, ther-as the lawe seith that temporele goodes of boonde-folk been the goodes of hir lordshipes, (0) ye, 80 that is for to vnderstonde: the goodes of the emperour to defenden hem in hir right, but nat for to robben hem ne reuen hem. (1) \textsuperscript{v}And therfore seith Seneca, \textsuperscript{v}Thy prudence sholde lyue benignely with thy thrallles.' (2) Thilke that thou clepest thy thrallles been Goddes peple; for humble folk been Cristes freendes; they been contubernal with the lord.

(3) \textsuperscript{v}Thenke eek that of swich seed as cherles spryngen, of swich seed spryngen lordes. (4) As wel may the cherl be saued as the lord; the same deeth pat takep the cherl, swich deeth taketh the lord. (5) Wherfore I rede: 85 do right so with thy cherl as thou woldest that thy lord dide with thee, if thou were in his plit. (6) Every synful man is a cherl to synne; I rede thee, certes, that thou, lord, werke in swiche wise with thy cherles, that they rather loue thee than drede. (7) I woot wel ther is degree aboue degree, as reson is, and skile it is that men do hir deuoir ther-as it is due; (8) but certes, extorcions and despit of youre vnderlynges is dampauble.

(9) \textsuperscript{v}And forther-ouer vnderstooond wel that thise conquerours or tirantz maken ful ofte thrallles of hem that been born of as roial blood as been hen they that hem conqueren. (0) \textsuperscript{v}This 90 name of thraldom was neuere erst kowth, til that Noe seyde that his sone Canaan sholde be thral to hise brethren for his synne. (1) What seye we thanne of hem that pilen and doon extorcions in hooly chiche? (2) \textsuperscript{v}Certes, the swerd that

\[18969.\] in Exodi Ch., etc. [XX, 3—4]. 71. thurgh this E.Eg., th. his Ch., etc. 73. take they Ch., etc.; than Mercymentz Ch.Eg.Sel.L.H.\textsuperscript{\textsuperscript{v}}; 8891. 74. 75. Civitate dei Se.L. (Gl.), f. H.\textsuperscript{\textsuperscript{v}}; 9\textsuperscript{v}: I. XIX (cap. 15). 76. quinto (5\textsuperscript{v} Se.P.L.H.\textsuperscript{\textsuperscript{v}} (Sk.) [I. Rom. IX, 25f.]. 77. disserued Ch.Eg.H.\textsuperscript{\textsuperscript{v}} 78. of E., ouer Ch., etc. 81: Epist. 47. 83. Thynk E.Eg. (Sk., Gl.); cherles spryngeth E. (Sk., Gl.), f. Ch. 84. swich E.Eg., the same Se., etc., 31 f. Ch.H.\textsuperscript{\textsuperscript{v}} 86. drede pe Eg., etc. 87. it is E., is Ch., etc. 89. thise E., f. Ch., etc. 90. Cherldom Ch.Eg.H.\textsuperscript{\textsuperscript{v}}
they dappled, that marchandise. amended, served power, hire etc. thilke confounde. resown, to pees profit pope the som hyer as seruantz free thralles, subjection. was that so; (2) hadde that thanne more soothly, stynteth the than of sheep the as sholde dooth nat he 394 the sheep of Ihesu Crist, and doon worse than wolues.’ (4) for soothly, whan the wolf hath ful his wombe, he styncth to strangle sheep; (5) but soothly, the pilours and destroyours of Goddes hooly chirche ne do nat so; for they ne stynte neuere to pile. (6) Now, as I haue seyd, sith so is that synne was first cause of thraldrom, thanne is it thus: that thilke tyme that al this world was in synne, thanne was al this world in thraldrom and subiecioun. (7) But certes, sith the time of grace cam, God ordeyned that som folk sholde be moore heigh in estaat and in degree, and som folk moore lough, and that eurich sholde be serued in his estaat. (8) And therefore in somme contrees ther they byen thrallses, when they han turned hem to the feith, they maken hir(e) thrallses free out of thraldrom. (9) And therefore, certes, the lord oweth to his man that the man oweth to his lord. (o) The pope callet hym-self servaunt of the seruauntz of God; (1) but for as muche as the estat of hooly chirche ne myghte nat han be, ne the commune profit myghte nat han be kept, ne pees and reste in erthe, but if God hadde ordeyned that somme men hadde hyer degree, and somme men lower: (2) therfore was souereyntee ordeyned to kepe and mayntene and deffenden hir(e) vnderlynges or hir(e) subjetges in resoun, as ferforth as it lith in hir power, and nat to destroyen hem ne confounde. (3) Wherefore I seye that thilke lorde that been lyk wolues, that deourenen the possessiouns or the catel of poure folk wrongfully, with-outen mercy or mesure, (4) they shul re-ceyuen, by the same mesure that they han mesured to poure folk, the mercy of Ihesu Crist, but if it be amended.

Now comth deceit[e] bitwixe 03 marchaunt and marchant. (6) And thow shalt vnderstonde that marchandise is in manye maneres; that oon is bodly, and that oother is goostly; that oon, is honeste and leueful, and that oother is deshoneste and vnleuful. (7) Of thilke bodily marchandise that is leueful and honeste is this: that there-as God hath ordeyned that a regne or a contree is suffisaunt to hymself, (8) thanne is it honeste and leueful that of habundaunce of this contree [that] men helpe another contree that is moore ned. (9) And therfore ther moote been marchantz to bryngen fro that o contree to that oother hir(e) marchandises. (o) That oother marchandise, that men haunten with fraude, and trecherie, and deceite, with lesynges and false othes, is cursed and damnable.

(1) Espiriteuel marchandise is proprely Symonye, that is, ententif desir to byen thyng espirituel, that is: thyng that aperneteth to the seintuarie of God and to cure of the soule. (2) This desir, if so be that a man do his diligence to parfournen it, al be it that his desir ne take noon effect, yet it is to hym a deedly synne, and if he be ordred, he is irreguleer. (3) Certes, Symonye is cleped of Simon Magus, that wolde han bough on, for temporale catel, the yfte that God hadde yeuen by the Hooly Goost to seint Peter and to the Apostles. (4) And therfore understoonde that bothe that sellethe and he that beyeth thynges

13993. holy chirche(s) godes Ch.Eg.Se., good(es) of h. church P.L.H. H. 97, be sereud in his estate & in (his) degre Se.P.L.H. H. (Sk., Gl). 98. byen E.Ch., ben Eg., etc. 19001. that som man Ch.Eg.H. 08. [that] f. H. (Wr. M.). 09. marchaundysye G., etc.
In the 19015—19038 edition of The Persounes Tale, 25. The Persounes Tale, 395 of lambes, that is the blisse of heuene.

(7) NOW comth hasardrie with hise apurteneunces, as tables and rafles, of which comth deceit[e] false othes, chidynges, and alle raunyes; (8) blasphemyng and reniecynge of God, and hate of hise neighboeres, wast of goodes, mysspendyng of tyme, and somtyme manslaughtyr. (9) Certes, hasardoure ne mowe nat been with-outen greet synne. (o) Of 30 auaurice come eek lesynges, thefte, fals witnesse, and false othes. (1) And ye shul vnderstoond that thise been grete synnes and expres agayn the comandementz of God, as I haue seyd. (2) ffals witnesse is in word and eek in dede; ffal in word, as for to bireue thy neighboeres goode name by thy fals witnessyng, or bireuen hym his catel or his heritage by thy fals witnessyng; (3) whan thou for ire, or for meede, or for enuye berest fals witnesse, or accusest or excusest hym by thy fals witnesse, or elles excusest thy-self falsly. (4) Ware yow, questemongeres and notaries! Certes, for fals witnessyng was Susanna in ful greet sorwe and peyne, and many another mo. (5) The synne of 35 thefte is eek expres agayns Goddes heeste, and in two maneres, corporeel or espirituell. (6) Corporeel, as for to take thy neighboeres catel agayn his wyl, be it by force or by sleighthe, be it by met or by measure; (7) by stelyng eek of false enditementz vpon hym, and in borwyng of thy neighboeres catel, in entente neure to payen it agayn, and semblable thynges. (8) Esprituell thefte is sacrilege, that is to seyn: hurtynge of hoole thynges, or of thynges sacred to Crist

19015. flesshly freendes f. Ch.Se.P.L. 17. whan man Ch.H.4, wh. men G.Eg.; a woman Se.P.L., women G.Eg. 18. thyng espirituell Ch.Eg., 3l f. H.4 20. thyng E.G.Se., a th. Ch., etc.; Antecrist E.H.4, of A. Ch., etc. 27: v gl. 12528ff. 29. synne (pe) whiles thei haunten that craffte Se.P.L.H.4 (Sk., Gl.). [C(n)a?] 30. fals witnesse E.G.Se., & fals w. Ch., etc. 35. and in E.G., in Eg., & that in Ch., etc. (Sk.); or E.Ch.G.Eg., and Se., etc. (Sk., Gl.); spirituel Ch., etc. 36. Corporeel H.4, f. E., etc. 37. it agayn E.G., f. Ch., etc.

[1 784—792] espirituels been cleept Symonyals; (5) be it by catel, be it by procuryng, or by flesshly preyre of hisse freendees—flesshly freendes, or espirituell freendes. (6) flesshly in two maneres: as by kynrede or othere freendes; soothly, if they praye for hym that is nat worthy and able, it is Symonye, if he take he benefice; and if he be worthy and able, ther nys noon. (7) That oother manere is, whan a man or woman preyen for folk to auauencen hem oonly for wikked flesshly affecction that they han vn-to the persone, and that is foul Symonye. (8) But certes, in service for which men yeuen thynges espirituels vn-to hir seruantz, it moot been vnderstondat the servuce moot been honeste, and elles nat; (9) and eek that it be with-outen bargaynyng, and that the persone be able. (o) ffor, as seith Seint Damsie: Alle the synnes of the world, at regard of this synne, arn as thyng of nught; for it is the gretteste synne that may be, after the synne of Lucifer and Antecrist. (1) ffor by this synne God forleseth the chirche and the soule that he boghte with his precious blood, by hem pat yeue chyrches to hem that been nat digne; (2) for they putten in theues that stelen the soules of Ihesu Crist, and destroyen his patrimoyne. (3) By swiche vn dignyng preestes and curates han lewed men the lasse reverence of the sacramentz of hoole chirche; (4) and swiche yeueres of chyrches putten out the children of Crist, and putten in-to the chirche the deuese owene sone. (5) They sellen the soules that lambes sholde kepyn to the wolf, that strangleth hem. (6) And therfore shul they neure han part of the pasture

[1 793—801]
in two maneris: by reson of the hooly place, as chirches or chirche-hawes; (g) for every vileyn synne that men doon in swiche places may be cleped sacrilege, or every violence in 0 the semblable places. (o) Also they that withdrawn falsly the rightes that longen to hooly chirche. (1) And pleynly and generally, sacrilege is to reuen hooly thyng fro hooly place, or vnhooley thyng out of hooly place, or hooly thyng out of vnhooley place.

*Relevacio* contra peccatum Auaricie.

(2) Now shul ye vnderstonde that the releuyng of avarice is Misericorde and pitee largely taken; and men myghten axe why that misericorde and pitee is releuyng of avarice? (3) Certes, the avaricious man sheweth no pitee ne misericorde to the nedeful man; (4) for he delieth hym in the kepynge of his tresor, and nat in the rescowyngne ne releuyng of his euene-cristene, and therefore speke 5 I first of misericorde. (5) Thanne is misericorde, as seith the Philosophre, a vertu by which the corage of man is stired by the mysse of hym that is mysesesd. (6) Upon which misericorde folweth pitee in parfournyng of charitable werkes of misericorde. (7) And certes, thise thynges moeuen a man to misericorde of Ihesu Crist, that he yaf hym-self for oure gilty, and suffered deeth for misericorde, and forgav vs oure originales synnes, (8) and thery relesed vs fro the peynes of helle, and amenused the peynes of Purgatorie by penitence, and yeuch grace wel to do, and atte lance the blisse of heuen. (9) The speces of misericorde been: as for to lene and for to yeue, and to foryeuen and relesse, and for to han pitee in herte, and compassioun of the meschief of his euene-cristene, and eek to chastise there-as nede is. (o) Another manere of remedie agayns avarice is resonable largesse; but soothe, heere bihoueth the consideracion of the grace of Ihesu Crist and of hise temporel goodes, and eek of the goodes perdurables that Crist yaf to vs; (1) and to han remembrance of the deeth that he shal receyue—he noot whanne, where, ne how—, and eek that he shal forgon al that he hath, saue oonly that he hath despeded in goode werkes.

(2) But for as mucho as som folk been vnmesurable, men oughten eschef fool-largesse, that men clepen wast. (3) Certes, he that is fool-large ne yeueth nat his catel, but he leseth his catel. (4) Soothly, what thyng that he yeueth for veyne-glorie, as to mynstrals and to folk for to beren his renoun in the world, he hath synne ther-of, and noon almesse. (5) Certes, he leseth foule his good that ne seketh, with the yfte of his good, no-thyng but synne. (6) He is lyk to an hors that seketh rather to drynken drouy or trouble water than for to drynken water of the cler welle. (7) And for as muchel as they yeuen, ther-as they sholde nat yeuen, to hem aperteneth thilke malisoun that Crist shal yeuen at the day of doome to hem that shullen been dampened.

*Sequitur de gulâ.*

(8) After avarice comth Glotonye, which is expres eek agayn the comandement of God. (g) Glotonye is vnmesurable appetit to ete or to drynke, or elles to doon ynoogh to the vnmesurable appetit and desorderyne co-
60. uoitise to eten or to drynke. (o) ¶ This synne corrupmed al this world, as is wel shewed in the synne of Adam and Eue. (i) ¶ Looke eek what seith seint Paul of glotonye! ¶ 'Manye,' seith seint Paul 'goon of whiche I haue ofte seyd to you, and now I seye it wepyngne, that been the enemys of the croys of Crist; (2) of whiche the ende is deeth, and of whiche hir wombe is hir god, and hir glorie in consusioun of hem that so deuoure erthely thynges.' (3) ¶ He that is vsaunt to this synne of glotonye, he ne may no synne withstonde; he moot been in seruage of alle vices, for it is the deules hoorde ther he hideth hym and resteth. (4) ¶ This synne hath manye species. ¶ The firste is dronkenesse; that is the horrible sepulture of mannes resoun, and therfore, when a man is dronken, he hath lost his resoun, and this is deityly synne. (5) ¶ But soothly, when that a man is nat wont to strong drynke, and perauenture ne knoweth nat the strengthe of the drynke, (6) or hath feblesse in his heed, or hath traualled, thurgh which he drynketh the moore, al be he sodeynly caught with drynke, it is no deityly synne, but venyal. (7) ¶ The seconde spece of glotonye is, that the spirit of a man wexeth al trouble, for dronkenesse bireueth hym the discrcioun of his wit. (8) ¶ The thridde spece of glotonye is, whan a man deouereth his mete, and hat no rightful manere of etynge. (9) ¶ The fourthe is, whan, thurgh the grete habundaunce of his mete, the humours in his body been destempred. (o) ¶ The fiftthe is foryetenesse by to muchel drynkynge, for whiche somtyme a man foryeteth er the morwe what he dide at euon, or on the nyght biforn.

25. The Persouns Tale.

¶ Remedium contra peccatum Gule.
(4) Agayns glotonye is the remedie Abstinence, as seith Galien; but that holde I nat meritorie, if he do it onely for the heele of his body. (5) Seint Augustyn wol[e] that abs- tinence be doon for vertu and with pacience. (6) 'Abstinence,' he seith, 'is litel worth, but if a man haue good wil ther-to, and but it be enforced by pacience and by charite, and that men doon it for Goddes sake, and in hope to haue the bliss of heuene.

(7) ¶ The felawes of abstinence been: attemperaunce, that holdeth the meene in alle thynge; (8) ¶ eek shame, that eschueth al[le]deshonestee; ¶ suffisance, that seketh no riche metes ne drynkes, ne dooth no fors of to outrageous apparailyne of mete; (9) ¶ mesure also, that restreyneth by resoun the deslaue appetit of etynge; ¶ sobrenesse also, that restreyneth the outrage of drynke; (o) sparynge also, that restreyneth the delicat esse to sitte longe at his mete and softely, wherfore som folk stonden of hir owene wyl to eten at the lasse leyser.

¶ Sequitur de Luxuria.

(1) After glotonye thanne comth Lecherie; for thise two synnes been
so ny cosyns, that ofte tyme they wol nat parte. (2) God woot, this synne is ful displeasent thyng to God; ffor he sayde hym-self, ‘Do no lecherie,’ and therefore he putte grete peynes agayns this synne in the olde lawe:

(3) ¶If womman-thral were taken in this synne, she sholde be beten with staues to the deeth. (4) And if she were a gentil-woman, she sholde be slayn with stones. (5) ¶And if she were a bisshoppes doghter, she sholde be brened, by Goddes comandement. (6) ¶further-ouer, by the synne of lecherie God dreynete al the world at the diluge. (7) ¶And after that he brenete V. citees with thonder-leyt, and sank hem in-to helle.

(8) NOW lat vs speke thanne of thilke stynkyng synne of lecherie that men clepe Auowtrie of wedded folk, that is to seyn: if that oon of hem be wedded, or elles bothe. (9) ¶Seint Iohn seith that ‘auowtiers shullen been in helle in a stank brennynge of fyr and brymston for the stynk of hir ordure. (o) Certes, the brekyng of this sacrament is an horrible thyng; it was maked of God hym-self in Paradys, and comfirmed by Ihesu Crist, as witnesseth Mathew (19o) in the gospel: (1) ‘A man shal lete fader and mooder, and taken hym to his wif, and they shullen be two in o flessh.’ (2) ¶This sacrament bitokneth the knyttynge togidre of Crist and of hooly chirc. (3) And nat oonly that God forbad auowtrie in dede, but eek he comanded that thou sholdest nat coueite thy neighebores wyf. (4) ¶‘In this heeste,’ seith seint Augusty, ‘is forbidden alle manere coueitise to doon lecherie.’ (5) ¶Lo, what seith seint Mathew (V.6) in the gospel! That ‘who-so seeth a womman to coueitise of his lust, he hath doon lecherie with hir(e) in his herte.’

(6) Heere may ye seen that nat oonly the deede of this synne is forborne, but eek the desir to doon that synne. (7) This cursed synne anoyeth greuousliche hem that it haunten, ¶and first to hir soule; for he obligeth it to synne and to peyne of deeth that is perdurable. (8) In-to the body anoyeth it greuously also; for it dreyhym, and wasteth, and shent hym; and of his blood he maketh sacrifice to the feend of helle; it wasteth his catel and subs-tance. (9) And certes, if it be a foul thyng a man to waste his catel on wommen, yet it is a fouler thyng, when that for swich ordure wommen dispenden vp-on men hir catel and subs-tance. (o) ¶This synne, as seith 00 the prophete, bireueth man and womman hir goode fame and al hir honour, and it is ful plesaunt to the deuel; for therby wynneth he the mooste partie of this world. (1) And right as a marchant deliteth hym moost in chaff-fare that he hath moost avantage of, right so deliteth the fend in this ordure.

(2) This is that oother hand of the deuel with .V. fyngres to cacche the peple to his vyleynye. (3) ¶The firste fyngere is the fool lookynge of the fool womman and of the fool man, (4) that sleeth, right as the basilikok sleeth folk by the venym of his sighte; for the coueitise of [e]yen folweth the coueitise of the herte. (5) ¶The se-0onde fyngere is the vyleyns touchynge in wikked[e] manere. (6) And thersfore seith Salomon that ‘who-so touccth and handleth a womman, he fareth lyk hym that handleth the scorpioun, pat
25. The Persouns Tale.

[1 854—864]

styngeth and sodeynly sleeth thurgh his enuenymynge; (7) as who-so toucheth warm pych, it shent hise fyngres. (8) The thridde is foule wordes, that fareth lyk fyr, that right anon bremeth the herte. (9) The fouthe fynger is the kissynge, and trewely, he were a greet fool that wolde kisse the mouth of a brenynge ouene or of a founreys. (o) And moore foole been they that kissen in vileynye; for that mouth is the mouth of helle. (1) And namely thise olde dotardes holours, yet wol they kisse, though they may nat do, and smare hem. (2) Certes, they been lyk to houndes; for an hound, when he cometh by the roser or by othere busses, though he may nat pisse, yet wol[e] he heue vp his leg, and make a contenauence to pisse. (3) And for that man weneth that he may nat syne for no likerousnesse that he dooth with his wyf, certes that opinion is fals. (4) God woot, a man may slee heal hym-self with his owene knyf, and make hym-seluen dronken of his owene tonne. (5) Certes, be it wyf, be it child, or any worldly thynge that he loueth biforn God, it is his mawmet, and he is an ydolastre. (6) Man sholde louen his wyf by discrecioun, paciently and atempredly, and thanne is she as through it were his suster. (7) The fiftthe fynger of the deuele hand is the stynkyng dede of leccerie. (8) Certes, the V. fyngres of glotonie the feend put in the wombe of a man, and with hise V. fyngres of lecherie he gripeh hym by the reynes for to throwen hym in-to the founreys of helle; (9) ther- as they shul han the fyr and the wormes that euere shul lasten, and wepyng and wailynge, sharp hunger and thirst, (o) and grummes of deuele, that shullen al to-trede hem, with-outen respit and with-outen ende.

(1) ¶Of leccerie, as I seye, sourden diuerse species, ¶as ffornicacioun, that is bitwixe man and woman that been nat maried, and this is deedly synne and agayns nature. (2) Al that is enemy and destruction to nature is agayns nature. (3) Parfay, the resoun of a man tells eek hym wel that it is deedly synne, for as muche as God forbad leccerie. (4) And seint Paul yeueþ hem the regne that nys dewe to no wight but to hem that doon deedly synne. (5) ANOTHER 25 synne of leccerie is to bireue a mayden of hir maydenhede; for he that so dooth, certes, he casteth a mayden out of the hyeste degree that is in this present lif, and bireueþ hir(e) thilke precious fruyt that the book clepeth 'the hundred fruyt.' (6) I ne kan seye it noon oother wyeyes in englissh, but in latyn it highte 'Centesimus fructus.' (7) Certes, he that so dooth is cause of manye damages and vileynyes, mo than any man kan rekene; (8) right as he som-tyme is cause of all damages that beestes don in the feeld, that breketh the hegge or the closure, thurgh which he destroyeth that may nat been restooed. (9) ¶ffor certes, namoore may maydenhede be restooed than an arm that is smytyn fro the body may retourne agayn to wexe. (o) She may 30 haue mercy, this woot I wel, if she doo penitenence; but neuere shal it be that she nas corrupt. (1) ¶And al be it so that I haue spoken somwhat of auowtrie, it is good to shewen mo perils that longen to auowtrie, for to escheue that foule synne. (2) Auowtrie in latyn is for to seyn: Approchynge of oother mannes bed, thurgh which

tho that whilom weren noble and
badwonde hir bodyes to othere persons.

(3) Of this synne, as seith the wise man, folwen manye harms;
ffirst brekyng of feith, and certes, in feyth is the keye of Cristendom;
(4) and whan that feith is broken and
lorn, soothe Cristendom stant beyn
and with-outen fruyt. (5) This synne is eek a thefte; for thefte generally is for to reue a wight his thynge agayns his wil. (6) Certes, this is the
fouleste thefte that may be, whan a womman steleth hir body from hir
houstone, and yeueth it to hir[e] holour to defoulen hir(e), and steleth hir soule fro Crist, and yeueth it to the deuel. (7) This is a foule thefte than for to breke a chirche, and stele the chalice. (8) ffor thes auowtries breken 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. (9) Soothly, of this thefte douted gretly Ioseph, whan that his lordes wyf preyed hym of vileynye; (o) whan he seyde, 'Lo, my lady! how my lord hath take to me vnder my warde al that he hath in this world, ne no-thynge of hys thynge is out of my power, but oonly ye, that been his wyf. (1) And how sholde I thanne do this wikkednesse and synne so horridely agayns God and agayns my lord? God it forbecte! Alas! al to litel is swich trouthe now y-founde! (2) The thridde harm is the filthe thurgh which they breken the coman-
dement of God, and defoulen the auctour of matrimonye, pat is Crist. (3) ffor certes, in so muche as the sacrement of mariaghe is so noble and
so digne, so muche is it gretter synne for to breken it. (4) ffor God made
marriage in Paradys, in the estaat of innocence, to multiplye man-kynde to the seruice of God. (5) And therfore is the brekyng moore greuous, of
which brekyng comen false heires ofte tyme, that wronglyfull ocupiend
fokles heritages. (6) And therefore wol Crist putte hem out of the regne of
heuene, that is heritage to goode folk. (7) Of this brekyng comth eek ofte tyme that folk vnwar wedden or syn-
nen with hir owene kynrede; (8) and namely thilke harlottes that haunten bordels of thise foole wommen, that
mowe be likned to a commune gonge, where-as men purgen hir ordure. (9) What seye we eek of putours pat lyuen by the horrible synne of putriue, and constreyne wommen to yelden to hem a certeyn rente of hir bodily puterie, (o) ye, somtyme of 500 his owene wyf or child, as doon thise bawdes? Certes, thise been cursede synnes.

(1) Vnderstoond eek that auowtrie is set gladly in the ten comandemememnt
tiwixe thefte and manslaughte, for it is the gretteste thefte that may be;
for it is thefte of body and of soule. (2) And it is lyk to homycide; for it kerueth atwo, and breketh atwo hem that first were maked o flessh, and
therfore, by the olde lawe of God, they sholde be slayn. (3) But nathe-
lees, by the lawe of Ihesu Crist, that is lawe of pitee, when he seyde to
the womman that was founden in auowtrie, and sholde han been slayn
with stones, after the wyf of the Iewes, as was hir lawe: (4) 'Go', quod Ihesu Crist, 'and haue namoore wyf to synne,' or: ville namoore to do synne.
Soothly, the vengeance of auowtrie is awarded to the peynes of helle, but if so be that it be destorbed by penitence.

Yet been ther no species of this cursed synne, as whan that oon of hem is religious, or elles bothe, or of folk that been entred into ordre, as subdeke, or preest, or hospitaliers; (7) and euere the hyer that he is in ordre, the gretter is the synne. (8) The thynges that gretly agreggen hir synne is the brekyng of hir auow of chastitee, when they receyued the ordre. (9) And forther-ouer, sooth is that hooly ordre is chief of al the tresorie of God, and his especial signe and mark of chastitee, to shewe that they been ioyned to chastitee, which that is moost precious lyf that is.

(0) And thish ordred folk been specially titled to God, and of the special meignee of God, for which, whan they doon deedly synne, they been the special traytours of God and of his peple. (1) for they lyuen of the peple to prayen for the peple, and whil thei be suche traitours, her prayours availe nat to the people. (2) Preestes been aungeles, as by the dignitee of hir mysteryye; but for sothe seint Paul seith that 'Sathanas transformeth hym in an aungel of light.' (3) Soothly, the preest that haunteth deedly synne, he may be likened to the aungel of derkesse transformed in the aungel of light; (4) he semeth aungel of light, but for sothe he is aungel of derkesse. (5) Swiche preestes been the sons of Helie, as sheweth in the book of Kynges, that they were the sons of Belial, that is the deuel. (6) Belial is to seyn 'with-outen Iuge,' and so faren they; hem thynketh they been free, and han no iuge, namoore than hath a free bole that taketh which cow that hym liketh in the town. (7) So faren they by wommen; ffor right as a free bole is yonough for al a toun, right so is a wikked preest corrupcion yonough for al a parisshe, or for al a contree. (8) Thish preestes, as seith the book, ne konne nat the mysterie of preesthode to the peple, ne God ne knowe they nat. (9) They ne holde hem nat apayd, as seith the book, of soden flessh that was to hem offerd, but they tooke by force the flessh that is rawe. (0) Certes, so 70 thish shrewes ne holde hem nat apayed of roasted flessh and sode flessh with which the peple fedden hem in greet reuenerce, but they Wolfe haue raw flessh of folkes wyues and hir doghtres. (1) And certes, thish wommen that consenten to hir harlotrie doon greet wrong to Crist, and to hooly chirche and alle halwes, and to alle soules; (2) for they bireuen alle thish hym that sholde worship Crist and hooly chirche, and preye for cristene soules. (3) And therfore han swiche preestes, and hir(e) lemmannes eek that consenten to hir leccherie, the malisoun of al the court criestene, til they come to amendement.

The thridde spece of auowtrie is som-tyme bitwixe a man and his wyf, and that is, whan they take no reward in hir assemblynge but oonly to hir[e] flesshly delit, as seint seint Jerome; (5) and ne rekken of no-
25. The Persounes Tale.

[1 905—913]

thyng but that they been assembled; by cause that they been maried, al is good ynough, as thynketh to hem. (6) But in swich folk hath the deu el power, as seyde the aungel Raphael to Thobie; for in hir assemblynge they putten Ihesu Crist out of hir herte, and yeuen hem-self to alle ordure.

(7) The fourthe spece is the assemblie of hem that been of hir kynredre, or of hem that been of oon affynyte, or elles with hem with whiche hir fadres or hir kynredre han deled in the synne of lecherie. (8) This synne maketh hem lyk to houndes, that taken no keep[e] to kynredre. (9) And certes, parentele is in two maneres, out her goostly, or flesshly: goostly, or for to declen with hir godsibbes. (0) ffor right so as he that engendreth a child is his flesshly fader, right so is his godfader his fader espiritueel; (1) for which a woman may in no lasse synne assemblen with hir gosib than with hir owene flesshly brother.

(2) The fiftthe spece is thilke abhomynable synne of which no man vnethe oghte speke ne write; nathelees it is openly reherced in holy writ. (3) This cursednesse doon men and wommen in diuerse entente and in diuerse manere; but though that hooly writ speke of horrible synne, certes hooly writ may nat been defouled, namore than the sonne that shyneth on the mixne.

(4) Another synne aperteneth to lecherie that comp in slepyng, and this synne cometh ofte to hem that been maydenes, and eek to hem that been corrupt. (5) And this synne men clepen Polucioun, that cometh in IIJ. maneres: (6) Somtyme of langwis-

synge of body, for the humours been to ranke and habundaunt in the body of man; (7) somtyme of infermetee, for the fieblesse of the vertu retentif, as phisik maketh mencion; (8) somtyme for surfeet of mete and drynke; (9) of which men moste kepen hem wisely, or elles may men synnen ful greuously. 19176. seith Ad.G.H. 79. eyther Ad.Eg.H. 4, oijer P.; his E.G., her Ad., etc. 80. spirituall fader Ad.Se. 83. Btt. f. Ad.G.P.L.H. 83. mixnej donge hille Ad.H. 85. IIJ. E.Ad.G.Eg. (Gl.). 87. for (the) infirmyte Ad.Eg.Se.P.I. 89. may] mowe Ad.Eg. 90. alle d. Ad.G.; moeuyng ... commeth Ad.Se. 91. enchawyng Ad.P., es Se., eschewynges G., chaufynges Eg.; the ordure E.G., the f. Ad., etc. 92. in mariag E.G., of m. Ad., etc.

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The text contains a passage from the Middle English poem "The Persounes Tale" by Geoffrey Chaucer, describing the various kinds of sin. The passage includes references to different types of sin, such as those related to sexuality, greed, and vanity, along with their consequences and the appropriate remedies. The text is dense with Middle English vocabulary and a complex syntax that reflects the period's literary style.
ende of mariage, and it chaungeth dearly synne into venial synne bitwixe hem that been ywedded, and maketh the hertes al oon of hem that been ywedded, as wele as the bodies. (g) This is verray mariage, that was established by God er that synne bigan, whan naturele lawe was in his right point in Paradys; (o) and it was ordeyned that o man sholde haue but o womman, and o womman but o man, as seith Seint Augustyn, by manye resouns.

(1) ffirst, for mariage is figured bitwixe Crist and holy chirche. (2) And that oother is, for a man is heued of a womman, algate by ordinance it sholde be so. (3) ffor if a womman hadde mo men than oon, thanne sholde she haue moo heuedes than oon, and that were an horrible thing biforn God; (4) and eek a womman ne myghte nat plese to many folk at oones. (5) And also ther ne sholde neure be pees ne reste amonges hem, for euerich wolde axen his owene thyng. (6) And forther-ouver, no man ne sholde knowe his owene engendrure, ne who sholde haue his heritage; (7) and the womman sholde been the lasse biliuede fro the tyme that she were coniowynt to many men.

(8) Now comth how that a man sholde bere hym with his wif, and namely in two thynges; that is to seyn: in suffraunce and reuerence, as shewed Crist, when he made first womman. (9) ffor he ne made hir(e) nat of the heued of Adam, for she sholde nat clayme to greet lordshipe. (o) ffor 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 suffise.

(1) ff Also certes, God ne made nat womman of the foot of Adam, for she ne sholde nat been holden to lowe; for she kan nat patiently suffre.

(2) But God made womman of the ryb of Adam, for womman sholde be felawe vn-to man. (3) Man sholde bere hym to his wyf in feith, in trouthe, and in loute; (4) as seith seint Paul that 'a man sholde louen his wyf as Crist loued hooyle chirche, that loued it so wel, that he deyde for it': so sholde a man for his wyf, if it were nede.

(7) She sholde eek sceren hym in alle honestee, and been attempree of hir array. (8) I woot wel that they sholde settyn hir entente to plesen hir housbondes, but nat by hir queyntise of array. (9) Seint Ierome seith that 'wyues that been apparailled in silk and in precious purpore ne mowe nat clotten hem in Ihesu Crist.' What seith seint Iohn eek in this materie? (o) Seint Gregorie eek seith that 'no wight seketh precious array but oonly for veyne-glorie, to been honoured the moore biforn the peple.' (1) It is a greet folye a womman to haue a fair array outward, and in hir-self foule inward. (2) ffA wyf sholde eek be mesurable in lookynge, and in berynge, and in lawghynge, and dis-

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25. The Persounes Tale.

25. Thanne shall men vnderstonde that for thre thynge a man and his wyf fleschly mowen assemble. (6) The fisrte is in entente of engendrure of children to the seruice of God; for certes, that is the cause final of matrimony. (7) Another cause is, to yelden euerich of hem to oother the dette of hir(e) bodies; for neither of hem hath power over his owene body. (8) The thridde is for to eschewe leccherye and vileynye. (9) 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 likynge and the lust of hir herte. (o) The thridde manere is venyal synne, and, trewelie, scarsly may ther an of thise be without venial synne, for the corrupcion and for the delte. (i) The fourthe manere is for to vnderstonde, if they assemble oonly for amorous loue, and for noon of the foresayde causes, but for to accomplise thilke brennynge delte—they rekke neuere how ofte—soothly it is deedly synne; (2) and yet with sorwe somme folk wol peyyn hem moore to doon than to hir appettit suiiseth.

(3) Thesecoundemanere of chastitee is for to been a clene wydue, and escue the embracynges of man, and desiren the embracynge of Ihesu Crist. (4) Thise been tho pat han been wyues, and han forgoon hir(e) housbondes, and eek wommen pat han doon leccherie, and been releued by penitence. (5) And certes, if pat a wyf koude kepen hir(e) al chaast by licence of hir housbonde, so pat she yeue neure nouen occasion pat he agilte, it were to hire a greet merite. (6) Thise manere wommen pat obseruen chastitee in clothynge and in contenance, & been abstinent in etynge and drynynge, in spekynge, and in debe, (7) they been the vessel or the boyste of the blissed Magdelene, pat fullifileth hooly chircche of good odour.

(8) The thriddle manere of chastitee is virginitie, and it bihoueth pat she be hooly in herte, and clene of body, thanne is she spouse to Ihesu Crist, and she is the lyf of angeles. (9) She is the preisyng of this world, and she is as thise martirs in egalitee; she hath in hir(e) that tonge may nat telle, nae herte thynke. 40 (o) Virginitie baar oure Lord Ihesu Crist, and virgine was hym-selue.

(i) Another remedie agayns leccherie is specially to withdrawn swiche thynge as yeue occasion to thilke vileynye, as ese, etynge and drynynge; (2) for certes, whan the pot boyleth strongly, the beste remedie is to withdrawn the fyr. (3) Slepyngye longe in greet quiete is eek a greet noircie to leccherie.

(4) Another remedie agayns leccherie is, pat a man or a woman

19223. thyng E.Eg.Se., thynges Ad., etc. 25. men E.Eg.H., ye Ad., we G., a man Se.P.L. 27. bodies E.G.S., bodye Ad., etc.; ouer E., of Ad., etc. 29. merite of chasteitee E. 30. theuer E., of Ad., etc.; of E. 31. if E.G.P., as if H., and if L., as is Ad.Eg.S. 336. Ch. für He. 35. yeue (yave) neure E.Eg., geue G.H., neure yaf Se., mere Ch.P.L. 36. (chasteitee) moste be clene in herte as wele in body & in thought & mesurable (in clothynge) Ch.S.e.P.L.H. (Sk., Gil). 37. they E.G., And thanne is she Ch., etc.; of good E.G., full of g., Ch., etc. [Matth. XXVI, 7ff.; Joh. XII, 8ff.]. 39. ne herte thynke E.G., f. Ch., etc.
eschue the compaignye of hem by whiche he doueteth to be tempted. 45 (5) ffor al be it so þat the deede is withstoned, yet is ther greet temptacioun. (6) Soothly a whit wal, although it ne brenne noght fully by stikynge of a candele, yet is the wal blak of the leyt. (7) ðfful ofte tyme I rede þat no man truste in his owene perfeccioun, but he be stronger than Sampson, & hoolier than David, & wiser than Salomon. (8) Now after þat I haue declared yow, as I kan, the seueene deedly synnes and somme of hir(e) braunches and hir(e) remedies, soothly, if I koude, I wolde telle yow the ten comande-mentz. (9) But so heigh a doctrine I lete to diuines; naethelies I hope to God they been touched in this tretice, euerich of hem alle.

†S*eguitur secunda pars Penitencie.*

50 (o) N̄ow for as muche, as the seconde partie of Penitence stant in Con-" fessionoun of mouth/, as I bigan in the firste chapitre, I seye., seint Augustyn seith: (1) *Synne* is eueri word and eueri deede, and al þat men couetein agayn the lawe of Ihesu Crist; (2) and this is for to synne. in herte., in mouth., and in deede, by thy fyue Wittes, that been: sighte., herynge., smellynge., tasyng(e) or sa- louurynge., and feelynge.' (3) Now is it goed to vnderstonde that þat aggreggeth mucuel euyry synne. (4) *Thow shalt considere /what thow art þat doost the synne;/ whether thou be male or femele., yong/or oold., gentil or thral., free/or servant., hool/or syk., wedded or sengle., or- dred /or vnordred., wys or /fool., clerk/or seculeer.; (5) if she be of 55 thy kynrede/bodily or goostly, or noon/; if any of thy kynrede haue synned with hir(e) or noon/., and manye mo things.

(6) *Another circumstaunce is this:* whether it be doon in fornicacioun or in auowtrие, or noon/, incest or noon/., mayden, or noon., in manere of homicide/, or noon.; horrible grete synnes, or smale., and how longe thow hast continued in synne. (7) *The thridde circumstaunce / is the place/ ther thou hast do synne., whether in oother mennes hous /or in thyn owene., in feeld or in chirche/, or in chirche-hawe., in chirche dedicaat/or noon. (8) ffor if the chirche be halwed., and man or womman spille his kynde in-with that place by wey of synne, or by wikked temptacioun/, the chirche is entredit; (9) and the preest þat dide swich a vileyne, to terme of al his lif/he sholde namooore synge masse., and if he dide., he sholde doon deedly synne/at every time þat he so songe masse./ (o) *The fourthe circumstaunce is, by whiche mediatours/, or by whiche messagers/; as for enticement, or for consentement to bere compaignye with felaweshipe/; for many a wrecche, for to bere compaignye, shal go to the deuel of helle. (1) Wherfore they þat eggen or con- senten to the synne/ been parteners of the synne/, and of the dannacioun of the synnerne. (2) *The fiftthe circumstaunce is/, how manye tymes þat he hath
synned/, if it be in his mynde/, and how ofte ðat he hath falle. (3) ffor he ðat ofte falleth in synne,, he despeth the mercy of God, and encreeseth his synne, and is vnkynde to Crist, and he wexeth the moore fieble to withstande synne, and synneth the moore lightly/ ». (4) And the latter ariseth, and is the moore eschew for to shryuen hym/, namely / to hym ðat is his confessour/. (5) ffor which that folk/, when they falle agayn in hir olde folies, outher they forleten hir olde confessours at outrely/, or elles they departen hir shrift in diuerse places. (6) But soothly/, swich departed shrift deserueth no mercy of God of hise synnes. (7) «The sixte circums- taine/is, why ðat a man synneth as by temptacioun, and if hym-self procure thilke temptacioun/, or by the excitynge of oother folk; (8) or if he synne with a womman by force or by hir owene assent; or if the wom- man, maugree hir hed, hath been affirmed, or noon. (9) This shal she telle:/ ffor coueitise/, or for pouer, and if it was hir procurnge, or noon/, and swiche manere harneys. (o) «The seuenthe circums taine/is/, in what manere he hath doon his synne/, or how ðat she hath suffred ðat folk han doon to hir(e). (1) And the same shal the man telle pleaunly with all circumstauces/, and whethere he hath synned with comune bordel-wommen, or noon; (2) or doon his synne in hooely tymes, or noon, in fastynge(e) tymes, or noon, or biforn his shritfe/, or after his latter shritfe:; (3) and hath per-auncure/broken ther-fore his penance enioyed; by whos help(e) and whos conseil, or sorcerie or craft.—al moste be toold. (4) «Alle this e thynges/, after ðat they been grete or smale, engreggen the conscience of man. (5) And eek the preest ðat is 75 thy ifuge may the better been ayused of his luggement in yeuynge of thy penaunce/, and that is after thy Conor- ticioun/. (6) ffor vnderstond wel ðat, after tyne ðat a man hath defouled his baptesme by synne,, if he wol come to saluacioun,, ther is noon other wey/but by penitence and shritfe and satisfaccioun; (7) and namely by the two, if ther be a confessour /to which he may shriuen hym/, and the thridde, if he haue lyf to parfournen it. (8) Thanne shal man looke and considere ðat, if he wol make a trewe and a profitable confessioun, ther moste be IIII. condictions. (9) «ffirst it moot been in sorweful bitterness of herte,. as seyde the kyng Ezechiel to God/,, 'I wol remembere me alle the yeres of my lif in bitter- nesse of myn herte.' (o) This condi- tion of bitterness hath fyue signs: «The firste is/, ðat confessioun moste be shamefast, nat for to couere ne hyden his synne;/ for he hath agilt his God and defouled his soulle/. (1) And ther-of seint Augustyn, «The herte traualleth for shame of his synne/; and for he hath greet shamefastnesse/, he is digne to haue greet mercy of God. (2) «Swich was the confessioun of the publican, ðat wolde nat heuen vp hise [e]fyn to heuene/, for he hadde offended God of heuene;/ for which shamefastnesse/he hadde anon the mercy of God. (3) And ther-of seith seint Augustyn/. that swich shamefast folk 'been next foryeuenesse and re- mission.' (4) Another signe/is hu- mylitate in confessioun, of which

19 263. and namely Ch., etc.; ðat is E.G.Eg., that hath been Ch., etc. 67. by whiche t. Ch.P.L.H.4 (Sk., Gl.). 71. And (of P.L.) f. Ch.H.4 72. fastynge tymse E.G.Eg.H.4 f. Ch. 76. that tymse G., the t. Eg.se.L.H.4; & be (by) satisfaccioun Ch.Eg.se.P.H.4 78. & pro- fitable Ch.se.L. 79. Ezekias Sk., Hezekiah Gl. (Note) [3ef. XXXVIII, 15; vgl. 18208]. So. for he E.G., but for he Ch., etc. 81. ther-of E., here of Ch., etc. (Sk.). 82. Puplican E.se.L. (Gl.) f. Luff XVIII, 19. 83. ther-of E.G., ðere H.4, therfore Ch., etc. 84. in E.G., of Ch., etc. (f. Petr. V, 6).
seith seint Peter, 'Humbleth yow vnder the myght of God.' (5) The bond of God is myghty in confessioun, for ther-by / God for yeueth thee thy synnes; for he allone hath the power. (6) And this humlyte shal been in herte and in signe outward; for right as he hath humlyte to God in his herte, right so sholde he humble his body outward to the preest / hat sit in Goddes place. (7) ffor which in no manere—sith hat Crist is souereyn, and the preest meene and mediatour bi-twixe Crist and the synnere, and the synnere is the laste, by wey of resoun,—(8) thanne sholde nat the synnere sitte as heighe as his confessour, but knele biforn hym / or at his feete, but if maladie destourbe it. (9) ffor he shal nat taken keep[e] who sit there/, but in whos place he sitteith. (o) A man hath trespassed to a lord, and comth for to axe mercy and maken his accord, and set hym doun anon by the lord/, men wolde holde hym outrageous, and nat worthy so soone for to haue remissioun ne mercy. (1)

The thridde signe is, how hat thy shrift sholde be ful of teeris, if man may; and if man may nat weepe with hise bodily [e]yen/, lat hym wepe in herte/. (2) Swich was the confession of seint Peter/; for after hat he hadde forsake Ihesu Crist/, he wente out, and weep ful bitterly. (3) The fourth signe is, hat he ne lette nat for shame to shewen his confessioun. (4) Swich was the confession of the Magdelene/, hat ne spared, for no shame of hem hat weren atte feeste, for to goe to oure Lord Ihesu Crist/, and bikkowe to hym hir(e) synnes. (5) The fiftthe signe is/, that a man or a woman be obeisant to receyuen, the pen-aunce hat hym is enioyed for hise synnes; for certes, Ihesu Crist, for the giftes of a man/, was obedient to the deeth.

(6) The seconde condicioun of verray confession /is/, hat it be hastily doon. (7) ffor certes/, if a man hadde a deedly wounde, euere the lenger hat he taried to warisshe hym-self/, the moore wolde it corrupte and haste hym to his deeth, and eek the wounde/ wolde be the wors for to heele. (8) And right /so fareth synne/ hat longe tyme is in a man vnshewen. (9) Certes, a man oghte hastily shewen hisynnes for manye causes, as for drede of deeth, hat cometh ofte sodenly, and no certeyn what tyme it shal be/, ne in what place. (o) And eek the drechynge of o synne drawe/ in another/; and eek the lenger hat he tarieth/, the ferther he is fro Crist. (t) And if he abide to his laste day/, scarsly may he shryuen hym/, or remembre hym of hise synnes/, or repenten hym/ for the greuous maladie of his deeth. (2) And for as muche as he ne hath nat in his lyf herkned Ihesu Crist, whanne he hath spoken/, he shal cric to Ihesu Crist at his laste day/, and scarsly wol he herkne hym. (3) And vnderstond /that this condicioun moste han foure thynges. (4) Thi shrift /moste be purveyed before and ayusd/, for wikked haste dooth no profit; (5) and hat a man 05 konne shryue hym of hise synnes/, be it of pride, or of enuye, and so forth of the especs and circumstancesses; (6) and hat he haue comprehended in hys mynde the nombre and the greet-
certaine conditiones; \( fffirst/\), \( \dot{\text{h}}\)at thow shryue thee by thy free wil, noght constreyned, ne for shame of folk., ne for maladie., ne swiche thynge. (7) \( fffor\) it is resoun \( \dot{\text{h}}\)at he \( \dot{\text{h}}\)at trespasseth by his free wyl, that by his free wyl he confesse his trespass., and \( \dot{\text{h}}\)at noon oother man telle his synne but he hym-self. (8) Ne he shal nat nayte, ne denye his synne, ne wratthe hym agayn the preest for his amonestynge to leue synne. (9) \( fffor\) the seconde condicion is, \( \dot{\text{h}}\)at thy shrift be laweful.; that is to seyn: that thow \( \dot{\text{h}}\)at shryuuest thee, and eek the preest \( \dot{\text{h}}\)at hereth thy confession, been verrailly in the feith of hooly chirche.; (o) and that a man/ be ne nat despeired of the mercy of Ihesu Crist as Caim or Iudas. (1) fffor a man moet accusen hymself/ of his owene trespas, and nat another; but he shal blame and wyten hym-self / & his owene malice of his synne/ and noon oother. (2) But nathelesse, if that another man be occasion or enticer of his synne., or the estaat of a persone be swich / thurgh which his synne is agregged.; (3) or elles \( \dot{\text{h}}\)at he may nat pleyuly shryuyn hym/, but he telle the persone/ with which he hath synned: (4) thanne may he telle., so \( \dot{\text{h}}\)at his entente/ ne be nat / to bakbite the persone/, but oonely to declaren his confession.

\( fffor\) Seint Augustyn seith, \( fffor\) if thou, by cause of thyn hymlytie, makest les-

18309. Also E.G.Eg., A. that Ch., etc. 11. or E.G.Eg., or elles Ch., etc. [vgl. 18308]. 12. shryuen to E. (of to) G.Sc., sh. att L., sh. of Ch., etc. 13. ne sey(e) Ch.Eg.P.H.\(^{*}\); by licence E.G.Eg., by the l. Ch., etc. [vgl. 7677ff.]. 17. that ... (he) confesse E.G., he mote (most) ... confesse Ch.Eg.Sc., i. P.L.H.\(^{*}\); and \( \dot{\text{h}}\)at E.G., f. Ch., etc.; telle E.G., shal(le) t. Ch., etc. 18. ne denye E.G.Sc., or d. Ch., etc.; leue E.G., lete Ch., etc. 22. if that] if Ch.P.L.; [2.] or E.G.Eg., or that Ch.H.\(^{*}\), or if Sc., Or \( \dot{\text{h}}\)at if P.L. 24. telle E.G., t. it Ch., etc.; ne be E.P.L., be Ch., etc. 25. whiche that E., whiche Ch., etc. 26. thyn E.G., f. Ch., etc.
30 (6) Thou shalt eek shryue thee to a preest that is discreet to conseille thee, and eek thou shalt nat shryue thee for veye-glories, ne for ypocrisy, ne for no cause, but onely for the doute of Ihesu Crist and the heele of thy soule. (1) Thou shalt nat eek renne to the preest soledyly to tellyn hightyly thy synne, as who-so telleth a yape or a tale, but auysely and with greet deuocioun/. (2) And generally shryue thee ofte;/; if thow ofte falle, ofte thou arise by confessioun. (3) And though thou shryue thee oftener than ones of synne/of which thou hast be shryuen, it is the moore merite. (4) And as seith seint Augustyn/, thou shalt have the moore lightly relseysng/ and grace of God/, bothe of synne and of peyne. (5) And certes, oones a yeere atte leeste wey/ it is lawfull for to been housled./; for certes, oones a yeere/alle thynges renouell.

(6) Thou shal most eek shewe thy synne/by thy owene propre mouth/, but thow be waxe dounb/, and nat by no lettre;/; for thow that hast doon the synne, thou shalt haue the shame thersore. (8) Thou shalt nat eek pynyte thy confession by faire subtle wordes to couere the moore thy synne. (9) ffor thanne biglisestow thyself/, and nat ./the preest/; thow most tellyn it pleynly/, be it neuere so foul ne so horrible.

(7) The thridde partie of Penitence is Satisfaccioun, and that stant most generally in Almesse and in bodily peyne. (8) Now been thre thame manner of almesses: Contricion of herte, where a man offreth hymself to God; another is, to han pite of defaute of hise neighbores. (9) And the thridde is in yeunyng of good conseile, goostly and bodily, where men han nede, and namely in sustenancce of mannes foode. (0) And tak keep pat a man hath nede of thise things generally; he hath nede of foode, he hath nede of clothyng and herberwe, he hath nede of charitable conseil and visitynge in prison[e] and in maladie, and sepulture of his dede body. (1) And if thow mayst nat visithe the nedeful with thy persone, visite hym by hym message and by thy yiftes. (2) This been generally almesses or werkes of charitie of hem that han temaporel richesses or discresioun in concelynge. (4) Of thise werkes shalit heren at the day of doome.

(3) This almesses shaltow doon of thynye owene propre thynges, and hastily, and priuely, if thow mayst. (4) But nathelees, if thow mayst nat doon it priuely, thou shalt nat forbere to doon almesse though men seen it, so that it be nat doon for thank of the world, but onely for thank of Ihesu Crist. (5) ffors, as witnesseth Seint Mathew, capitulo v., 'A citee may nat been hyd that is set on a montayne, ne men lighte nat a lanterne, and put it vnder a busshel; but men sette it on a candle-stikke.
25. The Persouns Tale.

[1 1037—1044]
to yeue light to the men in the hous. (6) Right so shall yeoure light lighten before men, that they may seeen your good workes, and glorifie youre fader that is in heuenne.'

(7) ¶Now, as to speken of bodily peyne, it stant in preyeres, in wakynges, in fastynges, in vertuouse techynge of orisons. (8) ¶And ye shall vnderstonde that orisons or preyeres is for to seyn a pitous wyl of herte, that redresseth it in God, and expresseth it by word outward, (9) to remoue harmes, and to han thynges espiriteuel and durable, and somtyme temporele thynges; (o) of whiche orisons, certes, in the orison of the Pater-noster hath Ihesu Crist en-
closed moost thynges. (1) ¶Certes, it is priuyleged of thre thynges in his dignyte; for which it is moore digny than any oother preyere, for that Ihesu Crist hym-self maked it; (2) and it is short, for it sholde be koud the moore lightly, and for to withholden it the moore esily in herte, and helpen hym-self the ofter with the orison. (3) And for a man sholde be the lasse wery to seyen it, and for a man may nat excusen hym to lerne it, it is so short and so esy; and for it comprehendeth in it-self alle good prey-
eres. (4) The exposicion of this hooly preyere, that is so excellent and digny, I biteke to thise maistres of theologie; (5) saue thus muchel wol I seyn, that, whan thow prayest that God sholde foryeue thee thy goltes, as thou for-
yeues hem that agilten to thee, be ful wel war that thow be nat out of charitee. (6) ¶This hooly orison amunesth eek venyal synne, and thertfor it aperteneth specially to penit-
ence.

[1 1045—1052]

(7) ¶This preyere moste be trewely seyd, and in verray feith, and that men prey to God ordinatly, & discreetly, & deouhtly, and alwey a man shal putten his wyl to be subjet to the wille of God. (8) ¶This orison moste eek been seyd with greit hum-
blesse and ful pure, honestly, and nat to the anowence of any man or wom-
man. (9) It moste eek been continued with the werkes of charitee. (o) It 60 auaylth eek agayn the vices of the soule; for, as seith seint Ierome, 'By fastynge been saued the vices of the flessh, and by preyere the vices of the soule.'

(1) ¶After this thou shalt vnder-
standen that bodily peyne stant in wakyng; for Ihesu Crist seith, 'Waketh and preyeth, that ye ne entre in wikked temptacioun.' (2) ¶Ye shalt vnder-
standen also that fastynge stant in thre thynges: in forberynge of bodily mete and drynke, and in forberynge of worldly iolitee, and in forberynge of deedly synne; (3) this is to seyn: that a man shal kepen hym fro deedly synne with al his myght.

(4) And thou shalt vnderstaden eek that God ordeyned fastynge, and to fastynge appertenen III. things: (5) Largenesse to poure folk; gladnesse 65 of herte espiriteuel, nat to been angry ne anoyed, ne grucche for he fasteth; and also resonable houre for to ete; ete by mesure; (6) that is for to seyn: a man shal nat ete in vntyme, ne sitte the lenger at his table to ete for he fasteth.

(7) ¶Thanne shaltow shaltow vnderstonde that bodily peyne stant in dis-
ciplyne or techynge by word and by wirtyng, or in ensample; (8) also in werynge of heyres, or of stamyn,
or of haubergeons on hir naked flessh, for Cristes sake, and swiche manere penances. (g) But were thee wel that swiche manere penances on thy flessh ne make thee nat or angry or anoyed of thy-self; (o) for better is to caste away thyn heyre than for to caste away the sikerness of Ihesu Crist. (1) ¶And therfore seith seint Paul, 'Clothe yow, as they that been choosen of God, in herte of misericorde, de-bonairete, suffraunc, and swich manere of clothynge,' of whiche Ihesu Crist is moore apayed than of heyres, or haubergeouns, or hauberkes.

(2) ¶Thanne is discipline eek in knokkyng of thy brest, in scourgyng with yerdes, in knelynes, in tribulacions; (3) in sufferyng paciently wronges that been doon to thee, and eek in pacient suffraunce of maladies, or lesynge of worldly catel, or of wyf, or of child, or othere freendes.

(4) ¶Thanne shaltow understonde whiche thynges destourben penaunce, and this is in III maner; that is drede, shame, hope, and wan-hop, that is desperacion. (5) And for to speke first of drede, for which he demeth that he may suffre no penaunce. (6) Ther agayns is reme-die for to thyne that bodily penaunce is but short and litel at regard of the peyne[s] of helle, that is so cruel and so long, that it lasteth with-outen ende.

(7) ¶Now again the shame that a man hath to shryuen hym, and namely thise yppocrityes that wolen been holden so parfite, that they han no nede to shryuen hem—(8) ¶agayns that shame sholde a man thyne that, by wey of resoun, [that] he þat hath nat been shamed to doon foule thynges, certes, hym oghte nat been ashamed to do faire thynges, and that is confessioun. (g) ¶A man sholde eek thyne that God seeth and woot alle hise thougtges and alle hise werkes; to hym may no-thyng been hyd ne covered. (o) Men sholde eek re-80 membren hem of the shame that is to come at the day of doome to hem that been nat penitent, and shryuen in this present lyf. (1) ¶for alle creatures in erthe and in helle shullen seen aperty al that they hyden in this world.

(2) ¶Now for to spoken of hope of hem that been necilgent and slowe to shryuen hem, that stant in two maners: (3) That oon is, þat he hopeth for to lyue longe, and for to purchacen muche richesse for his delit, and thanne he wol shryuen hym; and, as he seith, hym semeth thanne tymely ynoough to come to shrifte. (4) Another is Sur-quisidrie that he hath in Cristes mercy. (5) ¶Agayns the firste vice he shal 85 thyne that our lif is in no sikernesse, and eek that alle the riches in this world ben in auenture, and passen as a shadwe on the wal. (6) And, as seith seint Gregorie, that it aper-
teneth to the grete rightwisnesse of God that neuere shal the peyne stynyte of hem þat neuere wolde withdrawn hem pro synne hir thanks, but ay continue in synne; (7) ¶for thilk perpetue wil to do synne shull they han perpetueel peyne.

(8) ¶Wanhope is in two ma-
eres: the firste wanhope is in the mercy of Crist; that oother is þat they thyken þat they ne myghte nat

19369. war E.Se. (Sk., Gl.); thee nat or (ouyr G.) E.G., thyh herte bittyr or Ad., etc. (Sk.). 70. sikerneesse E.G., sweetnesse Ad., etc. (G.L). 71. is most Ad.Eg. [Rof. III. 13]. 73. thee E.G., hym Ad., etc.; or child(r)en Ad.Se.P.L. 75. demeth E., weneth Ad., etc. (Sk., Gl). 76. peynes E. (G.L); so cruel E.G., so f. Ad., etc. 78. [that] f. Wr. M.; shamed E.Ad., aschamyd G., etc. (Sk.); ouht nat to Ad.G.Se. 79. hise ... hise E.G.P.L., thy ... thy Ad., etc. 81. he hydeth Ad.Eg.H.° 82. the hope Ad.Eg.Se.P.L. (Sk., Gl.), f. G.H.°; that stant E.G., it st. Ad., etc., stant H.° 83. hym semeth (self) E.G., he may as hym s. Ad., etc.; tyme Ad.; to come E.G., for to c. Ad., com(e) Eg., etc. 84. of (the) surquiderye G., etc. 85: vgl. 9191. 88. ne E.Ad.P., f. G., etc.
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ne could, but every soule replenyssed with the sighte of the parfit knowynge of God. (o) [This blissful regne may men purchase by pouerte spirituelse, and the glorye by lowennesse, the plente of ioye by hunger and thurst, and the reste by travaile, and the lyf by deeth and mortificacion of synne.

"Here taketh the makeure of this book his leue."

(1) Now preye I to hem alle that herkne this litel tretye or rede, that, if that ther be any-thyng in it that liketh hem, that ther-of they thanken oure Lord Ihesu Crist, of whom procedeth al wit and al goodnesse.
(2) And if ther be any-thyng that disples hem, I preye hem also that they arrette it to the defaute of myn vnkonnynge, and nat to my wyl, that wolde ful fayn haue seyd bettre if I hadde had konnynge. (3) For oure book seith, 'Al that is written, is written for oure doctrine,' and that is myn entente. (4) Wherfore I biseke yow mekely, for the mercy of God, that ye preye for me that Crist haue mercy on me, and foryeue me my giltes; (5) —and namely of my oure translacions and enditynges of worldly vaneties, the whiche I reuouse in my retracciouns: (6) as is the book of Troilus, the book also of fframe, the book of the XXV. Ladies, the book of the Duchesse, the book of seint Valentyne's day, of the parlement of briddes, the tales of Caunterbury, thilke that sownen in-to synne, the book of the Leoun, and many another book, if they were in my remembrance, and many a song and many a leccherous lay, that Crist, for his grete mercy,

foryeue me the synne. (8) ¶ But of the translacion of Boece de consolatione, and oother bookes of Legendes of seintes, and omelies, and moralitee, and deuocioun: that thanke I oure Lord Ihesu Crist, and his blisful mooorder, and alle the seyntes of heuene; (g) bisekynge hem þat they from hennes-forth vn-to my lyues ende sende me grace to biwayle my giltes, and to studie to the saluacioun of my soule—(o) and graunte me grace of verray penitence, confessioun, and satis-
faccioun to doon in this present lyf, (1) thurgh the benigne grace of hym þat is kyng of kynges and preest ouer alle preestes, that boghte vs with the precious blood of his herte; (2) so þat I may been oon of hem at the day of doome that shulle be saued. Qui cum patre &cetera.*)

¶ Heere is ended the book of the tales of Caunterbury compiled by Geffrey Chauceer of whos soule Ihesu crist haue mercy. Amen.

III. Anhang.
(Längere lateinische Randglossen.)

zu V. 4617. [Cepra Phoronei fratrum discordie Thebe flammam Phetontis Deucalionis Aque In stellis Priami species Audacia Turni Sensus Vlixeus Herculesque vigor. [E.He.D.C.P.L.]

V. 4715. Vnde Pholomeus. libro 1o. capitulo 8o. Primi motus celi duo sunt, quorum vnus est qui mouet totum semper ab Oriente in Occidentem/vno modo super orbes &c. Item aliter vero motus est qui mouet orbem stellarum currencium contra motum primum/videlicet ab Occidente in Orientem super alios duos polos, &c. [Id.]

V. 4720. Omnes concordati sunt / quod electiones sint debiles nisi in diuitibus / habent enim isti licet (?) debilientur eorum electiones radicem.i. natuitates eorum que confortant omnem planetam debilem in itinere &c. [huc (hec) philosophus C.P.L.] — Id.

V. 4841. b Nota de inopinato dolore Semper mundane leticie tristicia repentina succedit/. Mundana igitur felicitas multis amaratudinibus est respersa /extrema gaudii luctus occupat. Audi ergo salubre consilium /In die bonorum ne immemor sis malorum. [E.He.D.C.P.]

V. 5191. Quid turpius ebrio / cui fetor in ore tremor in corpore /qui promit stulta/ prodiit occulta / cuius mens alienatur / facies transformatur / nullum enim latet secretum ubi regnat ebrietas. — Id. [Ìnnocens, De contemplu mundi, II, 19.]

V. 5346. O extrema libidinis turpitudo que non solum mentem effiminat/set eciam corpus eneruat / semper sequuntur dolor & penitentia post &cetera. [Id., ibid.]

V. 5552. A mane vsque ad vesperam mutabilitur tempus / tenet tympanum & gaudent / ad somnun organu &cetera. [Id., ibid.]

V. 5555. Quis vnum unicam diem totam ductum / in sua dilecience iocundam quem in aliqua parte diei reatus conscientie / vel impetus ire vel motus concuspiciscie non turbauerit / quem liuer Inuidie / vel Ardor Auarice / vel tumor superbie non vexauerit / quem aliqua iactura vel offensa / vel passio non commouerit &cetera. [Id., ibid.]

V. 5595. Qui enim semel iuit ad nupcias / docuit semel esse nubendum. [E., und io im folg.]

V. 5605. Non est vxorom numerus diffinitus quia secundum Paulum / Qui habent viores sic sint tamquam non habentes. [Id., ibid.]

V. 5610. Crescite & multipli camini.

V. 5628. Si autem non continent / nubant.

V. 5631. Quod si dormierit vir eius liberata est / cui vult nubat in Domino.

V. 5633. Si acceperis vxorom non peccasti / et si nupserit virgo non peccavit / set hij qui domino se vouerunt. Ia idem &c.

V. 5634. Melius est nubere quam vri. [E.S1.C.P.L.]

V. 5636. Lameth qui primus intrauit bigamiam / sanguinarius & homicida est &c. 
Abraham trigamus &c Jacob quatrigamus.

V. 5955. Paulus // de virginibus / preceptum non habeo / consilium autem do &cetera.

V. 5957. Inuitat ad cursum, tenet in manu virginitatis brauium, qui potest capere / capiat &cetera.

V. 5663. Volo autem omnes homines esse sicut me ipsum.

V. 5669. Bonum est homini / mulierem non tangere.

V. 5685. Vnusquisque proprium habet donum ex deo; alius quidem sic / alius au- tem sic].
Anhang.

3u V. 5688. † Qui cantant sequentur Agnum XLIII:or Milia.
— V. 5729. † Eo vocacione qua vocati est &cetera.
— V. 5737. † Qui vxorem habet & debitor dicitur. & esse in precupio & seruis vxoris & qui malorum seruorum est alligatus.
— V. 5742. † Et iterum seruus vxoris es & noli propter hoc habere tristiciam. † Item si accepies vxorem non peccasti tribulacionem tamen carnis habebunt huiusmodi &cetera.
† Item vir corporis sui non habet postemam / set vxor. † Item viri diligite vxores verecundas.
— V. 5781. † Ierephancias quoque Athenicienciae vsque hodie / cícute sorbicione castrari.
— V. 5885. † Et procurator calamistratus &cetera.
— V. 5900. † Intris omnes alicior existit qui non curat in cuius manu sit mundus.
— V. 5922. † similiiter & mulieres in habitu ornato cum verecundia & castitate ornent se / non in tortis crinium aut auro aut margaris sine veste preciosa &cetera/. Hec Paulus.
— V. 5944. † eciam odiosa vxor si habeat virum bonum &cetera.
— V. 5953. † Amor illius inferno & arenti terre & incendio comparata / Vnde illud &cetera.
† Infernum & mulieres & terra que non saciatur aqua & ignis non dicit satis &cetera.
— V. 5958. † Sicut in ligno vermis ita perdet virum suum vxor † Nemo melius scire potest / quid sit vxor vel mulier / nisi ille qui passus est.
— V. 5983. † falliere. flere. nere dedit (statuit) deus in muliere. [C.P.L.]
— V. 6042. † Valerius libro 6°, capitulo 3° / Metellius vxorem suam / eo quod virum bi- bisset fuste percussam interemit.
— V. 6081. † Appelles / fecit mirabile opus in tumulto Darij / vnde in Alexandro libro 6° [Alexandreis d. Gualter de Lille (ini 1200)]. Excepio 11956.
— V. 6230. † Ne des mulieri nequam veniam prodeundi. ecclesiasticì. 25°. [V. 25—26.]
— V. 6284. † Verque cadit ubi alia exaltatur.
— V. 6287. † In libro Mansor primo / VNuscujusqure planetarum. 4. // Exaltacio illo in loco fore dicitur in quo subito patitur ab alio contrario / &cetera / Velut Mercurius in virgine que est casus Veneris / Alter scilicet Mercurius significat scientiam & philosopham / Alter vero cantus & alacritates & quicquid est sapiferum corpori.
— V. 6367. † Circulus aureus in naribus Suis Mulier formosa & fatua. i. impudica.
— V. 6677. † Seneca in epistola. † Honesta res est leta paupertas.
— V. 6678. † Pauper est qui eget / eo quod non habet / sed quod non habet nec appertend habere ille diues est / de quo intelligitur id / Apocalypsis 3°. dieis quia diues sum. [Seneca, l. c.]
— V. 6775. † Cantabit vacuuos coram latrone viator / et nocte ad lumen trepidabilit Arundinis vmbram. [Juvenal, l. c.]
— V. 6777. † 2° Philosophus / Paupertas est odibile bonum / sanitatis mater / curarum remoci / sapientie reparatrix / possessio sine calumpnia. [Vincentius Bellovacensis, Speculum historiale X. 71.]
— V. 6784. † Vnde & Crates ille Thebanus // † Proiecto in mari non perno auri pon- dere // Abite, inquit, pessime male cupititates / ego vos mergam ne ipse mergar a vosis.
— V. 7462. † Melius est animam saginare quam corpus [Sutaś, l. c.]. † Victum & vestitum / hisi contenti sumus [Timolfi, l. c.]
— V. 7550. † Omnis virtus vnita / fortior est seipsa dispersa / [Boeth. l. c.]
— V. 7555. † Dignus operarius mercede &cetera [Sutaś, l. c.].
— V. 7571. † Noli esse sicut leo in domo tua / euerens domesticos tuos, opprimens su- bieceros tibi. [Ecclesiasticis, l. c.]
— V. 7592. † Inter cetera ad radicem vesuli terra Saluciaram vicis et castellis (etc.) E.He.D. [Petrarca, De obiedentia et fide uxoria Mythologia; nath] Boccaccio, Decam. X. 10. // So lm folg.
— V. 7668. † Tua iniquid [] humanitas optime Marchio.
— V. 8073. † fluit haut procul a palacio &c.
Vt expeditis curis aliis ad videndum domini sui sponsam cum puellis comitibus prepararet.

Quam Walterus cogitabundus incedens eamque compellans nomine.

Et insolito tanti hospitis adventu stupidam inuenit.

Et patri tuo placet iniquid & mihi vt vxor mea sis & credo ipsum tibi placeat set [!] habeo ex te querere &c.

Sine vlla frontis aut verbi impugnacione.

Nel ego vnquam scienis ne dum faciam set eciam cogitabo quod contra animum tuum sit nec tu aliquid facies & si ne mori iusseres quod molest fearam.

De hinc ne quid reliquiarum fortune veteris nouam inferat in domum nudari eam iussit.

Atque apud omnes supra fidem cara est vix quod his ipsis qui illius originem nouerant persuasur posset Ianicule natam esse, tantus vite tantus morum decor ea verborum grauitas atque dulcedo, quibus omnium animos nexu sibi magni amoris astrinxerat:

Sic Walterus humili quidem set insigni ac prospero matrimonio honestatis summa de in pace &c.:—

Quodque eximiam virtutem tanta sub inopia latitantem tam perspicaciter deprendisset, vulgus prudentissimis habebatur:

Neque vero solers sponsa muliebria tantum ac domestica, set vbi res posceret publica eciam subibat officia:—

Viro absente lites patrie nobilium discordias dirimens atque componens, tam grauibus responsis tantaque maturitate & iuidicii equitate, ut omnes ad salutem publicam demissem celeb feminam predicarent:—

Ceperit, ut fit interdum, Walterum, cum iam ablactata esset infantulta, mirabilis quedam quam laudabilis cupiditas satis expertam, care fidem coniugis exierendi alcius & iterum atque iterum rebemptandi:—

Suspecta viri fama suspensa facies suspensa hora suspensa erat oratio.

par alaritas atque sedulitas, solitum obsequium, idem amor, nulla filie memento.

Transierat hoc in statu anni 4. dum ecce grauida &c./

Et olim ait, audisti populum meum egre nostrum ferre connubium &c.

Fac senciam tibi placere quod moriar, volens moriar. [He.D 8535.]

Ceperit sensum de Walero decolor fama crebescere:— [D. 8605.]

Vnum bona fide precor ac moneo, ne hanc illis acuiles agites quibus alterm agatisti, namque et iunior & delicaciis nutriat est pati quantum ego vt reor non valeret:—

Hanc Historiam stilo nunc alto retexere visum fuit, non tum ideo vt matronas nostri temporis ad imitantam huius vxoris pacienciam que mihi inimitabilis videtur, quam vt legentes ad imitantam saltem femine constanciam excitarrentur vt quod hec viro suo prestiti hoc prestare deo nostro audet quilibet vt Iacobus ait Apostolus/ Intemptator sit malorum & ipse nemenem temptat probat tamen & sepe nos multis ac grauidos flagellis exerceri sinit, non vt annum nostrum sciat, quem scivit ante quam crearemur &c.:—

Vxor est diligenda quia donum dei est Ihesus filius sirac/domus & divicie dantur a parentibus/a domino autem proprie vxor bona vel prudens. [E.He.D., aut Albertanus Brixiensis, Liber de Amore; &c.]

Flaciamus ei adiutorium & extracta costa de corpore Ade fecit Euam & dixit/ proper hec/relinquent hom patrem & matrem & adherebit &cetera & erunt duo in carne vna.

Iacob // per consilium matris sue Rebecca, &c.

Judith de manibus Oloferni &cetera.

Abigail/per suum bonum consilium virum suum Nabai ab ira dauid liberauit.

Ester &cetera Iudeos per bonum consilium simul cum Mardocheo in regno Assuerei.

Seneca/ sicut nichil est (superius) benigna coniugie/ita nichil crudelius est infesta muliere.

Cato/vxoris linguam si frugi est/ferre memento.

Bona mulier fidelis custos est & bona domus [E.D.],

Apostolus Paulus ad Ephesianos. Diligitse vxoexes vestras sicut Christus difexit ecclesiis &cetera.

Ista viri debent diligere vxoexes suas ut corpora sua/ quia qui suam vxorom diliget/seipsum diligat/nemo vnquam carnem suam odio habuit/set nutrit & fouet eam/. et postea/vnusquisque suam vxorem sicut ipsum diligat.
Reditu suo singula gaudent [E.He.D.C.P.; Boeth. III, metr. 2; en gl.: alle thynge reioysen hem of hir retornyng ayen to hir nature].

Vnde Persius // fonte labra proli caballino / nec in bicipite parnaso me memini sompiasse [E.He. (unuolį̃); Persius, Sat., Prol. 1].

Pamphilus ad Galatheatm, / vulneror & clausum porto sub pectore telum &cetera [Pamphilus de amore', mittelaltest. Widitung].

G 30 Atheniensium tiranni cum Phidonem necassent / in conuicuo filias eius virgines ad se venire iuss er unt & scortorum mere nudari / ac super paulimenta patris sanguine crucatatas in pudiicis gestibus ludere // que paulisper dissimulato dolore cum temulentos conuenient quasi ad requisita nature egredientes, inuicem se complexe precipitauerunt in putem vt virginitatem morte seruarent [E.He.D.; atūs Hieronymus 'Contra Jovinianum', I, cap. 41: beṣgl. im fig].

Cum 50 ̅ virgines lacedoniorum [l] Messeni violare temptassent [E.E.II 771].

Aristocides Oroomeni tirannus adamanuit virginem symphalidem que cum patre occiso ad templum Diane &cetera.

Nam hasdrubalis vxor capta & incensa vrbe, cum se cerneret a Romanis capienda &cetera.

Primo pono lucreciam /que violata pudicie [l] no lens superuivere maculum corporis cruiore deleuit/.

Vaelet silencium preterire VII. Milesias virgines que Gallorum &cetera.

Senapho [Xenophon] in Ciri maioris scribit /infancia occiso Habradate &cetera.

Democionis Ariopagitarum principis virgo filia &cetera.

Quo ore laudande sunt Cedasij filie &cetera.

Nichanor victis Thebis vnus captive virginis superatus est.

Narrant scriptores Grecie & aliam Thebanam virginem &cetera.

Quid loquar Nicerati conijugem pie impaciens inuiurie virt mortem &cetera.

Alcebiades ille socraticus victus &cetera.

Alcesten fabule ferunt pro marito Adameto sponte defunctam / et Penelope pudicia [l] Omeri carmen est/.

Lacedomia quoque poetarum ore cantatur occiso apud Troiam Protheselaio &cetera.

Porcia sine Brute viuere non putit.


Teuta / Illicorum Regina &cetera.

Memorandum strato regulus. [Vidi & omnes pene B a r b a r e s capitulo xxvir primo] Item Cornelia &cetera. Imitantur go [!] nupte Theanam / Cleobilian / Gorgim / Thymidiam / Claudias atque Cornelias / in fine libri primi.

Singulas has historias & plures hanc materiam concernentes recitat beatus Jeronimus contra Iouinianum in primo suo libro capitulo 30° [E.; id. He. V. 1171, D. V. 1178].

De Zanze in libro Tulij [E.He.D.; Cicero, De orat. III, 26].

Judicium capitulo XI // fut illo tempore Jepte Galaandes (Glīteabītī) [E.He.D.].

Nolite inebriare vino // in quo est luxuria [Ephes. V, 18; E.He.D.C.P.]

Ieronimus Contra Iouinianum // Quamdiu iueinavit Adam / in Paradiso fuit / comedit et eiecunt est / statim duxit vxorem [Id.; Hieronymus, l. c. II, 19; εδδ. b. folg. Βtate].

Esca ventri & venter escis. deus autem & hunc & illam destruet / [E.He.D.C.].

Qui autem in viuis mortuus est [E.He.D.].

Luxuriosa res vinum / et contumeliosa ebrietas [Id.].

Noli vinum dare [E.He.D.P.].

Policratici [libro 10. Ioannis Sarisburiensis] / Mendaciorum & periuriam mater est Alea. [Id.].

Nolite omnino Iurare [Id.; Matt̊h., l. c.].

Jeremie 4° / Iurabis in veritate in Judicio & Iusticia [Id.].

Coram canuto capite cons urge [Id.].

Et fecerunt filij Israel secundum quod constituerat eis sacerdos domini Eliachim [E.He.D.H.*].

Gregorius in registro libro [Epist.] 10 / ad Eulogium patriarcham scribit / Indicamus praeterea / quia gravem hic interpretum difficultatem patimur / dum enim non sunt qui sensum de sensu exprimant set transfierre semper verborum proprietatem volunt / omnem dictorum sensum confundunt / &cetera [He.D.].

Chaucer's Canterbury Tales.
Anhang.

3 u V. 17192. ? Non teneas Aurum, &cetera [E.G.]; 17194. | Nec pulcrum pomum &cetera [E.].
— V. 18287. // Qui diliget iniquitatem / odiit animam suam [E.].
— V. 18762 f. 12571; 18767 f. 12573.
— V. 18869. | Nota de inpaiciencia cuiusdam Philosophi contra suum discipulum [E.].
— V. 18909. | Nota secundum Lucam de latrone / suspenso cum Cristo [E.].
— V. 19083. | Of diuerse Iuyses to diuerse wommen of estaat for the synne of lecherye [E.].
— V. 19253. | Memorandum. mors intrauit / per fenestras [? E.].
IV. Glossar.


A 1. interj. a) hal 2. prp. (für in, on) in, an ufw. (z. B. a-bede zu Bett, a-nygh nachts, a-morwe morgens); an (vor Vöf. u. h., z. B. an-heigh oben); 3. unbest. Art. u. Zahlw., an (vor Vöf. u. h.) ein ufw.; (vor Zahl) etwa, jo.

ab ak adv. zurück.

abasshed, abaysed, abaysted ptp. bestürzt, verwirrt, bejaubt.

abede z. a.

abegge v. (teuer) erkaufen, bezahlen, büßen; vgl. abeye.

a-begged ptp. [?] betteln (gehen).

abeye, abye z. abegge; abo(u)ghite pt., aboght ptp.

abhumynable adj. absoziell, widerrätselig.


aboght(e) z. abeye.

abood sb. Aufenthalt, Verzug.

aboute 1. prp. um, herum ufw. 2. adv. herum, der Reihe nach; im Begriff; zu diesen. abregge vb. ab(ab*te)tieren.

abreyde(n) v. erwadten, auffahren; abbrayde pt.

abroche(n) v. anzapfen.

abrood adv. ausgebreitet.

abusioun sb. Mißbrauch, Täuschung, Torheit.

abyen st. v. warten, cr(ab*)wartet; bilden; verweilen, bleiben, anhalten; zurück- abeye z. abegge.

Abygail f. 1. Sam. 25.

accident sb. Abjedens (das Zufällige); Ber-änberung.

accidie sb. Trägheit.

accomplice v. erfüllen, vollenden.

acc(c)ord sb. Einlaufen, Eintracht; Bertrag, Bedingung; falle of a. einwilligen. — accurde(n) v. stimmten (zu), paßen; be-ed stimmten.

acc(c)ordaunt adj., prp. paßend, gemäß.

acc(c)ounte(n) v. berechnen; betragen.

achaat sb. Einlauf — achatour sb. Räuber.

Acheloys Adelous (Flußgott).

ach(e)ven(n) v. vollenden.

Achithophel Achithopel (II. Sam. 15). acquitaunce sb. Entschuldigung, Entlastungstheil.

acquite refl. sich erweisen.

actes sb. pl. Ufern, Berichte; Geschichtete.

actueel adj. wirtlich; persönlich.

acustumaunce sb. Gewohnheit; hadde of a. pflegte.

adamant sb. Eisenstein; Demant.

dawed adj. (pp.) näh.

Adoon Nibonis.
adoun adv. hinab, nieder.
adrad ppt. erdriect; be a. sich fürchten
Adriane Arriane.
[1. redete.]
adversarie adj. feindlich; sb. Gegner.
advertisement sb. Außersetzamkeit; Bemimmung.
afered (aferd) ppt. erfristed, erdringen;
be a. sich fürchten, erdringen.
afecctionoun sb. Gefühl, Reigung, Leiden-
affille(n) v. glühen.
[haft.]
affray sb. Schreien; Lärn, Streit; -e(n) v. erdringen.
affright ppt. erfristed.
affter prp. nach, gemäß, auf; a. oon gleich-
mäßig; adv. nachher, alsbald, sogleich;
a. (that) conj. (je) nachdem.
alfre in Brand.
agaste(n) v. erdringen; agaste pt. (rest);
agast ppt. erfristed, beängstigt; be a.
fürchten, sich bangen.
agayn(s) prp. gegen, wider, entgegen;
(nahe, gerade) vor; für; adv. wieder.
agilette(n) v. unrecht tun, sich versehen (an).
ago(n) ppt. (fort)gegangen, fort, dahin, ver-
gangen, verwunden; adv. vor (s. goon).
agregge(n) v. erdringen, vergrößern.
agreed ppt. erzügnet, befummert.
agrief adv. zu Herzen (nehmen).
agryse(n) v. (er)schamben; sich frümmen.
tai sb. Großerather, Alm.
aketoun sb. Rangerhemd.
al prn. all, ganz; alle dat. s. & pl., aller
gen. pl., auch) alder (aldersfirst, alder-
best, etc.); al and som, alle und some
jeder einzige, insgesamt. — adv. ganz;
al redy gang bereit, fertig. — conj. (auch
al be [j]t) obgleich.
alambik sb. Deßtiersfotlen.
alant sb. Dogge.
alayes sb. pl. Jutak, Mischung.
albificacioun sb. Weißen, Purifization.
alcest Alcestis, Königin in Thessalien;
vgl. L. G. W. 432, etc.
alcione Alcione (Ov., Met. XI, 410ff.);
 vgl. B. D. 65 ff.
alday adv. immer, beständig.
aler j. al.
aldrían (oder Aldirian): heller Stern im
alenge adj. elend. [„Löwen“,]
ale-stake sb. Bierfranz (Wirthshauszeichen).
alaye sb. Gajje; Baumgang.
alfonce Petrus Alphonji, span. Gelehrter,
getaunter Jube (um 1100), verf. „Disci-
plina clericalis“.
algate(s) adv. jedenfalls, freilich, jederzeit.

Algazir Algéira, erobert 1344.
allichte(n) v. absteigen, sich niederlassen;
alligte pt.; alight ppt.
Alisaundre 1. Alexander d. Große. 2. Alex-
andria (erob. 1356).
Alison: Frauenname.
alkamystre sb. Alchemist.
aliance sb. Bund, Verbandstaat, Chbe.
allowthe = allowe thee (idi) geische dir zu,
gewißlich.
allye sb. Verbander, Freund; -e(n) v. (idi) verbinden, verwandt werden; -ied
ppt. befreundet.
Ptolemäus (s. b.) in arab. überhaufig.
almesse sb. Amosjen, Barmerhöhefeit; al-
mesede sb. Liebeswort.
almost adv. beinahe, fast.
Alnth sb.: heller Stern.
Alocen Alhasen, arab. Astronom (11. Jh.);
(al)ong on prp. wegen, infolge von.
al, also, al so, adv. & conj. jo, ebenso,
jo wahr wie, ebenfalls, auch. Vgl. as.
alswa adv. dial. = also.
alght j. alight.
Alys „Glimmen“.
alyme adv. lebendig; im Leben, hinieder.
alamdrides sb. pl. Hamadrides.
ambeas sb. Doppelaus (Würfel).
ambler sb. Jelter; ambil sb. Paßgang;
ambling prp.; wel a. ein guter Paßganger.
Ambros Ambrosius, Bischof v. Mailand,
† 397.)*
amende(n) v. besirem, fördern, überwinden,
übertreffen, erühren; -dement sb. Erseh,
Büge; -dere sb. Vermehr, -in, För-
derer, -in.
amenuse(n) v. vermindern, verringern.
ameriment sb. Geldblüge.
amewe(n), -moc-, v. bewegt, erregt sein.
amiddes adv. in der Mitte.
amonest(n) v. ermahnen, mahnen zu;
-ynge(v) vb. Ermahnung.
amorous adj. verliebt; a. loue Verlieb-
heit, geischlechtl. Liebe.
amorwe adv. des Morgens.
amonente(n) v. ermahnen, mahnen zu;
amount(n) v. bedeuten.
Amphion Amphion (Sänger).
Amphiorax Amphiaras (Seher).
amyable adj. freundlich, „heijam“.
amys adv. fehl, falsch; doon (fare) a. fehl-
gehen, sich versehen.

*) Stellennachweise aus den Kirchenvätern s. in Skeats Ausgabe.
ascance(s) adv. etwa, als ob.
ascencioun sb. Aufsteigen, Aufgang; Aus-
düngung.
ascendent sb. Aufgangspunkt (Punkt im
tierkreis, der in e. gewißen Augenblick
über d. Horizont steigt); Horoskop.
ashamed ppt. geächtet, beschimpft.
aslake(n) v. jinzen; besäumten.
asonder adv. auseinander.
aspect sb. (astrol.) Planetenstellung, Aspekt.
assaut sb. Angriff, Storm.
assay sb. Berührung, Probe; -e(n) v. ver-
sehen, prüfen.
assege(n) v. beläumen.
assemble(n) v. versammeln, vereinigen;
-(gefühlt.) vertreten; -ee, -yng Verlehr.
assent sb. Zutunigung, Beiprüfung; by
oon a. einführbar; holl.; / . . . im
Bunde; -e(n) v. zutun, einzuwirken;
zutreffen sein (acht).
asseureth f. assure(n).
ashe sb. Hüfa; asshen pl.
asise sb. Schiurericht.
assoyle(n) sb. auflösen, erlösen; ablobieren;
yng v. Durbeiung.
Assuer(e), -us Ähseuer.
assure(n) f. (ver) sichern, Sicherheit bieten.
astert(n) v. entrinnen, entschlüpfen; astert
ppt.
astonished, -ied ppt. betaubt, gelähmt; er-
flaut.
astored ppt. vergisst, vergessen.
astrelabie sb. Astrolabium (Höhenmeister b.
Geheime).
avargon sb. Ästralog, Sternbeuter.
avromane ysb., verd. astromy, Astro-
nomie, Ästrlogie.
avswone adv. in Dämmecht.
at epp. an, bei, nach, von, in Bezug auf.
atake(n) st. v. einfolen.
Atazir sb. über Einfluss (e. Planeten).
aton adv. einig, zutunmen; -es adv. zog-
gleich, zugleich.
atrede(n) v. im Rate übertreffen.
atrenne v. im Laufe übertreiben.
atamme(n) v. in Angriff nehmen.
at(e)mprance sb. Mäßigung, Mäsigkeit.
at(e)mpre(n) v. mässigen; -ee adj., -ly
adv. mässig, mässvoll.
atteyne(n) v. erreichen, bekommen (to),
gelangen.
atthamaunt sb. = adament.
Attheon Ätthom (Ov., Met. III, 138 ff.).
attry adj. verbittert, böhaft.
atwo adv. entsiwei.
atwyne adv. auseinander, getrennt.
atyr sb. Meidung.
auctoritee sb. Vollmacht, Ansehen; Au-
torität.
auctour sb. Verfasser, Urheber.
audience sb. Gehör; Gehörweite; Gegen-
wort; (öffentlich) Verstimmung.
auditor sb. Höre; Revisor, Rechnungs-
prüfer.
aught prn. etwas; Besitzen; adv. etwas; -
f. oght.
augrym-stones sb.pl. Rechensteine.
Augustyn Augustinus, Bishop zu Hippo
(354—430); verf.: 'De cívitate Dei',
'De vera poenitentia' u. a. Schriften.
auncetrye sb. vormehrterm Theftum, gute
auntre(n) v. wagen. [Familie.
auntrous adj. abenteuerlich, waghalsig.
Aurelian röm. Kaiser (270—75).
Austyn Augustinus (f. o.).
atier sb. Altar.
availle(n) imps. nügen.
avale(n) v. abziehen.
avantage sb. Vorteil, adj. vorteilhaft;
dooh bis a. seinen Vorteil fuchen.
avauce(n) v. färben, förderlich sein, helfen.
avant sb. Bhreiterei; make a. sich zuhören,
brüßen; -e(n) v. besgtl.; -yng(e) v.
Bhreiterei.
aventaille sb. Heldmütter, Bifjel.
aventure sb. Abenteuer, Jufjahl, Vorfall,
Geschick; Gefahr; per a. zufällig, vielleicht
(f. paraunter); take . . . a. v. Vorteil wäh-
nehmen.
Averroes Averroës, arab. Philosoph (1126
bis 98).
avow sb. Gehilfe; make a. geloben, geben-
ren; -e(n) v. geloben; (öffentlich) bekannt
machen.
avowtier sb. Chebrecher; -trye sb. Che-
bruch, Unzucht.
avoy interj. pfui!
Avycen Vincenna sb. Jbn-Sina, arab.
Philosoph u. Arzt (980—1037); f. canon.
avys sb. Rat, Überlegung, Meinung; -e(n)
refl. achtgeben; amtaunen; sich hütieren,
vorzeigen; überlegen, bedenken; -ed ppt.
bebacht, vorrichtig; -ely adv. desgl., wohl
überlegt; -ement sb. Überlegung.
avysisoun sb. Bijfen, Geschick.
avard sb. Urteil; -e(n) v. bestimmen, über-
weisen.
awayt sb. Hut, Ohr, Ohracht; Lauer,
Sinterhalt; -e(n) v. warten (auf), auf-
passen, beobachten.
awen diaL. = ow(e)n.
a-werk(e) adv. ans Betf; sette a. be-
schäftigen.
aweye adv. fort, abwegend; irre; away-
ward adv. zürt Seite.
awreke(n) v. tähen; awreke, awroken ppt.;
be a.äft rächen.
axe(n) v. = asken(n); a. at jem. befragen
(nach). bitten (um); -ync vsb. Geshuch.
ay adv. immer, stets.
ayenj. agayn.

Ba v. hüsten.
baar j. bere(n).
Babilan Babylonier, -in. — Babiloigne
Babylon.
bacheler, -chil-, sb. Jünger, Gesell, Jung-
gesell; Baccalaureus; -elrxe (il-) sb.
Jüngerschaft, junger Äbel.
bayn sb. Schijfel.
bacoud sb. Spee, geräuchertes Fleisch
(V. 6000: als Segenmas zu frischem Fleisch).
badde adj. schlicht, schön, böse; -er comp.
bailiff, -y, sb. Rentvogt.
baiten(n) v. weiden; (on) sich nähren von,
bakkte(n) v. verleumden.
bake-mete sb. Paßete.
Baldesweile Baldswell (Ort i. Norfolt).
bale sb. Leib, Trüblal.
balled adj. fahl.
Balthasar Beljagar.
bane sb. Bëhångår, Zödeurschäge.
banes diaL. = bones.
Barbarie Barbarienland.
barbre sb. Barbar.
bar(e) 1. adj. bloß, bürstig, leer; deutlich;
2. pt. j. bere(n).
bareyne adj. bar, dürb, öbe, unfruchtsbar.
barm sb. Schôf; -clooth sb. Schürze.
Barnabo: B. Biasconti, Herzog v. Mailand
† 1385).
baronage sb. Freiherrnstand, -schaft.
barre 1. sb. Barren, Streifen. 2. v. streifen.
Basilie Basilius b. Gloße, Bischof v. Cå-
taen (Kitchinwater, 324—79).*
basilikok sb. Bajüflät (rabelhaft).
bataille sb. Kampf; -ed ppt. gezählt.
baude, -aw-, sb. Ruppler, -in; -erye sb.
Ruppleri, Unfeuchtigkeit.
bauddy adj. fämurig.
bawdryk sb. Schüttergurt.
Bayard: Pferbename.
bayte j. baite.
be j. auch bi-
bechen adj. buchen.

bed sb. Bett, Beet; humble b. nieberer
Stand; bedde dat, j. a.; -dyng(e) vsb.
Lager; -rede adj. bettlägerig, sôweer trant.
bede ppt. j. bidde.
be(e) j. been
be(e)de st. v. (an)bieten, gebieten; bede pt.;
boden(n) ppt.
beek sb. Schnabel.
beel(e) (fr.) schön; b. amy guter Freund;
- e cheere freundliche Bewirtung; bele
chose schönes Ding (weibl. Scham).
beem sb., pl. bemes 1. Baßen. 2. Straß;
vgl. beme.
be(e)n, be(n) 1. v. sein, bestehen; be(e)th
pt. pr. & imperfect.; be(e)n, be(e), auch ybe,
beer j. bere.
beere sb. Bahwe.
be(e)st 1. sb. Tier, Wild. 2. best super-
zu bet.
beete(n) v. ausbejern, abhelfen; ansachen;
bette pt.; vgl. bete.
be(e)th j. been.
beggestere sb. Bettler, -in.
bekke(n) v. nüden.
bele j. beel.
belle sb. Glode (V. 709: Wirtshaus).
Belmarye Balmyn? Benamatin?
bely sb. 1. Bauch; b. -naked fplitterad.
2. Blasembal.
beme sb. Zipfen; vgl. beem.
bende(n) v. biegen, spannen; bente pt.;
bent ppt., gebogen, gewölbt; j. bent.
bendyng(e) vsb. Verjagen mit Schrägstreifen
bene sb. Böhme. 
([(baffen)]]
benedicite e interj. (verfürzt pr. bendiste)
bei Gott! Gott behüt!, G. bewahre, G. helle!
Benedicht: Benefizt von Nürjia, Grünler
v. Münchserben (529).
benefice sb. Pründe.
Beneit Benefit, j. u.
bent sb., -e dat. Abhang; j. bende
benysoun sb. Segen.
berd sb. Bart; make a b. e. Jopf (Bart)
dreihen, täufchen.
bere sb. Bär.
bere(n) st. v. tragen, ertragen; gebären;
flößen, wüthere; refl. sich benachmen, halten;
(witnesse) ablegen; ba(a)r, beer pt.
booren, (y)born, (y)boore ppt., borne,
(y)boore flekt.; b. on hond(e) (füßlich)
anflogen, vorwerfen, eintreiben, weis-
machen; b. doun unterbrüden, widerlegen;
born(e), (y)boore (auch) von Geburt; j.
soore.
bogance sb. Prählerci.
Bobbe-up-and-down „Hops auf und nieder“, D. am alten Weg von London u. Canterbury, jetzt Feld [?].
boce sb. Geschwülst; j. boos.
bocher sb. Schlächteri.
boche(n) ppt. j. beerde.
body sb. Leib, Körper; Person; Hauptteil.
Boece Boethius (f. 525); verf. 'De consolatione philosophiae', überj. v. Chaucer, u. 'De musica'.
boës dial., s. pr. gejienit; j. bihove(n).
boht(e) j. beye.
bok(e)lersb. Rumböß; -e(n) v. anjuchen.
boket sb. Eimer.
holle sb. Schale, Raff.
bomble(n) v. trömelt.
bonde sb. Lecht, Dener, -in, Slawe, -in; b.-folk Leibengehart; b.-man Leibboole j. armonyak. [eigener.
boon sb. Ansehen; bones pl.; brennt b. Beimisdwar; V. 12852 vered. aus domini.
boone sb. Bitte, Gejuch; Gabe, Gunst.
boor sb. Eber; bores gen. & pl.
boos sb. Busel (j. boce).
boost sb. Prählerci, Aufgebößenheit, Stolz; cracketh b. prahlt laut, trakeelt; -e(n) v. boost j. bynte(n). [prählen.
boote sb. 1. Hilfe, Heinung, Labal; do b. wohltun. 2. Stiefel.
boras sb. Borax.
bord sb. Tafel; Rost; Bord; bigynne the b. d. Ehrenplatz an der Tafel einnehmen.
born(e) j. bere(n).
borel, bu. - sb. grobes Zög; "Lumpen";
— adj. roh, ungebüdet; b. man Läie.
borwe 1. sb. Band, Bürgre. 2. -(n) v. übergen.
botel sb. 1. Fläche. 2. Bündel.
boterflye sb. Schmetterling.
botme sb. Boden.
bough sb. Zweig, Ast; bowes pl.
bouk sb. Bauch.
bounde 1. sb. Grenze, Schranke. 2. ppt., j. bynde.
bour sb. Stube, Kammer.
brotel adj. gebrechtsch, hinfällig, unzuverlässig; -nesse sb. Hinfälligkeit usw.
brother sb. Bruder, Freund; auch gen.
brouded ppt. geisti. 
broyden v. gebreden, behalten.
broyed ppt. geflochten. — bryden (brouded?) ppt. geisti.
Brugges Brügge.
burned ppt. glänzend, blank, schimmernd.
burthe, by-, sb. Geburt.
buryeles sb. pl. Grabhüttten.
busiris Buitis, König v. Ägypten.
buk sb. Bush.
but conj. & adv. außer (wenn), wenn nicht; aber; ob; nur, bloß, rein, jüdt; b. and wenn; b. as nur daß; b. if wenn nicht, als daß, außer wenn.
builler sb. Hundeschnauze.
buxom adj. gebörgsam, folgjam, demütig, entgegentommend.
buytde(n) v. bauen; bulte pt.
by- & auch bi.
by prep. bei; von, durch; an; mit; über, in betreff; adv. nahe bei, vorbei; by and by nebenreiherr, daneben.
byde(n) st. v. warten, verweilen, bleiben; boud pt.; byden ppt.
bye j. beye. — byung esb. Einlauf.
byg, big, adj. statt, kräftig.
byjape(n) v. verärgern, täuschen.
byle sb. Schnabel.
byynme(n) st. v. fortnehmen, entreihen.
byrthe j. burthe.
byscorned ppt. veripseptet.
byte(n) st. v. beißen, freßen, schmeiden; bit Yinge prr. fcharf geschlossen; boot pt.; bite(n) ppt.
C f. auch K.
ca(a)ls sb., auch pl. 1. Fall, Zufall, Rechtsfall; par c., vp-on c. zufällig; f. as.
2. Köcher.
cacche(n) v. jagen, sasen, nehmen, erlangen; caughte pt.; he c. ihn erfasste; caught ppt.
Cacus: ein Riese.
Cadem Radmus.
cake sb. Fladen, (flachcr) Kuchen (aus Brotteig).
calceniying vsb. Verfallen, Drydieren; -cicionn sb. Verfallung, Dyrdbation.
Calixtopee Callisto (Rynmphes).
calle 1. sb. Haarnb, Haube (?). 2. -en(n) v. nennen, rufen.
camaille sb. Damen.
Cambyse Kambyseß, König v. Persien.
Cambyuskan Schehingis-chan († 1227).
camuse (ka-) adj. stumps, platt.
foot des Königs Cambyuskan (f. o.).
cancer sb. Krebs (Sternbild); -cre sb. Krebsgeschwür.
Cane Kana (Joh. II. 1 f.).
canon sb.: 'Liber canonis' s. Uricenna (J. o.).
Cantebregge, -brigg Cambridge.
cantel sb. Brudschicht.
cape(n) v. sitzen, gaffen (s. gape).
Cappaneus Kapaneus, e. der Sieben vor Thiven.
capul, -il, sb. Gaul; caples pl.
carf pt. f. kerve.
cariage sb. Bebörderung, Fuhrlohn; -es pl.
Abgaben, Jolle.
carl sb. Ket.
carole sb. Tanzbier; (-n) v. e. L. fingen (u. tanzen).
carpe(n) v. schwägen.
carryk sb. Karafa (Lotzejif).}
Cartage Karthago (Carthagena v. 405?).
Cassidorie Magnus Aurelius Caftioidonius, röm. Schrifsteller (480-576); verf. u. a. 12 Bch. 'Varia rum.'
Cast sb. Plan, Anschlag, Gelegenheit; pl. Schigite; -en(n) v. werden, schwinden; außer- senden; überlegen, summen; berechnen, schägen; refl. sich hingeben; caste pt.; cast (casten) ppt.
castelled ppt. gezählt.
catel sb. Gab und Gut, Besitz. (a-)caterwawed ppt. (auf dem) Katerstieg (geben).
Catoun Dionysius Cato, verf. "Disticha de moribus", im MA. beliebte Spruchsammlung.
cause Ursache, Grund; erstc u. Ursgrund; by c. weil; c. why warum, b. Grund ist
cavillacioun sb. Spitfindigkeit. [war].
Caym Räum.
caytif (kai-) sb. Glender, Bedauernswertet; caytyves pl.; adj. elend, jammervoll.
Cedasus Cedaquis. ceint (cey-) sb. Gürtel.
celer sb. Reiter; -rer sb. Reitermeister.
celle sb. Jede; heines Kloster, Mahlertal; c. fantastyk 3. (im Gebr. als Sig der Phantasie.
Cenobia Zenobia, Königin v. Palmyra (3 Jh. n. Chr.)
centaure sb. Lauendgübenraut.
Centauros pl.? Zentauren.
centre sb. Mittelpunkt; -is pl. Punktet (auf dem Reiz d. Mitrobaulums).
cercle sb. Kreis, Ring; Sphäre.
pered ppt. mit Wach's überzogen (ob. ver-
cerial (adj.) ook Steineiche. [früh].
ceriously adv. ernstlich, gründlich [lat. seriose?]
certein, -eyn adj. gewiß; — sb. Gewiß-
heit, Sicherheit; a. c. eine gewißze Zahl, Summe, ziemlich viel.
certes adv. gewiß, sicherlich, wahrhaft.
ceruce sb. Bleineiß.
cesse(n) v. aufhören, ablaffen.
cetewale sb. Bitver, Baldrian.
Ceys Ceyes, Gemahl der Alchonde (5. v)
chaar sb. Wagen.
chace(n) v. jagen, treiben; ch. forth be-
fahlenungen.
chaffare 1. sb. Handel, Geschäft, Ware.
2. -(n) v. handeln.
chalenge(n), -ange(n) v. fordern, beauf-
spruchen, verlangen; -yng vob. Förde-
runge, Klage.
chalons sb. pl. Bettfedle aus Chalon(stoff).
chamberere sb. Kammerfrau.
chambre sb. Zimmer; ch. of Venus weibl. Geschlechstteil.
champartie sb. Gliechgewicht.
chano(u)n sb. Kannon, Stifts herr.
chaped ppt. beiseilagen.
chapeley, -e sb. Kaplan, -in.
charboce sb. Marstuhl.
charge 1. sb. Liht, Gewicht; Bedeutung, 
Wichtigkeit; Verwahrung, Auftrag, Auf-
gabe; Sorge; Vorwurf; of that no ch. 
doch das nebenbei. 2. -e(n) v. beladen; 
ermahnen, anempfehlen.
chargeant adj. lästig.
charite sb. Barmherzigkeit, Gnade; Frö-
mitigkeit, Unbacht.
Charles Karl d. Große (V. 15475).
charmes sb. pl. Tauberei.
chartre sb. Vertrag, Kontrakt.
chaste(n) züchtigen; chasted ppt. gewarnt, 
befehlt.
chasteyn(e) sb. Kajanle.
Chaucer: V. 4467, 1369 ff., 13823 ff.: 
Selbstironie.
chauple sb. Zufall, Geschid; Wurf; good ch. Gist.
chauncel sb. Kirchenchor.
chant(l)ate(n) v. singen; -rie sb. Stiftung 
für Weisungen.
chayer sb. Stuhl, Lehnsuhrt; Tragessel.
cheeff sb. u. adj. Haupt...
cheep sb. Haft; great ch. billiger F.; j. chepe.
cheere, chiere sb. Antliz, Miehe, Ge-
bärde; Ausschen, Erziehunig, Bene- 
men; (freundlicher) Empfang, Bewir- 
zung; machen ch. (freundlich) empfangen, heiter 
Miehe zeigen.
chees j. cheze.
cheeste sb. Streit, Kamp.
cheeu(n) v. enden.
chepe(n) v. laufen, selbstlich uml; Chepe, 
Stadtteil in London, jetzt Cheapside.
cherice(n) v. lieben, wert halten; beschützen.
cheri sb. Kerl, Bauer, Leibeigner, Knecht;
ysb adv. grob, plump.
ches(n) st. v. wahlen, vorsehen; chees 
impt. u. pl.; -yng(e) vob. Wahl.
cheeste, chiste sb. Kassen, Truse, Sarg.
cheueteysn, ciezteyn sb. Anführer, Haupt;
adj. hauptsächlich.
chevyssaunce sb. Anleih.
chichivache: Unheuser; d. nur gute Frauen 
frägt, daher abmagerte.
chidedere sb. Jankerin; j. chyde.
chiere j. cheere.

chamberere sb. Kammerfrau.
colpoun sb. Streifen, Bündel.

colt sb. Füllen; -es tooth Fang zu Jugendstreiten; -ish adj. jugendsprüch.
columbyn adj. taubenartig, Tauben-
combust adj. verbrennen.

come(n) 1. st. v. kommen; cam, coom pt.; coome(n) pl.; comeen p.p.; com of impt. mach schnell; ycome aboute: herangekommen, erfüllt. 2. sb. kommen.

commendacioun sb. Lobpreisung.

commission sb. Auftrag; Berufung, Befallung.

commun(e) 1. adj. gemein, gemeinsam; in c. gewöhnlich. 2. sb. d. Gemeinen, d. gemeine Volk; Gemeindeland. 3. -(n) v. verkehren, umgeben.

compa(a)s sb. Umfang, Freis, Ring; com-\-

passe(n) v. umgeben, planen; -yng esb. Umgebung.

compaignable adj. gejellig.

compe sjt. Kumpan, Verater.

compleccion, -extioun sb. Geschöftsfarbe, Leibesbeischaffenheit; Gemütshart.

compleynt sb. Mackgieb.

complyn sb. Komplete (Abendgottesdienst).

composicioun sb. Abmachung, Zusammen-\-

stellung, Anordnung.

comyn sb. Ärmel.

con- j. auch com-

conceite sb. Vorstellung, Einbildung.

conclude(n) v. schließen, einschließen; be-

schließen, abschließen, zum Schluß kommen; zusammenfassen.

conclusion sb. Schluss, Ende; Beischlu-

fs, Entschluß; Zweck, Ziel, Ergebnis; Lehre, Lehrrah; as in c. schließlich.

condescende(n) v. sich herbeilassen, erh-

niedrigen; eingehen (auf), wenden (zu).

condicioun sb. Bedingung, Jufand; Eigens-\-

chaft, Art, Weisen.

conferme(n) v. härten, festigen; fest an-

chüfture sb. Mifung. [faffien.

confort sb. Trost, Befangen; do c. behaglich machen, pflegen; -e(n) v. trösten, stärken.

confounde(n) v. niederbeugen; verberden, verdammen.

confus adj. beser, bestört; -ioun sb.

Verberden, Unheil, Schande; -io lat.

besgl. [scherzha. falsch überlebt V. 16948].

congregacioun sb. Anfammlung.

conjectyng(e) esb. Vermutung.

conscience sb. Gewissen; Bewußtsein,

consecrat adj. geweiht. [Empfindung.

consell sb. Rat; Ratgeber, Beifand; Ge-

heimnis; -lle(n) v. raten; -lour sb. Rat, Berater.

consentant adj. mitbühlig; -te(n) v. über- \-

einsimmen, einwilligen; refl. sich jüngen;

-yng (14258) = lat. consentaneum übereinsimmend, vernunftgemäß.

consequent sb. Folge (lat. consequens).

considered prp. in Anbetracht.

consistorie sb. Gerichtsöff.

constable sb. (Schloß)bött; -esse Böttin.

constance sb. Standhaftigkeit.

Constantyn Constantinus Iser (Africanus) † 1087, mediz. Geißblatter: 'Vaticum' (über, a. d. Arab.); 'De coitu'.

construe(n) v. erklären, klar machen.

contek sb. Streit, Kampf.

contemplaunce sb. Betrachtung.

contenaiunce sb. Reine, Antig; Haltung,

Gebaren, Kompliment; Schein, Anschien.

contract adj. (ppt.) eingegangen in, zu-

gezogen.

contrarie 1. sb. Gegner, Gegenfä (teil-

2. adj. entgegen. 3. -(n) v. widerstreben;

-ious adj. widerstrebend, entgegengesetzt;

-iousste sb. Gegenfä, Widerprüf.

contree sb. Umgegend, Land.

contubernyal adj. hausgenößen.

contumacie sb. Haltsarelligt; -ax adj.

haltsstarrig, tobig.

convenient adj. paßend; convenientz pl.

conversacion sb. Umang, Verkehr.

converte(n) v. ändern, abwenden, ab-

weichen; -ible adj. gleichbedeutend.

convoye(n) v. geleiten, einleiten.

cop sb. Spieß; cop(e) dat.

cope sb. Hörtrod.

coppe, cuppe sb. Trullgefäß, Becher.

cor j. erucatav.

corage sb. Sinn, Gejinnung; Mut, Tat-

kraft; Neigung, Begier, Begehren usw.; -eous adj. mutig, heftig, lebhaft.

corde sb. Streit, Strang.

cordewane sb. Norduaneleder.

cordial sb. Herzstürtzung, 'Specijicum'.

corfew sb. Abendbäuten (8 Uhr).

corniculer sb. Geiß, Sekretär.

corny adj. körnig, starr.

coro(n)ine sb. Erone, Franz; -e(n) v.

frönen; -ed adj. vollendet.

corosif adj. ägernd.

correccion sb. Belehrung; Strafe, Buß-

geh; Lucht; Berechtweisung; correcte(n)

v. zurechtweisen, belehren, strafen.

corrumpable adj. vergänglich.

corrump(n) v. verberden.

corruptioun sb. Fäulnis, Eiter.

cors sb. Leib, Perjon; Leide.

corse(n), curse(n) v. verfluchen.
corven j. kerven.
costage sb. Kofen, Ausgaben.
costelewe adj. lüpfvieg.
cosyn sb. Better, Verbandter; adj. ver-
wandt, entsprechen; -age sb. Bettern, -Verbandtschaft.
cote sb. Hütte, Zelle. - co(o)te sb. Mod, Fleib;
c.-armure (armour) sb. Wappentuch.
couche(n) v. legen, (auf)schlafen; -beissen; 
rest. sich biden.
counte(n) v. rechnen, schäßen; -tour sb. 
1. Rechner, Revisor. 2. Kontor.
countrefete(n) v. nachahmen, nachmachen, 
gleichfömmen; -fetet adj. gekünstelt.
countretaille sb. Gegenstelle, Widerrhall.
countrewayte(n) v. aufpassen; rest. sich 
in adit nehmen.
countying-bord sb. Kontortisch.
coupable (cow-) adj. schuldig, strafbar.
cours sb. Lauf, Gang; Jagen; Bajon; Lebens-
lauf; -er sb. Renner, Streitho.
courtesy sb. purer Überred, Umhang.
couthe j. koude (konne).
coveite(n) v. begehren, gäßen; -tise sb.
Begierde, Habücht; -tous adj. habgierig,
begehrtich.
covenable adj. passend, angemessen; -blely 
adv.
covenant sb. Vertrag, Pakt, Gelübde.
covent sb. Kloster.
ocverchief sb. Kopftuch, Kopftuch, „Bund“.
covyne sb. Lätz, Trug.
cow sb. 1. Küh; keen pl.. 2. Dohe 
(V. 5814; vgl. b. Erzählung v. b. Kreide, 
V. 17862 ff.).
coward adj. geig; -dye sb. Seigheit.
cowpable j. coupable.
cowplyng ger. Paarung; gemeinsamer Gang.
coy adj. still, schlächtren.
crabbad ppt. fleiend.
cracche(n) v. zerträfen.
craft sb. Kunst, Gewerbe; Gesichte; 
germeine Kraut, Scheimnis; - ty adj. geschickt, 
gescheit; -ily adv. deßgl.
crake(n) v. frächtzen; j. boost.
crased ppt. gebobten.
crea(u)nce 1. sb. Glaube; Kredit. 2. -e(n)
v. auf Kredit nehmen, borgen.
creat adj. (ppt.) geßäßen.
crede sb. Glaubensbefehmiß, Crebo.
crekes sb. pl. Müffce.
crepe(n) v. fißen, schießen; creep (crepe) 
pt.; crospe(n) (crept) ppt.
crevace sb. Riß, Spalte.
Crisippe Xhrisippe (von Hieronymus— 
J. Jerome — 1. c. erwähnt I, cp. 1.)

Crisostom Chhrisostomus, Kirchenvater (ca. 
347—407).*
cristal stones gläserne Behälter (vgl. V.700).
Cristophere St. Christophorus (Broche 
mith Bild als Amulett).
cristyanitee sb. Christenwolf.
croce sb. Kreuzstab.
croked ppt. trumm, verschoben.
crommes sb. pl. Krümel.
crop sb. Sippe, Gipfel; Sproß, Trieb; 
e dat., - pes pl. — en j. crepe; 
er f. croue.
crosselet sb., crosletz pl. Schmelzstieg.
crouch(n) v. betreuen.
crwn (crown) sb. Schädel, Scheitel.
croupe, cropyer sb. Kruppe, Kreuz (Köden); 
er sb. Schwangtrienen.
crowde(n) v. treiben, hösen, schlendern;
-dyn gqb. Triendt, Schwing.
crowke sb. Krute, Trug.
croys sb. Kreuz.
crul adj. kratz, lodig.
cryke sb. Beutl, Schiffsländer.
cubit sb. Elle.
cucurbit sb. Dessillierfelsen.
culpe sb. Schuld.
Cupide Cupido; seintes legende of C.: 
Chaucer’s L. of Good Women (V. 4481).
cuppe j. coppe.
cura(at) sb. Pfarre.
curacio(u)n sb. Heilung.
cure sb. Gorge, Dohut, Ächt; Strebem, 
Gifer; honeste c. Instandhäm; do c. 
Gorge tragen.
curiositee sb. Selbstamteil, Künstele.
curious adj. selifam, künstlich; fundig, 
geschief; adjifam.
cursedness sb. Absechaulichkeit, Berrucht-
heit, Frevel.
curteis adj. höflich, artig, liggig, bescheiden, 
freunblig; -sie sb. Höflichheit, Gefäßigkeit.
curtn sb. Vorhang.
custume sb. Gewöhnheit; -es pl. Jolle, 
Wobagen.
cut sb. Lóz (abgejöntittes Stüd).
Cutberd Cuthbert, Bischof von Lindisfarne 
(*688).
cynamone sb. Jmmem (Schmeichelname).
cynk, synk num. (frz.) fünf (b. Würfelpieter).

Dai sb. Lor, Gauch.
dagged ppt. ausgezäfft; -ynge vb. Aus-
zaßen.
dagon sb. Züpf.
daliaunce sb. Scherz, Pauerei, Schäferei.
Dalida Delilah.
Dertemouthe Dartmouth (Seestadt in Devonshire). derthe sb. HoItspieligkeit. des- j. auch dis-
descensorsies sb. pl. Dezensionien (Gefäße d. Muschelen v. Blen).
desclaudre, dis- 1. sb. Verleumung; 2. -(n) v. verleumen. descryve(n) v. beschreiben.
desdeyn sb. Verachtung; take, have in d. verschmähen, schmähen.
desherite(n) v. entreiben. deshonestee sb. Unanständigkeit. desir (yr) sb., -yng(e) vsb. Gehücht. deslavee adj. ungezügelt, unmaßig.
desolaat adj. bar, bloß; emjam; holde(n) d. meiden.
desordeneey adj., desordinat adj. ungebührig, ausgeschweifend.
despended(n) v. ausgeben, aufwenden, vergeben; -endour sb. Ausgeber, Verguβer; -ence, -ense sb. Ausgabe(n), Auf- wand.
despit sb. Hohn, Bosheit; Troph, Bider- willen; Schmach; -ous adj. bohält, ver- schämlich; troghig, zornig; schmachvoll, schänd- lich; erbarmungslos.
desplaye(n) v. entfalten.
desport sb. Heiterkeit, Beluflußung, Ver- güßen.
desray sb. Unordnung, Verwirrung. destempred ppt. gefördert, verborben.
destourbe(n) (dis-) v. hören, hindern.
destreyne(n) (dis-) v. quälen; (be)drängen, zwingen; erfassen.
destroye(n) v. vernichten, umbringen; fäibigen.
destynnee sb. Schäbigal.
dette sb. Schuld, Verpflichtung; -lees adj. schuldenlos; -tour sb. Schulner.

Deus hic (lat.) Grüß Gott!
dewe = due.
deve = deef.
dev(e) sb. Teufel; a... d. wey zum Z., in drei Teufels Namen!
dever sb. Pflicht.
devyne(n) v. raten, mutmaßen; j. di-
devys sb. Plan, Meßung; at poyn d. jottgältig; -e(n) v. berichten, erzählen; erdenlen, plane(n); raten.
dextrer sb. Streitroß.
deye 1. sb. Milchmaß, Meierin. 2. -(n), dye(n) v. stieren; dye-de, dyde pt. deynous adj. ferd.
deynte 1. sb. Luft, Berglüften; (pl.) Leederbienen; toldo no d. maß feinen

Wett bei. — 2. adj. leder; nett, sein — deynetteous adj. leder, fühlig.
dey(s) sb. (erhöhter) trendy, Tron.
Deyscorides Dioscorides, Arzt aus Citicien (2 Jh. n. Chr.)
di- j. auch de- u. dy-
Dianira, Dianyre Dianira, Gemahlin d. Herules.
dich, dych sb. Graben; -ed ppt. mit e. G. verjagen.
diffame sb. übler Ruf (vgl. defame); -aciously sb. Verleumung.

difficioun sb. Begrenzung; (nähere) Bestimmung. 
diffyntif adj. bestimmt, endgültig.
dighte(n) v. (vor)berieiten, (zutunen, be- schaffen, bejagen; beschaffen; refl. sich bejegen, vergießen; dightte pt.; dighte ppt.; ydght gejegert.
digne adj. würdig, hehr, heilig; steif, hoch- müßig; -niteit sb. Würde, Herlichkeit.
dlatacioun sb. Ausbehnung, Weiterung
diligence sb. Fleiß, Eifer; do d. sich bemühen, bestreben.
direct adj. (ppt.) gerichtet (an).
dirk j. derk.
dirryve(n) v. abjagen, herleiten.
dis- j. auch des-
discheuelee adj. mit aufgelöstem Haar.
discipline sb. geist. Zucht, Saeüfung. (1636)
discusione sb. Gelehrter, Vertend.
disese sb. Not, Qual, Verbrüder.
disfigure 1. sb. Verummaltung. 2. -(n) v. einstutigen.
dis[con]cordsance sb. Zwietracht.
discovvert adj. (ppt.); at d. ungebärd.
discredion sb. Einrichtung, Berfänd. 
disese sb. Not, Qual, Verbrüder.
disfigure 1. sb. Verunmijaltung. 2. -(n) v. einstutigen.
dishoneste adj. schimpflich, unechf.
disjoyst sb. Bebrängnis, Notlage.
disordinance sb. Gelehrwidrigkeit.
disparage 1. sb. Entehrung, Schimpf.
2. -(n) v. enthehen, schänden.
dispeir (des-) sb. Verzweiflung; -(e)n v. (auch refl.) berzweifeln.
dispelaunce sb. Mißfallen, Spann; -(u)nt adj. unangenehm, mißlilig.
dispreyse(n) v. herabgehen, iebeln.
disputisoun sb. Wortbreit, Disputation.
dissimule(n) v. sich vertellen, heucheln.
distemperance sb. Raubheit.
distemplo(n) v. erzürnen, ärzern.
diurne adj. täglich, Tage-
dives sb. d. reiche Mann (im Evang.).
divinistre — echon(e).

divinistre sb. Geistlicher, Gottesgelehrter. 
divisioun sb. Teilung; Unterschied; Zwiist. 
divynales sb. pl. Weisfagungen. 
divyne(n) (de-) sich denken, Vermutungen anstellen. 
doctor sb. Doktor; Schriftgelehrter, Kirchenlehrer. 
dogge sb. Hund; d. for the bowe Jagdhund. 
doghter sb. (auch gen.) Tochter; -ren, 
doghty adj. tüchtig, manhaft. [res pt. 
doke sb. Ente. 
dok(k)e(n) v. fürzen, stügen. 
domes j. doom. 
domynacioun sb. Herrschaft, Macht, Einfluß; 10668: Vorherrschaft d. Blutes von 9 Uhr abd. bis 3 morg. 
donge 1. sb. Dinger, Wüst; 2. -e(n) v. 
dongeoun sb. Burgverlies. [dingen 
doom sb. Urteil, Meinung; Gericht; do- 
mes pl.; domesman sb. Richter. 
doorn, do err. v. tun, machen; ausführen, 
ausführen, verrichten, schaffen; zufügen, 
begeben, erweisen u. v.; mit inf.: lassen, 
verlassen, zwingen; dic pt.; doon ptt.; 
(y)do getan, fertig; vorbei, zu Ende; 
doone ger.; for to doone dazu angetan, 
geeignet; do wey wegen, unterlassen, 
of ydon abgenommen; j. cure, diligence, 
fors, etc. 
dormant adj. (pppr.) ständig. 
dorste j. dar. 
dortour sb. Dormitorium, Schlafsaal. 
dotard adj. findich, verrückt; dote(n) v. 
faseln; make d. verrückt machen. 
doum, doumb adj. fumm. 
doute sb. Zweifel; Zuricht, Scheu, Angst; 
-e(n) v. zweifeln; scheuen, fürchten; leses 
adv. ohne Zweifel. 
douve, -we sb. Taube. 
dowaire sb. Mitgift, Aufsteuer. 
drad(de) j. drede. 
draf sb. Spure; d. -sek Strehjad. 
drasty adj. dredig. 
drawe(n) st. v. ziehen, schieben, neigen; 
(zuricht)bringen; d. neer sich nähern; 
drogh, draw pt.; (y)drawe(n) ptt. 
drecche(n) v. drücken; hinlächern. 
drede 1. sb. Zuricht; Zweifel; -leses adj. 
fürdölos; nicweisfelhaft; bred(e)sful fürtich- 
bar; fürachtam, Angusch. 2. -e(n) v. (ich) 
führten; ehen; dradde, breched pt.; 
Sadt ptt. 
dreche(n) v. errtrifen; errtränfen; dreynite 
pt.; dreynit ptt., -e flekt.; be d. 
errtrifen. 

Koch, Chancer's Canterbury Tales. 
dresse(n) v. bereiten, herrichten; aufstellen; 
wenden, richten; arrichten mit, zurichten; 
refl. sich anrichten, wenden, aufstellen; 
ydressed ptt. aufgestellt. 
dreye, drye 1. adj. troden, dyr. 2. -(n) 
v. vertroden. 
dreynit(e) j. drench. 
droges sb. pt. Drogen. 
drogh, draw j. drawe(n). 
droghte sb. Trodheit, Dürre. 
dronke j. drynke(n). 
droof j. dryve(n). 
droupe(n) v. jinben, herabgezogen werden. 
drovy adj. trüb. 
drugg(n) v. sich plagen. 
drynke(n) st. v. trinbcn; drank pt. s., 
dronke pl. u. ptt.; (y)dronke adj. trun- 
fen; dronkelewe adj. trunkenhaft. 
dryve(n) st. v. treiben, fahren; scheiben; 
vertreiben; abmachen; droof pt.; drive(n) 
ptt. 
duchesse sb. Herzogin; book of the D.: 
Chancer's Geicht auf d. Todb d. Herzogin 
v. Lancaster. 
duetse sb. Pflicht, Gebühr; Hochschäftung. 
dulle(n) v. trüben, verblendeln; imps. es ist 
läufig, unangenehm, peinlich. 
dun sb. Brauner, Nappe; d. is in the myre: 
landl. Spiel. 

Dunmowe: D. in Essj; Anspielung auf e. 
alte Sitte, wonach dort Eheleute, die e. 
Jahr ohne Jurk gelebt haben, e. Speck- 
seite erhalten. 

dure(n) v. bauen; verweilen, ausfahren. 
duske(n) v. sich trüben. 
duszeine sb. Dusend. 
dwelle(n) v. bleiben, fortfahren; wohnen; 
-yng esb. Wohnung, Heim. 
dwaile sb. Schlafrunf. 
dy (frz.) tage. 
dyapred ptt. gebülm. 
dych j. dich. 
dye j. deye u. dyde pt. 
dyere sb. Färber. 
dyke(n) v. Gräben ziehen, einbäumen. 
dym adj. dumpf. 
dynt j. dent. 
dys j. dees. 
dyvynys sb. pl. Geistliche; dyvynyettee sb. 
Gottesgeflarheit, Theologie; j. auch div-. 

Ecclesiaste sb. 1. Prediger, Geistlicher; 
2. Prediger Salomo (Bibel). 
ech prn., -e dat. jeber. 
echon(e), -oon prn. (ein) jeber, jeglicher.
falw, falow adj. fahl, falb; -es pl. Brachland.
fame sb. Ruf, Gerücht, Famä (Ch.'s 'House of Fame').
famulier adj. verttaut, intim.
fan sb. Bächst; justen atte f.: zum Ringelstzen antreten.
fanne sb. Fächer.
fantasy adj. f. celle.
fantasye sb. Einbildung; Liebehabe, Laune, Reigung.
fantome sb. Trugbild, Schemen.
fare sb. Verfahren, Benehmen; Getue, Lärm, Streit.
fare(n) v. fahren, reizen, sich begeben, gehen; verführen; sich stellen; sich benehmen; I f. es erthe (gebi) mir; faries 3. s. pr. (dia1.); ferde pt.; fare(n) ppt.; best farynge am besten ausgefattet, begabt; tar-(farthe)w fel jagte (lebe, et) wohl.
sarsed ppt. vollgestopft.
fast adj. fest; be f. festigen; -e 1. adv. fest; dipt, nahe; eifrig, liebhaft, jännell; jreng, heftig; tüchtig. 2. -e(n) v. fassen; faste pt.
fauco(un) sb. Fall, -in; -er sb. Fächer.
faue adj. gern bereit, froh (vgl. fayn).
fay, fey sb. Eire(e), Ehrenwort.
yay(e)rie sb. Eirereich, Eirechar; Lauberei.
yayn adj. froh, erfreut, (of) freundlich (3u); adv. gern.
yave f. faire.
feblesse, fiebl sb. Schwäche.
fecche(n) v. holen, bringen; fette pt.; (y)fer ppt.
fee sb. Befäh; Lohn, Gehühren; f. symple Freigut.
feede(n) v. füttern, (er)nähren, pflegen; fedde-pt.
feedl sb. Feld, (feld)jeßacht; feldes pl.
feelee(n) v. füßen; felte, teled domest.
feend sb. Böse; -ly, -lych adj. teuflich.
fe(e)re sb. 1. Fürst, Angl. 2. Gefähbre; in f. in Gemeinschaft, zusammen, auch yfe(e)re. 3. -(n) v. fürchten, erfreuden; fered ppt.; be f. (fich) fürchten.
feeste sb. Feß; make(n) f. feßlich empfangen, bewirten; sich güttlich tun; feestlich adj. feßlichwendig.
feet 1. sb. pl. zu foot. 2. sb. Tat, Werf.
feffed ppt. belehnt.
feith sb. Glaube; Treue, Ehrenwort; maken(n) f. Vertrauen erwecken.
fel 1. adj. wild, grimmig, järrisch; flekt. felle. 2. pt., f. falle(n).

fele prn. pl. viele.
felonie (-ye) sb. Frevel, Trenuligkeit;
-nous adj. frevelhaft.
femelle adj. & sb. weiblich, weibliches Wesen.
femene sb. Weibervolf, Amazonen; -nythe sb. Weibegesell.
fen sb. 1. Sumpf, Moor; 2. Abschnitt; f. canon.
fer adj. & adv. fern, weit; ferre flekt.; ferre, ferrer comp., ferrestu supl.
Ferare Ferrara.
fered f. feere; ferde f. fare(n).
ferforth, -ly adv. weit, sehr, derartig; grundlich, eifrig, vollständig.
ferlyy adj. gefährlich, fahredlich.
fermacies sb. pl. Urgemeinen.
fermerer sb. Gpptler.
fervn 1. sb. Garn. 2. adj. -e pl. entfernt;
adv. lange her, langif.
ferre, etc. f. fer.
ferthe, fourthe num. vierter.
ferther comp. ferner, weiter, entfernter; vgl. forth.
ferthyng sb. Dreier, Heller; bißchen.
fest, fist sb. Faust.
festeye(n) v. jeßlich bewirten.
festue(n) v. bejteigen.
fe(te) f. fecche(n).
fethere(n) v. treten (v. Hahn).
feture sb. Zug; pl. Lißsehen.
fetys adj., -isly adv. fein, zierlich, fäuerlich.
fey f. fay.
feyne(n) v. vorgebben, sich verhinren, er- dichten; yeyneyed ppt. umgangen.
feynte(n) v. schwächen.
fiebley adj. schwach; -esse f. febl-
fiers adj. wild, böse.
fighte(n)st. v. lämpfen; faught ppt.; caughten ppt.
figure 1. sb. Gejalt; Figur, Rezubewung, Gleichtüs. 2. -(n) v. darrjellen; -ynge(n) vdb. bildliche Rezubewe.
fill sb. 1. Gensùge, Herzenlust. 2. pt. pl. f. falle(n).
fir (fyr) sb. Feuer, -e dat.
firre sb. Föhre, Tanne.
first(e) num. erster; my f. mein erstes
gegenstand.
fit sb. 1. Stop, Streich; il f. Mißgeschid.
sithole sb. Siebel.
fix adj. feit; -e flekt., sb. Figstern.
flambe sb. Flamme.
flatour sb. Schmeißler.
flaugh, fleigh, fle yj. fle(n).
fole(n). fleen v. 1. fliegen; fleigh, fley, flaugh. s. pt., flowen pl. pt. 2. fliehen, meiden; fledge, fleigh pl. 3. sb. flog; fleen pl.

flex sb. Fläch.
flijkerynge prep. flatternd.
flitte(n) v. verblassen, vertreiben; -ere sb. Vertreiber.


for-be(e)de(n) st. v. verbieten, verhüten; f.-bad pt.; bode ppt.; -bere(n) st. v. unterlassen, beiftehen lassen, sich enthalten; (ver)schonen; -blak adj. tiefblau; -brused (ganz) zertrümmert; -by adv. vorbei; -do(on) v. vermissen, zugrunde rutschen; umbringen; -dronken ptt. sich betrinken; -dryed ptt. ganz verrotet; -feder erfrischend beforgt; -go(on) v. verleben, verjagen auf; -kerve(n) v. zerbrechen; -kutte(n) v. zerstören; -laft ptt. entfacht; -lesen v. verfieren; -lethe(n) v. aufgeben; -old adj. sehr alt; -pyned ptt. zerquält; -sake(n) st. v. (ver)säubern, entfärben; -slewthe(n), -slewe(n) v. vergüten, verfärbt werden; -slugge(n) v. verkommen lassen; -strastg v. abgestutzt; -thy f. for; -thynketh imps. (es) tut mir leid; -trodnen ptt. zertreten; -waked ptt. überwacht, mübe vom Wachen; -wrapped ptt. verhüllt, eingewickelt; -yelde(n) v. verblassen; -yeten st. v. vergehen (f. yeten); -yetelnesse sb. Vergänglichkeit; -yiven st. v. vergeben, f. yiven (yeven).

forage sb. Futter; Futter.
force, fores sb. Gewalt; (is) no for fors es liegen nicht daran, schabet nichts; I do no f. es fümmert mich nicht; what f. was liegt daran, tut das?

forest-syde sb. Walderbaumb.

for(e)ward sb. Annahme, Verteidigung. 2. adv. vorwärts, voran.
for(e)wynd sb. Vorübergehensweise; — forwoot s. pr. tiegend vorber (f. witen).

forfete(n) v. sündigen.
forked ptt. gekabelt; f. herz Gewaldbart.
forme 1. adj. erster; f. fader Vorjahr. 2. sb. Form, Gestalt; (fourme) Lager, Güße. 3. -e(n) v. bilden; -ere sb. Schöpfer.

forncast ptt. vorbedacht.
fo(u)neys sb. (Scheiner)-Jen.
fornciaciousn sb. Hurenrei.

fors f. forre.

forster sb. Forstmann.
forth adv. fort, weiter; lay f. bleib liegen; f.-right adv. hinten; -er comp. (f. ferner) weiter; vorgerückt; f.-mo, -moor(e), -over adv. ferne, überbies.

fortune 1. sb. Geschick; Fortuna, Glücksgöttin. 2. -en v. Gießhals beuten, lenken; stellen (f. ascendent).

fother sb. Fräulein.
foul adj. schmutzig; böse, schlimm, schmäh, übel, schäbig; -e flekt. & adv.
founde 1. pt. pl. j. synden. 2. -e(n) v. gründen, stützen, bieten.
foundre(n) v. straucheln.
fowel sb. Vogel.
foyne(n) v. fechten.
foyson sb. Jolle.
fr (dial.) = fro(m).
frakenes sb. pl. Sommerfrüchte.
franchise sb. Freiheit, Freyherrn.
frankeleyn (-lyn) sb. Freiheit, Gutsbesitz.
fraternitee sb. (fratexpl.) Brüderchaft.
fraynet j. freyne(n).
free adj. treu, treueig; hold; frely adv. treuwillig.
freele adj. gebrechlich; — freeltee, freeteetee sb. Gebrechlichkeit, Schwachheit.
fremde adj. fremd.
freneseye sb. Töllheit.
frenges sb. pl. Franken.
frere sb. Drdensbruder, Bettelmönch.
rese(n) st. v. geübert, erzählt.
refete(n) st. v. freiften, verzeihen; frete pt.; frete(n) ppt.
fro (meist vor Konsonant), from (meist vor Vokal) prp. von, aus, w.
frrothe(n) v. schäumen.
fructuous adj. fruchtbar.
frutestere sb. Obstlerläuferin.
Frydeswyde: Schutzpatron einer Drforder Gemeinde.
ful 1. adj. voll; atte fulle völlig. 2. adv. völlig, sehr, gar.
fulsommesse sb. Übermacht.
fume sb. Dünft, Blähung; f.tere sb. Erdrauch (Pflanze).
fumosite sb. Dünft, Rauch.
fundement sb. Gewäss.
furtual adj. hübsch, wütend.
furlong sb. ein paar hundert Schritt (4½ engl. Mil.); a f. wey e. furze Strecke, furze Zeit.
furtynge(e) vsb. Putzeheft.
fusible adj. jämilzbar.
fyn 1. sb. Enbe, Zwee, Ziel; -e(n) v. entenden. 2. adj. sein, sich; start.
ynch sb. Hint; pulla a f. e. Vogel rupfen (d. h. e. Mädchenn verführen).
ynde(n) st. v. jinben; verjorgen; synt 3. s. pr.; foond s. pt., founde pl. pt.; (y)founde(n) ppt.; fyndynge vsb. Fürjorge.
syr j. sir.

Gabbe(n) v. ausplaudern, müßig reden; -er sb. Schwäger.
gadre(n) v. jammeln, verschammeln.
gaf j. yive(n).
 gallard (gaylard) adj. munter, lustig.
gaineth (gay-) imps. es müht.
gale(n) v. jhreien.
Galice Galicien, in Spanien (St. Jago de Compostella).
galiones (-anes) sb. pl. galenischer Heil- trant (vgl. galon Gallone).
galle sb. 1. Galle. 2. wunde Stelle.
galoche sb. Schuh.
galpe(n) v. gähnen.
galwenes sb. pl. Galgen.
galyngele sb. Galgant (Gewürz aus Hyper- gras?).
game 1. sb. Spiel, Spaß, Bergnüßen, Lust.
2. -n imps. streuen, gefallen.
gan j. gynne(n).
gane(n) v. gähnen.
gap sb. Öffnung, Durchlaß; gaping dat.; -e(n) v. (nach Luft) jinbappen; gassen; -ynge prp. mit offnem Munde, nach Atem ringend; j. auch cape.
garyt sb. Gurgel.
garleek sb. Knoblauch.
gas (dial.) 3. s. pr. gebt.
gat j. gete(n).
gat-tothed adj. lederzähnig (mit außen- andersehenden Zähnen).
gaude sb. Pü, Schmutz; Spaß, Kniff.
-ed ppt. gefärbt.
Gaufred: Gottfried von Binaúaus; verf. 'Nova Poetria'.
Gaunt Gent.
gauren v. gassen, anhaumen.
Gawle Galien.
gay j. auch gai-
gay adj. luftig, üppig, leichtsinnig; gepüt, vergisst; glänzend, blau; -e adv.
gayler sb. Reitermeister.
gaytris-beryes sb. pl. Bocksborn-(Faul- baum-?) beeren.
Gazan n. Gaja (Buch d. Richter XVI).
Géa(un)t sb. Ries.
geen (dial.) ppt. gegangen.
ge(e)re — gown(e).

gleyre sb. Weiße (e. Gis).
glood j. glyde(n).
glose 1. sb. Glose, Deutung; Schmeichelei.
2. -e(n) v. beuten, umschreiben; schön reden, beschönigen, schmeicheln; be yglos-
ed: Schmeicheleien hören.

glotonde sb. Bölerei, Schmeichelei.
glyde(n) st. v. gleiten, hervorbreiten, emporen; glood pt.; glynken ppt.
glymsung vsb. Schimmer.
gnawe(n) st. v. (be)nagen; gnaw pt.
gnorf sb. Krell, Kauz.
go, goon irr v. gehen, sich bewegen u.üw.; goost, gooth s., gooth, goon pl. pr.; yede, wente (f. wende) pt.; (y)go, gon, goon ppt., adj. vorüber, dahin; schön vor; er l. go: zum Schluß, schließlich; go ne (or) ride: sich begeben, reisen (i. ride) u.üw.; g. biform zuwiderkommen; g. in hineinfließen, -bringen; g. o ut herausfahren; g. wp empordringen.
gobet sb. Stüch, Stühlen.
God sb. Gott, (öfters) Christus; goddes gen.; Herrgottes (7329); -hede sb. Gott-
heit; -sib (gossib) sb. Gekleidet, -in, Rote, -in.
gode f. good.
gold-hewen ppt. aus Gold gehauen; g-
lees adj. gelblos; g-smythrye Goldarbeit.
golet sb. Kelche.
goliardes sb. Jostenreisser.
Golias Goliat.
gon f. go, gonne f. gynne.
gonge sb. Grube, Grifth.
good adj. gut, wader, bieder; sb. Güt;
Vorzeit; -es pl. Güter, Gabet; for gode dat. im Ernft; -lich, -ly adj. gültig, brau,
wader; adv. gültig, herzlich gern; -man sb. Biedermann; Landwirt; -e men:
liebe Leute; -nese sb. gute Eigenschaft,
Vorzeit; gutes Werf, Tüchtigkeit.
goodes sb. pl. Gold-(Ringel-)blume.
goore sb. Jüweel; Plüpel (= Gewand).
goost 1. sb. Geift. 2. 3. s. pr., j. go.
Gootland Gottland (Schmeide).
gossomer sb. Sommerfäden.
goute sb. Gicht.
governe(n) v. lenken, verwalten, beherr-
sachen; (sich) richten; -naille sb. Herrschaft;
-naunce sb. Herrschaft, Selbstbeherr-
schung; Lenfung; Geschäftsführung. Ver-
waltung; -Obut; Betragen; -nour sb. Herrscher, -Führer, „großer Herr“.
gown(e) sb. Robe, Gewand (im MA. üb-
liches Gejicht); g. -clooth Luch zum
Gewand.
grace sb. Gnade, Huld, Gunst; Mitteid; Aussehen; -es pl. Dant; hard(e), sory g. Mißgeschick, Unglück; Mißfallen; Mißgestalt, übles Aussehen; for his g. ihm zu gunsten; save youre g. mit Verlaub; -lees adj. von Gott verlassen; -ious adj. angenehm; -ly adv. günstig.
grame sb. Gram, Rümmer.
graun(e)ng sa. Meieret; Kornpeicher.
gras sa. 1. Gras; g. -yme Jungendblüte. 2. = grace 187388.
graunt mercy (frz.) großen Dant.
grave 1. sb. Grad. 2. -(n) v. begraben, vergraben; eingraben, (ein)grabieren, meijeln; (y)grave ppt.
grayn, green sb.ORN, Gteibe; Kardamom, Gewürznelken; in g. eis gefärbt.

grece (gresse) 1. sb. Fett. 2. G. = Griechentland; see of g. Mittelmeer.
grée 1. sb. Rang, Vorrang. 2. Wohlwollen, Gnade.
greet adj. groß, statt; laut; schön; wichtig, schwär; üppig; grete flekt. (f. grete v.); greter comp., grettest(e) supl.
ger(e)te(n) v. (be)grüßen; grette pt.
Gregorie Gregor I. d. Große, Päpft († 604); zit. Schriften: 'Homiliae', 'Moralia', 'In vii. psalmen. poenitent. exposicio, etc.

grehound sb. Wimphiel.
grenehede sb. Grünheit, Unreife.
Grenewych Greenwich (Kent), zeitweise Wohltit Ch.'s.
grette f. greete, greuter f. greet.
grave 1. sb. Hain. 2. - (n) v. ärgern, trauen; behaßter sein, plagen; schädigen; ygreved ppt.; -vaunce sb. Ärger, Ärgernis; Dual, Rümmer; hervorrufen; -vous adj. schwer, ernstlich; schmerzlich; verbittert; -vousliche adv.
greyn f. grayn.
greythe(n) (grei-) v. sich rüsten, bereit ma-grifphon sb. Greif. [chen. 
grisly adj. graßlich, grimm, schauerlich.
grone(n) v. ärgern, grämen.
gronte(n) v. stöhnen; gronte pt.
grope(n) v. (be)staaten, unterjuchen.
gröt sb. Tütsche. 
grote sb. Großen (etwa 3.4 Pf.).
ground sb. Grund, Gage u.ö.; Gewebe; -e(n) ppt. f. grynde.
growe(n) st. v. wadßen, werden; gewii, grewed pt.; growe(n) ppt.
groyne sb. Gänze, Hüssl; -ynv sb. Ge-grucche(n) v. nüreten, großen. [murr. 
 gruf adv. aufs Geschüt, nieder.
grommesse sb. Graufen, Greuel.
grynnde(n) st. v. mahlen; schleifen; gryme s. pr.; (y)grounde(n) ppt.
grynhte(n) v. frischen; grynte pt.
gryvs 1. adj. graut. 2. sb. grauer Felzwerk.

Guesclin: Bertrand Duquesclin (1320-80), frz. Feldherr.

Gy: Sir Guy von Warwic, megl. Romanz.
gyde 1. sb. Führer, Lenfer. 2. -(n) v. führen, leiten, geleiten.
gyne(n) v. lenfen, leiten.
gyle (gi-) sb. Betrug; withouten g. ohne falsch; -lour sb. Bétrüger.
gyn sb. Kunstgriff; Lüf.
gyngebred sb. Honigfützen.
gynle(n) v. fliegeln.
gynne(n) st. v. beginnen; gan s. pl., gonne pl. pt. (oft als Füllwort, wie im [pä]. Engl. to do).
gypon sb. Bams, Waffenrod.
gyse sb. Art, Weiße, Brauch.
gyte sb. Meid, Rod.
gyterne f. gi...

Haaf f. heue(n).
habit sb. Kleidung.
Habradate Abrabates, König von Susiana.
hab(o)und(n) v. überflüß haben, reichlich beifügen; -dant adj. reich (an); -dantly adv. reichlich; -daunce sb. überflüß, Fülle.
ha hal interj. haha! ho ho! holla!
hakeney sb. Klepper.
half sb. Geite, Hälfte; halves pl.; a Goddes h. in Gottes Namen.
holiday (haly d.) sb. Feiertag.
halke sb. Wintel, Ede.
halse(n) v. behaßteten, anslehben.
halt f. holde(n).
halwe 1. sb. Heiliger. 2. -(n) v. heiligen, (ein)weißen.

Haly: w. bel el-Albaś el-Majuś, arab. Naturlorcher († 994).
ham (dial.) sb. Hein.
han f. have(n).
hand f. hond.
handebrede sb. Handbreit; handwork sb. Gesäß.
hap sb. Schiffsrechnung, Gesicht; Glüü.
happe(n) v. geschehen.
hard adj. hart, grausam (f. grace); -e adv. fett; -e(n) v. harten; yharded ppt.; -nesse sb. Häte; Befehlwerde.

hardy adj. führn, freitbar; -dily adv. führen, sichlich, bereitwillig; -dynesse sb. Füllheit, Verwegenheit, Übermut; Kraft.

bewußtsin.
harlot sb. Schein; Bube, Kerl; -trie (-tieve) sb. Koten, Schmuterei; Hüberei; Liederlichkeit, Unzucht.

harm sb. Schäd, Schaden; it is h. ez if scheide; speke h. verläßt; s. auch broken.

harneys sb. Harnisch; Gehern; Gerät, Geschirr; Zeug; -e(n) v. herrichten, aus-

harre sb. Haife, Tätangel. [hatten.

harrow interj. haffo! (i. out).

harwe(n) v. berauben...harwed helle: (der) zur Höle fuhr.

hary(e)n v. schleppen.

hasard sb. Würfelspiel; -our sb. Spieler; -rye sb. Spielsucht.


hastif (-y) adj. eilig; -liche, -ly adv. eiligst; -nesse Übereilung.

ha(u)bergeon sb. Bananierend.

hauberck (haw-) sb. Halsberg, Brustpanger.

hauk sb. Jagdsalze; -e(n) v. beigen; -yang vbd. Beiße; an h. auf die B.

haunche-bon sb. Hüftmachen.

haunt sb. Wüftenhalt; Gebiet; Betrieb; -e(n) v. betreiben, sich hingegeben; (häufig) bejuden.

hauteyn adj. hochmütig; laut.

have, han v. haben, beifügen, behalten u.ijw.; ref. sich verhalten; have, han pl. pr.; had(de) pt.; had ppt.; h. me excused wolle(t) mid entschuldigen.

hawe sb. 1. Hof, Gehöft. 2. Sagebütte; hawebake gebadene H., d. h. magere Kost.

Hayles, Abtei i. Gloucestershire.

haynselyn sb. Jade.

hayt interj. hif, hofft!

he(e) pron. er; dieser, jener, derjenige, jemand; hym dat. & acc. ihm, ihm uijw., ref. iß; they pl. n. sie uijw.; hem dat. & acc. ihnen, iß, ref. iß.

heed, heved sb. Haupt, Kopf; maugree...heed trog, wider...Willen.

heede sb. Gut, Licht; take h. achtgeben.

heeld i. holde.

heele 1. sb. Heil, Glüd, Gesundheit. 2. -(n) v. heilen.

heelp i. helpe(n), heeng i. honge(n).

heep sb. Haufe, Eßar; hepe dat. (?); i. u.

heer 1. sb. Szar; herys (-es) pl. 2. heere(e) adv. hier; 3. heere(n) v. hören; herde pt.; herd ppp.

he(e)ste sb. Gießh, Gebot.

heete 1. sb. Siihe, Glut. 2. heete(n), hoten st. v. heißen, nennen; verheizen, verprühen; berichtern; heet, highte pt.; hoote, hoten, hight ppp.

heeth sb. Heide; Heideraut.

heigh (heih), hy adj. hoch, groß, statt, schöner; arg; froh uijw.; heighe, hve fletk. & adv.; hyer comp.; h. hond Überhand; on heigh, an-h. oben; in h. und lo(v)gh in allen Stüden, im großen heide i. holde. [fund feinen.

hele(n) v. verhüllen, verbergen.

Helie Eli (I. König XVIII, 18).

Helowys Selvoice, Geliebte Abalards († 1162).

help(e) sb. Hilfe; -e(n) st. v. helfen; heelp pt.; holpen ppp.

hem i. he; hem-self s. self.

hende adj. fein, artig.

henn adv. himen, von hier, dahin; hennes-forward fürberfin.

hente(n) v. ergreifen, erhaschen, fassen, errappen; nehmen; h. out fortreifen; h. vp aufgeben; hente pt.; (y) bent ppp.

hepe sb. Sagebütte; j. auch heep.

heraud sb. Gerold.

herb j. yve.

herbergage sb. Wohnung, Unterkunft, Radisquartier; -geour sb. Quartier-

madet, Fourier.

herberwe sb. Unterkunft, Wüstenhalt; Ger-

berge; fassen; -wying vbd. Unterkunft, Einquartierung.

here prn. i. hir(e).

herke(n), herkn(e)n v. hören, hörchen, (be)lauschen; h. after zuhören.

Hermanno Heremianus (-mianus?).

Hermes: n. 'trismegistus', mythischer Phi-

lospoph u. Mythos.

Hermyon Hermione, Tochter d. Menelaus.

herne sb. Winkel.

Herodes: n. der Tetarch; V. 3382: Rolle d. H. im geißl. Spiel.

heron sb. Reither; -sewes pl. junge Reither.

hert sb. Hirch.

herte sb. Herz; -lees adj. herzlos, feig; sb. feigling; -ly (herty) adj. & adv.

herself, aufrecht; -roote sb. Herzmutzel, inneres Herz; -spoon sb. Brustbein.

herye(n) v. loben, preisen, anbeten; -yng(e) vbd. Lobpreisung, Rufyn.

herys i. heer 1.

Hester Either.

hethen sb. Heide; -esse sb. Heidenland.

hethyn sb. Gewif.

heve(n) st. v. heben; ha(a)f pt.

heved i. heed.

hevenylshly adv. himlisch.

heynesse sb. Schiere; Schwermut, Trauer, Trübsal, Gram.
hewe 1. sb. Farbe; Schein. 2. -(n) v. färben. 3. sb. (Haus)diener.
hwen j. gold.
hey sb. Heu.
heyne sb. Schurte.
heyre adj. hären; sb. härenes Gewand (heyr Gbce).
heythen (dia1.) adv. von binnen.
hid(e), hidde j. hyde.
hider adv. hierher; h. (hyder)ward bezgl.
hidous adj. gräßlich, fürchterlich.
hierde sb. Hirt.
hight 1. sb. Höhe; on h. empor; laut; maked vp-on h. erhöht. 2. pt., hight ppt., j. heete 2.
hir 1. prn. poss. (jeltener hire als pl.), fem. & pl. ihr, -e, deren. 2. gen. pl. ihrer.
hire 1. prn. pers. (jeltener hire, im Reim here), dat. & aoe. ihr, sie, refl. sich.
2. subst. poss. der ihre, auch hirs. 3. sb., j. hyre.
hirnia sb. Darmbruch.
his m. & ntr. 1. gen. pers. sein. 2. prn. poss., hise pl., sein, seine.
historical adj. geschichtlich.
hit 1. j. hyde. 2. = it (ntr.).
hochepot sb. Müßmach.
hocker sb. Beratung, Spott; -ly adv. verächtlich.
Hogge: Köjename für Roger (Müdiger).
holde(n) st. v. halten; innehalten; schägen, anjegen; einjlagen (wey); hält 3. s. pr., heeld pt.; (y)holde(n) ppt.
Holdernesse: Gegend an der Yorkshire
holm sb. imgerline Eiche. [Küste]
holour sb. Büscher, Büstling.
holpen j. helpe(n).
holt sb. Gebiß.
holwe adj. & adv. höhl.
homicide 1. sb. Mörder; Mord. 2. adj. morblütig.
hond, hand sb. Hand; honde dat.; hyer h.
Oberhand; bere on h. jere.
honest(e) adj. anständig, ehbar, ange-
meijen, würdig; -ee, -etee (-tee) sb.
Anständ, Ehrbartef, Würde.
honge(n) (hang) v. hangen, aufhängen;
heeng pt.; hanged ppt.
hood sb. Kapuze.
hool adj. heil, gesund; ganz, voll; -ly adv. gänzlich, völlig; -some adj. heiljam;
-somnesse sb. Gesundheit.
hoold sb. Bejüg, Gewalt; Feste.
hoomly adv. häuslich, Haus-; schlicht;
-nesse sb. Häuslichkeit, Bestraulichkeit.
hoor adj. grau.
hoord sb. Schä, Haufe.
hoost sb. 1. Heer. 2. hoos(e) sb. Wirt.
hoot adj. heiß, hitzig, glühend; gefahrroll; inbrünstig; hoote fekt.; vgl. heete 2.
hippestere sb. Tänzerin; adj. hüpfend, springend.
hopur sb. Trichter.
Hornchild Funter Horn; megl. Ritterge-
dicht.
horribly adv. abscheulich, greulich.
hors s. & pl. Pferd, Pferde; -ly adj. pferde-
gleich, gleich e. wtrll. P.
hose sb. Strumpf, Hose; -en, -es pl.
hospitalier sb. Hospitalmeister.
hostelrye sb. Gasthaus, Wirtshaf, Herberge.
hostile(e)r sb. Gastwirt; pl. Wirtshausb-
diente.
hoten j. heete(n).
houndfish sb. H. hai.
houre sb. Stunde; (astrol.): die jedem Pla-
eten geweihte St.; kepte.. in hours: hielt .. hin bis zur günstigen Stunde (Aufgang e. günstigen Sterns).
hous sb. Hau; (astrol.): Stellung e. Pla-
eten in e. Zeichen b. Tiertreis; Kloster;
-bonde sb. Gate; -bondrie sb. Wirt-
schaftlichkeit, Sparramfeit; Hausgerät.
houses ppt.; been h. das heil. Hündi-
maß empfangen.
how adv. & conj. wie; interj. he!
howpe(n) v. jahrten, holia! nufen.
howve sb. Haufe; sette .. h.: zum beßen haben; vgl. cappe.
Hugelyn Ugolimo (Dante, Inferno XXXIII).
Hugh Hugo; h. v. Lincoln: angebl. auf e. Taufache beruhend Legende (1255?).
Hullle Hul, bef. Hafenstadt.
humblesse sb. Demut, Bescheideneit;
humilite sb. bezgl.
humour sb. Feuchtigkeit, Saft.
hurte(n) verlegen, verwunden; (y)hurt ppt.
hurtle(n) v. flößen, rennen.
hust interj. fill! pft!
hy j. heigh.
hyde(n) v. verbergen; hit 3. s. pr.; hidde pt.;
(y)hid ppt.
hyder- j. hi-.
hye 1. sb. Cile. 2. -(n) v. eilen, reft. sich
beieilen; etigst bringen. 3. adv. j. heigh.
hynderest supl. hintereie.
hyne sb. Anrecht.
hynesse sb. Hoheit, Würde.
hypes sb. pl. Leiden.
hyre (hi-) sb. Lohn, Pacht; sette to h. verpflichten.
Icche(n) v. juden.
ich pron. (zuweilen vor h), ik (dial., vor Bofal) id; vgl. theeck, theeck.
il adj., ille field. (dial.) ißel; unerfahren.
ihayl (dial.) Unthet (treffe dich).
ilke pron.; this, that i. (dieser, jener) selbe; vgl. thilke.
impertinent adj. nebenßich.
importable (in-) adj. unerträglich.
impossible (in-) 1. adj. unmöglich. 2. sb. Unmöglichkeit.
impress(e)n v. einbringen, (jich) einräumen.
in 1. prp. in mit Dat. u. Afl.; bei, auf ufw.
2. sb. Behausung, Wohnung; Gasthaus; inne j. u.
induracions sb. Berhärtung.
infect adj. (ppt.) (als) ungültig (erfährt).
inferture sb. Muthgefeß; -nat adj. unglückselig.
ingot (ynge) sb. Gußform.
iniquite sb. Ungerechtigkeit, Böseheit; Sünde, Laster.
ine 1. adv. & prp. in, hinein, darin. 2.- (n) v. einquartieren.
Innocent (Sepht) Innocenz (III.); verf. 'De contemput mundi'.
inobedience sb. Ungehorsam; -ent adj. ungeborem.
inordinat adj. unmäßig, anftößig.
inwith prp. in, innerhalb, binnen.
ire sb. Rorn; -ous adj. vornig.
iren sb. Eichen. 
irreguler adj. & sb.; is i. handelt der Erbenregel zuwider.
is 3. s. pr. iß; (dial.) = am, art.
Isiphile Keßphile (Gebiete Jans); J. L.G.W. 1466ff.
Isope Jopp.

jalous adj. eifierfuchtig; -ie (-ye) sb. Eifer.
jambeux sb. pl. beißchenen. [Jacht.
Jame Jofbusb d. Apsel; vgl. Galice.
Jane sb. Groschen, Deunt; eigenfich Heine genußfiche Linje.
Jan(e)kyn Sannes (Spotiname).
jangle(n) v. icßanen; -ere(e) sb. Schwaßker, -eresse sb. Schwaßkerin; -erie(-ye) sb., -ynge(e) Geßchaftigkeit; -es sb. pl. eitle Worte, Geßchaft.
jaue 1. sb. Spaß, Eßter, Possen. 2. - (n) v. betören; -ere(e) sb. Spähmacher, Possen-
reißer; -erry sb. Spottiere, Nahrungspojen.
jargun sb. Geßchwäb.
jaspre sb. Japits.
jealous adj. eifierfuchtig, gehäßig, gierig.
jeet sb. Gaage, Jet.
Jepte Žephtah (Richer XI, 29ff.).
Jerome Hieronymus, Richterwasser (um 400); J. Schrift `Contra Jovinianum', stütter V. 6256 und mehrfach benützt (569ff. u. ö.).
jet sb. Art, Mode; Kniff.
Jewerey sb. Judenwietel.
Joab: David's Feldhauptmann (II. Sam. II, 28ff.).
Job Žioh.
jolit, -y (vor Konj.) adjust. mutter, heiter, fröhlich.
jolinesse sb. Bergnüßen, Freßlichkeit.
jolitee sb. Froßhinn; Bergnüßen; Übermut; Josse interi. († 734) heran! [Clan.
journee sb. Tagereise, -ey sb. Reise, Jôyrt.
Jovinian 1. j. Jerome. 2. angebl. tön.
Rat (Gesta Romanorum LIV).
joynant adjust. (ppt.) angreßend; was j. grentze, stieß an.
Jubaltare Balticar.
jubbe sb. Krug, Gefäß (4 Gall. enthaltend).
Judicum (lat. gen. pl.): Buch d. Richter.
juge sb. Richter; 19166: irrträuf. für lat. (abque) jugo.
Julian St. S., Patron d. Gartfreundschaft.
Julius F. Câfar.
juste(n) tijößern (turnieren), anreiten (j. fan); -es sb. pl. Jöfst (als s).
justice sb. Gerechtigkeit; Richter, Richter-
juwise, jûyse sb. Urteil; Gericht. [amt.
Juyl sb. Ùuli.

Kaityf j. caityf.
kamuse j. ca.
kan pt.-pr. rann, tette, weiß, verfiehe; konne(n) pl. & conjr.; koude (kouthe) pt.; koud ppt.; konne(n) inf.; —konnyng 1. vsb. Fähigkeit, kemmtis. 2. adj. fun-
big, verfänbig; -ly adj.; kowth (kouth) (ppt.) adj. befannt, funbd.
katapeuce sb. Euphorbie (?).
kaynard sb. Rimmerhug, Lagenichts.
Kayrrud (bret.) ´Die rote Stadt´.
kechyl sb. Schule.
keen j. cow 1.
keep sb. Acht; take k. achtgeben, sich täm-
mern, gewährt werden.
kermen(n) v. tämmern; auspußen; kembde
pt.; (y)kemd ppt.; kemp adj. zottig.
Kenelm: Sohn d. Königs Kenulphus
(Cenwulf, † 819) v. Mercia.
Kent f. Thomas.
kepe(n) v. halten, behalten; achtgeben,
(bei)öhren, bewahren; Wert legen (auf),
jich tämmern (um); es tämmert (mich);
kepe pt.; kept ppt.; — keper(e) sb. Auf-
seher, Behüter, in, Wärter.
kers sb. Stiefle (= d. Geringste).
kerve(n) st. v. (ger)schneiden, schießen;
vor-
schneiden, zerlegen (Amt d. Hagen); carf
pt.; (y)corven (kor-) ppt.; — ere sb. Bib-
schneider; -vng vbd. Schneiderei.
kisse, keste (fent.) f. kiss(e)n.
kike(n) v. 1. ausfählen. 2. (kr-) fiden,
kirtle (-el) sb. Unterleib. [guden.
kisse(n), kesse(n) n. fürßen; kiste, keste
pt.; kist ppt.; — they ben k. je haben sich
geführt.
kithe(n) v. ründen; zeigen, beweisen; j. kyd.
klit pt. (v. kurten) (ger-)ständt.
knakkes sb. pl. Freiheit, Mägchen.
knarre sb. Knochen; -ry adj. nötig.
knave sb. Knabe; Mecht, Burjiche; k.-child
männliches Kind; — issch adj. roh.
knee sb. Knie; knees, knowes pl.
knoobes sb. pl. Ruten, Beulen.
knotte sb. Knoten; Häfen; Knotenpunk,
Kern; -tty adj. nötig, äßig.
know(e)liche, -leche 1. sb. Bekanntheit,
Kenntnis. 2. -(n) v. bekommen; -chyang
vbd. Kenntnis, Wissen.
knowes f. Knie.
knyghthede, -hod sb. Rittertum.
knytte(n) v. (ver)knüpfen, verbinden; rel.
sich vereinigen; (astro.) in Konjunktion
sein; k. up entwirren; abschließen; knyt
ptt. (11546): einigt.
konne(n), konnyng, koud(e), kowth j. kan.
korven j. kerven.
krone sb. Hare.
kultour sb. Pflügelschär.
kyd ppt. bekannt; kyde sb. Zidlein.
kymelyn sb. Mulde, Wanne.
kyn sb. Geschlecht, Abstammung; som
kynnes (gen.) von irgendeiner Art.
kynde 1. sb. Natur; Art, Geschlecht; Samen.
2. adj. natürlich; güßig, freundslich; —ly adj.
& adv. natürlich, naturgemäß.
kynrede sb. Berwandtschaft, Sippe; Ab-
kyte sb. Weise (Vogel). [Jämlelung.
La(a)s sb. Schmurr, Band, Schlinge.
labbe 1. sb. Flapper, Ohrenbläser. 2. -(n)
v. (aus)plappern.
laborous adj. müßig; -boure(n) v. sich
bemühen, wirken, bearbeiten.
Lacedomye Lacedamon.
lace(n) v. schmieren, binben.
lacerte sb. Muskel.
lachesse sb. Lästigkeit, Mißschub.
lad(de) f. lede(n).
Ladomya f. Laodomia.
lady (auch gen.) sb. Hertin, Dame; book
of the XXV. Ladies: ungenue Bezeich-
nung d. L.G.W.
laft(e) f. leve(n) 2.
lak sb. Mangel, Fehltritt; dat. lacke (?).
lake sb. 1. See, Leb. 2. seine Leinwand.
Lameth Lamesd (I. Wof. IV, 19).
lampe sb. Platte, Gewebe; Lampe.
Lamu(l-wel) f. Spr. Sel. XXXI, 4.
langour sb. Eichstum, Verächtlichkeit.
langwisse(n) v. erzählten, verachteten.
Laodomya Laodiania, Gattin des Prote-
ßaus.
lappe sb. Zibell; Umbühlung; Schöß.
lapp e adj. & adv. breit, weit; wechselweisig;
freigebig, reichlich; — sb. at .. 1. in Freiheit,
— nach Belieben; —ly adv. im weiten Sinne;
—esse, -nese sb. Freigebigkeit, Wohl-
tätigkeit.
lasse (lesse) comp. weniger, geringer; l.
and moore klein und groß; f. lite(l).
last sb. s. & pl. Laß (Ge wicht).
laste 1. suppl. b. legte; atte l. zulegte, schlie-
sich; at .. 1. bei . Ende (f. late). 2. -(n) v.
— dern, reichen; last 3. s. spr.; laste pt.
laten(n) f. le(e)te. — late adj. & adv. —;
unflängt.
laterede adj. jämig.
lathe sb. (dial.) Schuppen.
latoun sb. Messing.
Latumyus [?] (nach andern Pacuvius; vgl.
Cic., De orat. II, 69).
laude sb. Lob, Preis, Würdigung; pl.
Freibette.
laughe(n) st. v. lachen; lough pt.; — laughe
ppt.
Launcelet(-ot) Lanzelot, Held d. Tafel-
runde; de lake: du lac.
launcegray sb. (maurische) Lanze.
launcheth 3. s. pr. läßt gleiten.
launde sb. Baldichtung.
laurer sb. Lorbeerbaum.
lauriat adj. mit Lorbeer gefrühn.
laus adj. loß; j. loos 2.
lavour sb. Wachsboden.
lawe sb. Gejeh, Gebot; Glaube (konfession).
lawriol sb. Vborbeer-Geidelberg, Ritichlorbeer.
laxatif (-yues pl.) sb. Abführtmittel.
lay 1. sb. a) Lieb, Leich; b) Gejeh, Glaube.
layere sb. Niemen.
lazar sb. Austägiger.
lecticorous adj. lästig, unjützig; -rye sb. Wolnuf, Bußtref; -chaor sb. Luft-
ing (vgl. likorous, etc.).
leche sb. Atrzt; -craft sb. Heil指控.
lede(n) 1. v. führen, führen, bringen; let 3. s. pr.; ladde (ledde) pt.; (y)lad ppt.
2. leden adj. bleiern. 3. sb. Medeweije, Sprache; -e dat.
leed sb. Blei; (bleierner) Keasel.
leef (lief) 1. sb. Blatt; leves pt. 2. adj. lieb; leeve flekt; vgl. lief; I am, have l. 
es iht mir l.; levere comp. lieber; have (hadde) I. mögte lieber.
leesful j. leveful.
leesel sb. Buiñch (als Willhäuserzeichen); vgl. leuesel.
leere(n) 1. v. lehren, lernen; lered (ppt.) gelebt; vgl. lerne(n). 2. sb. Fleisch.
lees sb. Band, Gähringe, Koppel.
leeste suppl. geringe; alle l. (weye) we-nigstenze.
leet j. lete(n).
leeeve v. glauben; leevestow 2. s. pr.; vgl. leef u. leve(n).
lef j. leve(n).
leggge, leith j. leye(n).
lekes j. leek.
lemaille j. liei.
lemes sb. pl. 1. Flammen. 2. Glieder; j. lym.
lemman sb. Liebchen, Schap; Buiñch, Buiñcherin.
lenes sb. pl. Lenden.
lene 1. adj. mager, dürr. 2. -(n) v. a) lei-
hen; lente pt.; (y)lent ppt.; b) neigen.
len comp. adv., lenger adv. & adv. länger; j. long(e).
lenjt j. lene 2.
lenvoy = l’envoi (frz.) sb. Geleit.
leonyn adj. löwengeleich.
leos (gr. λώς) Solf.
leoun sb. Löve.
lepe(n) st. v. springen; leep pt.
Lepe Et., unweit Cavig.
lered j. leere.
lerene(n) v. lernen, erfahren; lehren; -ed (ppt.) gelebt; vgl. leere.
les(n) st. v. vertieren; -yng(e) vbd. Ver-
luft; loste pt.; lost, lorn ppt.
lesse j. lasse.
lessoun sb. Lesion; Bibeltert.
lest, list, lust 1. sb. Luft, Freude, Wunfj.
2. v. (auch lyst) impo. es gefüllt, be-
liebt, gefällt; leste, liste conj. pr. & pt.
lesyng vbd. Lüge; vgl. lese(n).
let j. lede(n) & lette(n)
leete(n) st. v. laufen, überlaufen, verlaufen, unterlaufen; lat impt.; let pt.; laten, lat ppt.
lette 1. sb. Verzug, Aufschub. 2. -(n) v.
bindern, aufhalten, abhalten; ab-
schließen; zögern; lette, letted pt.; let ppt.
Lettow Büten.
lett(e)ruere sb.Gelehrsamkeit, Bücherverweisheit.
lettre sb. Büchslabe; Stabreim; (auch pl.) Brief; Liste.
letuarie sb. Latumerge.
leve 1. sb. Erlaubnis, Urlaub. 2. -(n) v.
laufen, verlassen, unterlassen, ablassen von, übrig laufen; aufgeben; aufbören; lef, leve impt.; late, lette pt.; laft, left ppt.; ylaft gütiglaufen.
leveful, leesful adj. erlaubt, zulässig.
levene sb. Blüßtahl.
levere j. leef 2.
levesel sb. Büschwerf, Laube; vgl. leesel.
lewed adj. unwissend, ungebildet, töricht; 
loder, schlüpftrig; a l. man e. Laie; -ly 
adv. einfach, einfach, dürftig; -nesse 
soh. Roheit; Uninn, Vorheit.
leye(n), legge(n) v. legen; wetten, ver-
pfänden; beden (table); leith 3. s. pr.; 
leyde pt.; (y)leyd ppt.; l. on brauslos-
gehen; j. lowe.
leyser sb. Mufe; günstige Gelegenheit.
leyt sb. Blüß, Blume.
li- j. auch ly-
lia = Leyd (I. Moh., 29 f.), als Begriff der 
Geschäftigkeit.
libel sb. jährliche Erklärung.
Libra sb. (astron.) Wage [V. 18082 irtümli. 
statt Taur(us), Stier?].
licenziat sb. Licentiat (Münd, der b. Lizens 
hat, überall b. Beigkeit zu hören).
liche (ly-) adj. & adv. gleich; j. lik, ylike.
llicou sb. Schiffigkeit, Satt; 1. of the wyn 
Rebenfaht.
lief adj. j. leef; sb. Lieb, Liebling, Schap; 
good l. Herligeb.
lify, lifloade j. lyf.
lift adj. finl.
ligi adj. lehnsh(pflichtig); 1. lord Lehnsherr; 
1. man Lehnsmann; liges pl. Untertanen.
ligence sb. Lehnsreue. 
ligge(n) j. lye(n). 
light 1. sb. Licht; Helle; -e dat. 2. adj.; 
-e flekt. a) licht, hell; b) leicht, leicht-s 
-fertig; heiter, freudig; -ly adv. 3.-e(n) 
v. a) erhehlen, erhellen; anzünden; 
b) erleuchten; erhelten, erfreuen; ab- 
steigen; sich herablassen; lightet pt.-ne(n) 
v. anzünden; -nesse sb. Gewahntheit. 
ligne sb. Länge, Reife; Gebeldecht. 
lik, lyk adj. & adv. gleich; like (ly-) flekt.; 
likker comp. passenbar; -ne(n) v. ver- 
gleichen.

like(n) (ly-) v. (imps.) gefallen, belieben.
likerous adj. leder, nachhaft; (ver)lodend; 
lästern, begehrlich; begierig; -nesse sb. 
Lederhaftigkeit, Begierde; Lästernheit; 
unschöne Habung.
lisky adj. wahrhaftiglich; -hede, -nesse 
sv. Wahrheitigkeit.
limaille (le-) sb. (Metall-)Späne.
lipse(n) v. lipeln.
lisse 1. sb. Linderung. 2. -(n) v. lindern.
list(e) j. lest(e).
list(e)n, list(e)n(v) v. hören, lauschen.
lisow j. lye(n).
lite, -el adj. & adv. klein, gering; wenig; 
a l. ein wenig, fürze Zeit; f. lasse.
lith 1. sb. Blick. 2. prj. j. lye r.
litherly adv. unnütz. 
lixt j. lye 2.
lo- j. auch loo-
loge sb. Ladung; -menage sb. Lohnentlust.
loft sb. Luft; -e dat.; on l. droben, empor; 
loge 1. sb. Hüte, Verschlag. 2. -(n) v. 
wohnen, logieren.
logyk sb. Logik (d. h. philosoph. Unterricht).
loke(n) v. sichsleßen; loken ppr.
lloller sb. Volland (Anhänger Wickeis).
lond = land.
long adj. lang; -e flekt. & adv. lange; 
lang(er) comp. j. v.; -e(n) v. 1. gehoren; 
pasjen. 2. sich jeßen; -nyg(e) vbd. Sehn- 
ucht; vgl. (a)long.
loode-sterre sb. Leitern (Polarstern).
looke(n) v. aussehen, blicken; sehen, acht- 
geben; -nyg vbd. Lid.
loone sb. Augleie; Gabe, Gnade.
loore sb. Behere; Glaube; Gelächsamtet; 
Fähigkeit.
loos 1. sb. Rup, Rubym. 2. adj. los; f. laus.
looth adj. lieb; verhaßt; loesthe supr. d. 
arfte.
lord Herr, Beherrschet (astrol.: Planet, der 
eine Stunde regiert); Baron.
lordynges sb. pl. Herrschaften.

lordship sb. Herrschaft; Schuß; Gebiet.
loreal sb. Rump.
lorn j. lese(n).
los sb. Verlust.
losengeour sb. Schmeichler; -gerie sb. 
Schmeicheltet.
lotynge ppr. sich verbargend.
lou- j. auch low-.
lough 1. pt.; f. laughen. 2. adj.; f. low.
lourney ppr. finster.
love 1. sb. Liebe; Geliebte(r); Buhle; 1.- 
coler sb. zierlicher (?) Kragen (sb. lowe 
c.?) 1.-day sb. Verjöhnungstag; 1.-drury 
sb. Minnedienst; 1.-knottie sb. Liebe-
noten,バンドメリフィロ; 1.-likyng(e) Liebe-
luft; 1.-longyng(e) Liebebejehren; -ly adj. 
liebevoll, zärtlich. 2. -(n) v. lieben; love-
yere -(vere) sb. Liebhaber, Liebster.
loves sb. pl. Brote.
low, lough adj.; -e adv. niedrig, tief; go l. 
sich beugen; leye 1. (ich) erniedrigen, 
düden; zumute machen; -ly adj. beschienen.
lowke sb. Helfershelfer.
lowsy adj. laufig, lumpig.
lowte(n) v. sich verborgen.
Loy Ethgins, frädr. Heiliger, Schuhberr d. 
Gold u. Fußschmiede.
Lucan: M. Annaeas Lucanus, röm. Dichter 
(39-65); verf. Pharsalia' (von Ch. nicht 
direkt benutzt).
luce sb. Schicht.
lucr sb. Gewinn; 1. of vileynye schänd-
liche Gewinnucht.
Lucressa Lucretia, von Tarquinius ge-
gebändet (j. Ch.s L.G.W. 1680 ff.).
Lucye, richtiger Lucilia in 'Epistola Vala-
eri, etc.' j. Valerius).
Lucyna Lucina: Beiname d. Diana als 
Geburtshelferin.
Lumbard sb. Lombard; Geldverleihet, 
Bantier (im M.A.); -ye Lombardei; stede 
of L.: im M. geschächt Pferderasse.
lunarize sb. Mondvölie, Silberblatt.
lure sb. Löpfigse; brynge to l. fobern; 
-(n) v. fobern, fobern.
lussheburghes sb. pl. Lusenburger (d. h. 
Felschte) Münge.
lust sb. Luft ujov.; f. lest; -y adj. lustig, 
fröhlich, munter, fröhlich, heiter, fed, breit; 
gierig; -ynesse sb. Luftbarkeit; Brucht; 
lustiche(e)d sb. Luftbarkeit, Luft. Genuß. 
ly- j. auch ly-
lyard adj. rotgrau; 1. boy Grauchen.
Lybeux = li beau(s) desconnu(s), Held 
e. megl. Rittergedicht.
lyche f. liche u. yliche.
lych-wake sb. Leichenwacht.
lycoris sb. Lotus.
lye(n), ligge(n) (ly-) 1. st. v. liegen, sich befinden sein; litt 3. s. pr.; lay pl.; ley
ppt. 2. lye(n) v. liegen; lixt 2. s. pr.
3. lye sb. Lüge.
Lyeyes Lievs, St. in Armenien (erob. 1367).
lyf, lif sb. Leben, Lebensbejahreibung; lyves gen. & pl.; 1. creative lebendes Geschöpf; lyve dot.; on l., alvy am Leben; vgl. lyve(n); lifly adv. lebenswahr; -lode sb. Lebensunterhalt.
Lygurge Lyturgus (naeh Teseide auf Arcites Seite).
lym sb. 1. (t) Glied (j. lernes). 2. (t) Leim, Halft; lym(e)rod sb. Leimrüde (b. h. Schragbalken im Wappen).
lynyte(n) v. befömmen; -tacioun sb. Bezeug.; -tour sb. Betteleim (mit Ligniz für e. befömmten Bezeugi).
lynage sb. Geschlecht, Abstammung.
lynde sb. Linde.
lyne sb. Linie, Reihe; Geschlecht; -ed ppt. gefüllt.
lyst 1. sb. Gebör, Obr. 2. v. j. lest. 3. -es (li-) sb. pl. (als s.) Schranken (beim Turnier).
lytarge, (li-) sb. Bleiweiss.
lyve(n) v. leben; -vinge(e) vsb. Lebens-woche, Tagein.
Lyvia Libvia, Gattin d. Drujus († 23 n. Chr.).

Maad j. make.
maat adj. mätt; niederbrüdt; make m. m. jeßen, bejissen.
Mabely Srauneamie ( = ma belle?).
mace sb., s. & pl. Keule(n).
Machabee Waffabäer.
Macrobeus: Macrobius Theodosius, röm. Schriftsteller (um 400); verf. e. Kommentar zu Ciceros 'Somnium Scipionis'.
madde(n) v. von Sinnen sein.
Madrian Mathurin, frz. Gelehrter (sb. Materialus?).
magyk sb. Magie; m. natureel; geheime Wirkung natürlicher Kräfte (vgl. H.F. V. 1265 ff.).
maheym sb. Berstzümmelung, Bähmung; j. mayme.
Mahoun Mahomet; vgl. maumet.
maille sb. Kettenpanzer.

maister (may-) sb. Meister, Magister; Herr, Gelehrter, Oberhaupt; m-strete Haupt-straße; -tresse sb. Herrin; Hofdame, Er- sicherin; -trie (-ye) sb. Meisterschaft, Meisterstüd; Herrschaft, Gewalt; Ansehen; Kunftsreheini.
make 1. sb. Genosse, -in; Chegentoß, Gatte, -in; Gegner. 2. -n) v. machen, tun, beranlassen; m. joye: freudig begünstigen; m. melodey: anstimmen; m. soroe, wo: wehflagen; m. a thynge v. Dokument aufge- setzt; j. avaut, béré, seeste, etc.; mak- ed, made ppt.; (y)maked, (y)maad ppt.
male sb. 1. Rägen, Mantelräd. 2. männ- liches Weisen.
maleifice sb. Frevel.
malencolyk adj. melancholisch, schwermüt- tig; -lie sb. Melancholie, Schwermut.
imlissou sb. Klud.
Malkyn, Malyn(e) (Sejename j. Matilda) Wieje (?); (wohl auch) Malle.
malliable adj. geschmeidig.
man sb. Mann, Mensch, prn. man; mannes gen.; men pl. (auch = man), mennes gen.; manhede, -hod sb. Mannhaftigkeit; mannshy adj. menschlich; männartig.
manace 1. sb. Dröhuing. 2. -(n) v. (an)-drohen.
man- j. auch maun.-
mandement sb. Vorladung, Mandat.
maneure sb. Art, Weise; Benachmen, (gute) Sitte; mânér (ohne of) Art; oft bloß Verstärkung v. Eron.; j. B. no m. keinerlei; swich m. berartig siim.
mansion sb. Woodhuy; (astrol.) Haus (Stellung e. Planeten in e. Reichen d. Tierkreises, wo er d. größten Einfluss haben soll); (tägliche) Stellung (b. Mond- bele); vgl. hous.
mansuetude sb. Sanmtmut.
(in) manus tuas: j. Pf. XXXI, 6; Lut. XXIII, 46.
manyé 1. sb. Wahnjinn. 2. mánýe prn. pl. viele.
mapul sb. Uhorn.
maré j. mark.
marchal sb. Marchall, Oberausseher.
Marchian: Martianus Capella, röm. Schriftst. (Anf. d. 5. Jhs. n. Chr.); verf. 'De nup- tiis Mercurii et Philologiae'.
Marcien adj. d. Mars geweiht.
Mardochee n. Mardocai (Esther II, 5 ff.).
mare sb. Mähre, Çute; V. 4053: Anspie- lung auf benannte Sabel.
mareys sb. Sumpf.
Marie (pr. Marie u. Marie); als Ausdr.: (Zeiti Maria! Hütwahr!
mark sb. 1. Abzeichen; Stamm. 2. (die)
market-beter(e) sb. Maußbod.
markys sb. Markgraf; -esse Markgräfin.
marleput sb. Wertgelgrube.
marte (ital.) Mars.
martireth 3. s. pr. martiert.
mery sb. (daß) Mark.; -bones Marknäochen.
mat(e)re(-ire) sb. Gade, Stoff, Gegenstand.
matrimonigne sb. Chastland.
maudelayne, Magdaleyne Magdalene.
amgure (maw-) pr. troß; j. heed.
maumet (maw-) sb. Moggott, Gäche; -mettrie Heidentum, Götendienst.
amunciple sb. Hanßverwalter, Schaffner (e. Kollegiums).
Maure Maurüs (Schüler Benediktis).
mawny (Gloije, V. 15471): Sir Oliver Mauny (74. wicked nest = mal nid).
may pl.-pr. mag, dann, darf; mowe(n) conj. & pl. pr.; myghte pl.
mayde(n) sb. Mädgen, Jungfer; m-child kleine Mädchen; maydenhede sb. Jungfräulichkeit, Jungfernschaft.
mayntyne(n) v. behaupten, durchsehen.
mayster j. mai-
maze 1. sb. Birthvar 2. (-n) v. irren; verwirrt (beäubt) sein.
mazednesse sb. Betäubung.
mazelyn sb. Bëger aus Majerbolg.
medle(n) v. mischen; sich einmischen, abgeben (mit); -ee adj. mischfarbig.
meede sb. 1. Volk, Sold. 2. Wiefe (f. mede).
meel sb. Mahl.
meene 1. sb. Mitte; Mittel; Vermittlung, -er. 2. adj. mittel; me(e)nere while mittlerein. 3. (-n) v. meinen, beabsichtigen, bedeuten; mente pl.
meest(e) supl. größte, höchste; f. moost.
meeth sb. Met; f. mede.
meigne f. meyne.
meke 1. adj. & adv. jünt; 2. (-n) rel.; sich demütigen.
Melan (Welander.
mele sb. Welel.
melle, mille sb. Müße.
memorie sb. Erinnerung, Gedächtnis, Beweis(nes) f. man. (wüsßfein.
mencioun sb. Erwählung, Bericht; make m. erwählen.
mendyuant sb. Bettelmönch.
mercenarie sb. Dietling.
Mencenlche Merica, aegli. Königtreich (Mittelland).
merciable adj. gläubig, harmlos.
Mercurie 1. Merfur a) als Gott (vgl. Maracin), b) als Planet. 2. m. — Mers-; m. crude: rudis Mercurius.
mere sb. Mäße; j. mare.
meritorie adj. verdienstlich.
merk sb. Bild.
mersshy adj. sumpfig, moreslig.
merveille (-veyle) sb. Wunder, Bemwunderung; -lous adj. wunderlich, -bar.
mer(e) adj. murye, myrye adj. & adv. förmlich, heiter, lustig, freundlich; üppig; murerly comp. adv.
mescha(unce) sb. Unheil, Mißgeschick, Scharbe, Mißbrauch, Unfug; with m. v. Schande! Unheil komme über... (vgl. sorwe).
mescheef, -ief sb. Ungläd, Unfall, Schade.
mesel sb. Mißgünstich, Unzäniger; -rie sb. Miersucht, Unzul.
message sb. Wolschaft, Auftrag; Bote; -er sb. Bote.
mester, myst(i)er sb. Gewerbe, Beruf, Stand, Art.
mesusage sb. Bohnhaus, Grundstück.
mesure sb. (Längen-)Maß; (recht§) Maß, Mißgünst; -rable adj. müßig, beßeben.
met 1. sb. Schößmaß. 2. pfl. f. mere 3;
Metamorphosios gen. v. metamorphosis: Dichtung Dvibš.
mete 1. sb. Speife, Gericht, Maßl. 2. adj. geeignet, tauglich. 3. (-n) v. a) (e) treffen, begegnen, wiedersehen; mette pt., (y)mette pfl., ymette pl.; wel mit gut, daß wir uns treffen; b) (a) träumen; mette pt.; met pfl.
Metellius Metellus; f. Gloje.
meewe, muwe sb. Gehege, Vogelhaus.
meynne, meig-, sb. Dienerschaft, Gefolge, Trotz, Herfürsch, Humpanel.
Michias Miich b. Prophet.
middel sb. Mitte; Taille.
Middelburgh: Sassenlaat auf d. Insel Walcheren.
Milesie Milet (Kleinasiens).
ministre sb. Diener, Beamter; Vermittler, Werfzeug.
mirre sb. Myrrhe.
mis- f. mys-.
misericorde sb. Varmherzigkeit, Mitteid.
miteyn sb. Fausthandschuh.
mixne sb. Müßhausse.
mo (eigtl. ntr.) comp. adj. & adv. mehr, noch andere, sonst; tymes mo öfter; j. moore u. namo.

moebles sb. pl. bewegliche Habe.

moev(n) v. bewegen, erregen; -vere sb. Bewegung; erster m. Gutheber; -ynge(e) vob. Regung; erster m.: 'primum mobile', d. b. d. bedeutet der 9. Ephären (vgl. speere).

mollificacioun sb. Erweichung.


monstre sb. Ungeheuer, Zaubeirei.

montance sb. Betrug, Wert, Größe.

mooder sb. Mutter; modres gen. & pl. moone j. mo.

moore comp. mehr, größer (vgl. lasse); adv. auch Umfriebung d. comp.; j. mo & na.; moost(e) supl. minste, größte, höchste; adv. auch Umfhr. d. supl. Vgl. meest.

moor(n) v. trauern; -ynge(e) vob. Trauer.

moote pl.-pr. muß, maß; most 2. s. pr.; moote pl. & conjtv. moste pl., aut conjtv.; so moo(e)te I so wahr ich möge, ich hoffe zu übj.

moralitee sb. Sittlichkeit; moralische Erfüllung.

mordre 1. sb. Mord. 2. -(n) v. morden. normal sb. Geschwür, Brand.

morne sb. Morgen (j. morwe).

mortefye (morti-) v. etröten; (chem.) verwandeln.


mosel sb. Maunforb.

moiste j. moot u. vll. moore.

mote 1. sb. Stäubchen. 2. conjtv. j. moot. motlee sb. jehdeitig. mott(y) sb. Grundgedanke; greeat m. schwere Veracht.

mowe 1. sb. Freie. 2. pl. pr. j. may. mowle(n) v. vermodern, verfallen. Meyxes Mosjes.

moyste adj. gejammebig; jaftig.

muchel(l) adj. & adv. viel, groß; sehr; in so (for as) m. inferior.

mullok sb. Recht, Abfall.

multiplie(n) v. (ich) vermehren; (alchem.) Gold machen; -catioune sb. Goldmachermurmuracioun sb. Murten. |funi| murthe, myrthe sb. Frohsinn, Freude; Spaß; lustige Geschichten.

myrje j. merye.

muscle sb. Knochel.

muwe j. mewe.

my- j. auch mi-

my (vor Konj.), myn (vor Voll. u. h.) pron. sein; myne sbst. d. meine uijj.

Myda Mibas.

mynde sb. Geist, Sinn; Erinnerung, Gesichts; have (in) m. bedenken, beuten an.

mynour sb. Bergmann.

mystral sb. Spielmann; -cie sb. Spielmannskunft, Saitenspiel; Musik; (musik.) Instrument.

myraele sb. Wunder; Mirakel (geistl. Spiel); Wundergeschichte.

myre sb. Schlamm, Schmutz; j. dun.

myrie j. merye, myrthe j. murthe.

mys adj. übel, verfehlt.

mysaventure sb. Mißgeschid; -avys(e) refl. sich verheizen, übel beraten sein; -bileuee sb. Mißtrauen; -boden ppt. beschimpft, mißhandelt; -born ppt. geschadet betragen; -carie v. sich verlaufen; -chaunce j. mes; -conceive(e) v. falsch auffassen; -dem(e) v. falsch urteilen; -departe(n) v. ungeracht vertieilen; -doon v. sich vergebens (gegen); -ese, -eysse Kummer, Dual, Olend; -esed ppt. gequält; -fille conjtv. pl. d. Mißgeschid befiehl; -goon ppt. vertritt; -governaunce sb. Mißverhalten, Frevel; -gyn(e) refl. sich irren; -hap sb. Unglück; -happe(n) v. mißglückt, Unglück haben; -happy adj. unglücklich; -lay pl. lag verfehlt, sich; -seyle(n) v. sich verreden, ungeschickt ausdrüden; beschimpfen, verleumden; -speke(n) v. ehm. Ungeschicktes sagen; -spend- yng(e) vob. Vermüthen; -take(n) v. sich vergeben; -trote(n) (truste) v. mißtrauen; -tyde(n) v. Mißgeschid haben.

myster j. mester.

mysterie sb. Amt.


N' für ne vor Votaf: nam = ne am, nin = ne in; vor h: nath = ne hath, nadded = ne hadde; vor w: nas = ne was, etc.

na (diat.) pron. fein; j. auch namo, etc.

Nabugodonosor Reubafbanzar.

naddre sb. Rutter.

nafors j. force.

nakerers sb. pl. Kesselpanuren.

nale: atte n. = at then (dat.) ale beim Bier.

nam 1. 3. s. pl. (v. neme) nahm. 2. = ne am.

nameliche, -ly adv. bejsonders, zümal.

namo, namoore pron. & adv. nicht mehr, nichts weiter, kein anderer.

Koch, Chancer's Canterbury Tales. 29
octogamey sb. achtmalige Verheitatung.

Odenake Odenathus.
of 1. prep. von, durch; an; während; mit; aus, wegen; über, in bezug auf, nach.

offensioum sb. Angriff, Bevorschädigung.

offertorie sb. Opfergefang.

office sb.Amt, Beruf; Verwendung, Dienstleistung; house of o. Wirthschaftsgebäude; -er(e) sb. Beamter; Wärter; Diener, in.

offyring vb. Opfergefang.
of-shouwe(n) v. juridischen, -treiben.

oft adj. viel, häufig; -e flekt.; o. tyrne(s) vjtmais. 2. -e(n) adv. häufig, vielmais; bringenb, heftig; other comp.

ogh (ought, ouht) prn. (irgend) etwa, etw. Unterh, Wertvolles; adv. etwa; ohtge j. owe.

old(e) j. oo.

Olfant Elefant (Name e. Riesen in Rittergebieten).


Oloferne, -us Solferines.
omelie sb. Homile, Lebendpredigt.

Omer Sommer.
on 1. prep. auf, an, in; über, in betreff; j. a. 2. adv. an (haben usw.).
oned ppt., oneden pt. vereinigt(en); j. oon.
ones adv. einmal, einfl, einig; at o. zugleich.

oo interj. ho!

oold adj. alt, früher; wohlbestimmt; olde flekt.; elder, eldest comp. & supl.

oon num. & prn. eins; ein (betont vor Vokal u. h); subst. einer (obne of vor supl., 3. B. 8088); allein; gleich, deselbe; after o. gleichmäßig (gut); in o. immerfort, gleichmäßig; many o. jo man- dier; o. and o. neben einander; that o. der eine, j. o.
oother prn. andere; (ech ..) o., that o. der andere; otheres pl., otheres gen.; o. weys, -wise adv. anders, auf andere Art.

openers sb. Mipiel.

open-heveded adj. barhäuptig.

opie sb. Opium.

oppose(n) v. entgegenstellen; (für appose ?) anlagen, verhören.

opposicion sb. (Aftrol.) Gegenzeichn.

opresse(n) v. unterdrücken; berauben, schänden; -siooun sb. Gewalttätigkeit.

oratorie sb. Kapelle, Feißeube.

(w)ord sb. Anfang.

ordeyne(n) v. ordnen, anordnen, einrichten, verordnen.

ordinaat adj. geordnet; ordentlich; -naundce sb. Ordnung; Anordnung, Berednung; Einrichtung, Verabredung; Geleit; Vor- jönt; Vorschrift.

ordre 1. sb. Ordnung; (Mönchs-)Orden; Rang. 2. -n v. ordnen; ordnieren, weihen.

ordure sb. Schmutz, Kot, Schmutzerrei.

Oreb Horeb (Berg).

Orewelle Drevel, Häfenstadt in Ethiopia.

organ sb., orgues pl. Orgel.
orients (lat., sc. causa) Utrage; -ent sb. Osten, Morgenland.

original sb. Urprüng, adj. ursprünglich.

orisou(n) sb. Gebet.

Oriens Ereignis.

orlogge sb. Uhr.

orpyment sb. Vormunt, Rauhgebäl (Schweifelkarz.)

osanne interj. hißanna!


Osewold Ösvabd.

otes sb. pl. @fjer.

other j. oo-

ouche sb. @ange; j. nowche.

ought(e), ouht j. oght(e).

oules sb. pl. Priemen (Hautwerkzeug).

out 1. adv. aus, her, hinaus. 2. interj. he! ad! o. and harrow fetermordio! 3. - of prep. aus, außer, ohne.

oute 1. adv. heraus. 2. -n v. äußern; aussagen, abziehen.

out-hees sb. Lärmschutz.

other 1. prn. jeder (von beiden); o.-while adv. bisweilen. 2. conj. oder, (.. or) ent- weder (.. oder).

outrage sb. Übermaß; Anmahnung, Gewalttätigkeit; -eous adj. übermäßig, über- trieben; anmaßend.

outrely adv. gänzlich, völlig; geradezu; dringend.

outreya(n) v. sich hinreissen lassen, in Klagen ausbrechen.

outridere sb. Ausstreiter (als Ausseher).

out-taken ppt. ausgenommen.

out[s]trest supl. äußerste.

over prep. über, über .. hinaus; adv. übermäßig, gar zu; overest supl. überst.

over-al adv. überall; -byde(n) v. überleben; -caste(n) v. trüben; -lad ppt.; wot been o. läst sich einschüchtern; -lye(n) v. liegen über, erbrüden; -macche(n) v. übermächtigen; -sloppe sb. Überjade; -spred(n) v. überziehen, (hich) verbreiten über; -spradde pt.; -sprynge(n) v. übertagen; -thwart adv. querüber.

ordnungsbehörden — over
Ovyde: der röm. Dichter Ovid, wiederholt zitiert, bei Metamorphosen, 'Ars amatoria', 'Remedia amoris'.

owe(n) v. beifügen, schuldig; ou(gh)te pt. (oft imps. mit dat.) gebührte, geziemte, folte.

owndyng(e) v. und. wellensformiges Außengerade. oynement sb. Salbe. oynon sb. Zwiefel.

P a j. ba.
paas sb. Schritt; Gang, Unternehmen; Stufe; j. a-paas.
pace j. passe.
Padowe Padua.
pag sb. Knecht; Bube, Page, Knappe.
Patalyce Palatia (i. Anatolien).
paley sb. Palast.
Palymerie Palmyra (i. Syrien).
palyng(e) v. und. mit (herald.) Pfählen versehen.
Pamphilles, richtig Pamphilus ('De amore').
pan sb. Hirthache, Schädel.
pandade sb. Hirshränter, Kurzhvacht.
Panik: Ort (de Panico: Petrarca, Panago: Boccaccio).
panne sb. Pflume.
papeer, papir sb. 1. Papier; Rechnungsbud. 2. Pfeffer (V. 16992).
papejay sb. Grünspitz.
aparage sb. Abfuhr, Verwandtschaft.
parament (pare-) sb. Schmuck, Staat.
par amour (frz.) 1. adv. aus Liebe, zur Minne. 2. paramour sb. a) Liebeschaft, Minnedienst; b) Minnenuft; c) Buhler, Buhle.
paraventure (per-), (ifgezog.) paraunter adv. vielleicht, zufällig, gar, von ungefähr.
cas j. caas.
carcel sb. Teil.
partee (frz.) interi. bei Gott! wahrhaftig! pardon sb. Ablass; er sb. Ablassträner.
parentele sb. Verwandtschaft.
parfay interi. meiner Treu! parfit per- adj. vollendet, beständig, (fittlich) vollkommen.
parfournne(n) v. ausführen, vollenden, erfüllen; p. v. vervollständigen.
Parisches sb. pl. Pfarrfinder, Gemeinde.
parittric sb. Mauertraut.
parlement sb. Bunbestag; Bezirks: p. of briddles: Ch.s Dichtung (Bogelparlament). Parnaso Parnassus.

part. -e sb. Teil, Anteil; Partei, Seite; -fach; -e(n) v. (eintreiben; sichen, sich trennen; -ynge felawe Teilnehmer, Gehorsam; -ie, -ye sb. Teil, Partei; -y 1. sb. Teil. 2. adv. teilweise.
Parthes pl. Parther.
partrich sb. Rebesch.
parvys sb. Vorhalle (e. Kirche; Ambulatorium d. Rechsanwälte).
passe(n), pace(n) v. vorübergehen, schreiten; (daß)sehen; übertreffen; p. über hinweggehen, beiseite lassen; -ant, -ynge adj. (ppr.) hervorragend, ausgeschieden; außerordentlich.
pastee sb. Pfeife.
Pau(e), Poul, Powl Paulus (d. Apostel).
pax (lat.) sb. Friede (Bild ob. Täfelchen zum Kissen j. d. Gemeinde).
paye(n) v. begehen, belohnen, befriedigen; payd, ypayed pplt. (= zufrieden).
payen 1. adj. beidsichtig. 2. sb. Heide.
payndemayn sb. heimes Weibbrodt, Semmel.
pecok-arwes sb. pl. Pfeife mit Pflanzen federn.
Pedmark Benmarx, St. i. d. Bretagne.
peer(e) sb. e. Gleichwertiger; thy p. (der) dir gleichkommt, deinesgleichen.
peert adj. breit.
pees sb. Freibe, Ruhe; holde .. p. schweigen, ruhig sein; h. in p. schweigen lassen, absehen von.
Pegase Beguus.
Pemond Biemont.
penant sb. Büßer; -aunce sb. Büße; Pein.
penitauencer sb. Büßprediger. [Dual]
penne sb. (Schreib-)Feder; -er sb. Schreibzeug.
Penneus Penneus (Hunsgott).
penoun sb. Standarte.
penyble adj. fogaum, dienstbereit.
per j. auch par-.
percly sb. Petersöl.
perce(n) v. durchdringen, durchbohren.
Perce j. pers.
per-chance adv. von ungefähr.
perche sb. (Sig-)Stange.
Percyvell Parzival, Held e. megl. Rittergebidiis.
perle sb. Birne; perejonette sb. Frübbirne.
peregryn adj. fremd; facon p. Wanderfall.
peril sb. Gefahr, Berantwortung; vp(on) peril (of) bei .. (Schwur).
perisse(n), -isse(n) v. umkommen, ver- Perkyn Peterchen. [Derben.}
perled pprt. mit Petten (aus . . .) bejeigt.

Perotheus Pirithous, Freund d. Theseus.

perree, -ye sd. festhares Gestein, Kleinod.

pers sd. hellblauer Stoff (aus Persien); Perse Persien; Perjer; -sien adj. pers.-jisch; sd. Perjet.

Persius Hracius P., röm. Satiriker (34 bis 63).

person sd. Pfarrer; -e sd. Perjon.

pertinacie sd. Haltbarigkeit.


Petra(r)k Francesco Petrarca, ital. Dichter (1314—74); verf. Setione uitro. u. e. lat. Version der Griseldasage, Ch.'s Quelle f. d. Clerk's T.

peyne 1. sd. Pein, Marter, Dual; Straffe; Mühe. 2. -n (v. rel. sich bemühen, anstrenge.

peynte(n) v. malen, bemalen; schminken; (y)peyted (pprt.) -ture sd. Malerei, Farbe.

peyltl sd. Brustblatt (Pferdegefälschtr).

Phasipha Phasiphae, Mutter d. Minotauros.

Phubes Pheobsus Apollo.

Phidon: e. Athener.

Phillis Phillis (erhängte sich an e. Mandelbaum; Sage von Ch. behandelt i. L.G.W. 2394ff.).

Philologie j. Marcin.

philosophie sd. Philosophie; Mehmie (Vorführung nach d. Stein der Weisen), schwärze Kunst; -phre sd. Philosophie; Mehmihnt, Wepf, Schwärzung.


phiscien sd. Arzt; phisik sd. Arzneifunde; Mediijn, Heilmittel; Natrium.


phasis = physics.

Phitonysa: Hære von Endor (1. Sam. XXVIII, 7).

Phitoun Python (Ov., Met. I, 430ff.).


Piers Pèj (Versetzung v. Peter).

pigge sd. Ferfel; piggesnye sd. Ferfeläuglein (Stoßen; einige Mäuschen?.
pighte pl. (inf. picche) fützte, warf.

Pigmaliaon Pigmalione, Bildhauer (Ov., Met. X, 243ff.).

Pilate Pilatus (in den geifi. Spielen).

pile(n) 1. v. pfändern; -lour sd. Pfändcrer. 2. abfhaben; -led (py-) pprt. schäbig, tahl.

pilwe sd. Riffen; -beer sd. Riffenübertung.

pipe 1. sd. Röbre. 2. -n (v. pfeifen; go p. in an yvy leef: flöten gehen, sich zum Genfer fcheren; pipying ppr. fchönd (heiß).

Pirrus Pirhus, Sohn d. Achilles.

Pisci (lat.) pl. Fische (Sternbild).

pissemyre sd. Ameise.

pistel sd. Epifel; Spruch.

pit (put) 1. sd. Grübe, Grab; pites gen. 2. dial. = put, pprt., gebracht.

pitaunce sd. Riffen.

pitee sd. Mitleid; Schade; d. renne(n); -tous adj. mitleidig, barmherzig; traurig, nölig, jammervolk; (f. pietous) fromm, ehrerbietig.

Pize Piśa.


plage sd. Gegend.

plane 1. sd. Platane. 2. -n (v. glätten; p. awey ausfälchen.

plantayne sd. Weegerich, Begeblatt.

plau(n)te sd. Pfalnfje; Übeger, Steckreis.

plat 1. adj. & adv. glatt, einfach, flar; flach. 2. sd. flache Seite.

plate sd. Panzerplatte.

Plato: d. griech. Philosoph (nach Boethius zit.; 17 676 mit Salomon verwedjelt).

playn, pley n. sd. Ebene. 2. adj. & adv. eben; einfach, offen, deutlich; this is the short and p. kurz und gut; make p. (bem Erdboden) gleich machen; vgl. pleyn.

plede(n) v. streiten.

plegg sd. Pfand.

plenteuous adj. reichlich.

pleasaunce sd. Gefallen, Gefälligkeit, Freundlichkeit, Wohlgfallen; Belieben; Vergnügen, Luft.

pleisynges sd. pl. Eneuf.

pley sd. Spiel, bram. Aufführung; Scherz, Ländespiel; -n (v. spielen, scherzen, tän- deln; vortäuschen; (rel.) sich belustigen.

pleyn adj. & adv. voll, vollständig, —gültig, —kommen; vgl. playn.
Plein-damour: Held e. unbekannten Romane.

pleyne(n) v. flagen, beflagen; -nte sb., -nyng(e) vb. flage, Wehflagen.

plighte(n) 1. v. vertäufen; plighte pt., plight ppt. 2. pt. (v. plicken?) 30g, rih, zerrte; plyght ppt.

plit sb. Lage, Fußand; -e dat.

plogh sb. Pflug; p.-harneys sb. Pflugergerät.

plowman sb. Pflüger, Landmann.

plye(n) v. biegen, formen.

poeties sb. pl. Dichtungen.

Poilles adj. apulisch (Apulien im MA. wegen Pferdezucht berühmt).


poke 1. sb. Beutel, Sack; 2. -n) v. anstoßen, puffen.

pokettes sb. pl. Beutelchen.

polax sb. Streitart.

polcat sb. Pits.

polyve sb. Nöben, Flaschenzug.

pomel sb. Rundung, Scheitel; -y adj. (rund) gesellt, jüngst.

Pompej Pompeius.

poore j. poore.

popeler sb. Pappel.

popelote sb. Püppchen.

Popyeryng Poperingue (i. Flandern).

popet sb. Puppe.

poppere sb. Doldenmesser.

poraille sb. armeliges Bad, Gejindel.

Porcia Portia, Gattin d. Brutus.

porfurie sb. Borphyrsplatte.

port sb. Benenmen, Sitten.

porthor sb. Brevier.

portreitour sb. Maler; -ture sb. Malerei, Gemälde; f. pur.

pose 1. sb. Schmunpfen; on the p. verschmutzt. 2. -(n) v. annehmen, d. Fall geben.

possessioner sb. Wohlhabender.

post sb. Sthle, Pleier.

potage sb. Briese, Suppe.

potente sb. Kräftßod.

poteetat sb. Machthaber.

potheccarie sb. Apotheker.

poudre sb. Pulver; p.-marchant sb. Gewürzmischung (aus Ingwer, Mustatnuß ufw.).

Poul J. Paul(e); Seinte Poules (gen.): Kathedrale in London; Powles wyndow Kirchenfenster (als Mißer).

poupe(n), pow- v. bläsen, puffen.

poure, poore, poverre 1. adj. & adv. arm; sb. d. Arme; -liche, -ly adv. ärmlisch, dürftig. 2. povere(n) v. fliehen, flüchten.

povérte sb. Armut.

pow- f. auch pou-

power sb. Macht, Vollmacht, Vermögen.

pow(n)sone(n) v. durchlöchern, punkzen.

poynst j. point.

poynstel sb. Schreibstift.

praktiske sb. Brauch, Künft; -sour sb. Krafteifer.

pray(e), preye 1. sb. Beute. 2. -e(n) v. bitten, beten; ypired ppt. eingeladen; -ere sb. Bitte, Gebet.

preambel sb. Eingang, Vorrede; preambulacioun sb. Einleitung.

prechour sb. Prediger.

precio(os)us adj. kostbar; wässerlich, zimperlich, gejiert; -nesse sb. Kostbarkeit.

predicacioun sb. Predigt.

preef sb. Probe, Beweis; Erzählung.

press sb. Menge, Gebränge, Getriebe (j. presse); -sene(n) v. drängen, dräden.

pre(e)ve 1. sb. Probe ufw. 2. -e(n) (prov-) v. prüfen, erproben, bewännen; be, erweitern; nachweisen; (y)prevet ppt.

preferre(n) v. vorangehen, d. Vorrang verdienen (vor).

preis sb. Lob; -ere sb. Lobredner; -ynge vb. Lobpreifung.

prente sb. Abbruch.

prentys sb. Lehrling; -hood sb. Lehrzeit.

presse sb. Presse; Form; Gebänder.

preye j. preyoe.

preyneth (proyneth?) 3. s. pr. pryst.

pride, pry- sb. Stolz, Vermögenheit, Freyßheit (f. pryz); -lees adj. ohne Stolz.

prie j. prye(n).

prighte j. prike(n).

prikasour sb. schärfer Reiter, Sporenheiß.

prike(n) v. fachen; teigen, antreiben; tiefen; spornen; scharf reiten, sprengen; prighte, pryked pt.; prikke sb. Spüge, Stachel, befestigte Lage, Rötlage.

primer sb. (erstes) Gebetbüchlein.

(in) principio (lat.): erste Worte d. Johannes-evangeliums.

pris, prys sb. Preis; Lob, Ruhm, Aufenth., Wert; -e sb. Beute, Gewinn.

prisoun sb. Gefängnis, Kerkerhaft; Ver- dammniß.

prive(e), pry- 1. adj. & adv. heimlich, geheim, geheimnisvoll, verschwiegen; verheßt; -ly adv. insgeheim. 2. sb. Abtritt; -vetee sb. Geheimnis, Heimlichkei; Haußlichkeit; in p. unter (sich).
proce sb. Lauf, Verlauf; Borgang, Geschichte; -see dat.
procreacioun sb. Zeugung.
procutqur sb. Ableitung, Bortore.
procreacioun v. werden, entstehen; -bringen.
progressioun sb. Fortschritt, fortdauernnder Entwicklung.
prohemye sb. Einleitung, Borrede.
prole(n) v. herumtreiben, umherstöbern.
proporcionales sb. pl. Verhältniszahlen, Proportionen.
propre adj. eigener, besonderer; wäßer, kämmer; netz; -ly adv. eigenartig; angemessen, natürlich; -ete sb. Eigentümlichkeit, Eigenschaft.
protestacioun sb. Einpruch.
Protheselaus Protesilaüs (Ov., Met. XII, 68).
prout adj. statt, frech, verherrlichen, hoffnungsreich. prove i. prueve.
provost sb. Bürgermeister.
prov sb. Ruhen, Bortet, Gewinn.
provessue sb. Reichtümer, Reichheit (V. 6711 vgl. ital. 'probatere').
Pruce Breuigen (Zug b. Deusch-Ritterordens).
pyrde j. pri.
pyre(n) v. geüden, spühen.
pyrne sb. Prime (eigentl. 6—9 Uhr morgens, gewöhnlich = 9 Uhr); half wery p. 7½—Uhr p. large nach 9 Uhr ulno.
pyrmerole sb. Primel.
prys j. pris; pruyuee j. pri.
publican sb. Jäger.
publice(n), -iss- v. verbünden.
Puella sb.; in d. Punktierung e. Gestaft, die d. rüdtäufigen Marsch bezeichnet.
pulne(n) v. ziehen, rupfen; ypulled ppt. gezupft; j.ynch.
pulpet sb. Ranzel.
pullte syb. Seifigel.
purchase(n) v. erwerben, kaufen; gewinnen, erlangen; bewässern; -chas sb. Erwerb, Gewinn; -chasour sb. Erwerber; -chacynge vsb. Erwerbung, Kaufgeschäft.
pure adj. rein; jojar; -ed ppt. gereinigt, rein.
purse(n) v. reinigen; entleeren, sich entledigen; -gacioun sb. Entleerung, Abfuß.
purpos sb. Abicht, Vorlaß; to p. zur Sache, daß; cam hym to p. entsprechen seiner Abicht.
purs sb. Tafche, Geldbeutel; Tafse.
pursue(n), -sewe(n) v. nachgehen, erfüllen; verfolgen; -sute sb. Anlaß.
purtreye(n) v. zeichnen, malen; ausmalen; j. por-
purtle(n) v. versorgen, versorgen, vorzeigen; -aunce sb. Vorführung, Fürsorge; Fürsorge, Vorführung, Zurückführung, Vorrat.
put j. pit.
put(e)rie sb. Hurelei; -tour sb. Kuppler, Hurentwitz.
putte(n) v. jagen, stellen, bringen uaj.; pute pt.; put ppt.
py- j. audible.
pye sb. 1. Baute; 2. Eßter.
pyk sb. Hecht; -erel sb. Sechlein.
pyke(n) v. (ijch) sauber machen, ausstehen; -purs sb. Taftendieb.
pyler sb. Preisler.
pyment sb. Würzwein.
pyn sb. Radel, Brothe; Stift, Boten, Pföld; hanseth on a ioly p. ist luftiger Saume.
pygene(n) v. meßen; zwakken, tabeln, -ed ppt. geüfft, geältelt.
pyne 1. sb. Bein, Vual. 2. -(n) v. reinigen, pyrie sb. Birnbaum. [foltern.

Qua(a)d adj. übel, schlecht; quade pl.
quaille sb. Wachtel.
quakev(n) v. jitten, bien; quokk pt.
quaked ppt.
quakke sb. Heiterkeit.
qualm sb. Seide.
quarter-night sb. Viertel b. Nacht, b. 9 Uhr abends.
que(e)ne sb. 1. Königin. 2. Dirne.
querner sb. Handmühle.
quelle(n) v. tönten, schlachten.
quenchne(n) v. löschen, erlöschen; queynte pt.; (y)queynt ppt.
querele sb. Streit.
questemonger sb. Unterzeichnungsdeputierter.
questio jis jurid. (lat.) b. Frage (ist), was Rechts ist?
questioun sb. Frage, Befrehrung, Aufgabe.
quenche 1. adj. selbständig, fremdartig); künstlich; närrisch; schlau; queynke flekt. -tise sb. Selbständig; Gezientheit; Schlaucht.
2. ppt., j. quenche(n).
quenche 1. sb. mebl. Scham. 2. pl., j. quenche(n). 3. adj.: j. o.
qui cum patre, etc.: Formel am Schluß e. Predigt; j. 19412.
quite(n), quy- v. (zurück)halten; haimahlen, vergelten, erstatten, erlösen; refl. sich entleiben, abfinden; (y)quit ppt.; adj. frei; -ly adv.


quyk adj. lebendig, belebt; quykkest supl.; -e(n) v. beleben, sich erholen, lebendig werden; quyked ppt. entsündet.

quynoble sb. Gopran, Kistelfimme (eine Quinte höher).

quyrboilly sb. gesottenes Leber.

Raa sb. (dial.) Reh.
raby sb. Rabbi.
rad(de) j. rede(n).
ralfes sb. pl. Würfelspiel.
raff(e) j. reve(n).
rage 1. sb. Wut, Rauferei, Loben; heftige Gemütsbewegung. 2. -(n) v. ragen, toben; tosen, ausgelassen sein, jähzornig; -rye sb. Ausgelassenheit, Schäferei.

rake(n) v. sich eincharren; -stele sb. Hartenfiel.
rakel adj. vorlahn; -nesse sb. Übereilung.
ram sb. Widder (als Preis im Ringlumpf); Steinbock (Steinbock); -miss adj. bodartig, stürmend.

ramp(e)n v. sich stürzen, springen.
rancour sb. Bitterkeit, Groll.
rage and renne v. raffen und reißen.
rates(v) n. ausfechten.
rathe adv. frisch; -r comp. früher, eher; lieber.
Raup Ruftp (Rudolf).
raughte j. reche.
rauno(um) sb. Zögelnd; Abbitte; -ynge(e) vbd. Löstauung.

ravyn sb. Räuberei.
ravyng vbd. Rauferei, Berzeiweisung.
ravysche(n) v. entführen, entführen; entführt; -sedest 2. s. pt. -sheded ppt. verjüdt.

Razis Rhajes (Rasch), arab. Arzt (850–923); verf. Liber medicinalis Almanosiris (vgl. Closogn 619 ff.).
real adj. töricht, stürmisch (j. roial).
reawme sb. Königreich, Reich; vgl. reme.
rebekke sb. Reibstüdt, Rettel.
rebuke(n) v. zur. abseitigen.

recche(n), rekke(n) v. (aud) imps. mit dat.) sich ümmern, jagen, achtcn; es ümmert; roghte pt.; - recchelesen adj. unbedacht, adrett, nachlässig; -nesse sb. Unbedachtsamkeit.

receit sb. Rezept.
reche(n) v. reichen, erreichen; raugte pt.
reclayme(n) v. zurüdhelden (v. Säuhen).
reconynssaunce sb. Schuldchein.
record sb. Nut; Zechnus, of r. bezeugt; -e(n) v. erinnern an, im Gedächtnis behalten.

recourss sb. Rüdfahr, Zufucht; have r. zurüdfahren, sich wenden (an).
recreant adj. verzagt; seith r. gibt den Kampf auf, erläßt sich als besiegt.
rede(n) v. 1. raten, leigen, reden; lernen; radde, rede pt.; rad ppt.; rede impt. 2. sb. Rote (4776 = Blut).
2. adj. j. reed.
redily adv. beteiligung, schleunig.
redoutyng vbd. Berechtigung.
redresse(n) v. wiederherstellen, wiederausrichten; bejein.
reed 1. sb. Rat, Ratgeber. 2. adj. rot; rede flekt.; vgl. rede(n).
refreyde(n) v. erfallen.
refreyne(n) v. zügeln, bezäumen.
reft(e) j. reve.
refut sb. Zufucht, Rettung.
regard, reward sb. Rüdficht; Hinblid, Vergleich.
regne sb. Reich, Gebiet, Herrschaft.
reherc(n) v. wiederholen, wiedergeben; auszählen, erwählen; -saille sb. Aufzählung; -syng vbd. Gegenrede.
rekene(n) v. rechnen, auszählen; be yrekened (ppt.) in Betracht kommen; -ynge(e) vbd. Rednung, Rechenhaft.
rekke j. recche(n).
relees sb. Unterlaß; -les(se)n v. erlassen, entbinden, erlösen, vergeben.
relente(n) v. erreichen, ißmelen.
releeve(n) v. erleichtern, entschäden, unterlitten, erlösen; -ynge vbd. Hülfsmittel.
relevacio sb. (lat.) Erleichterung, Löschung.
religion sb. Religion; geistlicher Stand, Mönchsorden; -ious adj. geistlich, e. Orden angehörig.
reme sb. Reich; vgl. reawme.
remembrace(n) v. erinnern; refl. & imps. sich erinnern.
remewe(n), -moeve(n) v. fortzuffahren, (iß) entfernen.
ren sb. Lauft; with a r. gelaufen; renne(n) st. v. laufen, rennen, eilen; pitee renneb, etc. Mitleid regt jsi; r. in a blame jsi e. Tadel zuzeigen; ran pt., ronne(n) pt. pl.; (y)ronne(n) ppt. (2165: gebauhich, 2691: genommen); j. rape.

renably adv. vernünftig.
rende(n) v. zerreissen; rente pl.; (y) rent ppt.; rentynge ppr.
reneye(n) v. verleumigen, abschwören.
renge(s) sb. pl. Rang, Reihe.
renovelle(n) v. (sich) erneuern.
rente 1. sb. Einommen, Einünfte, Zins, Bedeug. 2. pl., f. rende(n); rentynge ebb.
repair sb. Verfehr, Beschädigung. -e(n) v. zurücksprechen. -replecioun ub. Überlagerung. [lehren].
replect adj. angefüllt, vollgejogen.
replicatione sb. Widerrede; -pyqe v. widerprüfend, einwenden.
reportour sb. Berichterstatter, Zenior.
repreve 1. sb. Bortour, Label, Schande.
2. -(n) v. tadeln; -vable adj. tadelnswert.
requere(n) sb. erühen um, erbitten.
resalar sb. Realgar (rote Schwefel-Arsenikwasserstoffsalz) ebb. 2. -(n) v. Errettung. [sententia].
rescus sb. Rettung, Befreiung.
rese(n) v. heben.
reso(u)n s. Vernunft, Grund; Rede, Ausprüfung; es is rf recht, richtig; by r. of wegen.
respit sb. Auffschub, Frist; without r. unverzüglich, gleich; -e(n) v. Auffschub gewähren.
reste 1. sb. Rest, Ruhe; Rüste. 2. -(n) v. rasten, rühren.
restreyne(n) v. begreifen, bestrafen. 
retentif adj. zurückhaltend.
retenue sb. Geselige; Dienst.
rethor sb. Redner, Gelehrter; -y k SB. Redner.
retraccioun sb. Widerriß. [funf].
reule 1. sb. (Dreib-)Regel. 2. -(n) v. beherrschen, leiten.
ruethen, routhe sb. Mitleid; Jammer.
reve 1. sb. Vogt, Verwalter. 2. -(n) v. rauben, entreißen; raffen, rette pl.; (y)raft, recht ppt.
reverberacioun sb. Zurückwurf, Widerhall. 
reward f. regard.
rewe 1. sb. Rehe; by r. d. R. nach. 2. -(n) v. (on) sich erbarmen, gnädig sein; imps. leid tun; -ful adj. betrübt, traurig.
rewel-boon sb. Wahrheit (?).
reye(s) sb. Roggen.
reyn sb. Regen; -e(n) 1. v. regnen. 2. -(e) sb. Hügel. 3. sb. Reich, Herrschaft. 4. -es sb. pl. Mieren, Lenden.
reyse(n) v. 1. reißen, e. Kriegszug machen. 2. aufsteigen; (sich) erheben; errichten, erbauen; abschwören, sitzen.
ri- i. auch ry-
ribaudye sb. Schote, Schmuckerei.
ribile sb. Bettel.
Richard: R. Löwenherz († 1199).
ride(n) v. st. v. reiten; rit 3. s. pr.; rood s. pt.; ride(n), ry- pl. pt. & ppr. 2. or go: geben; zu Fuß u. Pferd; sich begeben, weilen; r. out abreiten (auf Abenteuer o. zur Aussicht; vgl. outryden); ridyng vbd. Auszug zu Pferde, Tritt sb. Turnier.
right 1. sb. Recht; at all rights nach allen Regeln. 2. adj. recht, richtig, rechtmäßig. 3. adv. recht, gar, gerade, eben, wirklich, gänzlich unw.; -ful adj. rechtmäßig; -wis adj. gerecht; -wisnesse sb. Gerechtigkeit, Rechtsschaffenheit.
rist f. rysen.
rit f. ride(n).
roche sb. Feils.
(the) Rochele La Rochelle, frz. Hafenstadt (V. 12509: Anpflanzung auf dem in deren Gegend wachsenden ließtlichen Wein).
rode sb. Gesichtsbarbe; dy adj. rötlich.
Rodogone: Totcher d. Darius (tobte ihre Amme, weil diese zu einer zweiten Heirat riet).
Roger Rüdiger; v. 1500: Ruggieri degli Ubaldini, Erzbischof v. PiJa, feind Ugorighe f. recche. [inno.]
roial adj. roialliche, -ally adv. töniglich, fürstlich; -althe sb. Hoheit, Fürstlichkeit; (tönigliches) Gepräge; vgl. real.
rolle(n) v. walzen; r. up and doun hin u. der überlegen, erwägen; j. roule.
romance sb. Roman.
Roman, -aun römis, Römer; j. geeste.
romble(n) v. toben; rühren (vgl. rumbel).
rome(n) v. wandern.
rommen j. ronm.
rong 1. sb. (Leiter-)Sprosse. 2. pl. j. rynge(n). (y)ronnen j. renne(n). [single.
Ronyan, -on: St. Roman, schott. Heiliger (7.—8. Jh.).
rood f. ride(n).
roos j. rys.
roost sb. Braten.
roote sb. Burgel; Grundstoff; (astrof.): Burgeldatum, Kreativitätszahl.
lore(n) v. jählen; brüllen, stöhnen; -yn- vbd. Geheul.
Rosarie: Rosarius philosophorum, alchym. Vert; i. Arnold.
Rose: Roman de la Rose, im MA. bezeichnet allegorische Dichtung, von Wilh. de Lorris begonnen, von Joh. de Meung beendet (1310); von Ch. überarbeitet.
roser sb. Rosenstrauß.
rote sb. 1. Saiteninstrument, (kleine) Harfe. 2. Übung; by r. außerordentl.
roten ppt. verflacht, verwetzt, verrottet; r.-herted adj. im Inneren verdorben.
rotie(n) v. saulen machen, verderben.
rou- j. aus row-.
Rouchestre Rochester, St. in Kent (etwa i. Mitte d. Weges n. Canterbury).
rouke(n) v. fäumern.
roule(n) (j. rolle) v. wälzen; r. aboute herumfühlen.
runcy sb. Nietsgaul.
runde 1. adv. rund, voll(töend); bequem. 2. (-n) v. sich runden, wölben.
route 1. sb. Sage, Geiselschaft, Vgl. 2. -(n) v. gesellen, (sich) verjammeln. 3. v. (row-) schmachten.
routhe j. reuete; r.-lees adj. erbarmungsmäß.
rowe adv. rauh, grimmig (rough adj. rauh).
rowm adj. geräumig; rommer comp.
rowne(n), rou- v. räumen, flüstern.
roy j. roii-.
Rubeus: Figur, d. rechtstänfigen Mars bezeichnend; vgl. Puella.
rubble j. ri-.
rubifiyng ppr. röten.
rubriche sb. Titel, Vorschrift.
Ruce, Russye Rusland.
rude adj. roh, rauh, grob; ungebildet, niedrig; -liche adv.
rue j. rewe.
Rufus: griech. Arzt aus Ephesus (um 100 rugg ed adj. zerzaunt. [n. Chr.].
rumbel, -bul sb. Tohen, Saufen; Lärmen; -bying vbd. Politern.
rum ram ruf: an sich fimmelnde Ausdrücke, zur Vertpotung d. Stabreimis.
Russye j. Ruce.
ry- j. auch ri-.
rym sb. Reim, Vers; r. dogerel Knötletverz; -e(n), -eye(n) v. reim'en, dichten, verse machen; berichten; -ynge vbd. Reimfüt, Reimerei.
ryng sb. Ring, Lode; -e(n) st. v. lautet, klingen, flitren; widerhallen; rong pt. rys sb. Reis, Zweig.
ryse(n) st. v. sich erheben, aufsteigen; rist (yp) 3. s. pr.; roos pt.; rizen ppt.
ryve(n) st. v. jpaleten, durchbohren.
ryver, ri- sb. Fluß; Jagdgebiet am Fluß.
Sad adj. zart; ernst, feft, ruhig, verständig, bejähig, zuverlässig; sadde flel. & adv.; -ly adv. ernstlich, gründlich, tüchtig u. m.; -nese sb. Ernst, Befändigigkeit, gejekte Befen.
saffroun 1. sb. Saffron. 2. (-on) v. (gelb) färben, würzen.
saked ppt. eingejagt.
sal 1. (dia1.) sb. Falb. 2. sb. (lat.) Salz; s.-peter Sälpeter; s.-preparat gereinigtes Salz; s.-tartre Weinheim.
sale (dia1.) sb. Seele.
salewe(n), -ue(n) v. grüßen.
salt(e) adj. salzig.
Saluces Saluzzo (D. südl. v. Turin).
salvacioun, sava- sb. Rettung, Heil; Sicherheit.
salwes pl. Weidenweige, -gefecht.
Sampson Simgon.
sang 1. (dia1.) sb. Segan. 2. pt., j. synge(n).
sangwyn 1. adj. blutrot. 2. sb. Stoff v. blutroter Farbe.
sanz (frz.) ppr. ohne.
sapience sb. Weisheit; pl. Geistesgaben.
sarge sb. Sarche, Wollenstoff.
Sarry Seraiv. sb. Tasteef, St. im südl. Rußland (bei Eatepta).
Satalye Altaia, St. in Kleinasien (erob. 1352).
satisfaccioun sb. Genugthuung, Bühse.
Saturne Saturn, röm. Gottheit; als Planet (astr.) von röthem Einfluß; alchym. als See bezeichnet.
sauf 1. adj. wohlbehalten, hoch; -ly adv. unbedecklich, ohne Gefahr. 2. sauf, save ppr. außer; s. your grace mit Verlaub.
saugh j. see(n).
sautrie sb. Blutleiter, Harfe.
savacioun j. salv-.
save 1. sb. Salbei. 2. -(n) v. (er)retten, erhalten, aufrechtthalten. 3. ppr. j. sauf.
savour sb. Wolhgeschmack, Geruch, Duft; -ly adv. mit Wolhgeschmack; -e(n) v. schmecken, schoten; -ynge vbd. Geschmack.
sawcefeeleen adj. voll Fidel, Ruhme.
sawe 1. sb. Auspruch, Rede. 2. pl. j. see(n).
say — seethe(n)

say j. see(n).
Sayne Seine (Hex). scabbe sb. Kinde. scaffold sb. Schaugerüst, Bühne. scaled (ppt.) adj. scharf, abg. undig. scantnesse sb. Knappheit, Mütze. scape(n) v. entrinnen, sich entfemen. Scariot (Judäa) Skariot, Verführer. scars adj. îfarum, farg; -ly adv. färzlich; -ness sb. Scharfenheit, Ruhm. scathe sb. Schade, Leid. Scithero (abstr. verb.? Cicero. Scithia Scythien (als Wohnijb d. Amazonen). sclandre sb. über Ruf, Schande. scindre (sk-) adj. hager, däär; dürfig. scold sb. Schule; gelehre Sch. (im NW. bei d. Theologen); Gelahrtheit; Art und Weise; sc.-materie Gegenstand d. Disk- putation; sc.-termes gelehre Ausdrücke; -er sb. Schüler; Scholar, Student; -eye(n) v. studieren. scorn(n) v. verspotten. Scot: Pferdename (Hans?). scoure(n) v. j charityn, abreiben; züchtigen (18669 l. scouge?). scrive sb. Tafche. scrit sb. Schriftschrift. seche(n), seke(n) v. juchen, ausjuchen, unterjuchen, nachjuchen, durchsorchen; soghe pt. secree 1. sb. Geheimnis; s. of secretes, lat. Secreta Secretorum (ein im MA. dem Christotheles zugefthriebenes Buch). 2. adj. u. adv. geheim, verschworen; -ly adv. insgeheim; -ness sb. Heimlichkeit. secte sb. Graubenskemexist; Gippschaft. seerule(e) adj. weltlich; sb. Liege. see 1. See; grete S. d. Mittelgrund. Meer. 2. sb. See. 3. -(n) v. sehen, aus- sehen; God yow s. Gott scharf euch! s. biform vorhersehen; saugh, saw, say, seigh, sy s. pt.; sawe 2. s. pt.; saugh(e), sawe, sye(n) pl. pt.; sawe, seye, seyn ppt.; (y)ese(e)ne adj. rückbar; to seele ger. se(e)ge sb. Belagerung. seek, seek j. sikh. seel sb. 1. See (vgl. sely). 2. Siegel (10447 Calamos Wunderiegel); Mal. se(e)ld, seele, seelend adj. & adv. selten; wenig. seet 1. sb. Sei; Thron; see(e)te dat. 2. pt., seeth j. seethe(n). seigh j. see(n). seint bothig, jantt; -e eight. voc.; -tuarie sb. Heiligtum. seke j. seche. selde j. see.-

selle(n) 1. v. verkaufen, einwechseln; -er sb. Verkäufer. 2. sb. Schwelle, Flur (a. d. Haustirr). sely adj. scharf, unchristlich; einzähl, arm- (jelig); gut, brav. semblant sb. Schein, Ansthet. semely adj. & adv. artig, net; lieblich; annehmlich. sermes sb. pl. Geräume. semy (lat.) halb; s.-cope sb. halblanger Thorrold; (with a) s.-soun halblatt. semynge vb. Ansthet; to my s. wie es mir scheint. Semyrane Semiarisë. sencer sb. Werthachthaf; sensyngge ppr. beräuchert. sendal sb. Indel (leichter Seidenstoff). sende(n) v. jenden, jchinden; sent d. s. pr.; sende, sente pt.; sent ppt. sene j. seethe(n).

Senec, Seneca, Senek(ke): häufig zitiert, seltener der ältere S. (besinn 'Controversiae'), òfter L. Annäus S. (Lehrer Petros); erste Schriften: 'De ira', 'De clementia', 'Epistolae'; angebliche: 'De moribus', 'De quattuor virtutibus'; meist zitiert die ihm falsch zugeschriebenen 'Sententiae' des Publius Syrus.

siker adj. sicher, gewiß; -ly adv. sicherlich; -nesse sb. Sicherheit, Bertrauen.
similitude sb. (Seine)gleichen; Vergleich; Mitgefühl.
sire sb. Siret, Meister; Ritter; Vater; Pater (als Titel auch vor Namen v. Geistlichen).
i. Sing. zw.; e. -es pl. 2. S. sitzen, sitte(n), s. that conj. sit, sittem; da (ja); adv. dann, darauf, nachher.
sitte(n) st. v. sitzen, wohnen; imps. gesitzen, ansteben; ref. sich niederlegen, -lassen; sit 3. s. pr.; sat, sete(p); seten ppt.
skile sb. Bernunft, Grund, Begründung; it is (greet) sk. es ist (eben) vernünftig, recht; skilful adj. vernünftig, verständig, weislich; -ly adv. mit Recht.
skippe(n) v. hüpfen, sich schwingen; springen, sich stürzen.
sklendre f. scendere.
skrike(n) v. freifihen, laut aufschreien; schriffe pt.
skynke(n) v. einjagen.
slak adj. schlaff, langjam, fäumig; slakke flekt., -re comp.; -e(n) v. ab-, nachlassen, aufhören; bejitiigen.
slawe(n), slayn f. slee(n).
slee(n) st. v. erljagen, tötten; slough, slow pt.; (y)slawe(n), (y)slayn ppt.; slëer sb. Mörder.
sleep 1. sb. Schlaf. 2. pt., f. sleepe(n).
slegh j. sly.
sleighte, sly- sb. List, Knuß, Kunstgriff, Gejichtlichkeit.
slepe(n) v. schlafen; sleep, slepte pt.; -py adj. schlafippenbend.
slewthe j. slouthe.
slider adj. schlüpftrig; slidynge j. slyden.
slit j. slyde(n).
slitte(n) v. spalten, durchscheiden.
slogardrie, -dy sb. Trägheit; sloggy adj. trägt.
sloimbry adj. schläfrig.
slong pt. (v. slyngen) slyheudeerte.
sloo sb. Schlafes.
sloppe sb. loyß Rams.
slough, slow 1. sb. Schlamm, Morast.
2. pt., f. slee. 3. adj. langjam, matt.
slouthe, slewthe sb. Faulheit, Langjamkeit.
sluttish adj. schlumpig, lieberlich.
sly, sleigh adj. slylau, lyfiz; bedächtig; fünnlich, fünneitig.
slyde(n) (sli-) v. entgleiten, entführwenden; slit 3. s. pr.; -ynge prp., adj. trägerisch.
slyk 1. adj. glatt. 2. prn. (dish.) slydh.
smal adj. klein, gering; -schaff, -schmal; -snapp; hoch (Ton); adv. wenig, gering, klein.
smart j. smert.
smatre(n) v. bejudeln.
smert (smart) adj. -schmerzlich, bitter; heßig, lebhaft; -e 1. sb. Schmerz. 2. pl. adj. 3. adv. -schmerzlich, hart, empfindlich.
4. -(n) v. i. schonen, quälen, bebrüden.
smock sb. Hemd; -lees adj. ohne Hemd.
smoot j. smyte(n).
smoterlich adj. -schmutzig, anrüchig.
smyler(e) sb. Smythem, Berrätter.
smythe(n) st. v. schlagen, erzählagen, zujchlaguen, hauen; smyt 3. s. pr.; smoot pt.
smythe(n) v. schmieren.
snewed pt. imps. jeden; gab reichlich (?).
snowte sb. Schneuge, Raut.
synbhe(n) v. riffeln, fälzten.
sso(o) 1. adv. jo. 2. conj. wenn, so; jo wahr wie, möge uijv.; (mit conj.) bitte, doch, wolle uijv. (vgl. as); so that wenn nur.
sobrely adv. ernsthafi, rühig; -nesse sb. Rüchigheit.
socour sb. Beifland; Ritter.
soden j. sethe(n).
sodeyn adj. plößlich; -liche, -ly adv.
soken(e) sb. Abgabe, Mühlwangel.
sokyngly adv. troyenweie, allmächtig.
sol(a)s sb. Trost, Erholung; Unterhaltung, Vergnügen, Luft, Tuß; -ace(n) v. trösten; unterhalten, belustigen.
solempne adj. feierlich, würdevoll; prächtig, prunkvoll; -nitez sb. Freiheitlichkeit; Pracht, Prunf.
Soler-halle sb.; eitgl. Söllerhaus, chem. College in Cambridge, vermutl. Clare col. King's Hall (jetzt Trinity College)?
som prn. irgend ein, etwas; som . . som der eine . . der andere; s.-de(e)l adv. etwas, ein wenig; gewißermaßen; s.-tyne einb, vormals, dencint; biswoelen; f. al.—
som(m)e 1. pl. prn. einige uijv. 2. sb. Summe.
somonce sb. Vorläbung; som(o)nour sb. Gerichtsbote, Büttel; som(p)ne(n) v. vorladen; auffordern.
somplonence sb. Schlafucht.
sond sb. Sand. — sonde sb. Suchung, Fügung; Gabe; Botschaft, Bote.
sone sb. Sohn — sone sb. Soene; ebenso gen. — so(o)ne adv. bald; sonnest supl. songe, soong j. sungen(n). (haldigst.
soor, -e 1. sb. Bunde, Schmerz. 2. adj.,
-e pl. wund, schmerzhaft; heftig; be-
stimmt. 3. -e adv. schmerzhaft, heftig,
gar sehr; bere(n) s. übelnehmen, vor-
werfen. 4. -e(n) v. aufsteigen, empor-
fliegen.
sote j. sweete.
sooth 1. adj. wahr; -ly adv. wahrhaft,
wirklich. 2. sb. (sote) Wahrheit; for
sothe wahrhaft; -fastnesse sb. Wahrheit;
Wirklichkeit, Sicherheit.
sooty adj. berührt.
sop(e) sb. eingetunte Broden.
sope(e)r sb. Abendmahlzeit; j. soupee(n).
sophyme sb. Spüfründigkeit.
sort sb. Loß, Schijfal; Art, Gattung.
sorwe 1. sb. Sorwe, Nummer, Gram, Teger;
with s. leider, zum Schaden, über ergeg
es dir; v Jammer! make(n) s. trauern;
-ful adj. fummelvoll, traurig. 2. -(n) v.
sich grimen, trauern.
sory adj. traurig, fällig; über; j. grace.
soster j. suster.
sote j. sooth 2.
sotil j. soutil.
sotted adj. (ppt.) betört.
sou- j. auch sow-
soughe, sowe sb. Sau.
souke(n), sow- v. saugen; ausaugen, ver-
praffen.
soul adj. einjamm. — soul j. Seele.
soun sb. Ton, Larg, Schall; j. sowne(n).
soupe(n) v. zu Abend speifen; j. soper.
souple, sowe- adj. geheimnig, nachgebändig.
sourde(n) v. entspringen, entfiehen.
souls sb. Weule; Auschwimmung.
soutere sb. Fließschüler.
Southen adj. jülich. S. man Südings-
länder (der Stadtreim verworf).
Southwerk Southart, jühl. Vorstadt Lon-
don, jetzt Stadtteil.
soutil, soutil, subtil adj. fein, dünn, zier-
lieb; scharf, feinst, heimtückisch; geheitzt,
triftreich; -tee, subtilis)tee sb. Scharlau-
heit, Lüft, Züde, Kniff; Milz, Kniff.
sovereyn 1. adj. höchst, hauptsächlich; vor-
züglich, vollkommen; Haupt, Lie-
bling... 2. sb. Helt, Gebieter, Borgejester.
sow- j. auch sow-.
sowdan sb. Sultan; -nesse sb. Sultanin.
sowed ppt. geheitzt, verbunden.
sowe 1. sb. j. souge. 2. -(n) v. a) nähen; b) jän; ysolded ppt.
sowled ppt. bejeelt.
sowne(n) v. (vgl. soun) tönen, erlösen
lassen; anstimmen; ansprechen, hindeuten
auf; s. in (to) ausfliegen in, zielen auf,
überfliegen mit, neigen zu, ansprechen.
space sb. Raum; Zeit(raum), Muße, Weile,
Zeit; Richtung.
spare(n) v. schonen, achten; sparen, fürzen;
verzichten; sich schonen, zurückhalten;
-yng(e) v. Verbüchsetzung.
sparhauk sb. Eperber.
spare sb. Sparen, Befallen.
sparth sb. Befreitart.
sparwe sb. Eperling.
spaynel sb. Badegebirge.
sped sb. Art, Gattung.
spectacle sb. Brille, Augenglas.
speedful adj. u.
speede(n) v. eilen, bejähmenden; jöbern,
fliegen; wenn; verfliegen, vollbringen.
gelingen; erreichen u. ; rest. sich beileien;
spedde pt.; (y)sped ppt.; I hatte .
ysped es wäre mit ihm, ergangen; speede-
ful adj. vortzeitig, günstig.
speere sb. Ehpäre. (Nach Poeléms um-
gaben 9 Ehpären die fehstehende Erbe,
I.—7. die der Planeten, 8. die v. Fitz-
terne, 9. d. primum mobile). — spere
j. Speer.
spoke(n) st. v. sprechen; sp. good loben.
spak s. pt., speeken pl. pt.; spoke(n) ppt.
spel sb. Spiude, Erzählung; spelle dat.
spence sb. Spieljamer.
spete(n) v. iudüen; spette(n) pt.
spewe(n) v. (aus)peten.
spice sb. Gewürz; -ed adj. (ppt.) heitel;
angäli; -erye sb. Spizerei.
spille(n) v. umkommen, verderben; zu-
grunde riechen.
spitously adv. heftig, zornig, bohält; v.
despitous.
spore sb. Sporn; sporne(n), spur-
holpurn; jortlophen.
spousaille sb. Höchzeit; spouse(n) v.
(verb)seitaten.
spoute(n) v. auspeisen, auswerfen.
sprad(de) j. u.
spredede(n) v. ausbreiten, verbreiten; bedecken,
bebehagen; spradde pt.; (y)sprad, yspred
spreynd j. sprynge(n) z.

sprynge(n) v. 1. st. jpringen; entspringen,
entleppen; aufgerufen, emporeihen;
sproong s. pt., spronge(n) pl. pt., ppt.
springe, -ynge sb. Litprung. 2. sche.
jprenen; biepreten, ausstreu; (y)
spreynd ppt.
squame *sb.* Schuppe; iren-s. s. pl. Hammer- 
- flug.
squamous *adj.* eel.
squier *sb.* Junfer, Page, Knapp; -e(n) *v.* gelegen.
squyre *sb.* Winkelman.
staat *sb.* Aufland, Stand; statly *adj.* flt-
lich, würdig.
stablissee(n) *v.* fleißigen.
Stace *B.* Basinius Statius, röm. Dichter
(ca. 46–90); berf. 'Thebaüs'.
staf-slunge *sb.* Eichsfoder.
stat f. stele(n).
stalke 1. *sb.* Stiel, Stengel, Stamm;
- *Stiefe, Halm ('Splitter').* 2. *v.* -n
vorrichtig gehen, sichleben.
stamyn *sb.* Stalm, raufer Wollstoff.
stampe(n) *v.* (get)Hampe(n).
stank *sb.* Pfuhl.
stant f. stoned(n).
staple(n) *adj.* (ppt.) vorigerüdt.
starg f. sterve(n).
startlyng *adj.* (ppr.) aufspringend, wild.
stege, stide *sb.* Statt; in st. of außatt;
-fast *adj.* handhaft, befständig; -fastnesse
sb. Standhaftigkeit, Befständigkeit.
steede sb. Eiteitg.
steer 1. *sb.* Stier, junger Ochś. 2. -e sb.
Steuer; st.-lees *adj.* steueroß.
steile 1. *sb.* Stiel. 2. -(n) *st. v.* stehlen;
-ich (ort)schleiden; st. upon himlich vor-
bringen gegen, e. beischleiden mit; stal
ppt.; stöle(n) *ppt.*
stente(n) (i. *Reim)*, stynste(n) *v.* aufhören,
ablassen, verläßen, Einhalt tun, abhalten,
hemen; enben; stente, stynte, stynsted
ppt.; stent; (ystent) *ppt.*
steppe 1. *adj. pl.* (steep) groß, statt, glän-
gzend. 2. *(e)-n *v.* steigen, schreiten;
st. on .. feet (ich) auf d. Beine machen.
sterlunnges sb. pl. edye Mängen.
sterre sb. Stern.
stert *sb.* Sprung; -e(n) *v.* springen, stür-
gen, ausfahren; entfliehen; sterte, stirte
ppt.; stert, stirt, ystert *ppt.*, (4424 ein-
gedrungen?).
sterve(n) *st. v.* Herben; starf *ppt.; storven *ppt.*
steinve sb. Stimme; Zeitpunkt, Stunde
(als Verabredung).
stibourn(e) *adj.* hartnägd, widerpenfiß.
stide f. stede.
stierne *adj.* streng, grimmig, gräßlich.
stiff *adj.* stramm, straff; statt, tichtig.
stike(n) *v.* stehlen, ersteden; steden (blei-en), auffleden; (yst)sticked *ppt.*
stikke sb. Stod; Pfahl.

Stratton Chillon (vgl. Joh. v. Salisbury, 
Polycraticus, 1, 3).
stillatorie *sb.* Dejillierfolben.
stère(n) *v.* anrengen, anspornen; -ynge(e) *v.*
Regung.
stert(f) f. stert(e).
stok *sb.* Stamm; stokkes *pl.* Holzhüete,
Knüttel; -e(n) *v.* stegen, stiegen.
stonak sb. Magen; Schüt; Empfindung,
Mitgefühl.
stockle(n) *v.* straucheln.
stonde(n) *st. v.* stehen, ft. bleiben, beharren;
stant, stondeth 3. *s. pr.; stod *ppt.*
stonde(n) *ppt.; st. agayn widerstiegen;
st. at verbreiten bei, sich fügen; st. by
entflehen für; st. in bescheiden in; st. to er-
tragen, auf sich neigen, sich unterwerfen.
stongen f. stynge(n).
stoore(e) 1. *sb.* Borrat; telle no st. keinen
Wert legen. 2. *adj.* stark, frech.
storial *adj.* gejichtig; st. thyn gejicht!
Überlieferung.
storven f. sterve(n).

strat sb. Gaul; Schindmähre.
stowne sb. Stunde, Stelle, Augenblick;
in a st. einftamals, in furger Zeit.
stoupe(n) *v.* sich bilden.
stour sb. Sumpf, Sturm.
Stratford atte Bowe D. nordösfl. v. Lon-
don (St. at Bow), jetst Stadteil.
straugree f. strecken.
strau(n)ge *adj.* tremd; seljam; schweis;
make it st. Schweißgerätschaft machen; -nesse
sb. Sonderbarkeit; Entflammung.
straw 1. *sb.* Straw, Strawhalms; Deut (etw.
Geringes); vgl. stree; pleyen mit a st.
schäftig werden. 2. -e(n) *v.* bestreuen,
ausstreuen.
strccche(n) *v.* außtreten; strauhtge *pt.;
streight *ppt.; als *adv.* getäbeswegs,
führt.
stree sb. Straw; f. straw.
str(e)mn sb. Strom; stremes *pl.* Ströme
(d. Lichts), Straßen.
streun sb. Gebiß, Geißlecht.
streight f. streche(n).
streit *adj.* eng, strapp, straff; -e flekt. &
adv.; strey(e) *swerd* gesdjdite Schwert.
stremes f. streem.
streng sb. Gschne. — strenger f. stro(o)ng.
strepe(n) *v.* (ab)streifen, berauben, ent-
steigen.
strynen(n) *v.* drüden, pressen, zwingen;
feißen.
supportacioun sb. Unterhütung.
suprised ppt. übertraficht.
surcote sb. Überroß.
surement -tee sb. Sicherheit, Unterpfand.
surfeet sb. Überflüssigkeit.
surgien sb. Bundart.
surplys sb. Chorroß, -hemd.
surquid(r)ie sb. übermächtiges Selbstvertrauen, Vermessenheit.
Surrye Syrien; -en adj. & sb. frisch, Syrer.
sursanure sb. oberflächliche Heilung.
surveiaunce sb. Überwachung.
suspecioiun sb. Verdacht; -ious adj. verdächtig.
suspect 1. sb. Verdacht, Argwohn. 2. adj. verdächtig.
susteene(n) v. aufrecht erhalten, unterhalten, -stügen; ertragen, bilden; -tenauce sb. Unterhalt, Nahrung.
suster (soster) sb. Schwestern, Schwägerin.
Steiß; -ren, -res pl.
suyte sb. Folge; gleiche Art (Stoff, Farbe).
swa (dial.) adv. jo.
swal f. swelle(n).
swalwe sb. Schwalbe.
swampl preach(n) v. (of) abhaßen; (adoun) niedersäumen; swapte pl.
swatte f. sweete(n).
swayn sb. Burische, Nencht.
sweete, swoote, soote adj. süß, hold, santit, ließlich; entzückend.
sweigh sb. Schwung.
swelle(n) st. v. (an)schwellen; swal pt.; swollen ppt.; als adj. : grollend; swell- yng(e) of herte: Schadenfreude.
swelte(n) v. verfchmannen, ohnmächtig werden; swelte pl.
swelwe(n), swolwe(n) v. verfchlingen.
sward sb. Schwert.
sw(e)re(n) st. v. schwören, beschwören; etw. verfchwören, Einpruch erheben; swoor pl., pl. swore(n); swore, (y)sworn ppt.; sw. broother Blutfreund, Waffenbruder.
swete(n) v. schwigen; swatte pt.
Swetónius(us) C. Suetonio Tranquillus, röm. Schriftsteller (ca. 75—160), verf. "Vita Caesarum" u. a.
swewene sb. Traum.
swich pra. iolch; -e pl.
swithe adv. süßlich, schleunig; as sw. baldig, schleunig.
swou(ugh) sb. 1. Geheul (d. Winds); Stöhnen, Schaben. 2. Ohnmacht, Bewußtlosigkeit.
swollen f. swelle(n); swolwe f. swelle(n).
T vor Vofalen, bei. Unninit., für to (3. B. t'amenden).
taa (dial.) = take.
taa sb. Haufe.
tabard sb. Heroldsbrock; Mittel.
table sb. Tafel, Tisch; at t. zu Tisch, d. h. als Holzgänger; j. auch dormant; pl. Schreibtisch; tafel; Brettspiel; t-s tolletanes: Tafeln v. Toledo (afton. Tabellen, i. 13. Jh. nach v. Meridian v. Toledo berechnet).
taffata sb. Tafett.
taille, tayl- sb. Abgabe, Steuer.
taille sb. Herbholz, Schinderegler; -ynge (e) vb. Ubruchung (13340: im Ehebett).
take sb. Gerät, Tief.
take(n) st. v. nehmen, annehmen, entneh-
men; entrangen; bringen, (über)reihen, geben; treffen; ausfählen, besiehen (auf); reftl. sich begeben; t. on. auf (t) nehmen, unternehmen; took s. pt., toke(n) pl.; (y)take(n) ppt.; erse sb. Ubricher.
tayle(n) vb. bejlasfen, schänden; Unzucht treiben.
syk e) see(n).
syb adj. verboanzt.
syde sb. Seele; forest-s. Waldeßjaun.
syk f. silk.
sylkarou sb. Giflat, golddurchwirkter Seidenstoff.
Sym(e)kyn Simchen (Adj. v. Simon).
Symond Simon.
Symonyal sb. Symonijl; -onye Simonie; vgl. Simon 3.
symphonye sb. Drehsleier.
Synapticus Gallus: richt. Sulpicius G., tön. Konjul (166 b Chr.).
syn 1. prp. jeit. 2. conj. (auch syn that) jeitdem, da (ja).
synge(n) st. v. jüngen; jammern; sang, soong s. pt.; songe 2. s. pt.; -e(n) pl. pt.; (y)songe ppt.
synk j. cynk.
synke(n) st. v. jünten; verjizen; sank pt.
Synon Simon (nicht Erbauer d. hölzernen Pferdestalls); typ. Berrätler.
synwe sb. Erhude.
Syrek Legus (Sohn d.)) Sirach.
sys num. (frz.) jedes (d. Bürtel).
syve sb. Eideb.

Tald: Hundename.
tale 1. sb. Erzählung, Geschichte, Bericht; Geschwäch. 2. -(n) v. erzählten, schwähen.
talent sb. Reigung, Begierde.
tapycer sb. Tapesierer, Tepippien.
tarditas sb. (lat.) Säumigkeit, Langsamkeit.
tare sb. Unfrucht; sette not a t. sich nichts (barnts) machen; counte, etc.: keine taube Naf geben.
targe sb. Schind, Tatische.
tarie(n) v. jüger; aushalten; -yung(e) vsb. Berzug.

Swynk.

Tars Lariarei (?).
tartre sb. Weinhäufchen.
tasseled adj. (ppt.) bequaßt; t. with grene mit grünen Duaffen verziert.

Taur(us), Tawr Citer (im Tierkreis).
taverner sb. Schenkenwirt.
tayl sb. Schwanz, Hinterteil, Reihenteile; unterer Teil.
tecne(n) v. lehren, unterrichten; t. to nachweisen, hinweisen auf; taughte pl.; (y)-
taught ppt.
teehe intéri, hibi!
temperance sb. Mäßigung.
temple sb. Tempel; bei. (V. 567) ehem. Tempelhais in London, sp. Sig v. Rechts-
follegen.
tempre(n) v. mäßigten; (alsych.) temperieren.
temps sb. (frz.) Zeit.
tene sb. Inger, Bedruß.

tentify adv. aufmerksam, jorgjam.
tercelet sb. Halzenmännchen.
terciane sb. Weichselfieber.

tertullian D. Septimus Tertullianus, christl. Schriftsteller des 2. Jhs., verfaßte ver-
schiedene Schriften über Ehe, Reusch-
heit usw.
terven(n) v. schonen, das Fell abziehen.
teste sb. Pobetiel.
testere sb. Hopfharnisch (d. Pferde).
testif adj. hitzig, eigenwillig.
tete sb. Heje.

Teuta: König der Alyrier.
text sb. Text; zitat, auspruch; wortlaut; -tueel. im zitieren genau, geblöst; teyne sb. platte. (lesen.

th. p, ürest für the (art.) ob. the(e) (pron. vor'obof), z. b. th'encens, th'alighe, etc.

thair 1. = the air. 2. dial. i. hir, pl. ihre.

thake(n) v. hopfen.

thank sb. dank; kann th. weiß, schuldig d.; his (hir, etc.) thankes (gen.) freilüllig, bereitwillig.

than adv. meist = denn, als, nach rom.; thanne adv. meist = dann, darauf.

thar pt.-pr. meist imps. mit dat., brauche, darj, es ist nötag, daβ.

that (that) 1. pron. dem. jener; pl. tho.

th. oon. th. ooither d. eine; d. andere. 2. pron. rel. der, welcher, (daβ) was; seilt auch als nom. (z. b. 3188/89); mit folg. pron. poss. = gen. rel. 3. conj. daβ; in verbind. mit andern konjunkt.: if that, syn that, etc.; so jehe (schnell), wie; wo.

thedom sb. gebeuten; yvel th. unheil, übel ergebe es ...

thee 1. pron. pers. j. thou. 2. (-n) v. gebeuten, wohl ergeben; theech, theek = thee ich, ik; so th., so mote i thee jof (woh) es mir (eins) wohl ergeben, bei meiner seligkeit, b. m. see!

theef sb. dicht, näher; schufte, schätzer; theves pl.

Thelophus Telephus, könig v. mysien, von achill's speer verwundet (ov., trist. v. 2, 15 f.).

thenche(n), thenke(n) v. benen (on), bedenken, erinnern; (örest bafur) thynk-e(n) imps. büffen; thoghte pl., thoght pt. (f. beide).

thenne, -s 1. adv. von dannen; sodann (f. thanne). 2. adj., f. thynne.

Theodomas theodamast (j. statius, thebaïs viii, 343).

Theofraste theophrasst, verf. 'liber aureolus de nuptis', zit. von hirotonymus; j. jorome.

ther, -e adv. da, dort; wo, wohin, wortin; darum; conj. während, infachen usw.; th. aboute adv. dort heim, darum, da-fur; -as adv. dort wo, daelseit; conj. in- jothen, wohingegeben; -biforn adv. vorherer; come -by adv. daquu gelangen; -fo(o)re adv. dashalb, daruber, daquu; -of adv. da- von, darum; -oute adv. draussen; -to adv., -with adv. daquu, obenbrein, zugleich; -with-al(le) darauf, damit, überdies ujw.

theves pl. tugenden, sitten.

thider, th.-ward adv. dorthin.

thikke adj. bid, rundlich, derb; adv. bidt (gebändigt); -hert adv. (ppt.) bidt be- haert.

thilke pron. jener, derjelbe, solch ein (f. ilke).

thirled ppt. durchvörgert.

this pron. diewer, jener (jchon befannt); mitunter = this (z. b. 11205); thise pl.; adv. hier.

tho 1. pl. v. that (f. v.). 2. adv. da, num, damals.

thou(ugl)h (that) conj. obgleich, wenn auch ujw.; daβ, wenn.

thoght sb. gebande, sein, sorge; -ful adj. bedächtig, scharfmutig.

thole(n) v. erbuden.

thomas 1. thomas a becket, erzbischof v. canteburgh, ermorbet 1170, sp. st. th. v. kent, populafter heiliger englands; j. wateryng. 2. st. th., der apostel, angeb. gründer d. christl. sekte in england, berühmt als baumeister. 3. bürgerl. name (v. 7352 ff.).

thombe sb. daumen.

thonder-dent (dynt) donnierschlag; th-leyt sb. mit(e)n.

thorgh f. thurgh.

thow, thou prn. du; fontrah, mit vorangehender 2. s. als (t)ow: hastow, art-ow, etc.; thee acc. & dat.; j. th'.

thral 1. sb. sflae, -in, diener, -in. 2. adj. untertan, niedrig; th-dom sb. unter- tänigkeit, knechtschaft.

thraste f. threste(n).

threed sb. faden; thredbar adj. faden- trepe(n) v. nennen. -[scheinig.

thresshe(n) v. breiden.

thresshold sb. schwelle.

threste(n) v. brengen, schieben; thraste pt. threte(n) v. drohen.

thridde num. dritter.

thries num. dreimal.

thrift sb. gebieten, erzög, heit; -ty adj. vorteilhaft, nützlich, edelzügig; -tilly adv. sparsam, jorglam, vorzüglich; gebürgtich.

thrittene num. breiteln; -ty num. breitflig.

throng 3. s. pl. (thryngen) drängt.

thropp sb. dort, weller; thropes gen. & pl.

throte sb. sehle; th-bolle sb. sehlfop, adamsapfel.

throwe 1. sb. furze zeit, weile, augenblick; mal. 2. (-n) st. v. werfen, drängen; threw pt.; (y)through ppt.

thrustel sb. drossel; -tleck sb. drossel- männchen.

thryve(n) st. v. gebeuten, wohl ergeben; so th. i bei meiner see! fürwahr! (j. thee 2).
thugh (thorgh) prp. durch, vermöge, wegen; th.-fare sb. Durchgang; th.-girt ppt. durchbitt; th.-out adv. ganz durchzuw.
thurrok sb. Boden, Miesraum, Lagerraum.
thurst(n) mpl. bürsten.
thwitel sb. (großes) Messer.

Thymalao Timolaus.

Theyng sb. Ding, Sache; Gegenstand, Angelegenheit; Befiij; Wajen; (a) th. etwas; owene th. Eigentum; for any th. auf jeden Fall, um jeden Preis; maade th. e. Urunde ausseben, verfaffen; bítjen; theyng, thynge pl. (12997 Gebete).

thyne(n) i. thenke(n).
thynne (thenne) adj. bünnt, bürtig, leer.
tidyves pl. (s. tidyf) kleine Vögel (Baumfänge) ?

tikel adj. wadlig.
til 1. prp. zu, nach, gegen usw., bei vor dat. für to vor Bofal. 2. adv. (dial.) hin.

tilie(n) v. (be)ladern.
tipped ppt. (mit Eiijen) beijlagen; t. blak mit schwazer Spijie (verjehen).
tiptoon pl. Befüßen.
tithes sb. pl. Zehnten (Kirchenabgaben).
titled ppt. berechtigt, vorbehalten.
titlees sb. adj. unreichfähig.

to 1. prp. zu, nach, gegen, bis, auf (bei vor Köni}}, vgl. til); vor dat. & inf. (vgl. for to); i. auc v.; -forn prp. & adv. vocon; -gidre adv. zuffammen, einander; -morn adv. morgen; -yeere adv. heuer, dies Jahr.

2. adv. zu (sehr), dazu, brauij los (? V. 13598). 3. prorf. = yet; -breke(n) st. v. (s)trechen; -breste(n) sb. v. zermalmen; -broste(n) ppt.; -glyde(n) st. v. zetifliehen; -hewe(n) st. v. zetfauen; t.-hewe(n) ppt.; -race(n) v. zetrefißen; -rende(n) st. v. zetreißen; -rende(n) v. zetreißen; -rante ppt., t.-rent ppt.; -scatered ppt. zertrefen; -shred(n) st. v. zersäden; -stoupe(n) v. sich sternen; -swynke(n) v. zetarbeiten (sb. to sw.); -trene(n) st. v. zetrefißen; t. tar pk.; t. tore(n) ppt.; -tred(n) st. v. zertreten.

tode sb. Ströte.
toft sb. Büchel.
toght adj. straff.
tok(e)ne sb. Zeichen, Marze; in tokenyg zum Zeichen (baj).

tolletanes i. table.
tombestere sb. Tänzerin.
too sb. Zeh; toon, toos pl.

thoord sb. Dred.
top sb. Spieße; Schloß.
tomentise sb. Marter, Folter; -trie sb.
torn sb. Dienst. [Dual.
toty adj. schwinding.
touchyng(e) 1. vsb. Gefühl. 2. prp. in betreffen.
tough adj. steif, hartmüdig; maketh it t. macht sich müdig heran.
toun, town sb. Dritschaft; Dorf, Stadt; -e dot.
tour Turm, Burg; b. Tower in London (V. 3254); grete t. Hauptturn, Berghügel.-et sb. Turmchen.
tourettes pl. Ringe (am Halsband).
toute sb. Steiß.

2. i. thow.
towaille sb. Handtuch.

trad i. trede(n).

tragedie sb. Tragödie, d. h. Geschichts mit tragisem Ausgang (14756 ff.; vgl. Boeth. II, pr. 2).

traitorie sb. Brechäerei.

Tramyssens: mächtiges Gebiet (Tramaisjen?) in Markoff.

translate(n) v. verbandeln.

trappe 1. sb. Falle. 2. (-n) v. (auf)schiren, auftreffen; -pure sb. Pferdebede (aus losbaren Stoffen).

travaille 1. sb. Mühe, Bescherwerde, Dual. 2. -e(n) v. (scher) arbeiten, sich abmühen, jagen, wirfen; -yng(e) vsb. Findesnöte, Geburtswehen.

trave sb. Holzrahmen (für urruhige Pferde), Jezel.

travers sb. (Zwischen-)Bordung.

trays sb. Geschnitt.

traysoun sb. Berrat, Täuschung.

trecherie, -ye sb. Berrätterei, Betrug.
trede(n) st. v. treten, steigen; sich paaren; tret 3. s. pr.; trad pk.; trode(n) ppt.;
tredefowell sb. Trethahn.

tree sb. Baum; Holz; Kreuz (Christi); Galgen.

tregetour sb. Gaußler, Reiber.

trench sb. Gießmann, Schmiede.

trental sb. Tentsale, (breifig) Seelenmeijen(n).

tresse sb. Flechte; -ed ppt. geslochten.
tretable adj. folgiam, gefügig.
trete(n) v. (ver)handeln, berichten, reden; -ee sb. Bertrag, Bertabredung, Unterhandlung.
		
trety, -ice 1. sb. Bertrag, Berhandlung; Abhandlung. 2. adj. wohlgesalbet, anmutig.

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voyde(n) v. entleeren, räumen; entfernen, fortstehnen; yvoyded ppt.
voys sb. Stimme; Ruf; Ruhmung.

Waat 3. s. pr. (diaI.) weif. 
wacche sb. Waadt, Bächer.
Wade: nord. Helb (late i. Gudrunslede Vft.); W.'s Boot; Baarerboot, Anspielung auf alte, verlorene Tage; Wade(n) v. durchwaten; schreiten; bringen.
warre sb. Waaffel; waferere sb. Waaffelhändlerin.
wagct sb. blaa Rabe. 
waggcs 3. s. pr. (diaI.) schwafft.
wake 1. sb. Waadt; j. lych-w.; w.-pleyes pl. Leichenpftie: 2. - (n) st. v. waden; (er) wudden; wook pt.; -ynges pl. Nachwachen.
walet sb. Ranken, Querschaf. 
warked (ppt.?); go w. zu Fuß gehen, wandern.
walwe(n) v. sich wähen. 
Walsys Bales, 
wan 1. adj. bleich; düster. 2. pt., j. wynne(n). 
3. praef. = ohne, miib; j. w.-hope, etc. 
wane(n), -ye(n) v. schwimmen, abnehmen.
wange sb. Range, Kinnbebe; wange-tooth sb. Badenzahn. 
wanhope sb. Honsunglosigkeit, Berzweiflung; -trust sb. Mißtrauen; j. wan 3. 
wantown adj. schaffhaft; vollflägtig; -nese sb. Lüterheit, Geistertheit. 
wanye j. wane. 
war adj. flug, verständig; gewehrt; to be w. abgeben, bemerken; sich hüten, warnen laffen; ahmen; j. ware(n). 
warde sb. Gewahrtaen, Haft; Dohut. 
wardeors sb. Leibwärder. 
waderere interj. (frz.) gib hinten acht! 
wardkeys sb. Hüter, Wächter; Vorsteher, wardenrobe sb. Rammer. [Dreitscher. 
ware 1. sb. Ware. 2. - (n) v. relf. sich hüten, in acht nehmen; merken. 3. W- 
Et. nödbi. v. London. 
warente(n) v. sichüben, sichern. 
warisshe(n), -ice(n) v. heilen; genehen. 
warne(n) v. anständig, anfangen; warnen; vorherjagen. 
warnestore(n) v. bejeifigen. 
warystangle sb. Reunitter, Bürger. 
waryste(n) v. betilgen. 
wasshe(n) st. v. wachsen, reinigen; wessh 
pt.; wasshe(n) ppt. 
wastel-bred sb. Stettenbrot. 
wastour sb. Berischenberger, in. 
water sb. Waffel; by w. zu W. (V. 400: 

b. h. er war jie über Bord); to w. zu 
W. werden; -yng vsb. Träne; w. of 
Seint Thomas: Gewässer am zweiten 
Milenstein auf d. Wege nach Canterbury. 
watte (eigt. Hofführung v. Walter) boh! (?). 
waax j. wexe(n). 
waky adj. schwad. 
waymente(n) v. wechseln. 
wayte(n) v. warten, abwarten, erwartet; 
auflassen, beobachten; erwarten, geducht. 
webbe sb. Web. 
wedde 1. dat. (n. wed); to w. zum Pfade. 
2. - (n) v. heiraten. 
weder sb. Wetter. 
we(e)de sb. Gewand. 
weel adv. (meift bemot u. i. Reim) wohl, 
gut, glücklich, tätigig u. p.; wel (bej. vor 
avbern Abv.) wohl, gut, viel, sehr, weit; 
werf dahe; w.-fargnye gut aus-
gefattet. 
we(e)de(n) v. in der Gewalt haben, über-
wältigen, bezwingen, beherrschen; wele; 
weelded pt.; -yng(e) vsb. Gewalt. 
weene j. wene(n). 
weep j. wepe(n). 
weerith 3. s. pr. erruert. 
weet adj. naib; wete pl. 
weex j. wexe(n). 
weheer interj. héé! (wieheen). 
weighte j. wighte. 
weilaway, weylaway interj. wehe! o weh! 
wel j. weel. 
welde, welte j. welde(n). 
wele sb. Gild, Seligkeit; Wohltand; Jubel; 
-ful adj. glücklich, jelig. 
welked adj. (ppt.) welf. 
welkne sb. Woffe, Himmel. 
welle sb. Quelle; Brunnen; Urjache, Ur-
prüng. 
wem sb. Hed, Schaden; wemmelees adj. 
unbefleitzt. 
wende(n) v. sich wenden; gehen, schreiten, 
(weiter) ziehen; vergeben; wente pt. 
(j. goon); went ppt.; vgl. wene(n). 
we(e)ne(n) v. wähnen, meinen; erwartet. 
wende pt.; wend ppt. 
wepe(n) st. v. meinen; weep, wepte pt.; 
wopen ppt. 
wep(e)ne sb. Waff. 
werche(n), Kerke(n) v. (be)wirten, hauss 
deln, tun, schaffen, arbeiten; verführen, 
betreiben, ausführen; errichten; antun, 
zuügen; wroghte pt.; (y)wroght ppp; 
werkens (diaI.) 3. s. pr. mät (en) zu 
schaffen; -er sb. Täter, Vollbringer; -yng 
vsb. Treiben, Tat.
were(n) 1. 2. s. pl., pl. pl., conjtv. pt. von bee(n). 2. v. (ich) wehren. 3. v. tragen, anhaben; wered(e) pl.: wered ppt. werk sb. Werf, Arbeit; Mühe, Sorge; j. sette(n); -e(n), -er j. werche(n). weren(e) v. berweigen. werre sb. Riegen; -eye(n) (-ei-) v. Riegen führen, befrieden, befämpfen, sich widerwars(e) comp. schimmern, schlechtern. [liegen. werte sb. Bärge. welse sb. Weigel (14225 falschl. für frz. vivre = Biper). wessh j. wasse(n). wete 1. sb. Müßje. 2. pl. adj., j. weet. wette(n) v. nassen, anfeuchten; ywet ppt. wex sb. Best. wexe(n) st. v. waschen, zunecken; werben; wax, waxe plt.; (y)woxe(n) ppt. wey- j. auch -wey. wey, -e 1. sb. Weg, Reife; Art, Weife (i. furlong, leeste, oother). 2. adv. weg, weye(n) v. wiegen. [fort: weyve(n) v. (ab)weich'en, meiden, berfämägen, berlägen. wezele j. wes-. wha (dial.) prn. = who. whan, -ne adv. & conj. wann, wenn; als. what 1. prn. internal. & rel. was, was für ein; what . . . that derjenige . . . welcher, welcher . . . auch immer; what . . . teils . . . teils. 2. interj. he! ei! 3. adv. num. whether 1. prn. welcher (von beiden). 2. conj. ob (.. oder); vgl. wher 2. whelkes sb. pl. Bidel, Anwend. whelp sb. Junges (e. Tierts), Hündlein. whenne, -es adv. von wannen, wobei. wher, -e 1. adv. wo, wo(hin); wher-as adv. wohlfest; conj. wohingegeben, währendnd. 2. conj. äßgez. aus whether (i. o.) ob usw.; wh.-so ob .. auch. whete sb. Weigen. which prn. internal. & rel. welcher, der (auch üb. Personen), was; which dat. & pl.; which a was für ein; the wh., wh. that rel.; the whiche (that) flett.; wh. as welcher . . . nut. whider adv. wohin; wh.-ward adv. desgl. while 1. sb. Weile; Mühe; quite . . . wh. ich fütchen (an). 2. conj. während; (the) whiles (gen.), whil, whil that desgl.; whilom (dat. pl.) adv. vor Zeiten, (ber-) einz, einmal; while-ear adv. vorher, vor- whilk prn. (dial.) = which. [maß. whippeltrree sb. Kornelbärbaum. whistle sb. Gurgel, Kehle. whit adj. weiß; white flett. & adv. sb. Weißwein; whyte paternoster: Zauberformel; whitenesse sb. Weife, (daß) Weiß (Farbe d. Lilie). who interr. wer; whos gen., whom dat. & acc. (bieje auch rel.). whyne(n) v. wünscben, wünschen. widwehode sb. Witwenstand; j. wydwe. wight 1. sb. Wicht, Robold; Berjorn; Menich, Wejen; Weiblehen, Augenblick; every w. jederman; no w. niemand. 2. adj. ge- wandt, flint. wighte, weighte sb. Gewicht; Läf. wikke, -ed adj. bülfe, schlimm, schlecht, falsch; w. nest = frz. mau (mal) nid.; j. Mawny. wil, wyl, wille sb. Bilje, Wunich; Begehr, Belieben; Bereitschaft, Abbild; wil pr. s. j. wol; willful adj. -ly adv. freiwilRig, bereitwillig; hartnäsid; -fulnesse sb. Eigenwill, Selbstständigkeit; wille(n) v. wollen, begehren; wilne(n) v. wünscben, bereit sein. wilde, wy- adj. wild, toll; w. für 1. Rot- lauf (Krankheit). 2. griechisches (unaus- löschliches) Reuz (V. 5995). 3. brennende Spirituonen (V. 18582). Wilkyn Wilte (Deminutiv v. William). William Wilhelm; V. 324 W. d. Ekheberer. wirche(n), wirke(n) v. wirken, verrichten, handeln usw.; j. werche(n); wirkyng vsb. Tätigkeit. wise, wyse 1. sb. Weije, Art; double w. wisehez, 2. adj. pl., j. wys. wisly adv. gewiß(t)ich, wahr(t)ich; j. wyls; wisely j. wys. wisse(n) v. weisen, belehren, unterrichten; wist(e) j. wite(n). wite sb. Wt, Geist, Berfand, Sinn; Urteil, Uberlegung. wite j. wyte. wite(n) pt.-pr. wijzen, fernen, erfahren; woot s. pr., wite(n) pl. pr.; wiste pl.; wist (wyst) ppt.; adj. bekannt; -yng vsb. Wijzen; -yngly adv. verwirrtlich. with prp. mit, bei; von, durch usw.; -al, -alle adv. zugleich, zumal, dabei; -holde(n) v. feit-, zurückhalten; behalten, aufhalten; -holde(n) ppt.; -seye(n) wiedersprechen, ableugnen; -stone(n) v. wiederschaffen. witnesse sb. Zeugnis; w. (ob. conjtv. pr. v. witnesse)n on: dafür zeugt, daß be- waltsetm adj. abgedeckt. [meint. wo 1. sb. Weh, Leid, Jammers, Schmer. 2. adj. weh, leid, befremmet; -bigon weh (uns Fertz), weberfüllt; -ful adj. tiermervoll, jammershaft.
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